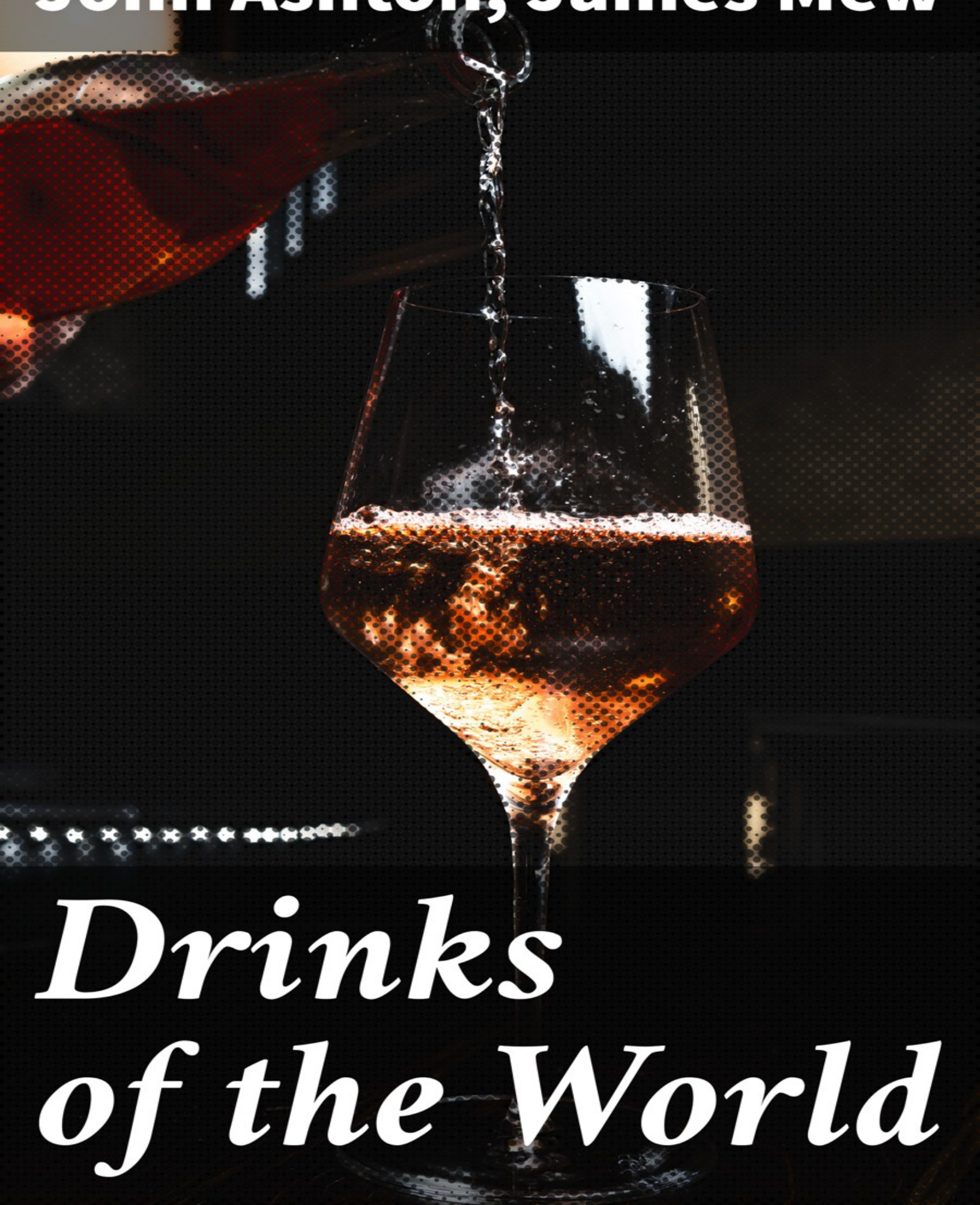


John Ashton, James Mew



*Drinks
of the World*

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Drinks of the World



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TABLE OF CONTENTS

[Introduction.](#)

[THE DRINKS OF ANTIQUITY.](#)

[CLASSICAL WINES. Greek.](#)

[CLASSICAL WINES. Roman.](#)

[NORTHERN DRINKING.](#)

[WINES.](#)

[Africa.](#)

[America.](#)

[Australia.](#)

[Canaries.](#)

[England.](#)

[FRENCH WINES.](#)

[Germany.](#)

[Greece.](#)

[Hungary.](#)

[Italy.](#)

[Madeira.](#)

[Persia.](#)

[Portugal.](#)

[Russia.](#)

[Sicily.](#)

[Spain.](#)

[Switzerland.](#)

[CIDER.](#)

[Perry.](#)

[BRANDY.](#)

[GIN.](#)

[WHISKEY.](#)

[RUM.](#)

[LIQUEURS. I.](#)

[LIQUEURS. II.](#)

[German Liqueurs.](#)

[Dantzic Liqueurs.](#)

[French Liqueurs.](#)

[AMERICAN DRINKS.](#)

[BEERS.](#)

[Africa.](#)

[America.](#)

[Austria.](#)

[Bavaria.](#)

[Belgium.](#)

[Borneo.](#)

[China.](#)

[England.](#)

[France.](#)

[Germany.](#)

[India.](#)

[Japan.](#)

[Russia.](#)

[Sweden.](#)

[Tartary.](#)

[Non-Alcoholic Drinks.](#)

[TEA. I.](#)

[TEA. II.](#)

[TEA. III.](#)

MATÉ.

CUCA.

KOLA.

COFFEE.

COCOA.

AËRATED DRINKS.

MILK.

ADDITIONAL DRINKS.



Introduction.

[Table of Contents](#)

From the Cradle to the Grave we need DRINK, and we have not far to look for the reason, when we consider that at least seventy per cent. of the human body is composed of water, to compensate the perpetual waste of which, a fresh supply is, of course, absolutely necessary. This is taken with our food (all solid nutriment containing some water), and by the drink we consume. But, as the largest constituent part of the body is fluid, so, naturally, its waste is larger than that of the solid; this fluid waste being enormous. Besides the

natural losses, every breath we exhale is heavily laden with moisture, as breathing on a cold polished surface, or a cold day by condensing the breath, will show; whilst the twenty-eight miles of tubing disposed over the surface of the human body will evaporate, *invisibly*, two or three pounds of water daily. Of course, in very hot weather, or after extreme exertion, this perspiration is much more, and is visible.

To remedy this loss we must DRINK, as a stoppage of the supply would kill sooner than if solid food were withheld, for then the body would, for a time, live upon its own substance, as in the cases of the fasting men of the last two years; but few people can live longer than three days without drinking, and death by thirst is looked upon as one of the most cruel forms of dissolution. To palliate thirst, however, it is not absolutely necessary to drink, as a moist atmosphere or copious bathing will do much towards allaying it,—the one by introducing moisture into the system by means of the lungs, the other through the medium of the skin.

Thirst is the notice given by Nature that liquid aliment is required to repair the waste of the body; and, as in the case of Hunger, she has kindly provided that supplying the deficiency shall be a pleasant sensation, and one calculated to call up a feeling of gratitude for the means of allaying the want. Indeed, no man knows the real pleasures of eating and drinking, until he has suffered both hunger and thirst.

Water, as a means of slaking man's thirst, has been provided for him in abundance from the time of Father Adam, whose "Ale" is so vaunted by abstainers from alcoholic liquors. But Water, unless charged with Carbonic

Acid gas, or containing some mineral in solution, is considered by some, as a constant drink, rather vapid; and Man, as he became civilized, has made himself other beverages, more or less tasty, and provocative of excess, and also more or less deleterious to his internal economy. The juice of luscious fruits was expressed, the vine was made to give up its life blood; and, probably through accident, alcoholic fermentation was discovered, and a new zest was given to drinking. A good servant, Alcohol is a bad master; but that it satisfies a widely felt craving, probably induced by civilization, is certain, for most savage tribes, emerging from their primitive and natural state, manufacture drinks from divers vegetable substances, more or less alcoholic.

The present volume is intended for that class of the public which is known as "the general reader"; and its object is to interest rather than to inform. Therefore it deals at no great length with what may be termed the *caviare* of the subject, as, for instance, the varied opinions of the medical faculty with respect to the hygienic value of drinks, their supposed uses in health and disease, and their chemical constituents, or analyses. Nor is the question of price discussed, nor long lists of vineyard proprietors given, nor the names of the brewers, nor the number of casks of beer brewed. In short, as few statistics have been introduced as possible. In deference to a maxim not always remembered in books on beverages, "*De gustibus non est disputandum*," or its English equivalent, abhorred of Chesterfield, "What is one man's meat is another man's

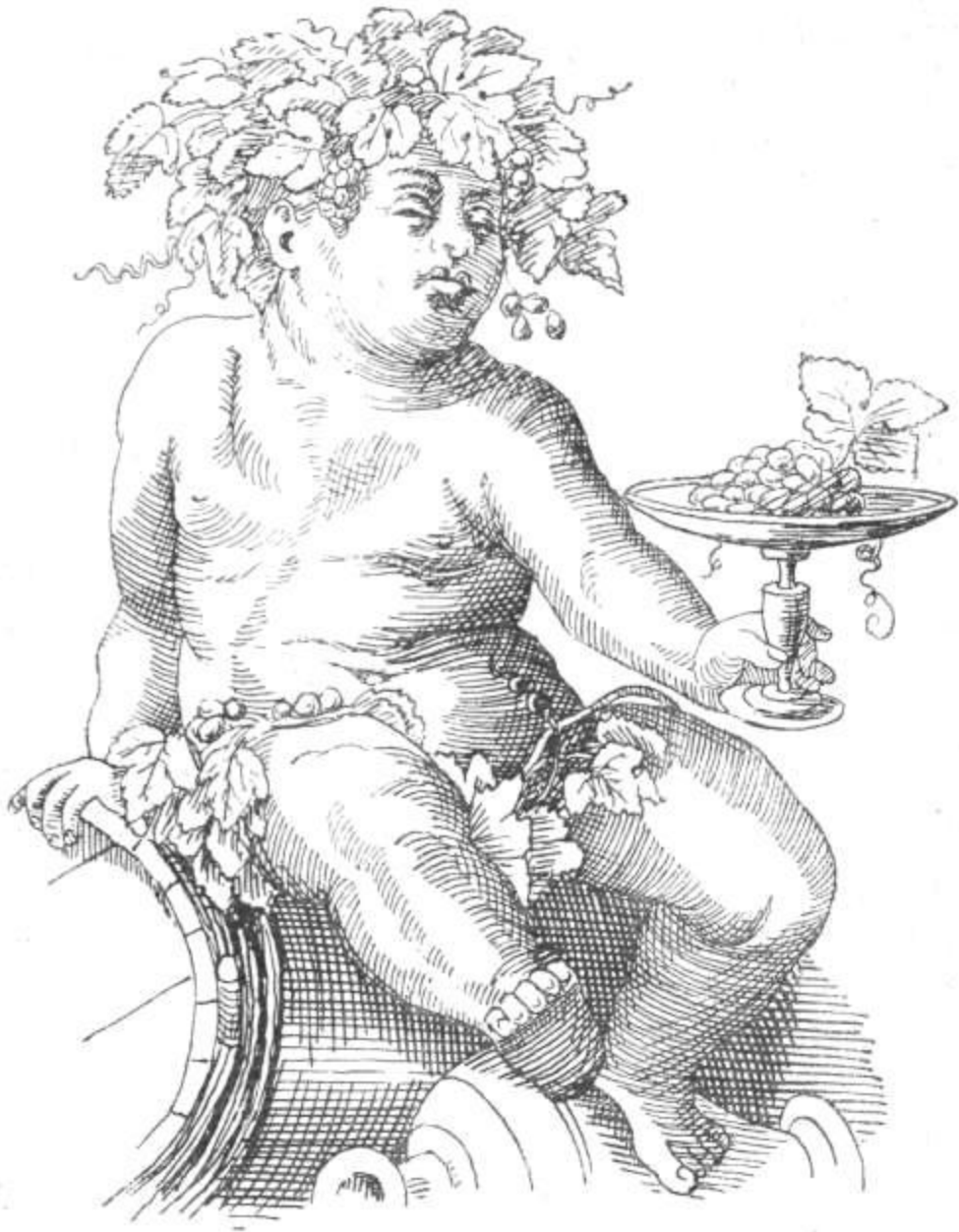
poison,” the verdicts of enthusiasts and vendors have been, except in rare instances, alike rejected.

Nor has very much been said on the inviting topic of adulteration. It would be almost cruel to disturb the credulity of the good people who drink and pay for gooseberry as Champagne, or *Val de peñas* as curious old Port. It is a pretty comedy to watch the *soi-disant* connoisseur drinking a wine fully accredited with crust, out of a bottle ornamented with fungus and cobwebs of proper consistency—a wine flavoured with *essence* at so much a pound, and stained with *colour*^[1] at so much per gallon. There is no need to proclaim upon the housetops the constituents of Hamburg sherry, nor how the best rum is flavoured with “R.E.,” or brandy with “Caramel” or “Cognacine.”

We have generally avoided the profane use of trade or professional jargon, too often the outcome of ignorance, pretence, and affectation, such as “full,” “fruity,” “smooth on palate,” “round in the mouth,” “full of body,” “wing,” “character,” etc.; nor have we touched, or desired to touch, on the influence of alcohol on man’s social or other well-being. Peter the Hermit is fully represented already, and we have no mission to call upon our fellow-countrymen to “rise to the dignity of manhood,” and never touch another glass of Madeira.

The authors have followed the example of the illustrious Molière in taking their matter wherever they could find it. The information contained in this work is derived either from other books, oral information, or personal experience. “The sun robs the sea, the moon robs the sun, the sea robs the

moon," says Timon of Athens, repeating Anacreon, who adds that the earth robs them all. So preceding authors are indebted to one another, and the present volume to them all. It has been written, it is hoped, without bias or prejudice of any kind; but, as the drinks containing Alcohol are many more than those in which it is absent, more have been mentioned. That a full record of all drinks should appear, is impossible; nor could any critic expect it; but an attempt has been made to give a fairly full list, and to render it as pleasant reading as the subject admits.





THE DRINKS OF ANTIQUITY.

[Table of Contents](#)

EGYPT: Method of Wine-Making—Early Wines—Names of Wines—Ladies and Wine—Beer, etc. ASSYRIA: List of Assur-bani-pal's Wines—Method of Drinking—Different Sorts of Wine. HITTITE: Two Ladies Drinking—Their Appreciation of Wine—The Hittite Bacchus. JUDEA: Mention of Wines in the Old Testament—Wine as an Article of Commerce—Mixed Wines—Wine Vessels.

Has any man been bold enough to attempt to fix upon the discoverer of Wine? Not to our knowledge. Nor can a date be even hazarded as to its introduction. It was so good a thing, that we may be sure that men very soon came to know its revivifying effects. We do know this: that the oldest records of which we have any cognisance, those of the Egyptians (who were in a high state of civilization and culture when the Hebrews were semi-barbarous nomads), show us that they had wine, and used it in a most refined manner, as we see by the headpiece to this chapter. Here a

father is nursing his child, who invites him to smell a lotus flower, another blossom of which his mother is showing him. An attendant proffers wine in bowls wreathed with flowers, and another is at hand with a bowl possibly of water, and a napkin. This wreathing the bowls with flowers shows how highly they esteemed the "good creature," and, also, that they were then at least as civilized as the later Greeks and Romans, who followed the same practice.

We have the Egyptian pictures showing the whole process of wine-making. We see their vines very carefully trained in bowers, or in avenues, formed by columns and rafters; their vineyards were walled in, and frequently had a reservoir of water within their precincts, together with a building which contained a winepress; whilst boys frightened the birds away with slings and stones, and cries. The grapes, when gathered, were put into deep wicker baskets, which men carried either on their heads or shoulders, or slung upon a yoke, to the winepress, where the wine was squeezed out of a bag by means of two poles turned in contrary directions, an earthen pan receiving the juice. But they also had large presses, in which they trod the fruit with their naked feet, supporting themselves by ropes suspended from the roof.

The grape juice having fermented, it was put into earthen jars, resembling the Roman *amphoræ*, which were closed with a lid covered with pitch, clay, mortar or gypsum, and sealed, after which they were removed to the storehouse, and there placed upright. The Egyptians had a peculiar habit, which used also to be general in Italy and Greece, and now obtains in the islands of the Archipelago, of putting a

certain quantity of resin or bitumen at the bottom of the amphora before pouring in the wine. This was supposed to preserve it, but it was also added to give it a flavour—a taste probably acquired from their having been used to wine skins, instead of jars, and having employed resins to preserve the skins.

The Egyptians had several kinds of wine, even as early as the fourth dynasty (above 6000 years ago, according to Mariette), when four kinds of wine, at least, were known. Pliny and Horace say that the wine of Mareotis was most esteemed. The soil, which lay beyond the reach of the alluvial deposits, suited the vine, and extensive remains of vineyards near the Qasr Karóon, still found, show whence the ancient Egyptians obtained their wines. Athenæus says, “the Mareotic grape was remarkable for its sweetness;” and he thus describes the wine made therefrom: “Its colour is white, its quality excellent, and it is sweet and light, with a fragrant *bouquet*; it is by no means astringent, nor does it affect the head.... Still, however, it is inferior to the Teniotic, a wine which receives its name from a place called Tenia, where it is produced. Its colour is pale and white, and there is such a degree of richness in it, that, when mixed with water, it seems gradually to be diluted, much in the same way as Attic honey when a liquid is poured into it; and besides the agreeable flavour of the wine, its fragrance is so delightful as to render it perfectly aromatic, and it has the property of being slightly astringent. There are many other vineyards in the valley of the Nile, whose wines are in great repute, and these differ both in colour and taste; but that which is produced about Anthylla is preferred to all the

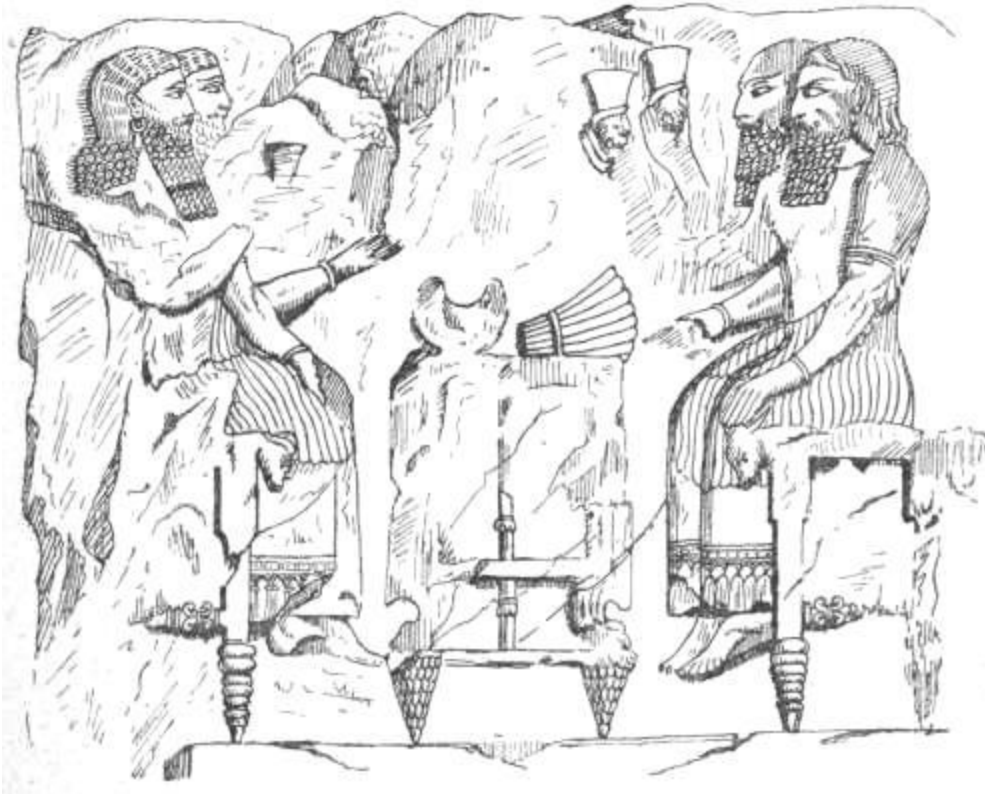
rest.” He also commends some of the wines made in the Thebaïd, especially about Coptos, and says that they were “so wholesome that invalids might take them without inconvenience, even during a fever.”

Pliny cites the Sebennytic wine as one of the choice Egyptian *crûs*, and says it was made of three different sorts of grapes. He also speaks of a curious wine called *Ecbolada*.

Wine took a large part in the Egyptian ritual, and was freely poured forth as libations to the different deities; and in private life women were not restricted in its use. In fact, the ungallant Egyptians have left behind them several delineations of ladies in a decided state of “how came you so?” It was probably put down to the Egyptian equivalent for Salmon.[2] But if they noticed the failings of their womankind, they equally faithfully portrayed their own shortcomings, for we see them being carried home from a feast limp and helpless, or else standing on their heads, and otherwise playing the fool.

Still, wine was the drink of the wealthy, or at least of those, as we should call them, “well to do.” They had a beer, which Diodorus calls *zythum*,[3] and which, he says, was scarcely inferior to the juice of the grape. This beer was made from barley, and, hops being unknown, it was flavoured with lupins and other vegetable substances. This old beer was called *hega*, and can be traced back as far as the 4th dynasty. Then they also had Palm wine, and another wine called *baga*, supposed to be made from dates or figs; and they also made wines from pomegranates and other fruits, and from herbs, such as rue, hellebore, absinthe, etc.,

which probably answered the purpose of our modern “bitters.”

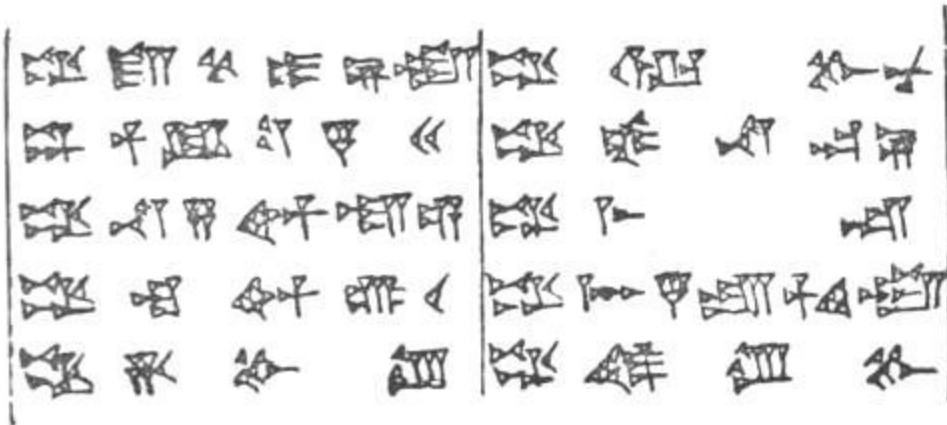


The Assyrians, who rank next in antiquity to the Egyptians, were no shunners of wine; they could drink sociably, and hob-nob together, as we see by the accompanying illustration.

Their wine cups were, in keeping with all the dress and furniture of the royal palaces, exceedingly ornate; and it is curious to note the comparative barbarism of the wine skin, and the nervous beauty of the wine cups being filled by the effeminate eunuch. The numerous bas-reliefs which, happily, have been rescued, to our great edification, afford many examples of wine cups of very great beauty of form. The inscriptions give us a list of many wines, and among them was the wine of Helbon, which was grown near Damascus, at a village now called Halbûn. It is alluded to in

Ezekiel xxvii. 18: "Damascus was thy merchant, by reason of the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool."

Wm. St. Chad Boscawen, Esq., the eminent Assyriologist, has kindly favoured us with the following illustration and note on the subject of Assyrian wines:—



"This list of wines is found engraved upon a terra-cotta tablet from the palace of Assur-ba-ni-pal, the Sardanapalus of the Greeks, and evidently represents the wines supplied to the royal table. It reads:

Col. I. Wine of the Land of Izalli.

Wine, the Drink of the King (*Daniel* i. 5).

Wine of the Nazahrie.

Wine of Ra-h-ū (*Shepherds' Wine*).

Wine of Khabaru.

Col. II. Wine of Khilbunn or Helbon.

Wine of Arnabani (*North Syria*).

Wine of Sibzu (*Sweet Wine*).

Wine of Sa-ta-ba-bi-ru-ri (*which I think means Wines which from the Vineyard come not*).

Wine of Kharrubi (*Wine of the Carrob or Locust bean*)."

On Phillips's Cylinder (col. i. l. 21-26) is a list of wines which Nabuchodorossor is said to have offered: "The wine of the countries of Izalla, Toúimmon, Ssmmini, Helbon, Aranaban, Souha, Bit-Koubati, and Bigati, as the waters of rivers without number." And among the inscriptions deciphered appear a long list of wines which the Assyrian monarchs are said to have carried into their country as booty, or to have received as tribute.

We see the process of filling the wine cups at a feast. They were dipped into a large vase instead of being filled from a small vessel. Nor were they alone contented with grape wine, they had palm wine, wine made from dates, and beer even as the Egyptians had.



According to the *Abodah Zarah*, a treatise on false worship, there was a mixed drink used in Babylon called *Cuttach*, which possessed marvellous properties. "It obstructs the heart, blinds the eyes, and emaciates the body. It obstructs the heart, because it contains whey of milk; it blinds the eyes, because it contains a peculiar salt which has this property; and it emaciates the body, because of the putrefied bread which is mixed with it. If poured upon stones, it breaks them; and of it is a proverb, 'That it is better to eat a stinking fish than take *Cuttach*.'" The same treatise also mentions Median beer and Edomite vinegar.



The Hittites had been a powerful and civilized nation when the Jews were in an exceedingly primitive condition, and Abraham found them the rightful possessors of Hebron, in Southern Palestine (Gen. xxiii.), and so far recognised their rights to the soil, as to purchase from them the Cave of Machpelah for “four hundred shekels of silver, current money with the merchant.” Their power afterwards waned, as they had left Hebron and taken to the mountains, as was reported by the spies sent by Moses, four hundred years afterwards (Num. xiii.), but they have left behind them carvings which throw some light upon their social customs. For instance, here is one of two ladies partaking of a social glass together. Unfortunately, we do not know at present

the true meaning of their inscriptions, for scholars are yet at variance as to the translation of them. That they thoroughly cherished wine may be seen from the accompanying illustration, which represents one of their deities, who appears to be a compound of Bacchus and Ceres, and aptly illustrative of the two good things of those countries, corn and wine, which, with the olive and honey, made an earthly Paradise for the inhabitants thereof. It shows how much they appreciated wine, when they deified it.



As to the Hebrews, they were well acquainted with wine, and placed Noah's beginning to be a husbandman, and planting a vineyard, as the earliest thing he did after the subsidence of the flood. Throughout their sacred writings,

wine is frequently mentioned, and intoxication must have been very well known among them, judging by the number of passages making mention of it. A great variety of wines is not named—nay, there are only two specifically mentioned: the wine of Helbon, which, as we have seen, was an article of merchandise at Damascus, a fat, luscious wine, as its name signifies; and the wine of Lebanon, which was celebrated for its *bouquet*. “The scent thereof shall be as the wine of Lebanon” (Hos. xiv. 7). It is possible that this *bouquet* was natural, or it might have been artificial, for it was the custom to mix perfumes, spices, and aromatic herbs so as to enhance the flavour of the wine, as we see in Canticles viii. 2: “I would cause thee to drink of spiced wine of the juice of my pomegranate;” by which illustration we also see that the Hebrews made wines other than those from grapes.



That it was commonly in use is proved, if it needed proof, by the miracle at the marriage at Cana, where the worldly-wise ruler of the feast says, “Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine

until now.” That they drank water mixed with wine may be inferred by the two verses (Prov. ix. 2, 5): “She hath mingled her wine”; “Drink of the wine that I have mingled.” Their wine used to be trodden in the press, the wine being put into bottles or wine skins, specially mentioned in Joshua ix. 4, 13. In later days they had vessels of earthenware and glass, similar to those in the illustration, which were found whilst excavating in Jerusalem.

That the ancient Jews knew of other intoxicating liquors, such as palm and date wines, there can be very little doubt.

J. A.





CLASSICAL WINES.

GREEK.[4]

[Table of Contents](#)

Homer's Wine of the Coast of Thrace—Pramnian Wine—Psithian, Capnian, Saprian, and other Wines—The Mixing of Wines—Use of Pitch and Rosin—Undiluted Wine—Wine Making—Spiced Wines—A Greek Symposium.

The only wine upon which Homer dilates, in a tone of approval approaching to hyperbole, is that produced on the coast of Thrace, the scene of several of the most remarkable exploits of Bacchus. This wine the minister of Apollo, Maron, gave to Ulysses. It was red and honey sweet, so strong that it was mingled with twenty times its bulk of water, so fragrant that it filled even when diluted the house with perfume (*Od.* ix. 203). Homer's *Pramnian* wine is variously interpreted by various writers.

The most important wines of later times are those of the islands Chios, Thasos, Cos, and Lesbos, and a few places on

the opposite coast of Asia. The *Aminean* wine, so called from the vine which produced it, was of great durability. The *Psithian* was particularly suitable for *passum*, and the *Capnian*, or smoke-wine, was so named from the colour of the grapes. The *Saprian* was a remarkably rich wine, “toothless,” says Athenæus, “and sere and wondrous old.”

Wine was the ordinary Greek drink. Diodorus Siculus says Dionysus invented a drink from barley, a mead-like drink called βρύτος; but there is nothing to show that this was ever introduced into Greece. The Greek wine was conducive to inebriety, and Musæus and Eumolpus (*Plato, Rep. ii.*) made the fairest reward of the virtuous an everlasting booze — ἡγησάμενοι κάλλιστον ἀρετῆς μισθὸν μέθην αἰώνιον. Different sorts of wine were sometimes mixed together; sea water was added to some wines. Plutarch (*Quæst. Nat. 10*) also relates that the casks were smeared with pitch, and that resin was mixed with their wine by the Eubœans.

Wine was mingled with hot water as well as with cold before drinking. To drink wine undiluted was looked on as a barbarism. Straining, usual among the Romans, seems to have been the reverse among the Greeks. It is seldom mentioned. The Roman wine was most likely filtered through wool. The Spartans (*Herodotus, vi. 84*) fancied Cleomenes had gone mad by drinking neat wine, a habit he had learned from the Scythians. The proportions of the mixture varied, but there was always more water, and half and half ἴσον ἴσω was repudiated as disgraceful.



The process of wine-making was essentially the same among the Greeks and the Romans. The grapes were gathered, trodden, and submitted to the press. The juice which flowed from the grapes before any force was applied was known as πρόχυμα, and was reserved for the manufacture of a particular species of rich wine described by Pliny (*H. N.* xiv. II), to which the inhabitants of Mitylene gave the name of πρόδρομος. The Greeks recognised three colours in wines—black or red, white or straw-colour, and tawny brown (κιρρός, *fulvus*). When wine was carried, ἄσκοί, or bags of goat-skin, were used, pitched over to make them seam-tight. The cut above, from a bronze found

at Herculaneum (*Mus. Borbon.* iii. 28) exhibits a Silenus astride one of them.

The mode of drinking from the ἀμφορεύς, bottle or amphora, and from a wine skin, is taken from a painting on an Etruscan vase.



A spiced wine is noticed by Athenæus under the name of τρίμμα. Into the οἶνοι ὑγιεινοί, or medical wines, drugs, such as horehound, squills, wormwood, and myrtle-berries, were introduced to produce hygienic effects. Essential oils were also mixed with wines. Of these the μύρρινίτης^[5] is mentioned by Ælian (*V. H.* xii. 3 I). So in the early ages when Hecamede prepares a drink for Nestor, she sprinkles her cup of *Pramnian* wine with grated cheese, perhaps a sort of

Gruyère, and flour. The most popular of these compound beverages was the οἰνόμελι[6] (*mulsum*), or honey wine, said by Pliny (xiv. 4) to have been invented by Aristæus. Greek wines required no long time to ripen. The wine drunk by Nestor (*Odyss.* iii. 391) of ten years old is an exception.

The sweet wines of the Greeks (the produce of various islands on the Ægean and Ionian Seas) were probably something like modern Cyprus and Constantia, while the dry wines, such as the Pramnian and Corinthian, were remarkable for their astringency, and were indeed only drinkable after being preserved for many years. Of the former of these Aristophanes says that it shrivelled the features and obstructed the digestion of all who drank it, while to taste the latter was mere torture.



CLASSICAL WINES.

ROMAN.

[Table of Contents](#)

Falernian, Cæcuban, and other Wines—Galen's Opinion—Columella's Receipt—The Roman Banquet—Dessert Wines—The Supper of Nasidienus—Dedication of Cups—Wines mentioned by Pliny made of Figs, Medlars, Mulberries, and other Fruits.

Of Roman wines the Campania Felix boasted the most celebrated growths. The Falernian, Massican, Cæcuban, and Surrentine wines were all the produce of this favoured soil. The three first of these wines have been, as the schoolboy (not necessarily Macaulay's) is only too well aware, immortalised by Horace, who doubtless had ample opportunities of forming a matured judgment about them.

The Cæcuban is described by Galen as a generous wine, ripening only after a long term of years. The Massican closely resembled the Falernian. The Setine was a light wine, and, according to Pliny, the favourite drink of Augustus, who perhaps grounded his preference on his idea that it was the least injurious to the stomach. Possibly Horace differed from his patron in taste. He never mentions

this wine, which is however celebrated both by Martial and by Juvenal.

As for the Surrentine, the fiat of Tiberias has dismissed it as generous vinegar. Dr. Henderson has no hesitation in fixing upon the wines of Xeres and Madeira as those to which the celebrated Falernian bears the nearest resemblance. Both are straw-coloured, assuming a deeper tint from age. Both present the varieties of dry and sweet. Both are strong and durable. Both require keeping. The soil of Madeira is more analogous to that of the Campania Felix, whence we may conclude perhaps that the flavour and aroma of its wines are similar to those of the Campania. Finally, if Madeira or sherry were kept in earthen jars till reduced to the consistence of honey, the taste would become so bitter that, to use the expression of Cicero (*Brut.* 83), we should condemn it as intolerable.

The wines of antiquity present disagreeable features; sea water, for instance, and resin already mentioned. Columella advises the addition of one pint of salt water for six gallons of wine. The impregnation with resin has been still preserved, with the result of making some modern Greek wines unpalatable save to the modern Greeks themselves. Columella (*De Re Rustica*, xii. 19) says that four ounces of crude pitch mingled with certain aromatic herbs should be mixed with two *amphoræ*, or about thirteen gallons of wine.

Ancient wines were also exposed in smoky garrets until reduced to a thick syrup, when they had to be strained before they were drunk. Habit only it seems could have endeared these pickled and pitched and smoked wines to