

THE BLOOD OF GRAPES VITICULTURE AND INTOXICATION IN THE HEBREW BIBLE

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Il faut être toujours ivre. Tout
est là: c'est l'unique question.
Baudelaire, *Petits poèmes en prose*.

At this occasion¹ I turn to Hebrew Scripture to find out what it has to say about fermented beverages, in real or imagined life. I will occasionally call upon Ugaritic documents to buttress my points. Because the setting for the oral presentations does not allow for full developments of issues, I have decided to load my information into two vehicles:

1. an overview of how the vine and its products are recalled in Scripture; numbered entries in the paper refer to:
2. a table that collects the Hebrew vocabulary that gives us the relevant information.

I readily admit that the topic deserves a new monographic treatment.

I want to make three preliminary remarks: the first is to recall that the Hebrews deemed their Scripture to be encyclopedic only about God and his relationship with Israel; thus, they felt no compulsion to explain how to ferment or use beverages. We sorely miss, therefore, not having a Hebrew Columella or Virgil to guide our reconstruction². The second comment is that Hebrew Scripture seems concerned with only one leading alcoholic beverage, that is "wine"³. Beer, a staple in Mesopotamian and Egyptian

1. This paper is a lightly rewritten version of the talk presented at the Rome symposium. To reduce dependence on the enormous secondary literature, I refer readers to the bibliographies assembled in the following works: BOROWSKI 1987; DOMMERSHAUSEN 1980, 614-15; BENZINGER 1950, 383 (older references). All translations that are not mine are either taken from, or based on, the Jewish Publication Society's *TANAKH: The Holy Scriptures*. New York, 1988. The acronym NJPS refers to this translation.

2. THEOPHRASTUS *Historia Plantarum; De Causis Plantarum*, Arthur HORT, trans. (1916); COLUMELLA, *De re rustica libri XII*; CATO the Elder, *De Agricultura*, Ernest BREHAUT, trans. 1933; VIRGIL, *Georgics*, Cecil Day LEWIS, trans. 1947. Detailed bibliography on these texts and further discussion are in the recent papers (1988) of WHITE and of BROTHWELL.

3. Cant. 8:2 refers to *'āsīs rimmonī*, "pomegranate must". The allusion may be erotic and not at all evidence for the availability of pomegranate wine.

cultures, finds mention only if we identify it with the word *šēkār*. Although some excellent authorities do suggest such a connection, I think they may be influenced too much by Akkadian *šikaru*. However, Akkadian terminology for beverages is not always etymologically reminiscent of its West Semitic equivalent⁴. In Hebrew, *yayin/šēkār* are paired as formulas (*šēkār/yayin* in Prov 31:6), and the cereals and hops normal in beer production are never associated with *šēkār* in the same way that grapes are linked to *yayin*⁵. I am not claiming that Israel went beer-less for much of its history; I am just suggesting that beer did not attract the literary mind as much as wine and that, if anything, *šēkār* should be deemed a generic term for "intoxicants" that might well have included beer. Greece, too, knew beer; but its writers mention it sparingly and then only to condemn it as deservedly barbarian.

Here is the third point: Israel, as did its neighbors, probably manufactured brandy, liqueurs and cordials by perfuming, flavoring, or sweetening its wines; and such products may too have fallen under the term *šēkār*; but until the Hellenistic period there is no direct evidence that it distilled them to raise their alcoholic content⁶. The only method our documents know about raising the alcoholic level is to augment the sugar content of grapes by drying them in the sun before they are processed for fermentation. It is possible that the same result was obtained by boiling mashed pulp; in either case, however, the wine of Hebrew carousers was relatively mild alcoholicly; and to fully earn the condemnations of Hebrew prophets and moralists, revellers must drink hard and long.

4. For example, *karannu* and *šizbum* sound nothing like *yayin* and *hālāb*. Note also that the verb *šākar* is construed with *yayin*, that *šēkār* is mentioned with grapes and its byproducts in nazirite restrictions (Numb 6:13-4), and that when a vow terminates, only wine is mentioned as a permissible drink (l. 20): «[The nazirite] shall abstain from wine and any other intoxicant; he shall not drink vinegar of wine or of any other intoxicant, neither shall he drink anything in which grapes have been steeped, nor eat grapes fresh or dried. Throughout his term as nazirite, he may not eat anything that is obtained from the grapevine, even seed or skin» (NJPS). In talmudic time *zythos* was brewed out of barley, saffron and salt.

5. It is worth noting that when Ugaritic and Alalakh texts refer to Sumerian *kaš* [= Akkad. *šikarum*] (AHw, 1232-33), they do not necessarily refer to beer: «La vigne est la "culture spéciale" la plus importante d'Ugarit. Elle est toujours désignée par l'idéogramme GIŠ.GEŠTIN(NA) ... La lecture de KAŠ (transcrit ici *šikāru*) pose un problème plus compliqué. À la division fondamentale des cultures en terres (arables), vignes, oliveraies, correspond la division des récoltes essentielles: ŠE (grain), KAŠ (vin), IĀ.GIŠ (huile d'olive) ... Il semble donc que, quand ces scribes écrivaient KAŠ, ils entendaient, non une boisson fermentée quelconque, mais du vin, c'est à dire: oug. *y(y)n* ...» (NOUGAYROL 1955, 221).

6. In *Meteorology* (II/ii) ARISTOTLE says that «Sea-water can be rendered potable by distillation: wine and other liquids can be submitted to the same process. After they have been converted into humid vapors they return to liquids». [Quoted from the *Encyclopedia Britannica*, 11th ed., 25, 694.] I follow dictionary definitions for brandy («an alcoholic liquor distilled from wine or fermented fruit juice [as of peaches]»), cordial («infusion of alcohol and sugar in fruit juices») and liqueur («macerating various aromatic substances into fermented liquids»).

Viticulture

Beyond these mild reservations about our documentation, what we gather about viticulture and wine-making from Scripture is indeed impressive. Isaiah's parabolic "Song of the Vineyard" (chapter 5) is a good text from which to begin our survey, for it yields a lapidary description of the vine – *gepen* –, its planting and training⁷. The emphasis is on the total devotion that viticulture required of its laborers: clearing the land from weeds and stones and digging the ditches in which to place the plant (Isa 5:2)⁸. Shoots had to be pruned and trained either to run the ground without rotting or to rise on trellises. As in the Greco-roman worlds, olive and fig trees were commonly made to support the vine, and this explains why frequently Scripture links these three plants within the same passage.

It takes about four to five years to meaningfully harvest the vine's fruit, normally called (*'ēnāb*), and this practical detail clarifies why viticulture inspired metaphors for stability or for disorder⁹. So burdensome was the enslavement of farmers to the culture of vines, in fact, that Deuteronomistic laws prevented the drafting of men who had yet to enjoy the first fruit of their vineyards (Deut 20:6)¹⁰.

The harvesting and treading of grape clusters to extract their juices are also tracked in imaginative literature: but we may not have the vocabulary for the full range of technical steps associated with the production of wine (see Table 1). The juice from grapes is recalled only through the metaphor "blood" as in "blood of grapes" (Deut 32:14)¹¹. Indeed to drink non-fermented juice was probably possible only briefly, in season, just as grapes were being tread, because fermentation occurred quickly in Israel's warm climate. The color that wine takes comes mostly from the skin of grapes crushed into the pulp and although Israel probably knew white or pinkish grapes, poets compared the wine they knew only with objects that are of dark hue: (royal) garment or purplish eyes in Gen 49:11-12, human blood in Isa 63:1-6.

7. *gepen* is applied to any vine; thus in 2 Kgs a "wild vine" (*g šādeh*) produces *paqqū'ōt šādeh*, "wild gourds?". In Scripture, however, *gepen* almost always refers to "grape vine". Although a number of qualifiers are attached to *gepen*, we cannot easily tell whether the qualifier is discriminating among distinct stocks of grapes. See Table 1.

8. Ex 22:5; Ps 80:14; Jer 12:10; Cant 2:15.

9. A particularly Hebraic vision of peace tells of men sitting under the vine and the fig-tree: Zech 3:10; 1 Kgs 5:5; 2 Kgs 18:31; Mic 4:4.

10. «Is there a man who has planted a vineyard and not yet enjoyed its fruit? Let him go home lest he die in battle and another enjoy its fruit». This is followed by an exhortation to enjoy one's bride before setting forth to battle. But note also the curse in Deut 28:30, «Plant a vineyard, you will not gather its first fruits».

11. In Ugaritic texts *dm šm* stands parallel to *ym*. Similarly, it is possible that olive oil is called *dm zt*, but the context is difficult. *zt dm* occurs in another difficult passage. For references, see WHITAKER 1972, 184.

We know two terms that are applied to "must" or "new wine": *āsîs* and *tîrôš*. The poets of Israel, however, regularly paired these terms with *yayin*, "wine", thus hardly setting up any difference in how the three affected the drinker. For "wine", however, Scripture has half a dozen poetic words, among which are *sôbe'*, *šēkār*, or just plain *šiqqûy*, "drink". Additionally, another half dozen expressions refer to distinct categories of wine or attach a place name to it (Table 1, section D); but we cannot easily judge whether the wines of Lebanon or Helbon were actually imported from there or whether the terminology is referring to a stock that once came from foreign locales. It is only in relatively late texts that we read of Jews refusing to drink wine produced among the gentiles (Dan 1:8,16).

In Social and Religious Contexts

In prose texts when we read of drinking water, the relevant passages normally deal with humble requests of strangers or suppliants (Deut 23:5; Judg 4:19, 5:25; 1 Kgs 18:4,13; 2 Kgs 6:22). Otherwise, wine is the beverage supplied to wives (Hos 2:7), offered to palace servants (Dan 10:3), and commonly served with meals¹². We are told that, when travelling, Hebrews invariably took wine along¹³. This last detail may be due to the literary nature of Scripture; but it may also reflect the fact that water stored in skins or jars is easily tainted, thus turning unpleasant to the palate. Recognizing that wine was the common beverage in ancient Israel makes us doubt that priestly symbolism controlled Melchizedek of Salem's offer of bread and wine to Abram (Gen 14:18); for it would have been uncivilized in that area of antiquity to present any other beverage—beer, water or milk¹⁴. Conversely, when we read in 1 Sam 25:11 that Nabal refuses to share with David his workers' food, meats and water, the narrator is underscoring Nabal's avarice; we should therefore not emend "water" (*mêmay*) to "wine" on the authority of the Septuagint.

12. Thus in Prov 9:1-6 we are told that when Wisdom prepares for guests, she cooks the meat (verb: *ṭābah*) and mixes her wine (verb: *māsak*). Notice how peevish are the Hebrews when they complain to Moses at Kadesh, «Why did you make us leave Egypt to bring us to this wretched place, a place with no grain or figs or vines or pomegranates? There is not even water to drink! (Numb 20:5)».

13. This is how Ziba justifies the supplies his master Mephibosheth send David: «The asses are for Your Majesty's family to ride on, the bread and figs [summer fruit] are for the attendants to eat, and the wine is to be drunk by who are exhausted in the wilderness (2 Sam 16:1-2)». References for *leḥem* + *yayin*: Judg 9:19; Neh 5:15,18; for *dāgān* + *yayin* see Lam 2:12; for *ma'akāl* = *šemen* + *yayin*, see 2 Chr 11:11. In 2 Chr 2:14 the sequence is *ḥiṭṭîm* + *še'ōrîm* + *šemen* + *yayin*.

14. On use of milk in antiquity, see the paper of C. GROTTANELLI in this volume. The most celebrated context in which milk is offered as beverage (that is: not to be processed as cheese, ghee or butter) is in Judg 4:17-22. As noted by GROTTANELLI, Jael takes on the role of mother (note the conspicuous reference to her as "wife of Heber the Kenite" in v 17). She soothes Sisera, brings him into her tent, places a cover over him, and gives him milk when he asks for water. The poetic version of this narrative (Judg 5:24-30) exploits brilliantly the motherly pos-

Scripture often links grape and wine with worship and cultic activities. An eschatological passage in Isaiah says (62:8-9):

The Lord has sworn by His right hand,
By His mighty arm:
Nevermore will I give your new grain
To your enemy for food,
Nor shall foreigners drink the new wine
For which you have labored.
But those who harvest it shall eat it
And give praise to the Lord;
And those who gather it shall drink it
In My sacred courts. (NJPS)

This passage implies that a religious festival followed the production of young wine. If so, it may be recording the continuity of a Canaanite practice that in a city such as Ugarit was timed for "the month of early wine". It may also be presaging the "Feast of Young Wine" (*m'd htyrwš*) recorded in Qumran's Temple Scroll (no. 19.11-21.10)¹⁵. Scripture also tells us that the vine's first fruits are reserved for God (e.g., Deut 18:4) and that the choicest *tîrôš* are handed over to the priests (Num 18:12). We read of libating wine (verb: *nāsak*) at diverse religious occasions; but also of God preventing such offers when his folk displeased him (Hos 9:4)¹⁶. Moses is particularly good at deriding libation to false gods (Deut 32:31-38)¹⁷. Wine is one product Deuteronomy allows an individual to consume at a festive sacral meal when purchased by his own tithe money (Deut 14:22-26). Amos, however, has a wonderfully sharp description of what occurs when misbegotten wine is drunk as sacrament in the temple (Amos 2:8)¹⁸.

ture of the murderous Jael's by sharply cutting to another scene where Sisera's real mother anxiously awaits her son's return. The comparison between the two versions is well handled by R. ALTER 1985, 43-59. Excellent overview of Scriptural information is in the *Encyclopaedia Biblica* III (1902), 3088-91 [but ignore T.K. CHEYNE's editorial expansions].

15. On these topics I have benefitted from reading an early draft of an as yet unpublished essay by J.C. REEVES.

16. Exiles from Ephraim: «They will not libate wine to the Lord (*lō'yissekū laYHWH yayin*) / Their sacrifice will not please him».

17. «For their rock is not like our Rock, / In our enemies' own estimation. / Ah! The vine for them is from Sodom (*kī-miggepen sedōm gapnām*), / From the vineyards of Gomorrah (*ūmišadmōt 'amōrā*); / The grapes for them are poison (*'anābēmō 'innebē-rôš*), / A bitter growth their clusters (*'aškelōt merōrōt lāmō*). / Their wine is a venom of asps (*hamat tannīnim yēnām*), / The pitiless poison of vipers (*werōš petānīm 'akzār*). / Lo! I have it all put away, / Sealed up in my storehouses, / To be My vengeance and recompense, / At the time that their foot falters. / Yea, their day of disaster is near, / And destiny rushes upon them... / He will say: Where are their gods, / The rock in whom they sought refuge, / Who ate the fat of their offerings / And drank their libation wine? / Let them rise up to your help, / And let them be a shield unto you!» (NJPS)

18. «They incline by every altar / On garments taken in pledge. / And drink in the House of their God / Wine brought with fines they imposed (*weyēn 'anūšim yištū bēt 'elohēhem*)».

We also know that priests are forbidden to partake of fermented drink when in proximity of God (Lev 10:9; Ezek 44:21) and that this interdict is extended to those who take a nazirite vow. Nazirites, however, are even required to avoid grapes lest fermentation be occurring even in the fruit, fresh or dried (Numb 6). Abstinence from imbibing wine becomes a major characteristic of Rechabites, a clan of Jeremiah's time that lived far removed from town and temple (Jer 35). These Rechabites are not, as is commonly held, survivors from a nomadic period of Israel – for there is no reason to believe that nomads shrank from wine – but are harbingers of the austere and abstemious communities that will sprout commonly in the Hellenistic period¹⁹.

In Wisdom Literature

When we turn to Israel's wisdom literature for information on wine production or consumption, we get what we expect from the genre: contrary yet entirely predictable sentiments. Wine, which according to Judg 9:13, «gladdens gods and men» could, according to Prov 20:1, also «mock». Moreover, the Proverb passage, adds, «liquor can lead to trouble; for anyone who gets muddled by drink won't act wisely»²⁰. Such contradictory positions may, in fact, be fitted in the selfsame harangue, as when a queen tells her son, «Wine makes abusers of kings, but it soothes the pain of the wretched» (Prov 31:1-9). What is perhaps unexpected is that this literature of moralists and of manners codifiers should also contain some of the most delightfully-crafted descriptions of dipsomania in Scripture. I quote but a pale imitation of the Hebrew of Prov 23:29-35²¹:

Who yells "Oy!"?
 Who shouts "Woe!"?
 Who gets in trouble?
 Who has complaints?
 Who gets bruised for nothing?
 Who gets black eyes?

19. In Amos 2:12 there seems to be a pairing of *nāzīr* and *nābī'*, «But you have made the Nazirite drink wine, and told the prophets, "don't prophecy!"». Amos is here lamenting a perversion of a regular practice – where soothsayers imbibe wine to promote divination – that is now known at Mari, see DURAND 1982. Note also Micah's brilliant parody of prophecy induced by wine (2:11): «If a person were to go uttering / Windy, baseless falsehoods, / "I will prophecy about/of wine and liquor" / He would be the prophet you deserve! / 'aṭṭīp lekā layyayin welaššēkār». In the last verset, there may be a pun on the H of *nāṭap*, "prophecy smoothly" against [ʿal Amos 7:16; ʿel Ezek 21:2,7; le Micah 2:6] and "to drip", elsewhere said of mountains dripping ʿāsīs. On drunken prophets, see n. 59, below.

20. *lēs hayyayin hōmeh šēkār wekol-šōgeh bō lō' yehkām.*

21. WATSON 1986, 20-30 gives the text a literarily astute but philologically deficient analysis.

People staying up over wine!
 Those parleying over spiced wine!

 Don't ogle wine,
 When it glitter red,
 When it gives sparkle to cups,
 And smoothly slides down (the throat).
 Ultimately,
 Wine bites like a snake;
 It stings like a viper.
 Your eyes will see distortions;
 Your mind will mumble gibberish.
 You will feel as if on a ship,
 As if atop a mast, [and think:]
 "I get clobbered, but I don't feel it;
 I get trounced, but I don't know it.
 Once I rise up,
 I'll look for [wine] some more".

In Narratives

A story in Numbers 13 (vs 17-25) tells us that when Israel sent spies to reconnoiter in Canaan, it was the season for the first ripe grape (*wehayyāmîm yemê bikkûrê 'anābîm*). Appropriately enough, the spies brought back from Wadi Eshkol ("Cluster Gulley") just one cluster of grapes; but it proved too heavy for one man to carry it. This essentially "tall tale" means to exaggerate both the promise and the difficulties awaiting the Hebrews as they reentered the Promised Land: it is, however, not unusual for narratives where wine and drinking are featured. I divide such narratives into diverse categories and give one example from each.

There are many occasions where wine is listed among products and objects given out as gifts (e.g. 1 Sam 16) and its mention is anecdotal or relatively without apparent consequence. Thus, to deceive Joshua into thinking them distant travellers, Gibeonites carry empty and cracked wineskins (Josh 9). After partaking from her husband's sacrifice Hannah, who had abstained from wine, prays so earnestly to her God that Eli the priest thinks her a drunkard (1 Sam 1). Hebrew storytellers also draw on a motif familiar to the ancient world when they stage carefree banquets in which violent deaths occur. This is what happened to the rapist Amnon (2 Sam 13:28-30), to King Elah, son of Baasa of Israel (1 Kgs 16:9), and to Holofernes when hoping to bed Judith (Jud 13:12).

Alternatively, a person may experience a major change in fortune when under the influence of wine, sometimes to the good, as is the case of Boaz when Ruth asks him to protect her and Naomi. The same may be said about Ahasuerus, although the immediate consequence is dethronement of his consort, Vashti. Most often, however, the results are less than promising.

Thus, Belshazzar's doom is foretold as he sips wine, *nota bene*, from vessels sacred to the Hebrew god (Dan 5). Haman meets death as he innocently joins the king at Esther's banquet (Est 7)²².

For Hebrew narrators, intoxication can serve as the instrument by which to reveal the character of individuals. Thus when we meet Samson, he is either at banquets out-drinking the Philistines or near vineyards flexing his muscles²³. That Samson loses his sight, but also rediscovers God, when with Delilah of Nahal Šoreq – that is, "Choice Vines Gulch" – is a delicious touch in a narrative about a man meant to be a nazirite from his mother's womb.

A scene may turn droll when it includes wine drinking. In 1 Sam 25 we are told about wealthy Nabal who, to quote verse 25, «... is as his name: named "boor", he *is* one»²⁴, Nabal is crass enough to deny his workers wine; but he himself meets his end after a drunken bout. The man who takes over Nabal's wife, David, is featured in another episode with farcical potential. David sleeps with Bathsheba when she is most likely to conceive, and when she does get pregnant, he schemes frantically for her husband to sleep with her. David plies Uriah with wine; yet even when drunk Uriah would not disobey military code. The comedy turns to an abrupt end when David finds it necessary to arrange the murder of possibly his most loyal mercenary.

Traditions about drunkenness can be used to play with potential archetypes. Noah, to whom viticulture is attributed, drinks enough wine to lose his inhibition and he sleeps uncovered. Ham observes him and reports the scene to his brothers. Shem and Yaphet, however, by marching backward to salvage their father's honor, drop a garment over his nakedness (Gen 9:1-29). In another story from the book of Genesis (19:30-35), Lot's wife dies as Sodom and Gomorrah are being destroyed. Lot takes his two daughters into a cave where wine lulls him into fathering his own grandchildren.

Historians of Hebrew traditions and scholars of comparative literature have raised many issues about these two incidents; but for our purposes, it must suffice to point out that both of these narratives use intoxication as a vehicle by which to conveniently redraft earlier portraiture of major characters and by which to justify sharply reversing the attitudes otherwise conventional to Scripture. In the case of the Noah's discomfiture, children come to be solicitous of a father's welfare; in the case of Lot's drunkenness, daughters become anxious about a father's progeny. Moreover, because both of these incidents develop from inebriation, an impermanent condition, the narratives are curiously lacking interest in how these incidents affect the characters involved; so much so, that with the end of these episodes, both Noah and Lot disappear from our reading. However, because episodes with

22. Ben-hadad of Aram witnesses a major deterioration of fortune when drinking (1 Kgs 20:12-22). Perhaps the narrative about the fate of Job's children (Job 1:13-19) belongs here.

23. Near Timnah's vineyards, Samson kills a lion's cub (Judg 14:15).

24. NJPS's rendering with italics added.

privately consumed wine (that is to say, *not* during a banquet) are not that common to literature, and because tales of inebriation are not normally without profound consequences, readers are incited toward other modes of analyses – Freudian in one, Jungian in the other – in order to penetrate deeper the many levels of such protean dramas²⁵.

Figurative Language

The life cycle of the vine and the metamorphosis of its fruit inspired Israel's poets and especially its prophets to invent ornate symbolism and powerful metaphors. In some cases, poets elect to highlight the many joys that come when divine providence rewards hard labor with a rich harvest: under this circumstance, grapes are succulent and wine is plentiful. Most often, however, prophets focus on the dreadful fate awaiting those who have squandered God's favor: failed crops and souring wines are their expected reward. Not uncommonly, these opposite visions are juxtaposed: in one direction to bully and warn; in the other to soothe and placate. I want to outline some of these images in a few paragraphs, concentrating on vineyards, banquets, and the drinking cup.

In Hebrew erotic imagery a beloved is a vine, her breasts are clusters of dripping nectar, her kisses are sweeter than wine (Cant 1:2; 7:7-14, etc). The prophets readily turn to the vineyard and to wine when forging paradigms for the constantly fracturing relationship between God and Israel. Isaiah gives us the most elaborately crafted version of this construct in his parable of chapter 5; but it also blossoms either as a full tableau or as fragments in other prophetic books as well: in Hosea (10:1), Jeremiah (2:21; 5:10; 6:9; 12:10) and in Ezekiel (15:1-8; 17:3-10; 19:10-14). The arguments that the prophets figuratively develop can be laid out in three parts:

25. I have refrained from making connections to motifs and themes in the literature of neighboring lands. But, if the two tales of drunkenness regarding Noah and Lot are treated beyond their historiographic merits – that is beyond explaining how they contributed to the Hebrews' sense of their own past –, it can be seen that they share some of the features common to the *komos* section of Greek comedies, where drinking inaugurates sexual release, yet eventually leads to the restoration of familiar or normal conditions. One Ugaritic text seem to bridge the gap in settings and goals between the Hebrew and Greek treatments. In both contexts, venerable ancestors or gods are main protagonists in travesties that treat serious subjects comically. In an incantation commonly labelled "The Drunkenness of El" [*Ugaritica* 5:1] that etiologically explains – and thus controls – inebriation, the god El is portrayed unflatteringly. El invites other gods to a banquet, where wine flows freely and where he indulges beyond all the others; so much so that he loses control of his bowels and bladder. Other gods are brought into the scene, but without us always comprehending how and why. There seems to be a competition among the gods on the proper preparation of the food: Yarikh, the moon god, apparently without success; the goddesses Anat and Athtart apparently too late. Noteworthy is the mention of two gods caring for the drunken El, as do Shem and Yaphet for the drunken Noah. (A recent treatment of the "Drunkenness of El", is in CAQUOT 1974; with bibliography). I have not yet placed in secure categories two narratives: one relating the Egyptian cupbearer's dream of Gen 40 and another telling the story of Naboth's vineyard 1 Kgs 21.

1. The vine – in this case Israel – blossoms because a caretaker – that is God – meticulously cares for it;
2. Something goes wrong and the angered or sorrowing caretaker is forced to destroy the labor of his very own hands;
3. His distress assuaged either with the passage of time or through acts of contrition, however, the caretaker rebuilds his torn estate and promises everlasting care for years to come (Isa 27:2-5):

In that day,
 They shall sing of it:
 "Vineyard of Delight [*kerem hemer*]."
 I the Lord keep watching over it,
 I water it every moment;
 That no harm may befall it,
 I watch it day and night.
 There is no anger in Me:
 If one offers Me thorn and thistles,
 I will march to battle against him
 and set all of them on fire.
 But if he holds fast to my refuge,
 He makes Me his friend;
 He makes Me his friend²⁶.

There are diverse avatars for this vision, most strikingly one in Ezekiel 17 where three caretakers – Babylon, Egypt and God – compete to make a vine (Israel) prosper. In other manifestations, vine-less or wine-less towns – whether in Israel, Moab or Edom, become metaphors for destruction and abandonment²⁷. Wine drying up at the press conveys haunting images of futility and frustration (Jer 48:33; Micah 6:15)²⁸. Wine jars smashed to smithereens makes for a mordant image of shattered placidity (re: Jerusalem and Moab)²⁹.

26. The translation is from the NJPS. Connect this image with Isa 5:1-7 and with its reversal in 24:7-16.

27. Two passages that apply to Israel are Deut 28:39, «You will neither drink nor store wine», and Hag 2:16, «If one came to a wine vat to skim off fifty measures, the press would yield only twenty». Among other instances are Zephaniah's depiction of Jerusalem placidly awaiting its destruction (1:12) and Joel's harrowing vision of vines wasted by pitiless and unstoppable locusts (1:7,10-12). Isa 16:7-8 portrays a vine-less Moab.

28. Mic 6:14-15: «You eat, but remain hungry ... / You sow, but not reap; / You tread olives, but not rub oil, / *tir dōš*, but not drink wine». / Reverse order of afflictions is given Deut 28:39-10.

29. When Jerusalem is informed that «Any jar (*nebel*) can be filled with wine» and answers, «Don't we know that a jar can be filled with wine», Jeremiah is to say (13:12-14, NJPS): «Thus says the Lord: I am going to fill with drunkenness (*sikkārōn*) all the inhabitants of this land ... And I will smash them one against the other, parents and children alike – declares the Lord; no pity, compassion, or mercy will stop Me from destroying them». With regard Moab, the same prophet declares (48:10-12, NJPS): «Cursed be he who is slack in doing the Lord's work! Cursed be he who withholds his sword from blood! Moab has been secure from his youth on

Banquets likewise invite Israel's poets to imagine two opposite conditions: On the one hand, God himself will throw the best parties for those who have faith in him (Isa 25:6-8)³⁰. On the other hand, never-ending feasts, acquired by violence and duplicity, and hosted by greedy and insipid leaders yield paradigms for obtuseness, selfishness and irresponsibility³¹. Isaiah returns to this vision very frequently³²; Zephaniah (1:12) uses it to lambast those who take God for granted. In a blood-curdling transposition of the setting, the God of Ezekiel invites wild animals to a feast where the flesh of dead sinners is the *entrée*, their blood is the wine (Ezek 39:17-21). But it is Amos who invests it with its most caustic manifestation (6:6-7):

They lie on ivory beds,
Lolling on their couches,
Feasting on lamb from the flock
And on calves from the stalls.
They hum snatches of song
To the tune of the lute—
They account themselves musicians like David.
They drink [straight] from the wine bowls
And anoint themselves with the choicest oils—
But they are not concerned about the ruin of Joseph.
Assuredly, right soon

— / He is settled on his lees (*šôqēt hū' 'el-šemārāyw*) / And has not poured (*hūrāq*) from vessel to vessel— / He has never gone into exile. / Therefore his fine flavor has remained (*'amad ta'mô bô*) / And his bouquet is unspoiled (*werēhō lô' nāmār*). / But days are coming— declares the LORD— when I will send men against him to tip him over; they shall empty his vessels and smash his jars».

30. «The Lord of Hosts will make on the mount / For all the peoples / A banquet of rich viands (*mištēh šemārūm*), / A banquet of choice wines (*mištēh šemārīm*)— / Of rich viands seasoned with marrow (*šemārūm memuhāyim*) / Of choice wines well refined (*šemārīm mezuqqāqīm*). / And he will destroy on this mount the shroud / That is drawn over the faces of all the peoples / And the covering that is spread / Over all the nations; / He will destroy death forever. / My Lord God will wipe the tears away / From all faces / And will put an end to the reproach of His people / Over all the earth— / For it is the Lord who has spoken». (NJPS)

31. Leaders acquire gain from imposing fines (Amos 2:8, *yēn 'amūšīm*) and violent deeds (Prov 4:17, *yēn ḥamāsīm*).

32. Here are two examples drawn from Isa 5:11-12 and 28:1,3-4 (NJPS): «Ah, Those who chase liquor (*šēkār*) / From early in the morning, / And till late in the evening / are inflamed by wine! / Who, at their banquets (*mištēhem*), / Have lyre and lute, / Timbrel, flute, and wine; / But who never give a thought / to the plan of the Lord, / And take no note / Of what He is designing». «Ah, the proud crown of the drunkards of Ephraim (*šikkorē 'eprayim*), / Whose glorious beauty is but wilted flowers / On the heads of men bloated with rich food, / Who are overcome by wine (*ḥalūmē yāyin*)! ...». «Trampled underfoot shall be / The proud crowns of the drunkards of Ephraim, / The wilted flowers— / On the heads of men bloated with rich food— ... / They shall be like an early fig / Before the fruit harvest; / Whoever sees it devours it / While it is still in his hand [or: on the bough]». See also Isa 5:22-24, 16:7-12, 25:6-8 and 56:12.

They shall head the columns of exiles;
They shall toil no more at festive meals.

In Hellenistic times and later among mystics, a simile becomes famous in which the presence of God is said to intoxicate the believer. We have it only once and in its barest form when an obsessed Jeremiah pleads (23:9):

Within me my heart shatters,
My bones shudder;
I am like a besotted man (*hāyūf ke'is šikkôr*),
Like one wine overcomes (*ūkegeber 'abārō yāyin*) —
Because of the Lord
and because of his holy word.

Much more common to Scripture, however, is a sinister theme in which a cup foaming with wine is offered to drinkers. Here, God is the host and various nations or individuals are the guests. As the occasion demands, the wine is wrath or salvation. The imagery, which as far as I know is authentic to Israel, is loved by number of its prophets and psalmists, and I give a list of most occurrences in Table 2, under "to drink... *kôs*, cup". I mention here just two of the imagery's interesting variations. Habakkuk (2:15-16) keeps the argument realistic: sinners, who force drunkenness on their victims to more easily despoil or humiliate them, are themselves compelled to sample God's own cup of retribution. Jeremiah takes the notion a step further (51:7-9). The cup itself stands for Babylon and is a tool in God's hand. The brew the cup dispenses proves so potent that, whether to dampen fear or bolster courage, everyone drinks from it and goes mad. But God drops the cup, and Babylon is shattered beyond any repair.

Once more, however, it is Isaiah (albeit, Second Isaiah) who leaves us with the most sustained, but also the boldest expansion of the imagery: the cup of God's anger that Jerusalem had once to drink is moved now from her own lips to those of her tormentor's, bringing peace and comfort to a tortured land (Isa 51:17,21-22):

Rouse, rouse yourself!
Arise, O Jerusalem,
You who from the LORD's hand
Have drunk the cup of his wrath,
You who have drained to the dregs
The bowl, the cup of reeling!

...
Listen to this, unhappy one,
Who are drunk, but not with wine!
Thus said the LORD, your Lord,
Your God who champions His people:
Herewith I take from your hand
the cup of reeling,

the bowl, the cup of My wrath;
You shall never drink it again.

Table 1. *Selected Vocabulary for Viticulture and Wine Production*

A. THE VINE AND ITS FRUIT

vineyard

kerem, common; but also an orchard with vines, Cant 6:11
maṭṭa' k., area suited for a vineyard Micah 1:6; Ezek 31:4
šedēmâ, Deut 32:32 (poetic *šadmôt 'amōrâ*³³)

planting

nāṭa', common

budding

pāraḥ, Gen 40:10

blossom

niššâ

begins

niššâ, with *'ālâ* Gen 40:11

ends

perah, with *tāmam* Isa 18:5

Vine

gepen (+ *hayyayin*, Num 6:4; Judg 13:14). *g. šādeh*, 2 Kgs 4:39, is a gourd bearing vine.

g. 'adderet, Ezek 17:8; In Ps 80:11, Israel is a tree-climbing vine; BOROWSKI, 1987, 108-109, thinks it refers to vine trained to climb a trellis.

g. sōraḥat, Ezek 17:6; probably referring to ground running grapevines.

g. šibmâ, Jer 48:32; Isa 16:8-9. Named after a Moabite town;

g. sedôm, Deut 32:32; named after Sodom, but obviously a poetic invention to evoke an image of wickedness³⁴

be'ušîm, may or may not be a type of "wild grapes" Isa 5:2,4

šô/ôrēq, Isa 5:2 Israel figure (initially positive³⁵); Jer 2:21 Israel figure (negative³⁶)

33. Last syllable allows linking with imagery of death that follows.

34. Probably qualifying a vine are: *g. pōriyâ* Isa 32:12; Ps 128:3 ("flowering" vine) and *g. bôqēq*; e.g. Hos 10:1 (a "ravaged" vine). BOROWSKI 1987, 104 (citing BDB 132) thinks that the latter term is referring to a vine of «green appearance or [with] large bunches».

35. «My beloved had a vineyard (*kerem*) / On a fruitful hill. / He broke the ground, cleared it of stones, / And planted it with choice vines. / He built a watchtower inside it, / He even hewed a wine press (*veqeb*) in it; / For he hoped it would yield grapes (*'anābîm*). / Instead, it yielded wild grapes (*be'ušîm*)». (NJPS)

36. «I planted you with noble vines (*šôrēq*), / All with choicest seed (*zera' 'emet*); / Alas, I find you changed / Into a base, an alien vine (*gepen nokriyâ*)». (NJPS)

šōrēqâ, Gen 49:11

šārōq, Isa 16:8.

šedēmâ, Isa 16:8

šēmâr, "(maturing grapes) on vine"

semadar, Cant 2:13 (*gepânîm*); 15 (*kerâmîm*); 7:13

branches

(Expanded from BOROWSKI 1987, 103 n 2)

dālît, Ezek 17:6-7; Ezek 19:11 (fig. of Israel)

zemôrâ, Numb 13:23; Ezek 15:2

yâneqet, Ps 80:12 (fig. of Israel)

neṭîšâ, Isa 18:5 (see Jer 5:10); Jer 48:32

qâšîr, Ps 80:12 (fig. of Israel)

salsillâ, ["basket?"] Jer 6:9 (fig. of Israel)

sârîg, Gen 40:10.

šārōq, Isa 16:8

pruning

*zâmar*³⁷, *kârat* (e.g. Isa 16:5)

nâzîr, "untrimmed vine" Lev 25:5,11.

tools

mazmērâ

bear fruit

nâšâ, Hag 2:19 (said of *gepen*, fig, pomegranate, olive)

is aromatic

nâtan rēaḥ, Cant 2:13

ripening

H of *bâšal*, Gen 40:11; *gâmal* (intrans.), Isa 16:5

harvesting

Early harvest time, *yemê biqqûrê 'anâbîm*, Numb 13:20

Occasionally *qâšîr*, Isa 16:5 (read *bâšîr*?)

bâšar (harvest time: *bâšîr*; harvesters: *bôšerîm*)

'*âsap* (harvest time: 'ōsep; NB Jer 40:10, 12 metonymic: with *yayin* not 'ānāb!

gleanings

'*ôlêlôt*, (Isa 24:13; Micah 7:1)

wither

nâbal, (see Isa 34:4); *yâbaš* (common)

uproot

nâtaš Hp, Ezek 19:12 (fig. of Israel)

37. The 'ēi *hazzamîr* of Cant 2:12 refers at once to pruning and to singing (Janus parallelism); contra: BOROWSKI 1987, 36-37; 109 after LEMAIRE [1975], who suggests "harvesting". N.B. *yrlhw zmr* in Gezer calendar.

Grapes

Grape

'*ēnāb* (common)

sour

bōser, Isa 18:5f; Job 15:33, Jer 31:29-30, Ezek 18:2 (“dulls teeth”)

cluster

'*eškōl* (Ug. '*utkl* = ? Akkad *ishunnu/atu*)

parts

ḥaršanîm, “pulp” Numb 6:4

zāg, “skin?” Numb 6:4

raisins

lāḥîm, “fresh”; *ybs̄ym*, “dried”

cakes

šimmûqîm, “raisin clump” 1 Sam 25:18, 30:12; 2 Sam 16:1; 1 Chr 12:41

'*ašîšâ*, “(sour?) raisin clump” 2 Sam 6:19; Cant 2:5; Hos 3:1

'*ašîšê qîr ḥarešet*, Isa 16:7 (Moabite variety)

B. AT THE PRESS

Winepress

gat, Joel 4:13³⁸; Lam 1:15³⁹; Isa 63:2

trample

dārak, see Isa 63:2-6 for image of God trampling

in

yeqeb (“rock-hewn press?”), Isa 5:2; Hag 2:16; Jer 48:33

pûrâ, Isa 63:3 (wooden? press; in imagery); Hag 2:16⁴⁰.

C. WINE PRODUCTION

fermentation

ḥāmar, Ps 75:9⁴¹; Jer 48:11 ([imagery] best when undisturbed); Job 32:19 ([simile⁴²] produces much fumes).

in

kelîm, (Jer 48:11) “vessels”

mashed with

ḥaršanîm, “pulp” (Numb 6:4)

zāg, “skin?”

simmering

**šmr* (on the lees, see *šemer*)

38. «Come and tread, / For the winepress is full (*māle'â gat*), / The vats are overflowing (*yēšiqû hayyeqābîm*)! / For great is their wickedness». (NJPS)

39. «As in a press, the Lord has trodden / Fair Maiden Judah». (NJPS)

40. BOROWSKI 1987, 111 distinguishes between the rock-hewn *yeqeb*, the mortar and stone *gat*, and the portable *pûrâ*. The terms may, however, refer to a series of basins, some higher than others.

41. Note pun in *weyayin ḥāmar mālê' mesek*.

42. Imagery of fermentation: «My belly is like wine not yet opened / Like jugs of new wine ready to burst». (NJPS)

skimming

ḥās'ap, Hag 2:16⁴³

pouring

ryq (Hp), Jer 48:11

storing

'āgar, said of wine, Deut 28:39

filtering

zāqaq D, Isa 25:6 (re: settled wine, *šemārīm mezuqqāqīm*)

bottling in

nebel, "jar" 1 Sam 1:24; 10:3 (as sign in an omen); Jer 13:12-14 (simile)

nō'd, (skin) 1 Sam 14:20; Josh 9:13

'ōb, (jug) Job 32:19 (in simile)

mixing in

'aggān, Cant 7:3 (rounded bowl, goblet)

D. WINE

metonymic usage

grapes/vine: Jer 40:10,12 (for *'anābīm*); Numb 6:3 (*mišrat 'anābīm*); Judg

13:4 (*gepen hayyayin*)

tīrōs: Isa 65:8, New wine is found in grape clusters

synonym

dam 'anāb "juice?" Gen 49:11; Deut 32:14; Sir 39:26 (Ugar. *dm 'šm*)

'āsīs "fermenting juice" Joel 1:5⁴⁴; Cant 8:2 applied to "my pomegranate (*rimmôn*)"

tīrōš "new wine" (Ug. *trt; mrt*) // "*dāgān*" and/or *yi šhār*; Sir 31:25

good: in Jotham's parable⁴⁵

bad: Hos 4:11⁴⁶

ḥamar/ḥamerā' Aramaic (Ezra 6:9, 7:22; Dan 5:1-4, 23)

ḥemer Isa 27:2; Deut 32:14 (Ug. *ḥmr*; Ar. *khamr*)

sōbe' Isa 1:22; Ho 14:18 (difficult)

šēkār N.B. rendered "beer" in some recent translations

šiqqūy "drink"; but obviously wine in Hos 2:7

paired with

most commonly with *yayin* in first position

43. «If one came to a wine vat (*yeqeb*) to skim of (*lahšōp*) fifty measures, the press would yield only twenty». (NJPS)

44. In this passage "wine" parallels *'āsīs*: «Wail, all you swillers of wine — (*wehēlilū kol-šōtē yayin*) / For the new wine (*'āsīs*) that is cut off from your mouth.

45. The *gepen* says «Have I stopped yielding my new wine, which gladdens God [gods?] and men (*hammes'ammēah 'elōhīm wa'anāšīm*), that I should go and wave above the trees?» Note the sequence: olive tree that produces rich oil (*dišnī*); fig tree that produces sweet and savory fruit (*'et-motqī we'et tenūbātī ha'ī'ōbā*); vine thornbush (*'ā'ār*) proud of its "shade".

46. Harlotry, wine, and new wine take the mind (*lāqah-lēb*).

šēkār common; the issue is whether this applies to beer

šemen

1. conveying good harvest; in either position

2. stands for “meat”: Prov 21:17; Isa 25:6

ḥālāb

(conveying color) Gen 49:12

(unclear allusion) Cant 5:1 (drinking wine with milk)

(conveying purchasable products) Isa 55:1

qāyīš (for summer fruit) e.g. Jer 40:10

te’ēnā

fig. (common in *t. wegepen*) e.g. Cant 2:13

rarer, *yayin ‘anābîm* Neh 13:15)

bāšār e.g. Prov. 23:21

zēbaḥ Hos 9:4

maturation

šemer wine made from vine maturing grapes (Isa 25:6)

ḥōmēš “sour wine” *ḥ. yayin/šēkār*, (Numb 6:3); (Ug. *yn ḥmš*)

attributes⁴⁷

ḥaṭṭōb Cant 7:10

tar’elā Ps 60:5, (*yayin t.* “Potent”)

Isa 51:17,22 (*kōs-hat.* “reeling”, as example); Jer 25:15-

ra’al: *sap-ra’al*, Zech 12:2 (negative for Jerus.’s enemy)

ḥelbôn Ezek 27:18 (Damascus sells it to Tyre); no emend. to *lbnn!*

lebānôn Hos 14:8 (Scent of Ephraim compared to *y. lebānôn*)

malkūt Est 1:7 (royal quality or largesse)

šōrēq[ā] Isa 5:2; Jer 2:21; [Gen 49:11]

spiced

[see also 3 Mac 5:2; Mark 15:23]

mīmsāk Prov 23:30 (*lahqôr mīmsāk*); Isa 65:11

meseq Ps 75:9 *weyayin ḥāmar mālē’ meseq* [pun on words]

mezeg Cant 7:3 (dialect. for *meseq?*)⁴⁸

ḥāreqaḥ Cant 8:2 (“spiced or perfumed” || “*āsīs rimmônī*”)

character

strength: *ḥēmā*, “lit. heat” Hos 7:5 (obscure)

flavor: *ṭa’am*, Jer 48:11 (*‘amad ṭa’mô bô*)

bouquet: *rēaḥ*, Jer 48:11 (*werēḥô lô’ nāmār*)

mixing/cutting

māsak, Isa 5:22; Prov 9:2,5 (figurative); *māhal b.*, Isa 1:22

47. For wine terminology of the talmudic period, much of which is derived from Greek, see PAUL 1975; EJ 16:538. Among those listed there are *yayin miggat*, “newest wine”, and *yayin yāšān*, “mature wine”. (See *yn yšn* in KAI 185 [DISO, 109]).

48. «Your navel is like a round goblet— / Let mixed wine not be lacking! (*‘al-yehšār hammāzeg*)...»

with water: Isa 1:22⁴⁹; 2 Macc 15:39
 (metaphoric)
 with tears (Ps 102:10; cf UT 62:10, CAD K, 580b)
 with poison (Isa 19:14)

Table 2. *Selected Vocabulary for Drinking and Intoxication*

banqueters
 "secular": *mirzah*, Amos 6:7 («thwarted is the idlers' coterie»)
 banquet hall
 temple
liškā, Jer 35:2f (Rechabites to drink wine there);
bêt 'elōhîm, Amos 2:8 (re: revelers in temple)
 at funerals
marzēah, Jer 16:5 (drink *kôs tanhûmîm*; wine[?]); Ug. *mrzḥ* here or
 below?
bêt-mišteh, Jer 16:9 (wine[?])
 "secular"
mišteh, (occasion and place) 1 Sam 25:36 (etc.); Isa 5:12 [parable]; Jer
 51:39 (figurative); Isa 25:6-8 (eschat.)
mištê hayyayin, Est 5:6, 7:2,7 (occasion)
bêt mištê hayyayin, Est 7:8 (place; by the gardens)
 + music
 Isa 5:12 (*wehāyâ kinnôr wanebel tōp wehālîl wāyayin mištêhem*); Amos
 6:2 (*pōretîm 'al-pî hannābel*)
 to drink
gāmā' (said only of water)
lāqah. As in *l. yayin* Isa 56:12
šāqâ (G and H) forced upon someone; Ps 60:5 («wine of reeling»); Amos
 2:12 (on nazirites; induce trance[?] see Micah 2:11 [pun!] and cf. ARM
 X:4); Jer 25:15 (God make nations drink)
šāâ Common;
 (measured by)
hîn in libation, *yayin* alone or mixed with grains⁵⁰
 *Numb 28:7, *šēkār*, exceptionally⁵¹
bat 2 Kgs 2:9 (etc.)
 (served in)
gābîā' Jer 35:5 ("wine-filled bowls and cups")⁵²
mizrāq Amos 6:6, exceptional, in sarcastic setting⁵³

49. Re: Jerusalem, condemning topsy turvy ethics: «Your wine is cut with water (*sob'ek mähül bammāyim*)».

50. The amounts differ, see BDB 229(c).

51. For this reason some think beer is at stake. In fact, because everywhere else "wine" is mentioned, *šēkār* here is obviously taken as synonym for wine. See discussion above.

(drunk from)

kôs "cup", for wine, Gen 40:11f, Prov 23:31 Jer 35:5

(metaphor)

k. tanneḥûmîm, Jer 16:7 (mourner's cup)⁵⁴

(judgement)

Jer 49:12; Lam 4:12; Ps 75:9 (neg.!)

k. ḥamâtô, Isa 51:17,22

k. yayin haḥēmâ, Jer 25:1 (see 17, 28)

k. hattar'ēlâ, Isa 51:17, 22

k. šammâ ûšmāmâ, Ezek 23:33

k. yemin YHWH, Hab 2:16

k. zāhāb beyad Y., Jer 51:7 (N.B. Babylon as cup of judgement)⁵⁵

(lot/fate)

menāt-k., Ps 11:6 (said of wicked)

YHWH menāt ḥelqî wekôšî, Ps 16:5 («The Lord is my allotted share and "cup"»)

(rescue)

k. yešû'ôt, Ps 116:13⁵⁶

k. rewâyâ, Ps 23:5 («my cup overflows»)

to toast *mālâ* (D), *mimsāk le-*

"Luck" *menî*, Isa 66:11 («... who throw a party for Luck and toast Destiny»)

one toast: *'ākôl we šâtô kî mähār nāmût* «Feast and drink, for tomorrow we die!», Isa 22:13 (quoted in 1 Cor 15:32; paraph. in Wisd 2:6-9).

to become drunk

sābâ "guzzle"

šākar (c. *yayin*) Isa 29:9⁵⁷

HtD "to become intoxicated", 1 Sam 1:14 (of Hannah)

nā' Isa 24:20 (the earth reels like a drunkard [*šikkôr*])

52. *gebi'im mele'im yayin wekôsôt*. The vessel must be rounded (etymology), and large. Joseph's "cup" (Gen 44) is better rendered "vessel, bowl".

53. Normally these "bowls" are used in temple rituals; hence Amos is being sarcastic. For quote, see banquets.

54. Extended metaphors in Jer 16:5-9. 5-7: Death with no mourning («They shall not break bread for a mourner / To comfort him for a bereavement, / Nor offer one a cup of consolation / For the loss of his father or mother ...»). 8-9: Feasting and marriage festivities will be banished.

55. Jer 51:7-9: «Babylon was a golden cup in the Lord's hand, / It made the whole earth drunk; / The nations drank of her wine – / That is why the nations are mad. / Suddenly Babylon has fallen and is shattered; / Howl over her! / Get balm for her wounds: / Perhaps she can be healed. / We tried to cure Babylon / But she was incurable. / Let us leave her and go, / Each to his own land / For her punishment reaches to heaven, / It is as high as the sky». (NJPS)

56. Ps 116:12-13: «How can I repay the Lord / for all His bounties to me? / I raise the cup of deliverance / and invoke the name of the Lord» (NJPS). Note that the *Jerusalem Bible* wrongly gives, «I will offer libations to my savior».

effect of wine

- dālaq* (H) “inflames”, Isa 5:11
lāqah-lēb “takes the mind”, Hos 4:11
‘ābar “overwhelms”, Jer 23:9 («wine o. a person»)
bāgad “is treacherous”, Hab 2:5⁵⁸
māšak “tempts”, Qoh 2:3 (c. the flesh)
lyš “mocks”, (*lēš hayyayin*) Prov 20:1
hāmā “makes boisterous”, (*hōmeh šēkār*) Prov 20:1
šāgā (*bayy.*) “become muddled (by w.)”, Prov 20:1; Isa 28:7 (2x)
bāla’ (N) (*min-hayy.*) “dazed by liquor”, Isa 28:1

drunkard

sōbē’ Prov 23:20 || *zōlēl*, “to glut”, Prov 23:21; Deut 21:20 (re: bad child, glutton and drunkard)

‘allīz Isa 24:8 (lit. “exultant”)

drunken acts (N.B. parallels vocab of fear)

- hitgō‘ašū* “they stagger”, Jer 25:16
hithōlālū “they act crazy”, [HtR of *hālal*] Jer 25:16
nit‘ū (*beqī’*) “gets lost in his vomit”, Isa 19:14
 “wail” (*hēlīlū*) Joel 1:5
hāmū “become boisterous”, Zech 9:15 (*šātū hāmū kemō yayin*)
šēkrū “become drunk”, Jer 25:27
qeyū “vomit”, Jer 25:27; see Isa 28:8
šō‘ā (noun) “excrement”, Isa 28:8 (N.B. Ugar V:1)
nāpal “fall (never to rise)”, Jer 25:27
hāgag “reel”, Ps 107:27
pūq “stumble in judgment”, (*pāqū pelīlīyā*) Isa 28:7
 [lō’ *yehkām*] “has no sense”, Prov 20:1

drunken scenes

during *Isa 28:7-8⁵⁹, see Prov 20:1; Isa 19:14 (re: Egypt) ⁶⁰

after *Joel 1:5⁶¹

sober up 1 Sam 1:14; H of *sūr*; N.B. *bešē’t hayyayim min-PN*, 1 Sam 25:37
 said of God! Ps 78:65-66; Htpoel of *rwn*⁶²

disposition

57. «They are drunk, but not from wine (*šakerū welō‘-yayin*) / They stagger, but not from liquor (*nā‘ū welō‘ šēkār*)».

58. «[Wine] is indeed a treacherous thing (*we‘ap kī-hayyayin bōged*) / Haughty and unable to rest is he / who is as greedy as Sheol, / who is like death, insatiable, / who assembles all the nations for his own ends, / collects all the peoples to his own advantage» (*Jerusalem Bible*). *hyyn* is commonly emended as per 1 QpHab *hwn*, “wealth”. NJPS connects with *hwn* of Deut 1:41.

59. «But these are also muddled by wine (*bayyayin šāgā*) / And dazed by liquor (*baššēkār tā‘ū*): / Priest and prophet / Are muddled by liquor (*šāgū baššēkār*); / They are confused by wine (*nible‘ū min-hayyayin*), / They are dazed by liquor (*ū‘ū min-haššēkār*); / They are muddled in their visions (*šāgū bārō‘eh*), / They stumble in judgment (*pāqū pelīlīyā*). / Yea, all tables are covered / With vomit (*qī’*) and filth (*sō‘ā*), / So that no space is left» (NJPS). See n. 19.

60. «The Lord has mixed within [Egypt] (*YHWH māsak beqirbāh*) / A spirit of distortion

lōb

c. *lēb* with good results: Ruth 3:7 (Boaz); Qoh 9:7⁶³
with bad results: 2 Sam 13:28 (Amnon murdered); Est 1:10
(Vashti provoked); 1 Sam 25:36 (stroke of Nabal);

šāmāh

c. *lēb* Zech 10:7 (become elated)

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(*rūah 'iw'im*), / Which shall lead Egypt astray in all her undertakings / As a vomiting drunkard goes astray (*kehūtā'ōt šikkōr beq'ō*), [or] «As a drunkard gets lost in his vomit» (NJPS).

61. «Wake up, you drunkards, and weep, / Wail, all you swillers of wine — (*wehēlīlū kol-šōtē yāyin*) / For the new wine (*'āsīs*) that is cut off from your mouth».

62. «The Lord awoke as from sleep (*wayyiqāš keyāšēn 'adōnāy*) / like a warrior shaking off wine (*kegibbōr mitrōnēn miyyāyin*). / He beat back His foes, / dealing them lasting disgrace» (NJPS). This imagery, evoking the god of battle awakening from slumber, is reminiscent of poems about the Hittite Telepinush and the Babylonian Erra. Notice the writing of God's name.

63. «Go, eat your bread in gladness, and drink your wine in joy (*ūštēh beleb-īōb yēnekā*); for your action was long ago approved by God».