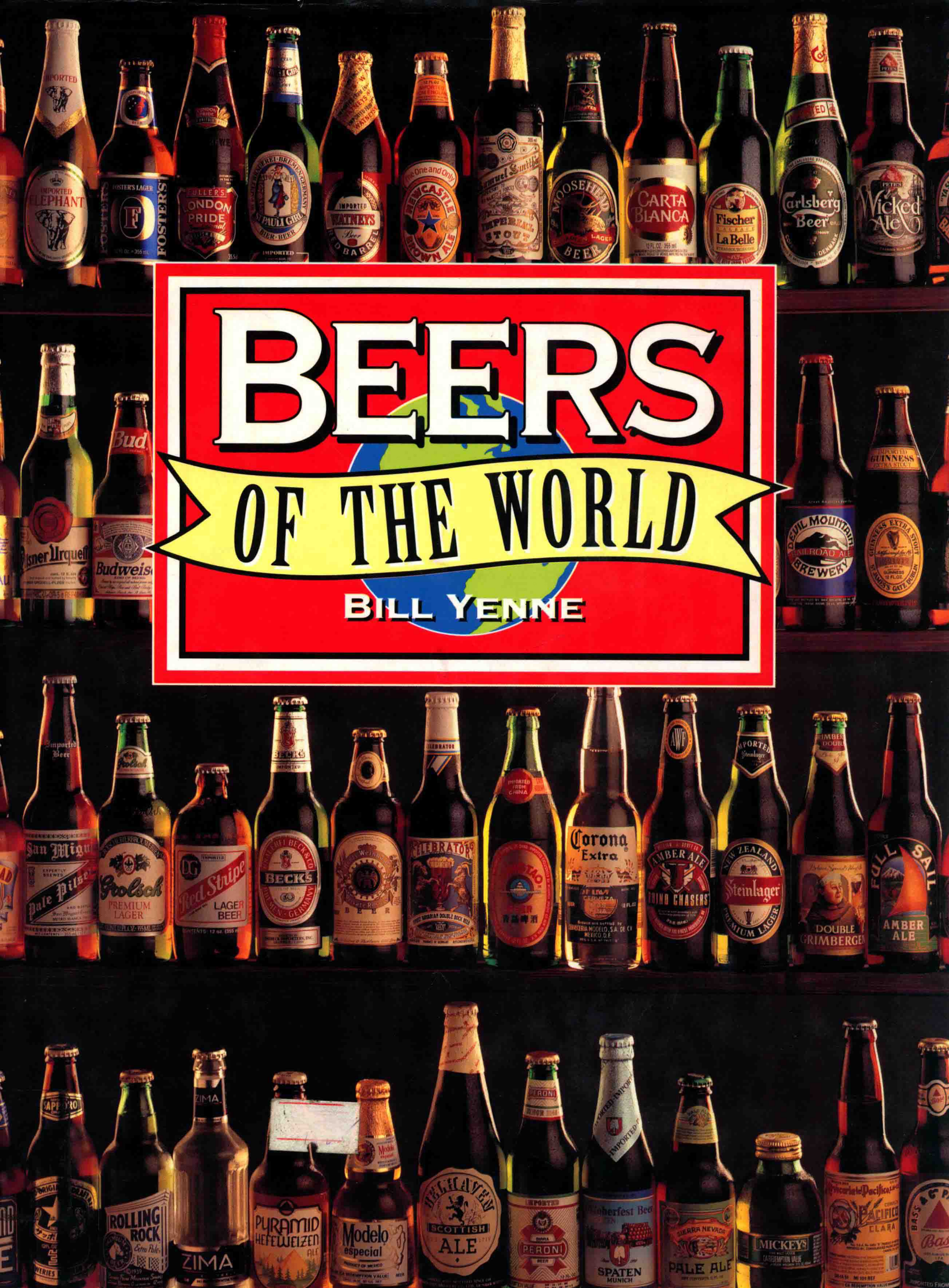
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OF THE WORLD
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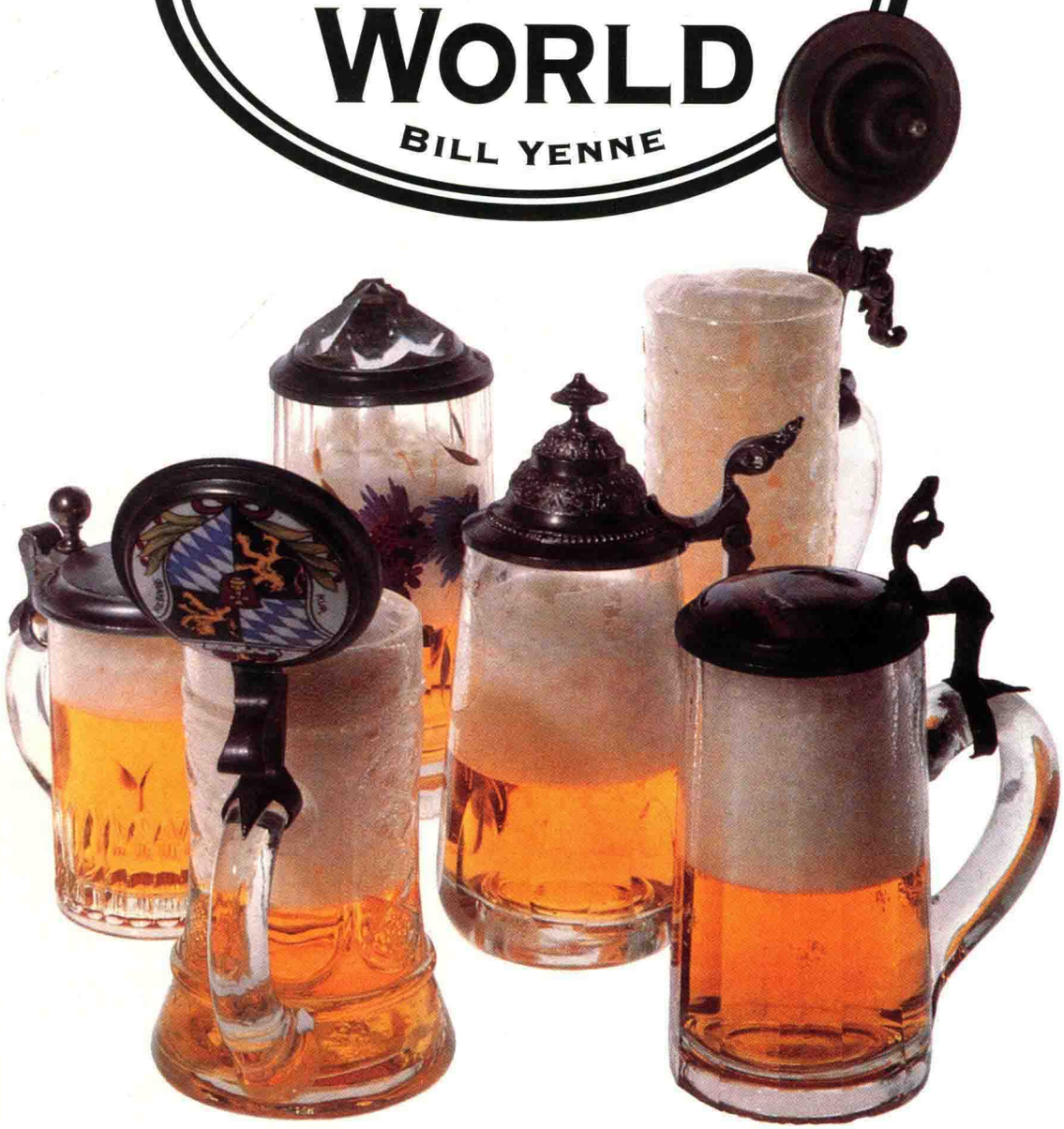

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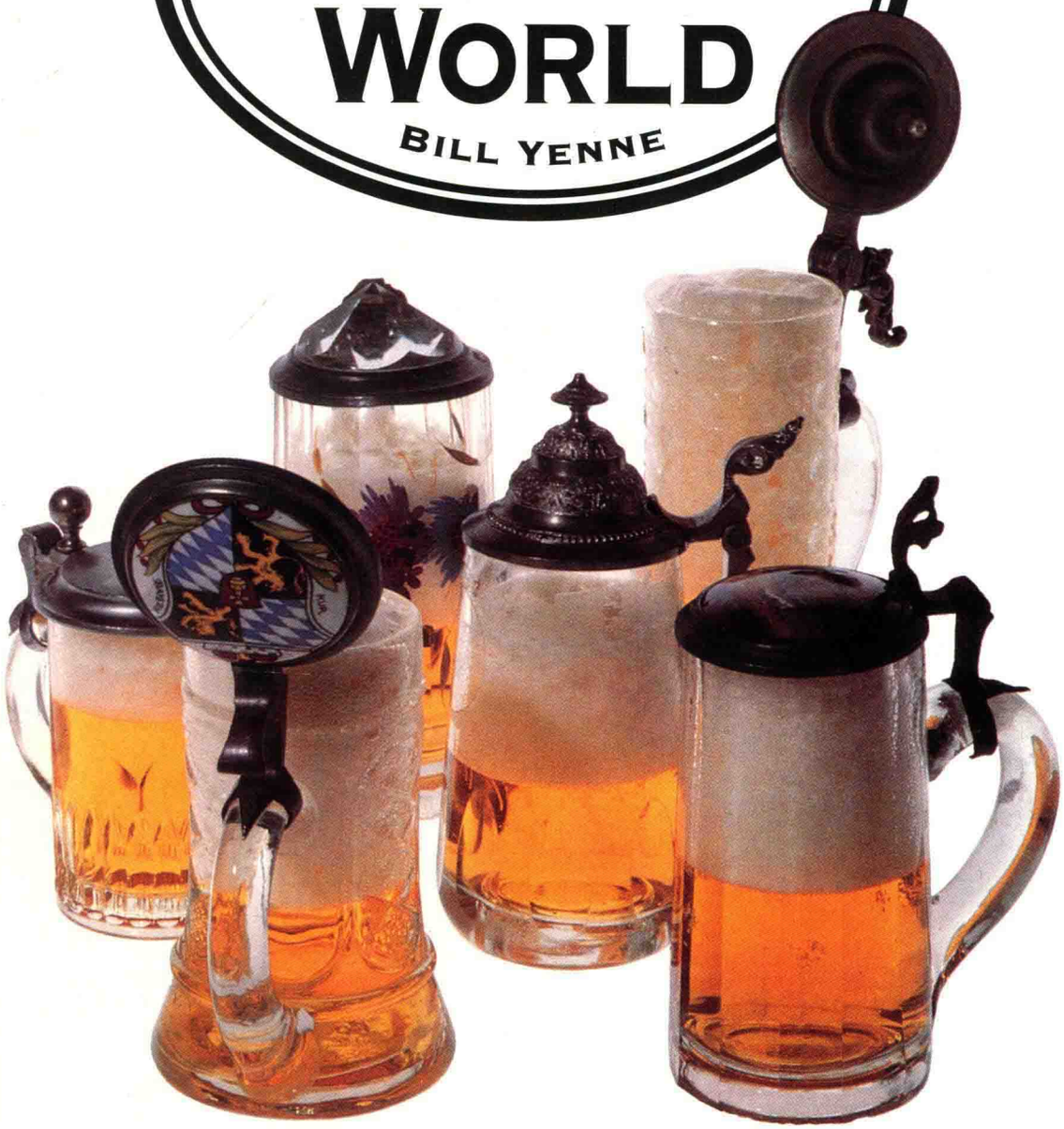

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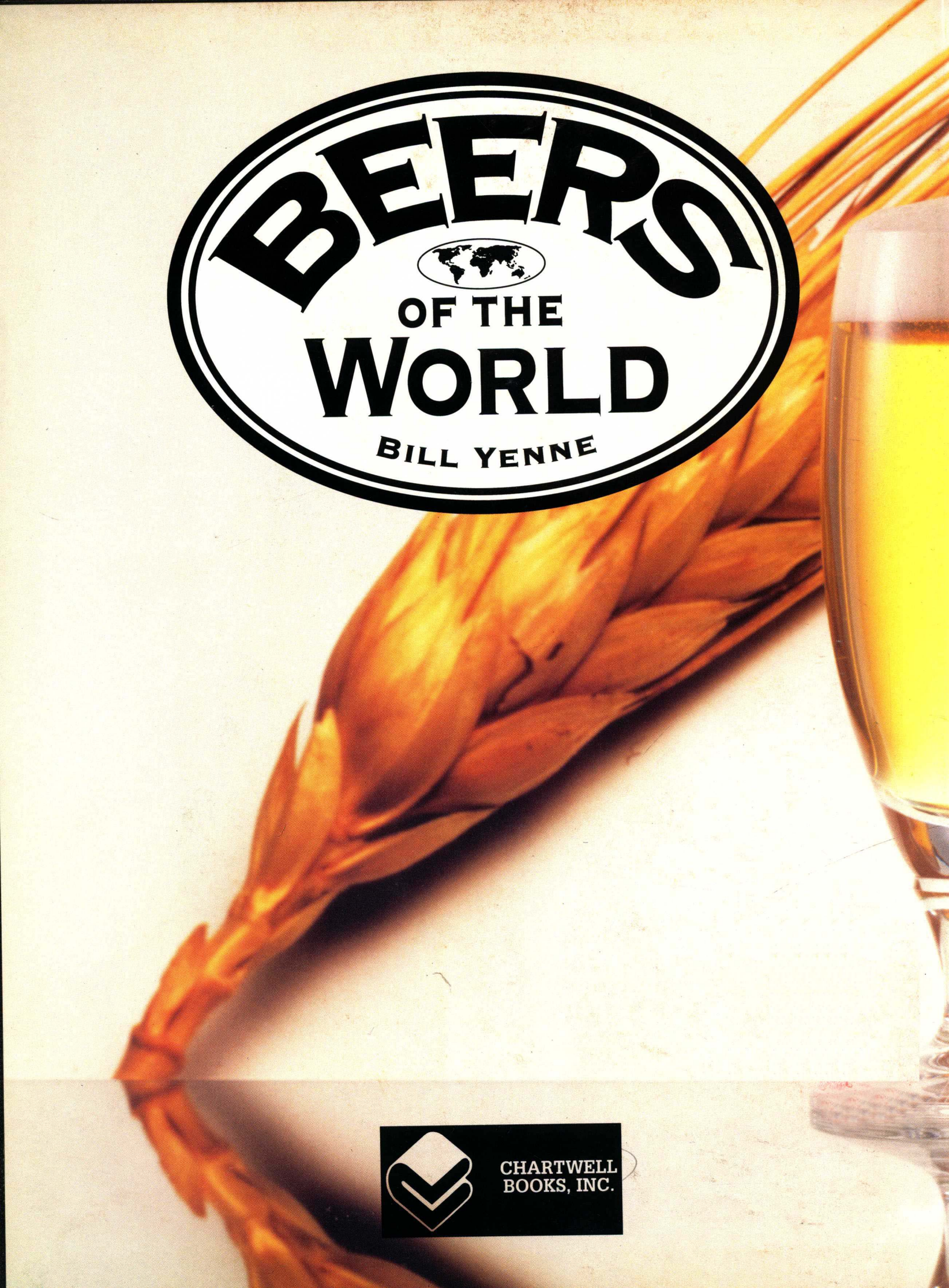

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INTRODUCTION

It is well known that beer was an essential part of life at the dawn of civilization and some scholars have gone so far as to picture it as one of the very cornerstones of that civilization. Indeed, Professor Solomon Katz of the University of Pennsylvania has advanced the theory that human kind first domesticated grain not to bake bread but to *brew beer*!

In 1989, Fritz Maytag and the Anchor Brewing Company in San Francisco created a stir in the American brewing community when they unveiled Ninkasi, a beer which was an attempt to 'duplicate humankind's earliest professionally brewed beer.' First presented at the Microbrewers Convention in September 1989 and available in the Bay Area for a few months thereafter, Ninkasi was a recreation of a Sumerian beer which had been brewed around 2800 BC. With the help of Professor Katz, Maytag introduced *The Hymn to Ninkasi*, an ancient poem dating from 1800 BC and dedicated to the Sumerian goddess of brewing. The poem also included a recipe for Sumerian beer that dated back to perhaps 2800 BC. His curiosity piqued, Maytag decided to do what no modern brewer had ever done: devote the resources of a modern state-of-the-art brewery to actually brewing a beer based on a recipe that hadn't been used in centuries!

The result was an unhopped, honey-sweetened beer unlike anything we'd ever tasted. Moreover, Fritz Maytag's self-described 'essay' gave us a taste of a bygone era. For a moment, a room full of people well-versed in beers from other *places*, found themselves tasting beer from another *time*.

As Katz and Maytag suggested, brewing in the cradle of civilization can be dated to at least 2800 BC and perhaps earlier. They discovered that in those days the art of the brewer and that of the baker were closely intertwined, and as Anchor's 1989 recreation showed, ancient beer was brewed with barley loaves (later known as *bappir*), which could be eaten as bread or thrown into the brew kettle as a sort of shortcut mash. The ancient Babylonian word for beer was *kas* (the root of Ninkasi), and it is seen in ancient tablets hardly more often than the word *kasninda*, meaning beer-loaf. The word for brewer was *lukasninda*, the 'man of the beer-loaf.' Most beers in those days were brewed primarily with barley, and archaeological excavations have revealed pottery containing remnants of barley and barley mash. Beers were also flavored (as was Anchor's Ninkasi) with both honey and syrups prepared from dates, figs or concentrates of fruit juices. It was the custom of the early Babylonians, as well as the Syrians, the Hittites, the Armenians and the Greeks to drink their beer from large jars using straws or tubes. This practice was, incidentally, borrowed by Maytag for the debut serving of his Ninkasi.

As is the case today, there were a variety of beer styles in the Babylon of nearly 5000 years ago. These included black beer (*kassi*), fine black beer (*kassag*), premium beer (*kassagasaan*) and a product that probably looked—if not tasted—a great deal like familiar beers such as Bass Ale or Maytag's own Anchor Liberty Ale. This was known as *kassig*, or red beer. There was also a beer flavored with spices known as *kasusasig* and a white beer called *kurungig*. Beer played an important part in the court life of the monarchs, and there was a special 'royal' beer called *kasnaglugal*. Beer was also offered in sacrifice to the gods, specifically Ningirsu.

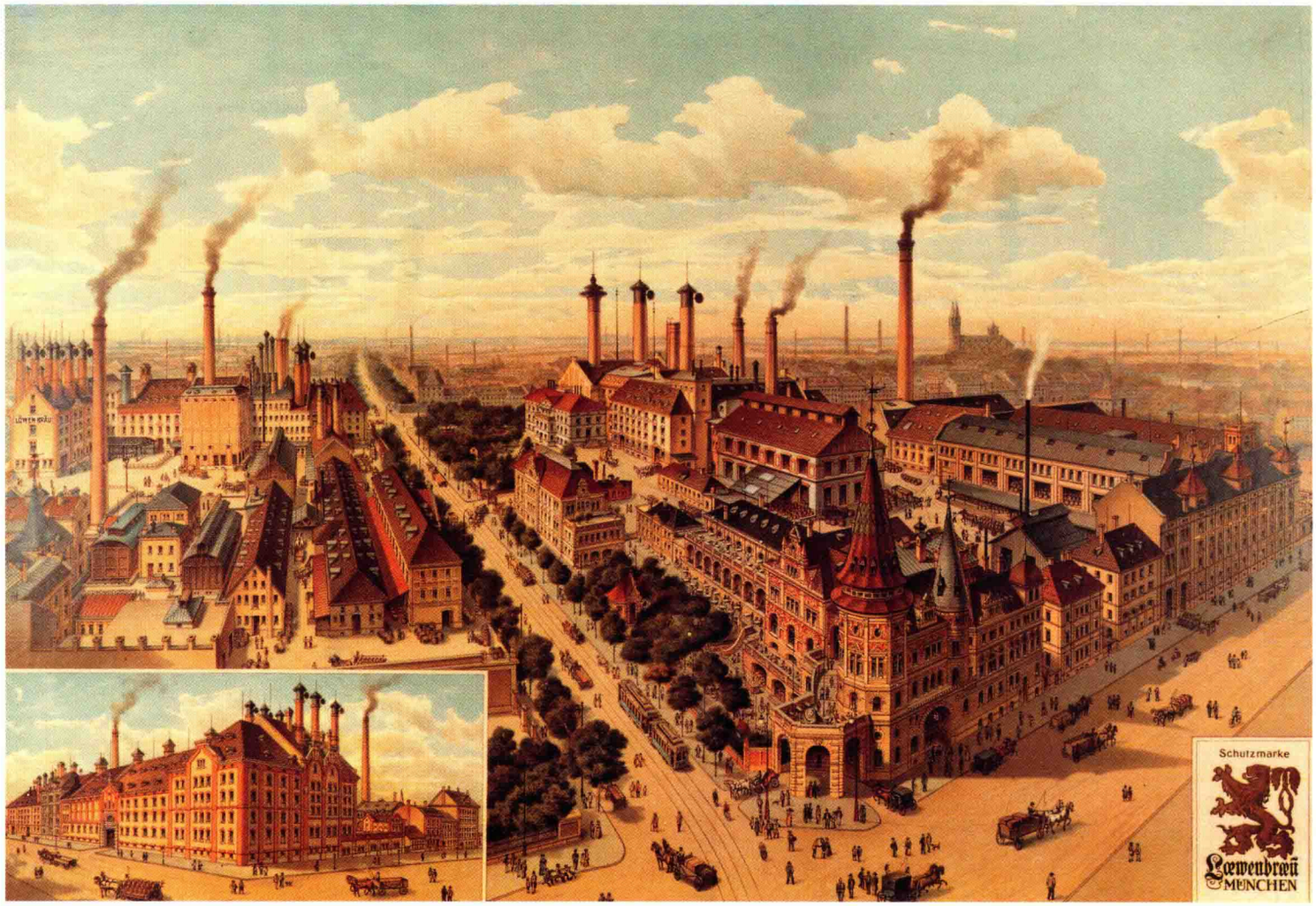
LEFT: A toast before dinner in Assyria, sixth millennium BC. FACING PAGE: A toast before dinner in Munich, Germany, second millennium AD.

In the hierarchy of deities there was, of course, the goddess Ninkasi, who lived on Mount Sabu, a mythical place whose name meant the 'mountain of the tavern keeper.'

Brewing and baking were equally common activities in the households of ancient Egypt. Beer was just as much of a staple as the bread, and both were routinely made in the home.

The Egyptian word for brewer was *fty*, while the process of brewing itself was known as *th*. Beer itself was known as *hkt*, *hek*, or *hekt*. This word is probably an adaptation of the old Babylonian word *hiqu*, implying a mixture, notwithstanding the Egyptian belief—recorded in an inscription on the temple at Dendera—that identifies the goddess Hathor as the 'inventress of brewing.' At Hathor's side was the goddess Menqut—the 'goddess who makes beer'—who was pictured in a wall painting at Dendera in a pose reminiscent of the St Pauli Girl holding a pair of beer jars. The jackal-headed god Anubis was also pictured as being offered jars of beer.

The earliest Egyptian texts enumerate a variety of beer styles, including dark beer and iron beer (recalled with a tip of the hat to Pennsylvania's Iron City). Also mentioned were the intriguing 'garnished' beers known



ABOVE: The staff at the Reiningshaus brewery in Graz, Austria, in 1906. FACING PAGE, TOP: Dappled ponies deliver the lagers of Austria's Gösser. FACING PAGE: Munich's Löwenbräu Brewery as it appeared circa 1890.

as *hes* and *hktsty*, the beer of Nubia and perhaps a cousin to the Babylonia *kasusasig*.

Advertising slogans seem to have played an important role in describing the more commercial beers, for these were known by such appellations as 'friend's beer,' 'beer of the protector,' 'beer which does not sour' and 'beer of the goddess Maat.' Then there are two which we surely would like to have tasted: 'beer of eternity' and 'beer of truth.' Most beers were offered for sale publicly, often served in bowls by young women. Ancient Egyptian beer was almost exclusively brewed with barley, and some words for beer translate literally as barley wine.

One of the oldest Egyptian brewing recipes comes down to us in a translation by Zosimus of Panopolis, a chemist writing before the time of Photios:

'Take fine, clean barley and moisten it for one day and draw it off, or also lay it up in a windless place until morning, and again wet it for six hours. Cast it into a smaller perforated vessel and wet it and dry it until it shall become shredded, and when this is so, shake it in the sunlight until it falls apart... Next grind it and make it into loaves, adding leaven just like bread, and cook it rather raw, and whenever [the loaves] rise, dissolve sweetened water and strain through a strainer or light sieve... In baking the loaves, cast them into a vat with water and boil it a little in order that it may not froth nor become lukewarm, and draw up and strain it, and having prepared it, heat and examine it.'

Three kinds of barley—black, white and red—were used in this process, which recalls the bappir loaves used by the Sumerians and by Fritz Maytag in 1989. Apparently, when the bread was half-baked, it was broken into pieces, soaked for several days and placed into a fermentation vat large enough to hold a person, who would then stamp and mash it. The mixture was then strained through a basket and ultimately filtered into beer jars. It has also been suggested that Egyptian beer may have, on occasion, been flavored with honey, lavender, cedar or nutmeg, and that beer produced for, and often brewed by, 'ladies' was flavored with flowers.

As radical a notion as Dr Katz's theory may be, it is topped by Egyptologist and professional brewer James Death, who first wrote in 1886 that beer was 'one of the hitherto unknown leavens of Exodus.' In other words, over a century ago, Death became convinced that the Bible's Book of Exodus (Exod 12: 15-20) was talking about beer. He added that the admonition of Moses in Exodus chapter 12 to abstain from leavened bread during Passover was, in reality, also an admonition to abstain from beer. The fact that the consumption of wine is permitted indicates the higher level to which beer was relegated.

All of this of course implies that beer drinking was as frequently encountered among the Israelite slaves as it was among their Egyptian masters. According to Death, beer was simply another leavened product to be included in daily life along with 'light bread.' As we know, brewing was common in ancient Egypt, and it is not inconceivable that many Israelites were employed at breweries during their period of enslavement in Egypt and indeed that many Israelites maintained home breweries.

James Death was a brewer who also became something of a Middle East scholar while working as a consulting brewer and chemist at the Cairo Brewery in the Egyptian capital back when Egypt was enduring its tenure as a British protectorate. Having retired to 7 Oakley Crescent in London, Jim Death put pen to paper and began publishing articles in such trade publications as *The Brewers' Guardian*. In March 1887, he convinced the firm of Trubner & Company to publish his amazing story in book form.

Death begins by pointing out the similarities between leavened bread as it is described in the Bible and the beer loaves, or bappir, which were used throughout the ancient Middle East as a sort of 'just add water' shortcut substitute for mash in the brewing process. Death also reminds us that the Bible (Judg 6: 19-20) mentions boiling bread and pouring off a broth. He cited his own firsthand experience with Boosa, the native Egyptian beer, still common in the nineteenth century, which began with a baked cake of unleavened flour that was mixed with malt and water which turned overnight into a 'sloppy mess' with a high concentration of carbon dioxide and alcohol. One use of this 'beer' in early times was to leaven bread. Death goes on to suggest that the ancient Hebrew *machmetzeth* was actually the equivalent of Boosa.

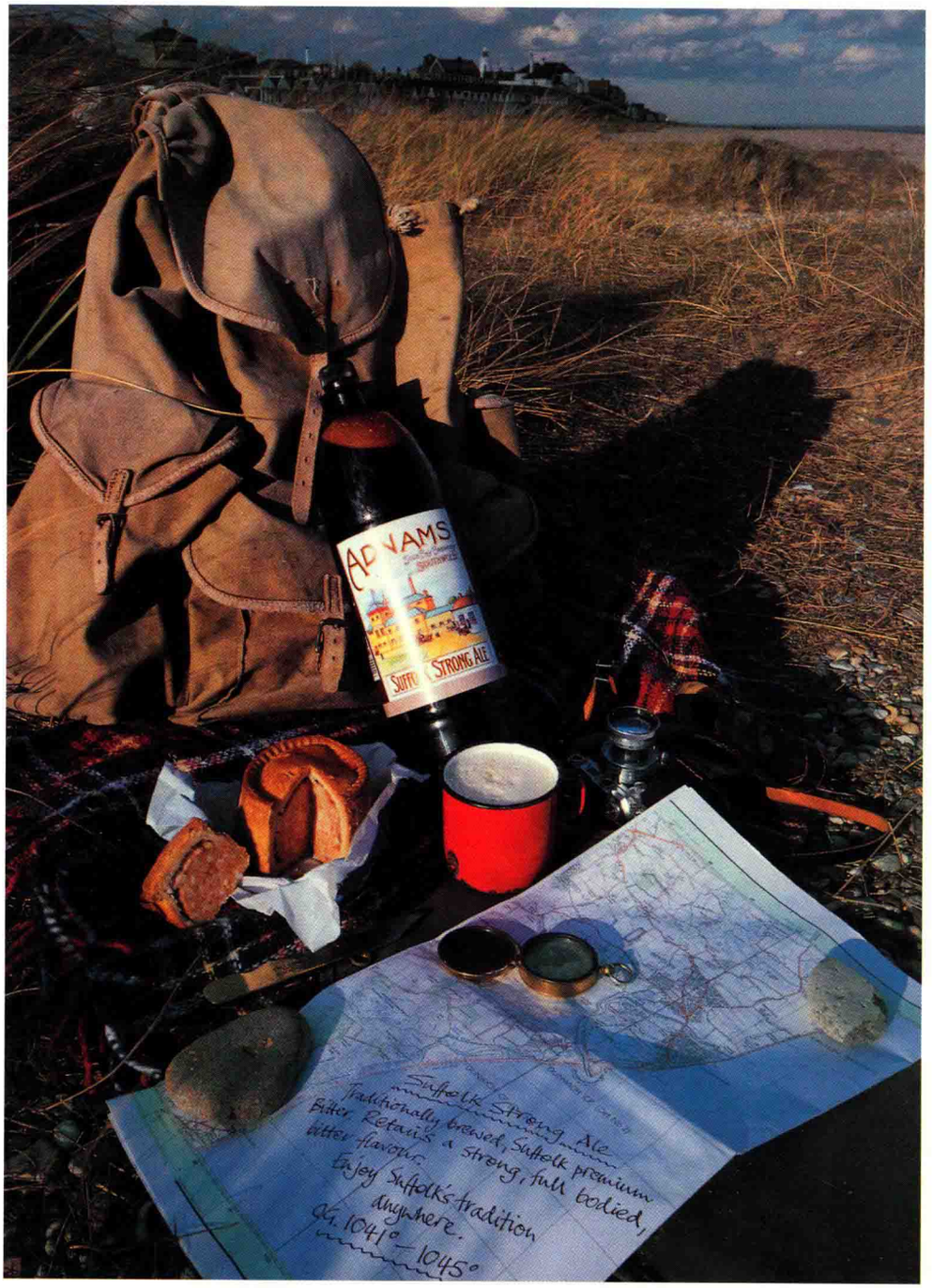
Consumption of beer throughout history was considerable, and indeed records show that during Egypt's Middle Kingdom (about 1800 BC), 130 jars of beer were delivered *daily* to the royal court. At one point, it is recorded that the queen herself received five jars—the equivalent of at least that many full liter steins—in one day. Oh, to have been a fly on the wall during *that* splendid afternoon on the shores of the Nile!

In Archbishop Rolleston's scholarly study, *Concerning the Origin and Antiquity of Barley Wine*, published in 1750 and based on his review of texts from early times, he

LEFT: The essential ingredients, barley and hops, fresh with dew. FACING PAGE: A golden field of barley near Hamburg, Germany, and a temperature-controlled hop storage facility in Chico, California.


HOLSTEN

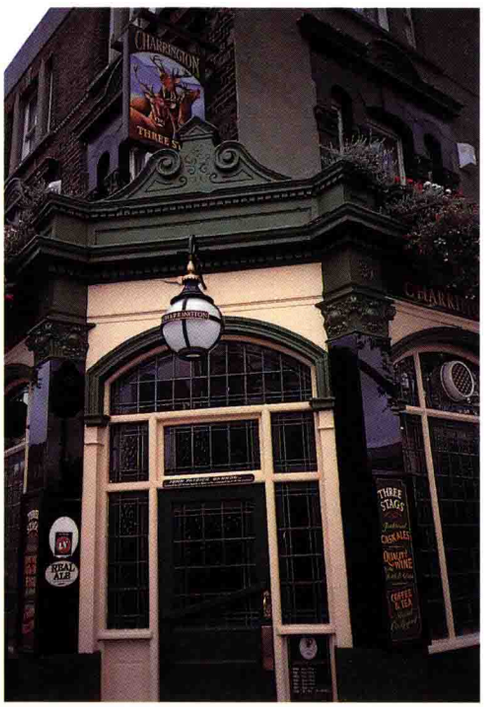

2
LOT-3-2
HAAS
YAKIMA
HALLERTAU
HOPS
2
275
USA
YAKIMA



described ale or barley wine as being of far greater antiquity than was then generally supposed. 'It is very remarkable,' he wrote, 'that other creatures can labor and toil and still continue their cheerfulness without anything but what is just necessary to support their beings and keep them alive. This is not the case with men. They cannot hold out without some spirituous refreshment, some liquor to cheer them, that is stronger than simple water. I cannot think that Noah was the inventor of wine, but imagine he was taught to make it by the antediluvians who were eating and drinking and enjoying themselves when the flood came. The same need of refreshment which caused the invention of wine in that part of the world where man was first placed did very soon after in other countries produce other liquors which might have the same effect.'

Beer is undoubtedly a beverage of very great antiquity, and the Greek scholar Aeschylus (525-456 BC) confirms that it was known that the Egyptians had invented beer before wine was first made. People living in climates that were not conducive to growing grapes and who could not therefore produce wine, extracted liquors from other fruits or grains. Among all these variety there were none more common than those extracted from barley, which Xenophon (430-355 BC) and Aristotle (384-322 BC) (as quoted by Athenaeus) called barley wine. Archbishop Rolleston noted that the Greeks lived well and enjoyed a beverage that they called the 'liquor of life.' *Sabarum*, or *sabara*, was another name for barley wine among the Dalmatians and Pannonians. The word *sabarum* is certainly of Hebrew extraction, from which comes Sabazius, a name for Bacchus in some cultures, as mentioned by Aristophanes (257-180 BC). The Roman consul and scholar Pliny the Younger (62-113 AD) reckoned that at least 195 types of such beverages had been invented in Europe by the first century. That renown Latin scholar, St Jerome (340-420 AD), makes mention of ale, cider, mead and palm wine. *Cerevisia* was another Latin word used for barley wine. Pliny mentions this name and says that it was called this in Gaul. The Spanish and Portuguese words for beer—*cerveza* and *cerveja*—are certainly derived from *cerevisia*.

It is clear that in countries that were not fit for vineyards, such as Britain and Scandinavia, there was a strong and pleasant beverage made of barley. Athenaeus wrote in *Dio, the Academic* that it was invented for the benefit of the poor, who were not able to buy wine, but it did not continue as a beverage among the poor only. As improvements were made in malting and brewing, it was enjoyed by the rich as well. Other grains were also



ABOVE AND OPPOSITE: Adnams beers of Southwold amidst pleasant English seacoast and village pub settings. FACING PAGE, TOP AND RIGHT: The pubs of London. British pubs offer a congenial imbibing environment.

used, and Julian the Apostate referred to beer as 'the offspring of corn,' and called it 'wine without wine.'

A biography of St Columbanus (589-610 AD), noted that 'When the hour of refreshment approached, the minister of the refectory endeavored to serve the ale (*cervesiam*), which is bruised from the juice of wheat and barley, and which all the nations of the earth—except the Scordiscae and Dardans, who inhabit the borders of the ocean—Gaul, Britain, Ireland and Germany and others who are not unlike them in manners use.'

In Europe during the Middle Ages, each town had numerous breweries and a great deal of beer was consumed. Reliable estimates calculate that each inhabitant consumed up to 800 pints (300-400 liters) of beer per year. Beer was a major element in the medieval diet. The beer, which was boiled during the brewing process, was basically germ-free, which meant that it was a good alternative for the heavily polluted drinking water. This period of prosperity for the brewing industry reached its peak sometime around 1500, and beer was always sold in the immediate vicinity of the brewery.

Beer consumption decreased after 1650 because of the increasing price as a result of increased taxes, the decline in the quality of the product and the increasing popularity of other new products such as gin, wine, tea, coffee, milk and cocoa. The upper classes usually drank wine and the number of beer breweries decreased considerably after 1650.

The modern history of beer probably began with the development of pale ales in England at the end of the eighteenth century. They were not truly 'pale,' but rather were deep amber to reddish in color and are the true predecessors to the ales brewed today in Britain and western North America. They were called 'pale' because they were perhaps the first widely available non-opaque beers produced in Europe.

Perhaps the most important development in the history of brewing and beer styles occurred in about the 1830s in an area of central Europe that could be called the