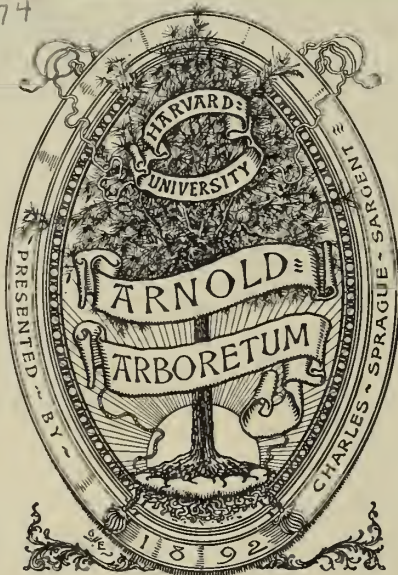
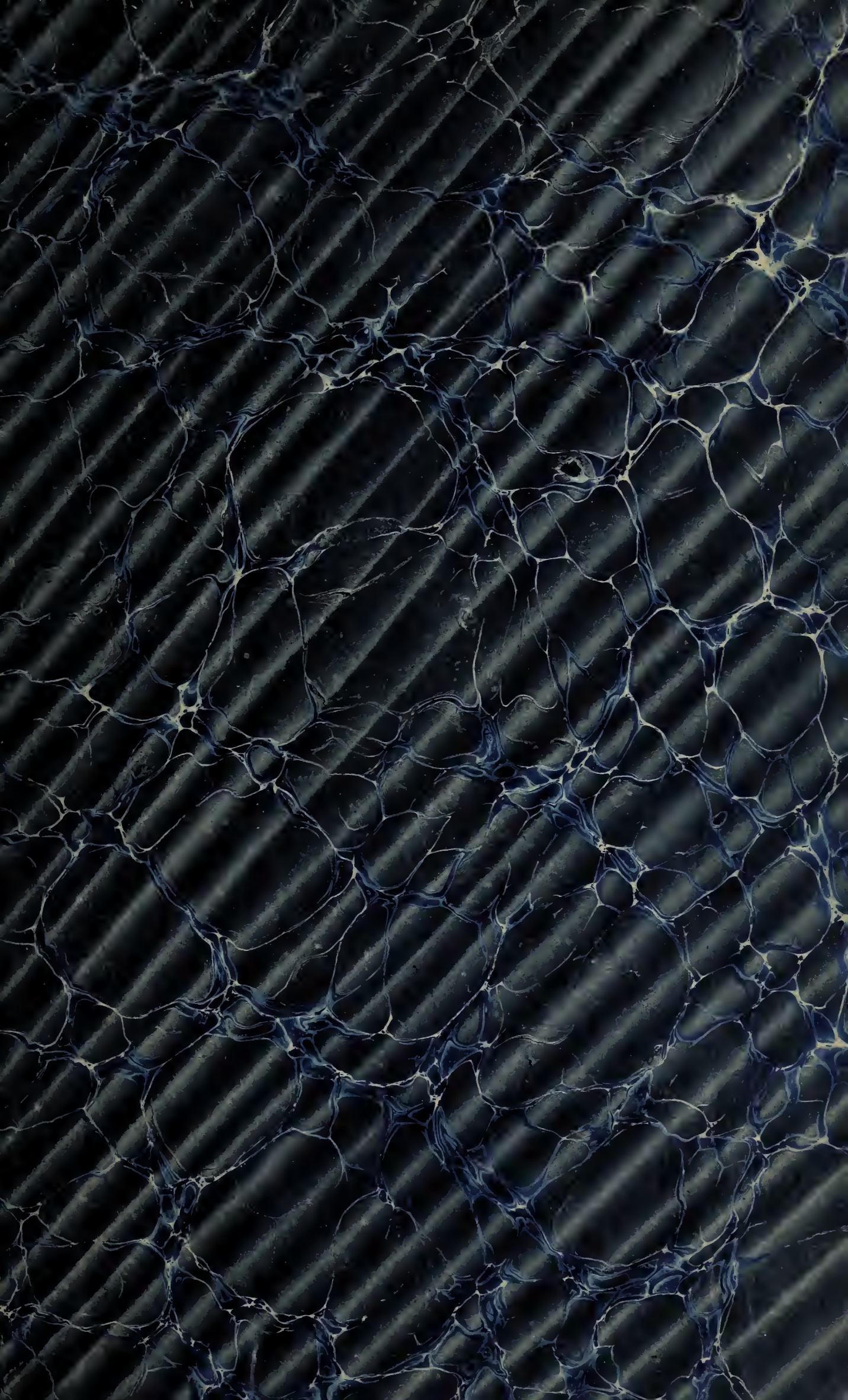


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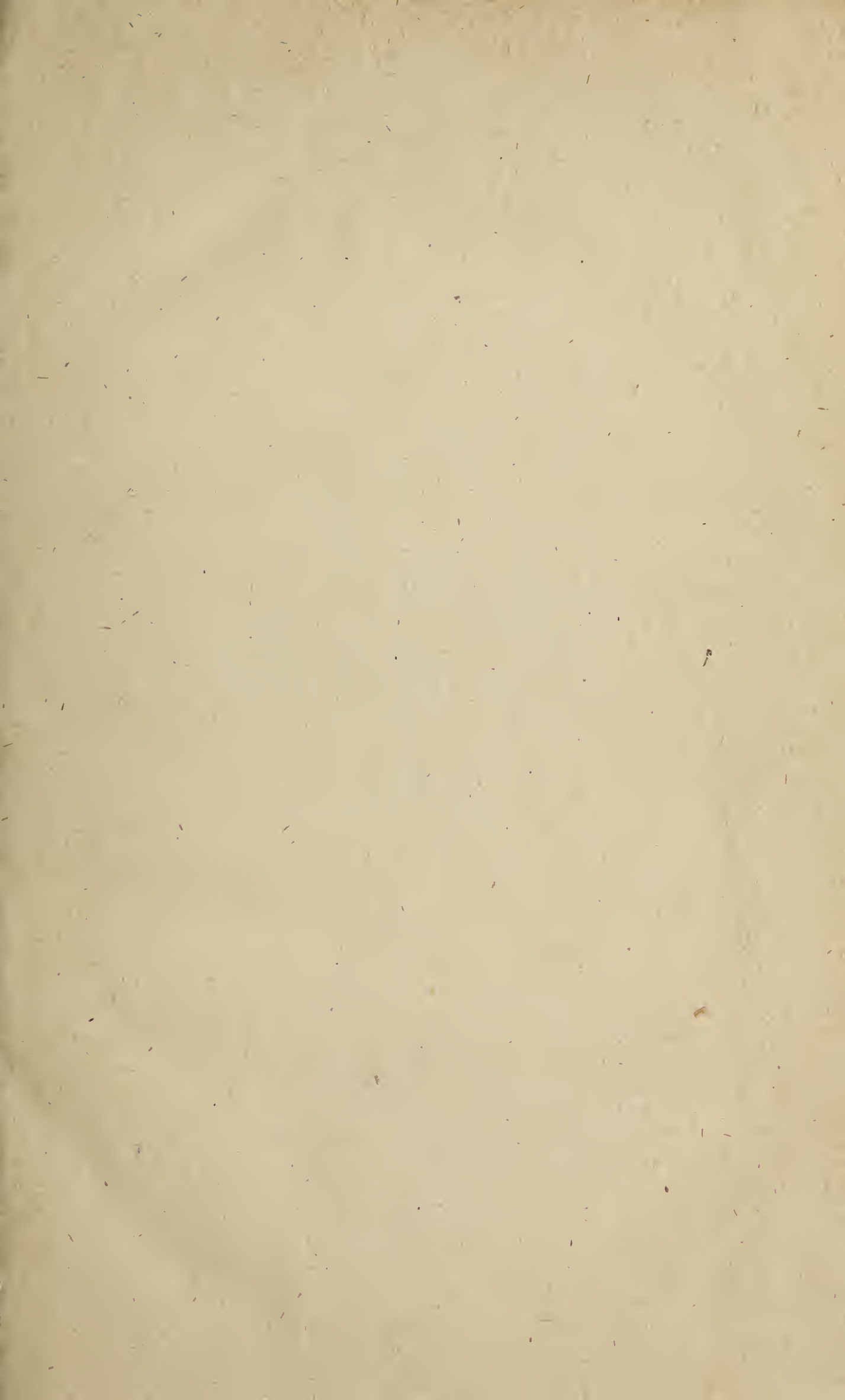
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A
SUPPLEMENT
TO THE
DESCRIPTION
OF THE
COFFEE-TREE,

Lately Published by

Dr. D O U G L A S.

CONTAINING,

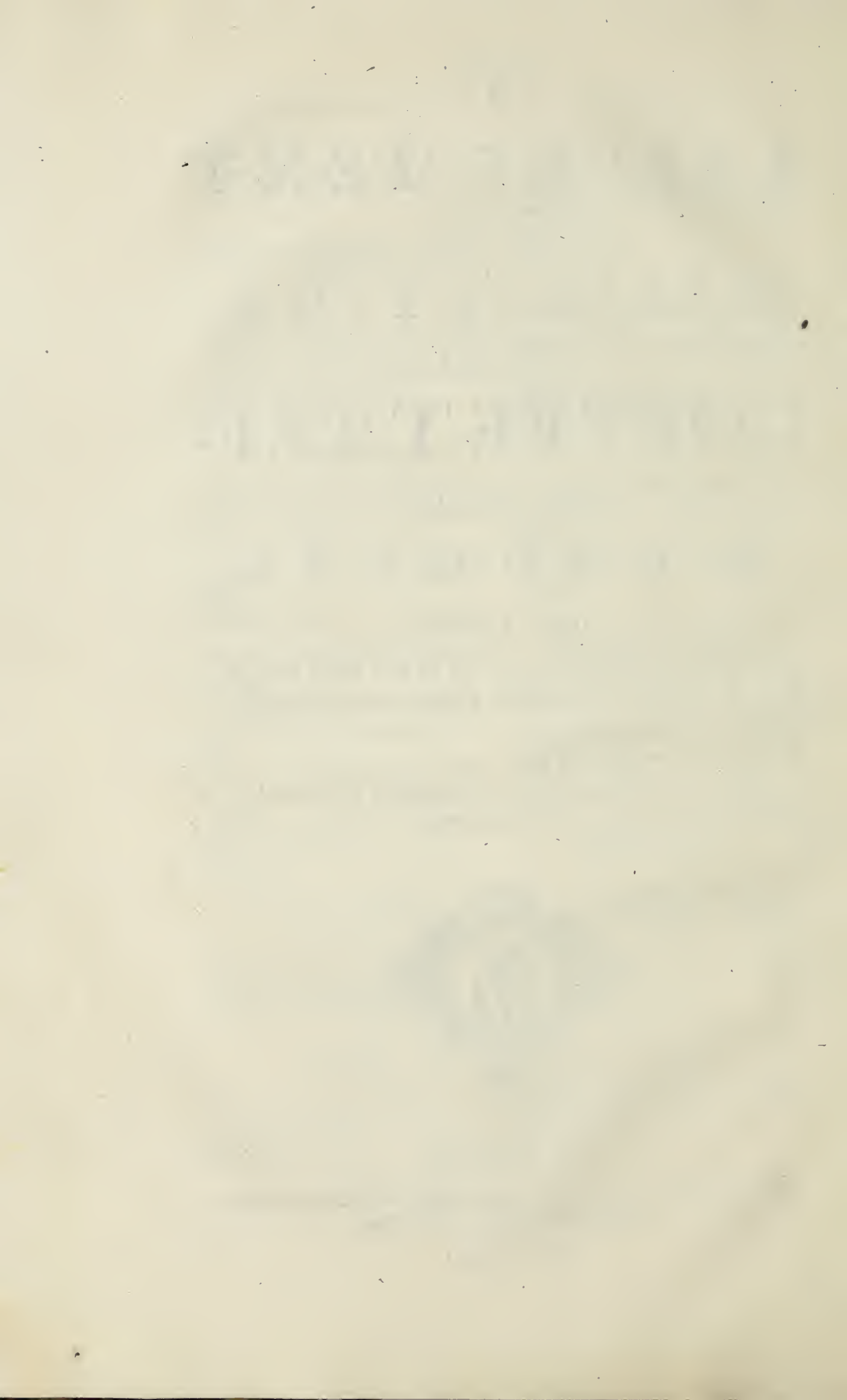
- I. *The History of the Use of COFFEE in Asia and in Europe.*
- II. *Of the Use of COFFEE in the Western Parts of Europe.*
- III. *Of the COFFEE-TRADE.*
- IV. *Of the Choice of COFFEE.*
- V. *Whether the Arabians use any Art to prevent the Growth of the COFFEE-PLANT in other Countries.*



L O N D O N :

Printed for THOMAS WOODWARD, at the *Half-Moon* over-against
St. *Dunstan's* Church, in *Fleet-street*.

M, DCC, XXVII.





T H E
 H I S T O R Y
 Of the USE of
 C O F F E E
 I N
 A S I A and in E U R O P E.



THE Kingdom of *Yemen* in *Arabia Fœlix* being the only Country that produces Coffee in any plenty, it is no wonder that the Use of it was known there and in other Eastern Parts, before it was so much as heard of in *Europe*: Neither is it more surprizing, when we consider the Discouragement of Learning for many Ages past, through the Dominions as well of the Grand Seignior, as of all the other Eastern Princes, and the little Opportunity that *European* Christians have of consulting the Histories which are to be found there; that we should still be very much in the dark as to the Means by which the Use of this Fruit was first discover'd, and the true time in which that happen'd.

No Author, that I know of, has carry'd the Use of Coffee so far back as *M. du Mont* in his Voyages. His Conjectures indeed bring their Answers along with them, and so there will be little else necessary than barely to set them down, and leave them

to the Reflections of the Reader. ‘ The most common Opi-
 ‘ nion, says he, is, that Coffee has not been known in the
 ‘ World above two hundred Years, which is so much the more
 ‘ probable, in that we find it no where mention’d either in the
 ‘ *Greek* or *Latin* Authors. I should therefore undoubtedly be of
 ‘ the same mind, did not the *Turks* and *Arabians*, whom I have
 ‘ talk’d to about this Matter, absolutely reject it. As they are
 ‘ persuaded, that they never were without the Use of Tobacco,
 ‘ so they believe they have drank Coffee in all Ages. I own I
 ‘ never could hear them give any other Reason for this Assertion,
 ‘ but that it is a Custom of which they do not know the be-
 ‘ ginning; an Argument which, tho’ it be not altogether decisive,
 ‘ yet ought not altogether to be despis’d: It is indeed a great Pre-
 ‘ sumption against the Antiquity of a Custom, that we find no
 ‘ Footsteps of it in ancient Monuments; but still it is no small
 ‘ Argument against the Novelty of it, that the time and manner
 ‘ of its beginning cannot be assign’d.

‘ Tho’ the Use of Coffee might be unknown to both *Grecians*
 ‘ and *Romans*, it will not from thence follow, that it was so all
 ‘ over the World. The *Arabians* were, during these times, lit-
 ‘ tle better than Savages and Barbarians, and therefore it was very
 ‘ unlikely that the polite *Greeks* and *Romans* should think of in-
 ‘ quiring into the Liquors they us’d, much less of borrowing one
 ‘ from them which every body has an Aversion to at first drink-
 ‘ ing, and to the bitter Taste of which long Custom only recon-
 ‘ ciles them. But it is nevertheless very easy to conceive how, in
 ‘ process of time, Coffee came to spread all over the East. The
 ‘ *Arabians* having by *Mahomet* and the Alcoran made themselves
 ‘ Masters of both *Asia* and *Africa*, were then in a Condition to
 ‘ establish all their Customs, and among the rest that of drinking
 ‘ Coffee, so universal among themselves: And as their Religion
 ‘ did not allow them the Use of Wine and other fermented Li-
 ‘ quors, nothing could have been thought of so proper for their
 ‘ Purpose as Coffee.

‘ It is in vain to object here upon the Authority of some *French*
 ‘ Writers, that Coffee has not been known in *Turkey* above two
 ‘ hundred Years; for in the first place I deny the Fact on the
 ‘ Authority of the *Turks* themselves; and in the next place Coffee
 ‘ might be in use among the *Egyptians* and other Eastern People,
 ‘ without being known to the *Greeks*, whose Enmity to the *Sa-
 ‘ racens* was too great, for them to learn any of their Customs:
 ‘ Now the *Greek* Empire subsisted to the Year 1453, and till
 ‘ then,

‘ then, these were the only People of the East with which the
 ‘ Western Nations had any manner of Intercourse.

‘ There is another Objection which is harder to answer, and
 ‘ that is how the Use of Coffee should not have remain’d in *Spain*,
 ‘ had it ever been there in the time of the *Moors*. As to this I
 ‘ can only say, that the best Customs may be lost; and as we
 ‘ see that even at this day the *Spaniards* drink but little Coffee,
 ‘ they were probably at no great pains to continue the Use of it,
 ‘ after the *Moors* were expell’d, as being a Liquor they were not
 ‘ fond of.

‘ The *Spaniards* say of their Chocolate, that it was the red
 ‘ Pottage for which *Esau* sold his Birth-right to *Jacob*; but as
 ‘ the Learned are agreed, that this Pottage was made of a kind
 ‘ of Lentils, I think it ought rather to be call’d a Dish of Coffee,
 ‘ than any thing else. The roasted Grain mentioned in the Book
 ‘ of *Ruth*, and which *Boos* order’d to be given her, was undoubt-
 ‘ edly roasted Coffee-Berries; for what other Grain could be pre-
 ‘ par’d in that manner either to be eaten or drank? And if we
 ‘ add, that this happen’d in or very near the Place where Coffee
 ‘ naturally grows, the Conjecture I here make will appear beyond
 ‘ dispute.’

Thus far *M. Du Mont*, and by the same way of reasoning he
 might have prov’d, that Coffee was the first thing *Adam* drank
 after his Creation, and that the first Coffee-Trees were planted
 in the Garden of *Eden*. The *Turks* and *Arabians*, upon whose
 Informations he here builds so much, can be no other than such
 Stragglers as he pick’d up at the *Hague*, where these Voyages were
 written, without the Compiler’s having ever been in the *Levant*.

Petrus de Valle, the famous *Italian* Traveller, is inclin’d to
 carry the Knowledge of Coffee as far back as the *Trojan* War;
 and according to him the fair *Helen* with the other Ladies of *Pri-
 amus*’s Court, us’d sometimes to drown the Thoughts of the Ca-
 lamities she had brought upon her Family and Country, in a Pot
 of Coffee. ‘ Were it the Custom now a-days, says he, to mix
 ‘ Coffee with Wine as is done with Water, I should fancy that it
 ‘ might be the *Nepenthe* mentioned in *Homer*, which that Poet
 ‘ tells us *Helen* had brought to her from *Egypt*, since it is certain
 ‘ that Coffee comes to *Constantinople* from that Country; and as
 ‘ the *Nepenthe* was us’d to sooth uneasy Cares, and divert the
 ‘ tiresome Hours; so is Coffee an Entertainment and agreeable
 ‘ Pastime for the *Turks*: It refreshes their Spirits, enlivens their
 ‘ Conversation, and makes the Time fly away pleasantly. In a
 ‘ word,

‘ word, it makes them forget their Sorrows and Anxieties, which
 ‘ is the very Quality that *Homer* ascribes to his *Nepenthe*.’

Such Reasonings as these hardly deserve a serious Answer, but
 as *M. du Four* has thought it worth while to mention this Passage
 of *de la Valle*, I shall be at the trouble of translating what he has
 said. ‘ This Virtue of Coffee, says he, that it keeps People
 ‘ long awake, shews how ill-grounded was *Pietro de la Valle*’s
 ‘ Conjecture about it. Two Reasons prove infallibly that he
 ‘ was mistaken : first, because Coffee mix’d with Wine would
 ‘ make a very disagreeable Liquor, and, secondly, because *Homer*
 ‘ supposes the *Nepenthe* to be a Narcotick Plant, whereas Coffee
 ‘ prevents Sleep, and would do that still more, if assisted by
 ‘ Wine.’

The Commentators of *Homer* have not forgot the *Nepenthe*,
 and we have likewise a posthumous Treatise of *M. Petit* about it
 published by *Grævius* in 1689, which the curious Reader may
 consult.

This Whim of *de la Valle* is not more ridiculous than that of
Paschius, who pretends that Coffee made part of the Present which
Abigail offer’d *David* to appease his just Resentment against her
 Husband *Nabal*, as we have it 1 *Kings*, c. xxv.

Sandys in his Travels, and after him *Howel*, and several others,
 tell us, that Coffee was the *Fus Nigrum* or Black Broth of the
Lacedemonians. The only Foundation they go upon is the Co-
 lour, which at any rate would be a very weak Argument, but
 will be found still more so, when it is consider’d, that, according
 to *Julius Pollux*, the *Fus Nigrum* was eaten, not drank ‘ ὄδε μέλας
 ‘ καλέμεν ☉ ζῶμος λακόνικον μὲν ὡς ἐπὶ πολὺ τὸ ἔδεσμα,’ the Black Broth
 is an Eatable chiefly in use among the *Lacedemonians*, *Onomast.*
Lib. 6. c. 10. *Dr. Mundy* adds further from this Author, that
 the *Fus Nigrum* was made with Blood ; but there is no such thing
 in *Pollux*, these Words ἐστὶ δὲ ἡ καλέμενη αἱματία not being meant of
 that, but of some other sort of Food. What this *Fus Nigrum*
 really was, I believe it is now impossible to tell ; but since I
 have mention’d *Dr. Mundy*, I shall add his Opinion about it,
 namely, that it is the same kind of Food that we find sometimes
 call’d *Hyposphagma*, which was made of Kids Blood boil’d with
 new Wine, Cheese, Vinegar, and Herbs.

All these Conjectures about Coffee relate to the time in which
 the Authors of them suppose that it was already known in the
 World, but they are intirely silent about the Means by which it
 was first discover’d. Concerning this I find nothing said by any
 Author before *Banefius*. But as he has neither mention’d the

Time, nor the Authority on which his Story is built, it may justly be call'd the second Part of the fabulous History of Coffee. After having observ'd in general how many excellent Medicines have been found out by chance ; such as the Use of the *Dictamnus* for drawing out Arrows, first taught by Deer ; the Virtues of *Celandine* for Weaknesses in the Eyes, which we owe to the Swallows ; of *Ivy*, to the wild Boar ; of *Rue*, to the Weasel ; of *wild Marjoram*, to the Stork : That the *Hippotamus* first shew'd us the Operation and Use of letting blood, the *Ibis* that of Clysters, and such like : He begs leave to tell the Cardinal *de Comitibus*, to whom his Treatise on Coffee is address'd in form of a Letter, that this Liquor was as much a Proof of fortuitous Experience, as any of those mention'd : And this, he is confident, will appear by the following Narrative.

‘ A certain Person who look'd after Camels or Goats as
 ‘ others report, which last is the common Tradition among the
 ‘ People of the East, complain'd to the Religious of a neighbour-
 ‘ ing Monastery in the Kingdom of *Ayaman*, that his Herds
 ‘ twice or thrice a Week not only kept awake all the Night long,
 ‘ but spent it in frisking and dancing in an unusual manner.
 ‘ The Prior of the Monastery, led by his Curiosity to weigh this
 ‘ Matter seriously, concluded this must happen from what these
 ‘ Creatures fed upon. Marking therefore diligently that very
 ‘ Night, in Company with one of his Monks, the Place where
 ‘ the Goats, or Camels, pastur'd when they danc'd, he found
 ‘ there certain Shrubs or Bushes, on the Fruit, or rather Berries
 ‘ of which they fed. He resolv'd to try the Virtues of these
 ‘ berries himself, and accordingly boiling them in Water, and
 ‘ drinking the Liquor, he found by Experience that it kept him
 ‘ awake in the Night. Ever afterwards he enjoin'd the daily Use
 ‘ of it to his Monks, which, by keeping them from Sleep, made
 ‘ them more readily and surely attend the Devotions that they
 ‘ were obliged to perform in the Night-time. The longer they
 ‘ continued to use it, the more they experienced its wholesome
 ‘ Effects, and how much it every way conduced to keep them in
 ‘ perfect Health ; and by this means it came to be in request
 ‘ throughout that whole Kingdom : and in progress of time,
 ‘ other Nations and Provinces of the East fell into the Use of it.

‘ Thus, by a meer Accident, continues *Banefius*, and the won-
 ‘ derful Providence of the Almighty, the Fame of its Whole-
 ‘ someness spread itself more and more, even to the Western Parts,
 ‘ more especially those of *Europe*. The *Turks* themselves are wont
 ‘ to own, that these Monks were the Inventors of this Liquor,

‘ and that they had the first hint of it from Goats and Camels ;
 ‘ and for this Reason, in token of their Gratitude, when they fill
 ‘ out this Liquor to those that buy it of them, they are used to
 ‘ pray in sett Forms of Oraisons for *Sciadli* and *Adrus*, which
 ‘ they believe were the Names of the Prior and his Com-
 ‘ panion.’

This Story carries in every Particular of it too great an Air of Fable to be in the least depended on ; and they who are acquainted with the Nature of Vulgar Traditions, especially those of the Eastern Nations, will easily imagine that it can receive but a very small degree of Credibility from thence, let them be never so common or universal ; which is more than can be said of this, since no Writer, that I can find, has mentioned it, except *Banefius*, and those that copy’d it from him.

Among the rest, Sir *Thomas Pope Blount* has vary’d some part of *Banefius*’s Story in a very diverting manner, which I cannot help setting down : ‘ The Prior, says he, believing from what
 ‘ he had seen of the Goats, that this must proceed from their
 ‘ licking up the Berries that fell from these Trees, to satisfy his
 ‘ Curiosity further, try’d the Experiment upon another sort of
 ‘ Beast, a sleepy heavy-headed Monk, whom he often ply’d with
 ‘ this sort of Liquor ; and in a short time, as the Story goes, it
 ‘ had such a wonderful Effect upon him, that it quite alter’d his
 ‘ Constitution, and he afterwards became more quick, brisk, and
 ‘ airy than generally that sort of Cattle are.’

I cannot conceive how *M. du Four*, who was certainly a Man of good Judgment, should give into so groundless a Fiction in so serious a manner. He not only adopts *Banefius*’s Story without reserve, but is at pains to introduce it by a very formal Preamble, as follows.

‘ There is no room to doubt, but that when God at the be-
 ‘ ginning of all things commanded the Earth to bring forth
 ‘ Herbs and Trees, he at the same time communicated to them
 ‘ the Qualities he thought fit to give them. And therefore we
 ‘ must not doubt but that Coffee, from its first Origin, had all
 ‘ these Properties for which we esteem it at this day. But it
 ‘ does not follow from thence, that they have been always
 ‘ known. Many Ages pass’d, during which Men were altoge-
 ‘ ther Strangers to them, and did not so much as know what
 ‘ Coffee was. However, as God had communicated to it its
 ‘ natural Virtues for the Good of Man, he did not suffer them
 ‘ to remain for ever without its Assistance : He was pleas’d at
 ‘ length to rescue this Treasure from Obscurity and Darkness,
 ‘ and

‘ and to display its Virtues to the World. The Means he made
 ‘ use of for this are so surprizing, that I am persuaded the Reci-
 ‘ tal of them will appear no less wonderful than entertaining.’

After so grave an Introduction, one would have expected no-
 thing less than an Account of some Miracle, or at least some
 very extraordinary Dispensation of Providence; but, instead of
 that, we find only an idle Monkish Dream, or, which is most
 commonly the same thing, an Oriental Tradition.

I have already observ’d, that *Banefius* has said nothing about
 the time when this lucky Accident happen’d; but since he is of
 opinion, that the Fruit of the Coffee-Plant was known to *Avi-
 cenna*, he must needs have placed it before the middle of the
 eleventh Century. I find two Passages quoted from *Avicenna*,
 from which it has been concluded, that he was acquainted with
 Coffee; the first, as it stands in the *Latin* Translation, is in
 these Terms.

De BUNCHO.

‘ *Bunchum quid est? Est res delata de Jamai. Quidam autem*
 ‘ *dixerunt quod est de Radicibus Anigailen cum antiquatur & cadit.*
 ‘ *Melius est Citrinum, & leve, & boni Odoris. Album vero &*
 ‘ *grave est malum. Est calidum & siccum in primo; secundum*
 ‘ *quosdam est frigidum in primo. Confortat Membra mundificat au-*
 ‘ *tem & exsiccat Humiditates quæ sunt sub ea; & facit Odorem*
 ‘ *Corporis bonum, & abscindit Odorem Psilothri. Est bonum Sto-*
 ‘ *macho.*’

Some part of this Passage seems to be taken from *Rhazes*, and
 because what this Author has said must stand or fall, together
 with what we have heard from *Avicenna*, I shall here subjoin it.

‘ *Bunchum calidum est & siccum; quod Stomacho congruum ex-*
 ‘ *istens, mali Sudoris Odorem atq; Psilothri incidit & aufert.*’

Rauwolfius, the first Author who found the Coffe-Berry, in
 these Passages tells us, that since *Bunn* agrees in its Virtue, Fi-
 gure, and Name with the *Buncho* of *Avicenna*, and *Banca* of
Rhazes, he must believe them to be the same, until he is better
 informed by the Learned. *Banefius* is still more positive, but his
 Reasons are the same with those of *Rauwolfius*, added to the Au-
 thority of some other Writers since his time; and, to put the
 Matter still more beyond dispute, he has propos’d and answer’d
 what Objections he thought his Opinion liable to.

‘ It may be objected, says he, that this Fruit, Seed, or Berry, grows not on Roots, but on Shrubs or Bushes ; and therefore that the Bunch of *Avicenna*, which he says is gather’d from the Roots of *Anagailen*, does not agree with our *Bon*. For solving this Difficulty, we are to take notice, that the *Arabick* Text of *Avicenna*, from which the *Latin* Version is taken, has a double Meaning : for there we do not read *Anagailen*, but *Am Garlan* in two Words, and not in one, as the *Latin* Translation has it : Now as *Am* in *Arabick* signifies *Or*, therefore this Quotation of *Avicenna* may be thus explicated : *Bunch is a thing brought from Jamen, some say from Roots, or from Garlan; which possibly may be the Name of some Shrub in that Country. Secondly, Am Garlan, tho’ in two Words, may all together be the Name of a Shrub, as Antonius Geggerus, in his Arabick Lexicon, will have it ; and then, tho’ we read that Bunch is from the Roots of Am Gailen, we are by no means to understand that the Fruit is from the Roots, but from the Shrub itself of that Name ; for were it from the Roots, how could Avicenna say, that when it is ripe it falls ; falling presupposes a higher Situation than the Ground, and consequently than the Roots, which are under-ground ! It must therefore be supposed to grow on Shrubs or Bushes, and accordingly we find, that Coffee-Berries, when fully ripe and dry, will fall of themselves.*

‘ But after all, whatever be *Avicenna*’s Meaning in this Passage, whether he says this Fruit is from Roots or Bushes, he relates it only as hear-say, and not as from his own Knowledge.’

These Arguments of *Rauwolfius* and *Banefius* contain the Sum of all that has been said in favour of their Opinion ; and therefore, since the Truth or Falshood of it does not depend on the multitude of Vouchers, it is needless to mention any more Authors on this side of the Question.

The Arguments on the other side will easily evince, that the Authors of them understood both the *Arabick* Tongue, and the Meaning of *Avicenna* better than *Banefius*, tho’ a *Syrian* by Birth. Of these I shall likewise mention two, *Salmasius* and *Velschius* ; and because hardly any body will be at the pains to enter into this Discussion, to whom the *Latin* is not perfectly familiar, I shall give their Thoughts in their own Words.

Salmasius, in his Treatise *De Homonymiis Hylis Fabricæ*, has a whole Chapter *De Buncho*, and what is for our Purpose therein is this.

‘ *Bunchon* Arabice apud Avisenam pro *Myrtidæno* Dioscoridis Ca-
 ‘ *pite de Myrto*, ubi *Buncon Myrti* vocat quod Dioscorides *μυρτιδανον*
 ‘ alio *Capite de Buncho* seorsim tractat, quod pariter vocat *Bunk*,
 ‘ sed aliter interpretatur. Rem quippe dicit esse quæ affertur ex India
 ‘ & ex Arabia quam ait tradere nonnullos esse aliquid de Radicibus
 ‘ *Am Gailam*. *Am Gailam* Arabibus Spina est Arabica, & certum
 ‘ est Avisenam ita vocasse *ἀνάθηαν ἀραβικὴν* Dioscoridis. *Bunkon*
 ‘ itaq; Arabum duas res significat *Myrtidanum* & *Radices Am*
 ‘ *Gailam* juxta quorundam Sententiam. Meminit & *Bunc Rhazes* cui
 ‘ *Locum* dat inter Species odoratas quarum persequitur Virtutes. Ca-
 ‘ lidum & siccum esse dicit & Stomacho conveniens. Idem porrò
 ‘ esse oportet hoc *Buncum* cum Avisenæ *Buncho*, qui Speciem Indicam
 ‘ & Arabicam meminit tantum, nec quale sit explicat. Non bene
 ‘ itaq; Rauwolfius in *Hodæperico* qui *Fructum* quendam *Nomine*
 ‘ *Bunna* vel *Buna*, Appellatione, Forma, & *Facultatibus*, simillimum
 ‘ tradit. De *Facultatibus* non abnuo quin verum videri queat, de
 ‘ *Forma* & *Appellatione* res in totum alia.

Velschius is of the same Opinion with *Salmasius*, and confirms
 it by the Authority of *Arabick* Writers, who must certainly be
 the best Judges, when the Difficulty is concerning the Meaning
 of Words in their own Language.

‘ *Neque* Rauwolfio, says he, & cæteris assentiri possumus qui-
 ‘ cunq; *Bon Alpini Bunchon Ebusinæ* faciunt : etsi enim multa huic
 ‘ convenient quo *Alpinus τῶν Βον* ascripsit, sunt tamen & alia non
 ‘ pauciora quæ plurimum differre arguunt.’ And after quoting the
 Words of *Avicenna*, he adds, ‘ *Hæc cum decoctum egregie præstare*
 ‘ solet, unde hodie *Saccharo edulcatum Magnatibus Italiæ* plerisq; est
 ‘ in usu, evenit ut *Bon* cum *Bun* confunderetur *Soni præcipue Si-*
 ‘ *militudine* persuasis. Verum quæcunque ex *Ebusina* attulimus ita
 ‘ comparata sunt ut aliis quoq; rebus facillime applicari possunt,
 ‘ unde præstarit ipsos hujus *Controversiæ Arabes* admittere *Judices*.
 ‘ *Aperti enim Ebubeitharus Bunchon Nascaphthum* Dioscoridis ex-
 ‘ *ponit* cujus *Descriptio* quæ *Lib. 22.* habetur, cum *Ebusinæ nostri*
 ‘ *Relatione* maxime consentit : quemadmodum & *Ebu Maamfi Inter-*
 ‘ *pretatio* in *Lex. Perf. Arab.* *Bunchon Radicem odoratam* facit :
 ‘ *Diserte enim Ebusina aliorum Fide* aliquid ex *Radicibus Amgailam*
 ‘ *affirmat* quod sane *Baccis aut Seminibus* illis nullo modo convenit.’

Thus much concerning the *Bunk* or *Bunchum* of *Rhazes* and
Avicenna, which it is plain are not to be understood of the *Cof-*
fee-Fruit. The second Passage of *Avicenna*, in which he has
 been suppos’d to mention it, is this.

De BEN.

‘ Ben quid est? Granum ejus est magis Cicere, declinans ad Albedinem quandam & habet Medullam lenem unctuosam. Calidum in tertio, siccum in secundo. Est mundificativum & proprie ipsius Medulla, & incisivum Humorū Crassorum, & apperit cum Aceto & Aqua Oppilationes Viscerum, & in Fachir ipsius est Amaritudo, plus & Stypticitas.’ Avicenna goes on to enumerate the other Virtues of this Simple; but what we have here quoted is sufficient to shew how much *Alpinus* was mistaken, in thinking that *Avicenna* meant by his *Ben*, the Coffee Fruit, that is the *Bon* or *Ban* which *Alpinus* had seen in Egypt. His Words are these.

‘ Avicenna de his Seminibus meminit, similesq; vel eosdem usus a te narratos de his Seminibus Memoriae prodidit, ipsumq; Semen calidum in tertio, siccumq; in secundo Gradu constituit, quod tamen verum non videtur, quando Semen sapore dulcescat, cum paucō Amatore nullamq; Acrimoniam præ se ferat. Nihilominus ipsum Obstructionibus Viscerum frigidisq; Tumoribus Hepatis vel Lienis multum conferre docuit; sed ait Stomacho Nauseam concitare, pituitamq; purgare, atq; multa alia hæc Semina præstare Experientia penes Ægyptios didici.’ All these Effects mention’d by *Alpinus*, are to be found in that Chapter of *Avicenna*, of which I have transcribed a Part; and therefore it is something strange that *J. B.* should not have discover’d, that this was the Place in *Avicenna* which *Alpinus* refer’d to. ‘ Hæc *Alpinus* ex *Avicenna* citat, says that Author, non addita tamen Nomine quo *Avicenna* vocat, neque hæctenus apud *Avicennam* reperiri potuimus Nomen Bon vel Ban: nec scimus quo Nomine ejus meminerit.’

Our two forementioned Criticks have both taken notice of this Mistake of *Alpinus*. ‘ Notat *Alpinus*, says *Salmasius*, *Avisenam* supra scripti seminis meminisse sed verior ut falsus sit. Et sane ita est. Nulla *Buni* vel *Grani Bon* apud *Avisenam* Mentio; sed *Ban* pro *Bon* accepit *Alpinus*: Nam & initio Capitis *Grana* illa *Ban* vel *Bon* appellata meminit. Sed de *Ban* falsum quod apud *Avisenam* de *Glande unguentaria* intelligendum. Pro *Ban* quod legitur in *Versione* *Gerardi Carmonensis* *Alpagus* ad *Oram* reposuit *Ban*; hoc igitur *Ban* pro *Bon* interpretatus est *Alpinus*, non ferendo Errore. Calidum in tertia, & siccum in secunda Classe *Granum Ban* statuit *Avisena* quæ est veterum $\mu\upsilon\sigma\epsilon\beta\alpha\lambda\acute{\alpha}\nu$ & $\mu\upsilon\sigma\epsilon\psi\iota\kappa\eta$. Ad eos Gradus calidi & sicci non aspirat *Bana*.

Velschius has told us likewise in a few Words: ‘ Quæ *Alpinus* contra *Ebusinam* nostrum disputat, non huic Semini sed *Ban* Glandi

‘ *Glandi unguentario tribuit. Nimirum Vocis Similitudine deceptus*
 ‘ *Alpinus. Bon cum Ban confudit, Arabicæ Linguae minus peritus,*
 ‘ *quod plura Libelli illius Nomina testantur.*’

This long Detail will help us a little to clear up the History of two Simples in the antient *Materia Medica*, by shewing wherein they differ from others which modern Writers had confounded with them. But my chief View in entering upon it was to prove, that the first Discovery of Coffee is later than the Time of *Avicenna*; and in the next place to teach us what Judgment is to be made of a great many Virtues attributed to it by the Writers since *Rauwolfius*; and that is, that in as far as these Virtues have been mention'd only on *Avicenna's* Authority, they are not to be allow'd of; and that in order to this, we must have other Reasons than either *Rhazes* or *Avicenna* can furnish us with.

Banefius's Fable of the Goats and Camels, as we have seen, was principally founded on a Christian Tradition: The *Mahometans* have another, which is still more wonderful, but equally groundless. The Discovery of the Use of Coffee, they say, is owing to the peculiar Care of Providence towards true Mussulmen; for rather than that they should for ever be deprived of the Use of so beneficial a Liquor, an Angel was sent to reveal to them the Virtues, and manner of preparing it; and it is to them the rest of the World are oblig'd for the Knowledge of it. As there is most commonly some good Meaning to be pick'd out of the most extravagant Pieces of Mythology, modern as well as ancient; this Fiction of the *Turks* may serve to teach us in how great repute Coffee is among them, and at the same time, that the true Original of it is unknown to the generality of People even in the *Levant*.

Since therefore nothing certain, nor even so much as probable, can be discover'd about that, our next Enquiry must be, in what Parts of the World we find it to have been used first; at what time and in what manner the Knowledge of it spread from thence through the other Countries of the East; and lastly, how it came into the Western Parts of *Europe*.

Poncet, a Writer of Travels, though he owns that the Coffee-Plant is at this time cultivated only in Gardens by curious People in *Æthiopia*, and that all the Coffee they use there, comes to them from *Egypt*, is of opinion nevertheless, that it is originally a Production of that Country; and that the first Knowledge of it, and afterwards the Plant itself, was from thence carry'd into *Arabia Felix*. He has likewise given us the Description of a Plant under that Name, but very different from the true *Arabian* Coffee-Plant;

Plant; and since he was capable of mistaking in a Matter where his Eyes might have been sufficient Judges, there is but little regard to be paid to the other Parts of his Relation, which he could by no means be assur'd of the Truth of. Neither *Ludolphus*, nor Father *Tellez*, the two most exact Historians of *Ethiopia*, have said any thing of the Coffee Plant's growing, or being so much as known there.

M. de Nointel, Ambassador from *Louis* the Fourteenth at the *Porte*, among the large Collection of Oriental Manuscripts which he made by Order of the King his Master, chiefly relating to the Doctrine and Discipline of the Eastern Churches, brought back with him two *Arabick* ones, out of which may be gather'd the earliest Account any where to be found of the Use of Coffee, and likewise of its Progress through the principal Places of the *Levant*.

The first of these Manuscripts was written in the Year of the *Hegira* 996. which, by making some allowance for the lunar Years in their way of computing, will nearly answer to 1587 of the Christian *Æra*. The Name the Author gives himself is *Abdalcader Mohammed Alanzari, Algezeri Albanbali*, i. e. Servant of God, Son of *Mahomet*, originally from *Medina*, Native of *Gesir*, of the Sect of *Hambal*. The Title of his Book is, *What ought to be sincerely and distinctly believ'd concerning Coffee, that is, if it be lawful for a Mussulman to drink it*. The whole is divided into seven Chapters. In the first he treats of the Etymology and Signification of the Word *Cahouah*. Of the Nature and Properties of it. Of the Country where it was first in use. And lastly, of the Progress of it through the East, till the Time in which he wrote. He owns, that all he says concerning the first Discovery of it, is taken from another Author, named *Shehabeddin Ben Abdalgassar Almaleki*, who ought fully to be depended on, having liv'd very near the Time in which his History begins. The other Chapters relate principally to a religious Dispute which had been very violent at *Mecca*, touching the Use of Coffee; and he concludes with a Collection of Verses from the best *Arabian* Poets in Praise of that Liquor. It is only the Historical Part of this Performance which belongs to my Subject, and the Substance of it is this.

Gemaleddin Aben Abdallah Mohammed Bensaid, surnamed *Aldhabhani*, because he was born in *Dhabhan*, a little Town in *Arabia Felix*, being Mufti of *Aden*, a famous City and Sea-Port in the same Country, undertook a Journey into *Persia* about the middle of the fifteenth Century. While he remain'd there, he found some

of his own Countrymen who used to drink Coffee. At first he took but little notice of it, but some time after his return, being in a bad State of Health, he began to call to mind the Liquor which he had seen drank in *Persia*, and imagined that it would do him good. The Event answer'd his Expectation, and he soon discover'd, that it had many other Virtues. He found that it prevented Sleep without any bad Consequence attending it, that it dissipated all manner of Heaviness and Drowsiness, and made him more brisk and gay than he was wont to be. These Effects especially endear'd it to him, and he made very good use of them among his *Dervizes*, (or *Mahometan Monks*.) He caus'd them to drink Coffee before they began their nocturnal Devotions, and by this means they perform'd all their Exercises of Religion with great Alacrity and Freedom of Mind.

The Example and Authority of the *Mufti* soon brought this Liquor into vogue. The Students of Law, and all who lov'd reading; Trades-People, when they had occasion to work in the Night-time; Travellers, that they might be at liberty to repose themselves during the excessive Heats; and, by degrees, the whole City of *Aden* began to drink Coffee, not only at Night, if they were minded to sit up, but in the Day-time likewise, on account of the other good Qualities which they discover'd to belong to it. The Use of it soon became so general there, that the Inhabitants quite left off another Drink, till then, very common amongst them, made of the Leaves of a Plant call'd *Chat*.

The *Mufti Gemaleddin* died in the Year 1470; and tho' it appears from the preceding History, that Coffee was used by others before him, yet it seems to have been but very little known even in *Arabia Felix*, the native, and then the only Place of its Growth; neither can we with any Certainty carry the Discovery of it much farther back. Of this moreover we are sure, that the subsequent general Use of it was entirely owing to him. He was not only at great pains to introduce it among his *Dervizes*, but employ'd his Interest and Friends to bring it in reputation amongst all the People of *Aden*. The chief Promoter of it under him, our Author tells us, was a Doctor of great Reputation, named *Mohammed Alhadrami*, a Native of *Hadramout*, the Capital of the Province of that Name in *Arabia Felix*.

Before we go any further, it may be proper to remark, that this Story of the *Mufti*, and his *Dervizes*, probably gave rise to *Banefius's* Fable concerning the Prior and his Monks: They both agree in many Circumstances, especially as to the End propos'd

by the Superiors, in introducing the Use of Coffee amongst their Religious.

Coffee being thus established at *Aden*, continues our *Arabian* Author, where it has held its ground without any Interruption ever since, pass'd by degrees to the neighbouring Towns; and about the end of the fifteenth Century it reach'd *Mecca*. The *Dervizes* who belong'd to the famous *Mosque* of that City, were the first who used it, and with the same intention as those of *Aden* had done before them. The other Inhabitants of *Mecca* came soon likewise to relish it, and not contenting themselves to drink it in their Houses, they began to sell it in publick Places set apart for that Purpose. Thither Crouds of People resorted at all Hours of the Day, to enjoy the Pleasure of Conversation, play at Chess and other Games, dance, sing, and divert themselves all manner of Ways, under the pretence of drinking Coffee.

These are the first publick Coffee-Houses we any where hear of; and the use of them, it seems, was from the beginning very little different from what it is in *London* and *Paris* at this day. At *London* we can hardly go into a Coffee-House, a very few excepted, to which Politicians and People of Business resort, but we are either stunn'd and deafen'd with the Noise of Dice and Tables in all Corners of the Room, or see the whole Company watching the Event of a Party at Ombre or a Game of Chess, with the same Eagerness as if their own Welfare depended upon it: And at *Paris*, there is nothing more common than to see a *Petit-Maitre* dancing a Minuet round the Coffee-Room to his own singing, or to hear him diverting the Company with the last new Air from the *Opera*.

From *Mecca* this Liquor spread over all the other Places of *Arabia*, and particularly *Medina*, from whence it pass'd to *Grand Cairo* in *Egypt*. It was introduced there by some *Dervizes* of the Kingdom of *Yemen*, who, it seems, have some *Mosques* in one Quarter of the City, and to whom the Fame of it in their own Country had recommended it. Our Author, who wrote his Book at *Grand Cairo*, takes notice, that there they made Coffee in a large Earthen Vessel, that the Superior of the *Mosque* fill'd it out, and that the Religious receiv'd every Man his Dish from his Hand, with great Ceremony and Respect. This happen'd not long after the beginning of the sixteenth Century; and the Example of these *Arabian Dervizes* was soon imitated by the other Religious of that City, by studious Persons, and a little time by People of all Ranks, Coffee becoming as common there as it was in *Arabia*; and thus it continued to gain ground both in *Arabia* and

and *Egypt*, till the fatal Year 1511. in which the Use of it was solemnly condemned.

Khair Beg Governor of *Mecca* for the *Soudan* of *Egypt*, under whose Dominion it then was had, during all this time heard nothing of Coffee, nor of the Way of preparing it : But as he return'd one Evening from the *Mosque* after Prayers, he was extremely scandaliz'd to behold in one Corner of it a Company of Coffee-Drinkers, who were thus fortifying themselves in order to pass the whole Night in Devotion. At first he imagin'd they were drinking Wine, neither was his Astonishment at all diminish'd, by the Account that was given him of the Virtues and Properties of it ; but, on the contrary, having learn'd from the Devotées of the Place, how common it was at *Mecca*, and especially the Merry-makings at the publick Coffee-Houses, he concluded, that it made People drunk, or at least dispos'd them to commit Disorders forbidden by the Law. Having therefore driven the Coffee-Drinkers out of the *Mosque*, with a severe Prohibition never to meet there any more on the like Account, the next Day he call'd together a very numerous Assembly of the Officers of Justice, Doctors of Law, Devotées, and other principal Inhabitants of the City. He open'd the Meeting with an Account of what he had seen at the *Mosque* the Night before, and what was practis'd in the Coffee-Houses of the Town ; adding, that he was resolv'd to rectify these Abuses, and therefore desir'd to know their Sentiments upon the Matter. The Doctors all agreed that the Coffee-Houses did stand in need of a Reformation, Things being often done there which were contrary to the Law ; and as to Coffee itself, they thought it ought strictly to be inquir'd into, whether it were really prejudicial to the Body or Mind, or did of its own Nature excite People to commit the Disorders that were complain'd of : If that was the Case, that the Use of it ought to be altogether forbidden ; if not, that it would be sufficient to have the publick Coffee-Houses shut up. In fine, the Conclusion of the Whole was to consult the Physicians.

The Governour ordered two of them to be immediately sent for : They were Brothers, *Persians* by Birth, and acknowledg'd by every body to be the ablest Physicians in *Mecca*, tho' their Skill consisted more in Dialecticks, and the Art of Wrangling, than in Physick. One of them had already publish'd a Book against the Use of Coffee, probably, says our Author, because it was a very prejudicial Liquor to the Trade they drove in Physick. They both assur'd the Assembly, that *Bunn*, of the Husks of which Coffee was usually made, was *frigidum & siccum*, cold and dry,

dry, and therefore it could not but be a very destructive Liquor to one's Health. One Doctor there present made answer, that *Bengiazlab*, an ancient and much-respected Physician of *Arabia*, who liv'd near the Time of *Avicenna*, had written in his Treatise of Medicines and Foods, that the *Bunn* scorch'd and consum'd the Phlegm, and therefore could not have these Qualities which they attributed to it. The Physicians reply'd, that *Bengiazlab* did not mean the Coffee-Fruit, but another Plant of the same Name, tho' of different Virtues. They added further, that supposing it to be amongst the Number of indifferent Things, yet since the Use of it occasion'd such Enormities, it was safest for *Mussulmen* to hold it unlawful.

This Decision gain'd the Voices of the whole Company, and many, out of Prejudice and mistaken Zeal, affirm'd that Coffee had disorder'd their Senses. One among the rest said, that it intoxicated like Wine, which occasion'd a general Laughter, because in order to judge of that, he must have drank of both Liquors, contrary to the Precepts of his Religion; and being ask'd whether he had ever drank Wine, he imprudently answer'd in the Affirmative; and was thereupon condemn'd to suffer the *Bastinado*, the ordinary Punishment among *Mahometans* for this Crime.

The *Mufti* of *Mecca* alone, a great Divine, and by Profession a Lawyer, stood in defence of his Favourite Coffee, opposing the Decision of the Assembly with great Warmth; but all he gain'd by it, was the Mortification of hearing himself loaded with Reproaches by the mistaken Zealots; for the Governor, principally by the Instigation of his *Imam* or Confessor, continu'd firm in his Resolution to destroy it.

Thus was the Use of Coffee solemnly condemned, as being against the Law; the Sentence was pronounced in the strongest and most lofty Terms, being afterwards sign'd by the Governor and the greatest part of the Doctors; and an Express was immediately dispatched with it to the *Soudan* of *Egypt* their Sovereign. At the same time the Governor issued out a strict Prohibition to sell or drink Coffee either in publick or private, under the same Penalties which are incurr'd by those who disobey the Precepts of Religion. The Officers of Justice visited strictly all Quarters of the Town, shut up all the Coffee-Houses, and burnt whatever Coffee they could lay their hands on, whether in the Warehouses of Merchants, or in the Possession of particular Persons. The Lovers of Coffee, of whom there was a great number, did not however submit altogether to these Orders; they

continued to drink it in their Houses, fully persuaded that the Condemnation pronounced against it in the Assembly was unjust, since the *Musti* was of a contrary Opinion. One of them was catch'd in the fact, and being first very severely handled, was afterwards led through all the publick Places of the City, mounted on an Ass.

This Severity was, happily, but of a very short Duration ; for the *Soudan* of *Egypt* was so far from approving the indiscreet Zeal of his Governor, that he was astonish'd to hear of the Condemnation of a Liquor which every one found so beneficial at *Grand Cairo*, the Capital of his Dominions, and where the Doctors, of much greater Authority than those of *Mecca*, found nothing in the Use of it which was against the Law. He therefore order'd the Prohibition to be recall'd, and that the Governor should employ his Authority only to prevent the Disorders that might happen in the Coffee-Houses ; because, though the best Things might be abus'd, even the miraculous Waters of *Zem Zem*, yet that could be no Reason to forbid the Use of them. The *Mahometans* fancy, that *Zem Zem* is the Fountain which appear'd to *Hagar* in the Wilderness. It is within the great *Mosque* of *Mecca* ; and to drink of that Water is reputed an Act of singular Devotion, to which they ascribe very extraordinary Effects. The Governor was obliged to obey his Master's Orders, though much against his Inclination ; and our Author, a great Stickler for Coffee, remarks, that, as a Punishment for what he had done against that harmless Liquor, the *Soudan* caus'd him to be put to death in about a Year after, his Concussions and publick Robberies being discover'd. The two *Persian* Physicians likewise, having lost all their Reputation at *Mecca*, upon the Re-establishment of the Use of Coffee, were obliged to retire to *Grand Cairo*, where they met with the same Fate, by Order of *Selim* Emperor of the *Turks*, who had then conquer'd *Egypt*, for Imprecations, and other treasonable Words they had utter'd against him.

From this time, till 1524. Coffee met with no farther Interruption at *Mecca* ; but in that Year the *Cadi*, or chief Judge of the Town, caus'd all the publick Coffee-Houses to be shut up, because of the Irregularities committed in them, allowing People, however, to drink at their own Houses as much as ever. His Successor permitted the Coffee-Houses a-new, and, since that time the Magistrates have had no reason to employ their Authority against them. It is true indeed, that in the Year 1542. an Order came from the Emperor *Soliman* the Great, to forbid the Use of Coffee at *Mecca*, but it was never put in execution, be-

ing known to have been obtain'd by the Stratagems of a Court-Lady, who, it seems, had some Scruples of Conscience about the Lawfulness of that Liquor.

From *Mecca*, and the Fate of Coffee there, the Author passes on to *Grand Cairo*. In the Year 1523. a scrupulous Doctor of that City took it into his head to propose the following Question, or Case of Conscience, and to send it about to all his Brethren of the Law : *What is your Opinion concerning the Liquor call'd Coffee, which is drank in all publick Companies, as a thing that may be freely used ; tho' it occasions very great Disorders, affects the Head, and is prejudicial to Health ? Is it permitted, or is it forbidden ?* Underneath was written this Doctor's own Opinion, sign'd by him in these Words : *The Use of Coffee is unlawful.* All the rest to a Man were of the contrary Sentiment, it being evident to them, that Coffee had none of these bad Qualities he ascribed to it. This Effort of our zealous Doctor remain'd therefore without Effect : But about ten Years afterwards; a Preacher thought fit to employ his Rhetorick against Coffee, affirming, that it was forbidden by the Law ; and that none could be true *Mussulmen* who used it : His Discourse had so great an Effect on the Mob who heard it, that, as soon as Service was over, they went and pull'd down all the Coffee-Houses that fell in their way, broke the Pots and Dishes, and mal-treated the Company they found in them.

Upon this, two Sects or Parties were form'd, one maintaining, that the Use of Coffee was unlawful ; the other, that it was not ; but the chief Judge having call'd together all the Doctors to consult this Matter with them, they declar'd, that the Question had been already formally decided by them in favour of Coffee, that they were still of the same Opinion ; and therefore the chief thing to be done, was to curb the impertinent Zeal of the Devotees, and the Indiscretion of ignorant Preachers. The Judge agreed with the Doctors, and thereupon Coffee was immediately presented to the whole Assembly, the Judge drinking first as an Example to the rest. By these means the contending Parties were united, and Coffee triumph'd more than ever.

About four Years after this, a publick Officer finding a Company of People at a Coffee-House in the Night-time, during the Fast of *Ramadam* (the *Mahometan* Lent) committed them to Prison for having drank Coffee in Publick at an unseasonable Hour in so holy a time ; and next Day they suffer'd the *Bastinado*. But as this related to the Abuse of this Liquor only, not to the Use of it, nothing follow'd upon it. The most Scrupulous were now reduced to this one Objection, that Coffee ought not to be permitted,

permitted, because it was drank in Company in the same manner as the Infidels do Wine ; but this was soon answer'd by the Example of *Mahomet* himself, who drank Milk with his Friends in the same manner as they did Coffee.

These Particulars we learn from this Author concerning the first Discovery, Progress, and Establishment of the Use of Coffee in *Arabia* and *Egypt* ; and I can see no reason why the Facts he sets down may not be fully depended on: He had as good an Opportunity as was possible of being inform'd of the Truth, and he appears to have been very capable of distinguishing Truth from Falshood.

The other *Arabick* Manuscript is of a later Date. The Author nam'd *Bichivili*, was one of the three general Treasurers of the *Ottoman* Empire, and his Work contains the History of *Soliman* and his Successors, to the Death of *Amurath* the Fourth ; soon after which, it is probable, he wrote. What relates to Coffee in his History, is chiefly concerning its Establishment at *Constantinople*, and the various Fortunes it underwent there. He begins by acquainting us, that from *Egypt* the Knowledge of Coffee pass'd into *Syria*, and there first to *Damascus* and *Aleppo* ; from whence it was carried to all the other Towns of that large Province, without meeting with the least Opposition in any of them.

Before the Year 1554. no Coffee was seen, much less sold at *Constantinople* ; if ever it was so much as heard of, it was only then, when the *Sultaneſs* obtain'd an Order to prohibit the Use of it at *Mecca*, as we have already mention'd, from the Accounts she had receiv'd from Pilgrims or other Travellers into *Arabia*, *Egypt*, or *Syria*. But in that Year, which was near an hundred from the time it was discover'd by the *Mufti* of *Aden*, in the Reign of *Soliman* the Great, Son to *Selim* the first ; two Men, nam'd *Schems* and *Hekim*, the one from *Damascus*, the other from *Aleppo*, set up each of them a Coffee-House in that Quarter of *Constantinople* call'd *Takhtacalah*, furnish'd with very neat Couches and Carpets, on which they receiv'd their Company, which at first consisted most of studious Persons, Lovers of Chess, Trictrac, and other sedentary Diversions ; and as the generality of the *Turks* came soon to relish this sort of Meeting-Places, call'd in their Language *Cabveh Kanch*, the number of them multiplied insensibly. They look'd upon them as very proper to make Acquaintances in, as well as to refresh and entertain themselves at an easy Charge, a Dish of Coffee costing but an *Aspre*, which is not an Halfpenny of *English* Money. Young People near the end of
their

their publick Studies ; such as were ready to enter upon publick Posts ; *Cadhis* out of Place, who were at *Constantinople* making Interest to be restor'd, or asking for new Employments ; the *Muderis*, or Professors of Law, and other Sciences ; and, in fine, Persons of all Ranks flock'd to them. At length even the Officers of the *Seraglio*, the *Patbas*, and others of the first Quality, were seen to go openly to the Coffee-House ; and as this serv'd to increase the Reputation, so it multiplied the number of them to too great an Excess.

For in the very time that this new Custom was judg'd to be every way firmly established, the *Imams*, and Officers of the *Mosques*, complain'd highly that these were entirely deserted, and the Coffee-Houses only resorted to. The *Dervizes*, and all the professed Devotées murmur'd in the same manner ; and at length the Preachers declaim'd openly against the Use of Coffee itself, maintaining, that it was absolutely forbidden by the Law, and that it would not be so great a Sin to go to a Tavern as to a Coffee-House. After a great deal of Noise and useles Railing, all the Devotées join'd themselves in a Confederacy to obtain a solemn Condemnation of this Liquor. In order to this, they bethought themselves of affirming, that roasted Coffee-Berries were a sort of Coals, every thing resembling Coals being forbidden by the Law ; and having drawn up a Case of Conscience to this Purpose, they presented it to the *Musti*, demanding a Solution of it from him, as he was by his Office obliged to do. This Head and Fountain of the Law, without being at pains to examine the Difficulty, gave a Decision every way answerable to the Intention of the Devotées, declaring that Coffee was forbidden by the Law.

The Authority of the *Musti* is so every way venerable, that it is unlawful so much as to doubt of any thing he has decided ; and therefore all the Coffee-Houses were presently shut up, and the Officers of the *Police* order'd to prevent the drinking of this Liquor in any manner whatever. However, notwithstanding all the Severity with which this Sentence was executed, it was never entirely comply'd with ; and tho' the Prohibition was repeated in the Reign of *Amurath* the Third, People then began to act with less Reserve in a Matter in which they were convinced Religion had nothing to do, and scarce any body scrupled to drink Coffee in private Houses. At length the publick Officers seeing there was no Possibility of preventing it altogether, began to grant Permissions even to sell Coffee in private, to any who were willing to pay for them ; so that Assemblies were kept either

with the Doors shut, or in the Back-Shops of such as dealt in that Commodity.

This Handle was sufficient to set the publick Coffee-Houses on their antient Footing; and it likewise happen'd very luckily for that Design, that a new *Mufti*, of a Conscience less scrupulous or more knowing than his Predecessor, declar'd, that Coffee ought not to be compar'd to Coals; and that the Liquor made with it was no ways against the Law. Upon this, the Devotées, Preachers, and Doctors of the Law, were so far from continuing to exclaim against it, that they drank it very freely themselves, their Example being follow'd both in the *Seraglio*, and all over the City. The number of Coffee Houses became more considerable than ever, and, for that Reason, soon were made a Prey to the Avarice of the *Grand Viziers*, who rais'd a vast yearly Contribution from them, taxing each Coffee-House in proportion to the Trade it was suppos'd to have. But even this exorbitant Imposition did not diminish their Number, tho' they never ask'd more than an *Aspre* for each Dish; which shews what a prodigious Consumption of Coffee there must have been in these Publick-Houses at *Constantinople*.

Here our Historian ends; but M. *Galand*, to whom we are obliged for the Translation of both these *Arabick* Manuscripts, has given us an Account of another fatal Catastrophe that befel this Liquor at *Constantinople*, to which he has subjoin'd the present State of it in that City, or at least such as it was in the Year 1696. in which his excellent Letter was dated.

The Liberty which the News-mongers took in the publick Coffee-Houses during the late War of *Candia*, was so great, that the wise *Grand Vizier Cupruli*, Father of the two famous Brothers of the same Name, and who have since bore the same high Post, suppress'd them all of a sudden, during the Minority of *Mahomet* the Fourth, without having any regard to the vast Sums of Money he lost every Year by so doing. He had, it seems, been at the pains to go himself *incognito* to the principal Coffee-Houses in the City; where he heard Men of Gravity and Character discoursing seriously concerning the Affairs of the Empire, blaming the Ministry, and deciding very freely concerning things of the greatest Importance. He had been likewise to visit the Taverns, where he met only with People singing, or talking of their Amours and warlike Exploits, the greatest part being Soldiers; and therefore he allow'd the Taverns to continue. Our Countryman Mr. *Smith*, who was then at *Constantinople*, has related the same Story, tho' not so particularly, with the Addition of one

Circumstance however, that this Prohibition of Coffee-Houses extended to several other great Cities of the Empire, besides *Constantinople*.

M. *Galand*, whose Veracity none who have heard of him will call in question, assures us that he had this Story from M. *Hermange*, then Physician to the Count *de Thoulouse*, and who had serv'd the last *Vizier Kupruli* in the same Station, till he was kill'd at the Battle *Salankemen* : And he adds from his own Knowledge, while at *Constantinople*, that the Prohibition of Coffee-Houses continues still in force there ; but nevertheless, that there is as much Coffee drank as ever. They carry it into the Market-Places and great Streets in large Pots with Fire under them in Chafin-dishes, and those who have a mind to drink, step into any neighbouring Shop, where every one is welcome upon such an Account. There are likewise a few publick Coffee-Houses allow'd in the Suburbs call'd *Galata*, in favour of the Sailors ; neither are they forbidden in any other City of the Empire. At *Damascus* particularly they are extremely magnificent and richly furnish'd, being much frequented by Persons of the greatest Distinction.

Thus was Coffee first discover'd, and the Use of it establish'd all over the East, even as far as *India*, in several Parts of which vast Territories, both antient and later Travellers assure us it is drank, especially in the Sea-Port-Towns, and other Places where there is the greatest Intercourse of Strangers. In *Persia* it is as common as in *Turkey* ; and both *Figueroa* and *Olearius* remark the extreme Magnificence of the Coffee-Houses at *Ispahan*, to which even the *Sophi* himself us'd frequently to resort.

The manner of preparing the Liquor in all these Countries is the same, and not much different from ours. It is certain, from the most antient Accounts of Travellers, as well as the express Testimony of one of the above-mentioned *Arabick* Authors, that it has always been a Custom to begin by roasting the Berries, then to pound or grind them to powder, and afterwards to throw a certain Quantity of that Powder into boiling Water. By what means the *Arabians* came first to think of roasting the Berries, or when that Custom began among them, I have not been able to discover ; the Original of it may probably have been owing to some Accident, the History of which is now lost.

But what deserves principally to be taken notice of concerning the *Arabian* Way of preparing this Liquor, is, that they do not make it with the Kernels only, but also with the Husks or Coverings of the Coffee-Fruit, which last is much more esteem'd

among them than the other. And indeed it is probable, that at first they made use of nothing else ; for the Author of the first *Arabick* Manuscript, so often mentioned, tells us, speaking of the first Introduction of Coffee among the *Dervizes* at *Mecca*, that their Liquor was not prepar'd with the Kernel, but with the Husks of the Fruit, which were carry'd them from *Yemen*, and that in this they follow'd the Example of the Monks of *Aden*, among whom, we have heard, the Use of Coffee began.

It is probable, however, that they did not long confine themselves to the Husks only, but that as the Use of this Liquor became more general, they found themselves under a Necessity of employing the whole Fruit, or the Kernels alone, in Countries which lay remote from *Yemen*, because it is impossible to preserve the Husks long ; and accordingly we find, when this Manuscript was written, as well as from our most exact *European* Travellers, that then the Kernels were generally in use ; the Husks, however, being still most esteem'd, and principally used by Persons of the first Rank in *Arabia* ; being what they present in Visits of the greatest Ceremony, and by which they testify the utmost Respect and Honour both to their Friends and Strangers. Neither is this Custom among them different at this day, as we learn from *M. la Roque's* Relation, which likewise contains their manner of preparing this sort of Coffee.

Persons of Distinction in *Arabia*, says that Author, have a Way of making Coffee different from that which is commonly used ; they do not take the Bean or Kernel of the Coffee-Fruit, but the Husks only or Shells which cover them, as well the outer Skin as the fine Membrane which immediately involves the Kernel ; and when this is rightly prepar'd, they think no Drink comparable to it. Our Travellers, who, while they were at the Court of *Yemen*, drank none but this sort at the great Mens Houses, own that it is certainly a very fine and delicious Liquor ; of a most pleasant Taste, and without the disagreeable Bitterness of the common sort. This they call in their Language by a Name which is equivalent to *Café a la Sultane* in *French* ; and they put a very high value upon it all over that Country. Neither indeed can it be had to any great Perfection any where else ; for as these Husks have but a very small body, whenever they come to be dry, either by being long kept or transported to any distance, they lose their good Qualities, which depend intirely upon their being new and fresh.

‘ The manner of making the *Café a la Sultane* is this. They
 ‘ take the Husks of perfectly ripe Fruit, beat them, and put
 ‘ them into an Earthen Pan over a Charcoal-Fire, keeping
 ‘ them constantly in motion, and only toast them till they change
 ‘ Colour a little. At the same time Water is set to boil in a
 ‘ Coffee-Pot, and when the Husks are ready, they throw in
 ‘ both the outer and inner Shells separately, about three times
 ‘ as many of the first as of the last ; then boil them up in the
 ‘ same manner as common Coffee. The Colour of the Liquor
 ‘ is pretty much like that of the best *English* Beer. The Husks
 ‘ must be kept in dry Places till they are used ; for the least
 ‘ Moisture spoils the Taste of them.’

Concerning the Customs and Ceremonies observ’d by the Eastern Nations, all the antient Travellers have informed us very particularly ; but in the later Books of Voyages, that is, those written since Coffee became very common in *Europe*, we find but little upon that Subject ; the Reason of which is plain ; because, as we have borrow’d the Use of this Liquor from the *Levant*, and as it was first introduced by People who had liv’d long there, it was very natural to suppose, that their manner of using it should accompany the use itself. This will in most things be found to hold, however there are some Particulars in which they differ from us : Whether this be owing to the Genius of the Eastern People, or to some other Cause I shall not now inquire.

In the first place then, this Custom of drinking Coffee is so universal all over the East, that, bating the Attempts made against it by the Priests and Physicians at its first Establishment, I cannot find so much as one Instance in all the Books of Travels I have consulted, that there is any one Rank of People there, or so much as one Person of any Rank, who does not drink it : And we are assur’d, by no less a Man than *M. Thevenot*, that in many Places of the *Levant* where he had been, one thing stipulated by all the Marriage-Contracts, was, that the Husband should allow his Wife as much Coffee, and as often as she had a mind. The ordinary Times of drinking are in the Morning and Evening ; but they never drink it fasting ; from whence comes a Proverb, very common amongst them, that rather than either not drink Coffee in a Morning, or drink it without eating, a Man ought to eat a Button of his Coat. Besides these regular Coffee-Meals, they continue tipling of it all day long ; for they never meet together, either for Conversation, Business, or in Visits, but Coffee makes one essential

Part of the Entertainment: And in the most solemn Feasts they make, the first thing presented to their Guests is Coffee, and they ply them continually with it as long as they stay, which is often for above seven or eight Hours.

They drink Coffee not only in Houses, but even in the publick Streets as they go about their Business, and sometimes three or four People, by turns, out of the same Cup. They never use Sugar, Milk, nor any other Mixture except the Smoke of Tobacco; for they seldom care to drink Coffee without a Pipe in their Mouths. A great deal of the Virtue of it they think consists in drinking it hot; and therefore, for fear of burning their Mouths, and, as they say, to shun the Grounds, they sip it by little and little; so that they are sometimes near an Hour upon one Dish. And it is none of the least Diversions which a Stranger finds among them, to hear this Sipping-Musick in a publick Coffee-House, where perhaps some hundreds are drinking at a time.

The Masters of the Coffee-Houses endeavour to draw Custom to them, not only by the Goodness of their Liquor, Neatness, and Dexterity of their Servants; but by entertaining them with Musick, Dancing, and other things of that kind: And in *Persia*, they used to carry their Compliance so far, that the Government was obliged to put a stop to the infamous Practices committed there. Sometimes the Company make an Entertainment for themselves, when either the Conversation begins to languish, or they are tired with what the House affords; and that consists commonly in making a *Dervize* preach them a Sermon, or a Poet repeat his own Verses.

In all the great Mens Houses, there are Servants whose Business it is only to take care of the Coffee; and the Head-Officer amongst them, or he who has the Inspection over all the rest, has an Apartment allow'd him near the Hall which is destin'd for the Reception of Visitors: The *Turks* call this Officer *Kah-vegbi*, that is, Overseer or Steward of the Coffee. In the *Haram* or Ladies Apartment in the *Seraglio*, there are a great many such Officers, who have each forty or fifty *Baltagis* under them, who, after they have serv'd a certain time in these Coffee-Houses, are sure to be well provided for, either by an advantageous Post, or a sufficient Quantity of Land. In the Houses of Persons of Quality likewise, there are a sort of Pages call'd *Itchoglans*, who receive the Coffee from the Stewards, and present it to the Company with a surprizing Dexterity and Address, as soon as the Master of the Family makes a sign for that Purpose, which is all

the Language they ever speak to them. The Master himself is serv'd last ; but when the *Grand Vizier* gives Audience to an Ambassador, he receives the Dish at the same time with them : And here it may not be amiss to take notice, that when the *Grand Vizier* omits this Ceremony of presenting Coffee to an Ambassador, it is a certain Sign that their Masters will not be long Friends.

The Coffee is serv'd on Salvers without Feet, made commonly of painted or varnish'd Wood, and sometimes of Silver. They hold from fifteen to twenty *China* Dishes each ; and such as can afford it, have these Dishes half set in Silver. They are not above half as big as ours, and are never fill'd to the Brim, not only for fear of spilling the Coffee, but that the Dish may be easily held with the Thumb below, and two Fingers on the upper Edge. As they use no Milk nor Sugar, they have no occasion for Spoons.

Of the Use of COFFEE in the Western Parts of EUROPE.

THAT the Fruit of the Coffee-Tree was brought from the *Levant* before the Plant itself, is certain ; but by whom, or at what Time this happen'd, cannot be determin'd. The first Person whom I find upon Record to have had any Coffee-Berries in his Possession, is *Alphonsus Pancius*, an *Italian* Physician and Professor in the University of *Ferrara* : and indeed it is very natural to think, that the *Venetians*, who were at that time sole Masters of the *Levant*, were likewise the first who brought this Fruit from thence.

Some of these Berries *Pancius* sent in a Present to *Clusius*, the Prince of Botanists of his Age ; and he has given us seven different Figures, together with a short Description of them, in his Notes upon *Garcias ab Horto*. Before the Year 1613. this Fruit was in the hands of the curious Botanists of almost all Nations ; for *J. B.* who died in that Year, mentions his having had Presents of it sent him from his Friends, not only in *Italy*, but in *Germany*, the *Low Countries*, and other Places. And, from what we meet with in *Veslingius's* Notes upon *Alpinus*, it is more than probable, that before 1638. Coffee was imported into *Italy* for Sale. He tells us, that the great Demand for it in the *Levant* had made it very scarce in *Europe*, and that the *Europeans* were thereby deprived in a great measure of a most useful Medicine :

So that it would seem not only that the first Coffee-Berries came to us by the Way of *Venice*, but that the first Trade for that Commodity was likewise undertaken there. And further, as it could be worth no Merchant's while to import Coffee for Sale before the Custom of drinking it was begun, we may safely venture to place the beginning thereof before the last mentioned Year. It was indeed, in all probability, but very sparingly used at that time, and perhaps only when prescribed by Physicians; the first Step it made from the Cabinets of the Curious, as an exotick Seed, having been into the Apothecaries Shops as a Drug.

We are assur'd by Mr. *Houghton*, that in the Year 1651. there was a publick Coffee-House at *Leghorn*, which is the first that I have heard of any where in *Cristendom*; but this is far from being the greatest Curiosity contain'd in that ingenious Author's Paper: He has besides acquainted us with the true Time and Manner in which the Use of Coffee was introduced into *England*; and what we learn from him, join'd to some other Informations which I have had from Persons of unquestionable Veracity, will set this Part of my History in as full a light as can be desir'd.

How the *Arabians* fell first into the Use of Coffee, says Mr. *Houghton*, is hard to tell; perhaps it was their *Succedaneum* for Wine, which *Mahomet* had prohibited: or how they came to roast it before boiling, which, it is probable, is owing to Chance, or perhaps a debauch'd Palate, as some with us love the burnt Part of broil'd Meat; and from some Great-one it might grow into a Fashion, as the Use of Tobacco and Coffee with us; altho', had they been impos'd by a Law of the State or by a Physician, it would have been thought very severe. However, it got head; for by its essential Heat it refresh'd the Weary, and did several other Services, as Wine that acted by a potential Heat. The general Use of it quickly made it a Trade in great Towns, and the frequent Use of it made it be desir'd more and more, till the excessive Drinkers would take whole Spoonfuls of Oil that swims on the top, as our great Drinkers arrive from Wine to Brandy, and from thence to more burning Spirits. Into those Publick-Houses they would come by hundreds, and among them Strangers would venture, where they learned the Custom, and carry'd it to their own Countries; for one Mr. *Rastal*, an *English* Merchant whom I knew, went to *Leghorn* in 1651. and there found a Coffee-House.

To the same House of Merchandize where Mr. *Rastal* was, came Mr. *Daniel Edwards*, a Merchant from *Smyrna*, where Coffee had been used immemorially, who brought with him

‘ *An.*

‘ *An. 1652.* a *Greek* Servant nam’d *Pasqua*, who made his *Coffee*, which he drank two or three *Dishes* at a time twice or thrice a day. The same Year, *Edwards* came over to *England*, and marry’d the Daughter of one Alderman *Hodges*, a Merchant who liv’d, I think, in *Walbrook*. This *Hodges* used with great delight to drink *Coffee* with *Edwards*; so that it is likely that this *Edwards* was the first that brought *Coffee* into *England*; altho’ I am inform’d, that *Dr. Harvey*, the famous In-venter of the Circulation of the Blood, did frequently use it.

‘ After this it grew more in use in several private Houses, which encouraged *Mr. Edwards* to set up *Pasqua* for a *Coffee-Man*, who got a Shade in the Church Yard of *St. Michael’s Cornhill*, where he had great Custom; infomuch that the Alehouse-Keepers, fearing that it should spoil their Trade, petition’d the Lord-Mayor against him, alledging his not being a Freeman. Upon this Alderman *Hodges* join’d as a Partner with *Pasqua* one *Bowman*, his Coachman, who was made free; upon which they liv’d unmolested in the same Place; where *Mr. Rastal* found them in the Year 1654. But some time after this, *Pasqua*, for some Misdemeanour, run away, and *Bowman* had the sole Trade, and managed it so well, that by his Profits, and the Generosity of his Customers, who contributed Sixpence a-peice, to the number of almost a thousand, he turn’d his Shade into a House; and when he died, left his Wife, who had been Alderman *Hodges’s* Cook-Maid, pretty rich: however, she dy’d poor not many Years since.

‘ *John Painter* was *Bowman’s* first Apprentice, and out of his Time in 1664. *Bowman* died in 1663. and after one Year his Wife left the House to one *Batler*, whose Daughter marry’d *Humphrey Hodskins*, *Bowman’s* second Apprentice, who was with him before *Monk’s* March in 1659. This *Humphrey* liv’d long in *St. Peter’s Alley* in *Cornhill*, and died not many Years since, and left there his Widow, *Batler’s* Daughter, from whom I had this Account.’ Thus far *Mr. Houghton*; and it will easily appear, by the bare reading of this Relation, that he has took sufficient pains not to be impos’d on in any of the Facts he mentions.

Mr. Bradley has however publish’d another Account of the Establishment of *Coffee* in *England*, which I shall likewise set down here, leaving him to reconcile it with *Mr. Houghton’s* in the best manner he can. ‘ We are certain, says he, that the Use of *Coffee* was not known in *England* till the Year 1657. at which time *Mr. Daniel Edwards*, a *Turkey* Merchant, in his Return from *Smyrna* to *London*, brought over with him one *Pasqua Rosée*, a

‘ *Ragusean Greek*, who was used to prepare this Liquor for him
 ‘ every Morning; the Novelty of it drew so great a Resort to his
 ‘ House, that he lost all the forepart of the Day by it, insomuch
 ‘ that he thought it expedient to rid himself of this Trouble, by al-
 ‘ lowing his *Greek* Servant, in conjunction with his Son-in-law’s
 ‘ Coachman, to make and sell it publickly. They set up their Cof-
 ‘ fee-House in *St. Michael’s Alley, Cornhill*, which was the first in
 ‘ *London*; but some small time after, these Partners fell out and
 ‘ parted, and the Coachman got leave to pitch a Tent in *St. Mi-
 ‘ chael’s Church-yard*, and there to sell his Coffee in opposition to
 ‘ *Pasqua*, as appears by some Verses made at that time.’ If these
 Verses be really genuine, as I think there is not much room to
 doubt, Mr. *Houghton* must have been misinformed in one Circum-
 stance of his Relation, and have omitted another; for by them it
 appears, that the two Partners did not keep their first Coffee-
 House in a Shade, and likewise that they fell out and parted, *Pasqua*
 remaining in the same Place, and *Bowman* having then built the
 Shade beforemention’d. The Verses (to which Mr. *Bradley* has
 added some explanatory Notes) are these.

To Mr. *Pasqua* *Rosée*, at the Sign of his own Head
 and half his Body, in *St. Michael’s Alley*, next
 the first Coffee-Tent in *London*.

WERE not the Fountain of my Tears
 Each Day exhausted by the Steam
 Of your Coffee, no doubt appears
 But they would swell to such a Stream
 As could admit of no Restriction,
 To see, poor *Pasqua*, thy Affliction.
 What! *Pasqua*, you at first did broach (1)
 This Nectar for the publick Good,
 Must you call Kitt down from the Coach (2)
 To drive a Trade he understood
 No more than you did then your Creed,
 Or he doth now to write or read;

(1) First Coffee-House.

(2) Kitt was Coachman to Mr. *Edwards’s* Son-in-law.

And after so much pains to show
 Him how to make this sober Liquor,
 And then by Sights of Balton's Blue
 To make it thin or thicker ;
 Nay, even teach him to fill up,
 And A-la-mode present the Cup :
 Must you, I say, be thus debarr'd
 By one that is so devilish rude,
 Who can afford you no Reward
 But Envy and Ingratitude ?
 Sure this a Subject doth impart
 Enough to break a China Heart.
 Pull Courage, Pasqua, fear no Harms
 From the besieging Foe ;
 Make good your Ground, stand to your Arms,
 Hold out this Summer, and then tho'
 He'll storm, he'll not prevail, your Face (3)
 Shall give the Coffee-Pot (4) the Chace.
 What ! tho' he's grown so proud to spread
 The Wings of his Pavilion (5)
 Upon the Bodies of the Dead,
 And his Adherents trample on
 The Relicks of their Fathers Dust,
 His Cause no holier is nor just.
 And should the Parish lend their Bells
 To make him Kettles, and agree
 To furnish him with St. Michael's
 Church, Charnel-House, and Vestry ;
 Yet all his Strength shall not oppose ye,
 The Quest-House is for Pasqua Rosée.

Adrianus del Tasso.

All that we have heard hitherto concerning the Establishment of Coffee-Houses in London, relates to the Time before the great Fire ; and Mr. Elford, who was then a Boy at School, informs me further, that Bowman's House, as near as he can remember, was where now the Virginia Coffee-House stands in St. Michael's Alley ; That the Coffee-Room was up one Pair of Stairs ; that he has himself been several times in it ; and that in the Year of the Plague, 1665. it was a Custom among those that frequented it,

(3) Pasqua's Sign.
Church-yard.

(4) Kitt's Sign.

(5) Kitt's Coffee-Tent in St. Michael's

as soon as they went in, to look quite round the Room for some of their Acquaintances, and then to begin, by asking how all was at their Houses: If no body was sick, they join'd with them in Company; otherwise, or when they met with none they knew, all sat at a distance from one another.

The same Person further tells me, that before the Fire, several other Coffee-Houses were set on foot; one in *Switthin's Alley*, and two others in *Exchange Alley*; one of them upon the same Ground where now *Garraway's* stands, was kept by Mr. *Elford*, Father to this Gentleman: In all of them the Coffee-Room was up Stairs; and the Coffee used there, as well as in private Families, came all directly from the *Levant*.

That Quarter of the Town where these Coffee-Houses stood, was intirely consum'd by the Fire in 1666. and when the Ground came again to be built upon, Mr. *Garraway*, by some means or other, got into the same Place where *Elford* had been, and there open'd the first Coffee-House after the Fire. *Elford* took a House in *George-Yard*, where he died, and left his Son in the same Business, to whom I am obliged for all these Particulars. This Coffee-House still subsists, and goes by Mr. *Elford's* Name.

Concerning *Painter* and *Hodskins*, *Bowman's* two Apprentices, Mr. *Elford* remembers likewise, that they were for some time Partners in that Coffee-House which Mr. *Houghton* says *Hodskins* kept in *St. Peter's Alley*.

Soon after the Fire, the Coffee-Houses spread to all Parts of the Town; the first that was set up without the City, was that which is now call'd the *Rainbow Coffee-House*, near *Temple-Bar*, by one *Nicholas*, a *Grecian* by Birth; and the first near the Court, was Mr. *Man's* at *Charing-Cross*. *Man* was born in *Scotland*, and having follow'd General *Monk* to *London*, open'd his first Coffee-House a few Years after the Fire, next door to where his Son now lives, and remov'd thither soon after. He was declar'd Coffee-Man to the Court by King *Charles* the Second; and, till the Palace of *Whitehall* was burnt down, his House was, in respect of the other Coffee-Houses, what we now see the principal ones about *St. James's*.

Immediately after the beginning of the second *Dutch War*, *George Constantine* a *Greek*, and who had formerly been a Seafaring-Man, began a Coffee-House in *Wapping*, near the *Old Stairs*; and in about a Year after remov'd to *Devereux-Court*, to the same House where the *Grecian* Coffee-House, so call'd by him, is still kept, and where his Name is to be seen upon the Sign. To this Person, the oldest Coffee-Man now alive in *London*, and perhaps in *Christendom*, I am beholden for several Facts here mention'd.

Douglas's

Douglas's Coffe-House in *St. Martin's Lane*, another kept by a *Turk* in *Henrietta-street*, and multitudes besides soon follow'd in all the frequented Parts of the Town; but it would be to no purpose to endeavour after a further Account of any of them.

For some time after the Establishment of Coffee-Houses, the Owners of them distributed printed Bills, extolling the Virtues of that Liquor, as being good for all Distempers, especially the Scurvey, Dropsy, Stone, and Gout. I have by good luck procur'd one of them from my ingenious good Friend *Mr. Beckett* the Surgeon, and *Mr. Constantine* well remembers to have seen others to the same purpose, if not the same. The Tenor of it is this.

The Admirable Virtues of the Coffee-Drink.

‘ The Grain or Berry call'd Coffee groweth upon little Trees only in the Deserts of *Arabia*. It is brought from thence, and drank generally throughout all the *Grand Seignior's* Dominions. It is a simple innocent thing, compos'd into a Drink by being dry'd in an Oven, and beaten to powder, and boil'd up with Spring-Water; and about half a Pint of it to be drunk one Hour before, and not eating an Hour after, and to be taken as hot as possible can be endured, the which will never fetch the Skin off the Mouth, nor raise any Blisters by reason of that Heat.

‘ The Quality of this drink is cold and dry; and tho' it be a Dryer, yet it neither heats nor inflames more than hot Posset. It so closes the Orifice of the Stomach, and fortifies the Heat within, that it is very good to help Digestion, and therefore of great use to be taken at three or four a-clock in the Afternoon as well as in the Morning. It breeds very good Blood, and keeps the Body in good Health. It much quickens the Spirits, and makes the Heart lightsome. It is good against sore Eyes, and the better if you hold your Head over it, and take in the Steam that way. It suppresseth Fumes exceedingly, and is very good against the Head-Ach, and will much stop any Defluxion of Rheums that distil from the Head upon the Stomach, and so will prevent and help Consumptions, and the Cough of the Lungs. It is excellent to prevent and cure the Dropsy, Gout, and Scurvey.

‘ It is known to be better, by Experience, than any other drying Drink for People in Years, or Children that have any running Humours upon them, such as the King's Evil, &c. It is very good to prevent miscarrying in Child-bearing Women. It

‘ is a most excellent Remedy against the Spleen, Hypochondriack, Winds, or the like. It will prevent Drowziness, and make one fit for Business, if one have occasion to watch. It will make one very lightsome. It is observ’d, that in *Turkey*, where it is generally drunk, that they are not troubled with the Gout, Stone, Dropsy, or Scurvy, and that their Skins are exceeding clear and white.

‘ It is neither laxative nor restraining.’

Coffee was at first sold for Three-half-pence a Dish, and there was so great a Demand for it, that they were forced to make it in Pots of eight or ten Gallons. It was a great while after the Fire of *London* before they thought of selling any thing else but Coffee in these Houses, except a certain Composition call’d *Aromatick*, recommended by the Physicians; and a Liquor made with Betony, for the sake of such as could not accustom themselves to the bitter Taste of Coffee; for few People then mix’d it with either Sugar or Milk. Afterwards Tea and Chocolate became in Vogue, being first introduced by the *East-India* and *Spanish* Merchants; but Mr. *Elford* does not believe that either of them were sold in Coffee-Houses before the Revolution. It is now about twenty Years since Mr. *Elford* left off Business, and at that time Drams and Cordial Waters were to be had only at Coffee-Houses newly set up, the old Standers still refusing to admit them. At first both Coffee-Houses and private Families roasted their own Coffee in a sort of Frying-Pan over the Fire; but at length Mr. *Elford* the Father contrived the white Iron Machine, since much used, and which is turn’d on a spit by a Jack; and soon after, they began to use Charcoal instead of Sea-Coal; the Advantage of which being discover’d, gave rise to the publick Roasters, and, with them, to the Practice of adulterating Coffee, which has continu’d ever since.

This is what I have been able to discover with Certainty concerning the Establishment of Coffee in *England*; I have only further to add, that as a still greater Proof of the Date fix’d by Mr. *Houghton*, it appears by *Parkinson’s Theater*, publish’d in 1640. that the Name of Coffee was not so much as known in *England* at that time, for he only calls it the *Turks Berry-Drink*; but before the Year 1659. it was in very great Repute in *London*, and the good Effects of it generally acknowledg’d. This is evident from a Book publish’d in that Year by Judge *Rumsey*, and by the Letters annex’d to it. *Rumsey* ascribes the first Introduction of it into *England* to Sir *Henry Blount’s* Book of Travels; and *Howel*, one of his Correspondents, to one Mr. *Mudliford*, whom

he just names ; neither can I find any thing more about him. It is probable he may have been one of the first great Encouragers of Coffee and Coffee-Houses, or may have used it much in his own Family ; but *Edwards* and *Hodges* must be acknowledg'd as the Persons who first brought in the general Use of Coffee in *London*. In another Pamphlet, printed about 1670. the Author tells us, that ever since Coffee came to be much in Vogue, the Dropsy and Gout were less common than before.

The general Knowledge of Coffee in *France* is of a much later Date than in *England* ; for it cannot be carried higher than 1660. It is true, *M. la Roque* informs us, that the Liquor itself was drank at *Marseilles* in the Year 1644. and in so doing he has only preserv'd the Memory of an Action of his Father's. ' My
' Father, says he, who went to *Constantinople* with *M. de la Haye*,
' and from thence further into the *Levant*, brought back with
' him to *Marseilles* not only the Coffee-Berries, but all the Equipage
' likewise which belongs to the Liquor, as it was then prepar'd
' and used in *Turkey*. This was thought a very great Curiosity
' at that time in *France* ; and there is still a Scrutore at his
' Country-house very handsomely set out with all these Accoutrements,
' especially Dishes of old *China* very beautiful and fine,
' besides little Muslin-Napkins with Gold and Silver Borders,
' which also made part of the Equipage. I own, however, that
' this Curiosity of my Father's was but of very small Influence
' towards the Establishment of the general Use of Coffee in the
' Kingdom ; for it only extended to a small Knot of Friends
' who had travelled into the *Levant*, and continu'd ever after to
' imitate this Custom of the People there.

' But in the Year 1660. (continues this Author, from whom I must borrow all that I am to say about the Establishment of the Use of Coffee in *France*) ' several Merchants of *Marseilles*,
' who liv'd long in the Eastern Countries, and there accustom'd
' themselves too much to the drinking of Coffee ever to be willing
' to leave it off, brought back a good Quantity with them,
' and by presenting it often to their Friends, made a great many
' People of *Marseilles* as fond of it as they were themselves ; and
' by these means Coffee becoming more and more common
' among the Merchants, and all who frequented the Sea, some
' Druggists of that City, who have always had a great Trade to
' the East, bethought themselves of sending for some Bales of
' Coffee from *Egypt*. This first Venture succeeded beyond Expectation,
' and contributed very much to bring this Liquor more
' into use at *Marseilles*, and from thence it soon reach'd *Lyons*

‘ and other Cities of the Provinces thereabouts.’ All these Particulars, M. *de la Roque* tells us, he learn’d from an Eye-Witness to most of them, who had himself drank Coffee at a Person of Quality’s House at *Marseilles* in 1666.

‘ In the Year 1671. a publick Shop or House for Coffee was set up at *Marseilles*, near the Place where the Merchants meet, call’d the *Loge*; and it was the Custom for People to smoke Tobacco and play, as well as to drink Coffee in it. The Course thither became soon very great. All the *Turks*, *Armenians*, *Greeks*, and other Eastern Nations, whom their Trade call’d in vast numbers to *Marseilles*, flock’d to it; and even the Merchants, Masters of Ships, and other Seafaring-Men, found such a Place very convenient for the Dispatch of their Business. This in a little time increas’d the Number of these Houses; and besides, there were *Turks* who sold Coffee publickly aboard the Royal Gallies.

‘ In the Year following, Coffee-Houses began first to be set up at *Paris*; and it was then but a very few Years since the Name of that Liquor had ever been so much as heard of there. Some tell us indeed, that M. *Thevenot*, at his Return from the East, brought a small Quantity of Berries home with him, and made some of his Friends taste of the Drink which the *Turks* prepar’d with them; but no more can be inferr’d from this, than from the Coffee M. *la Roque* made at *Marseilles*; and it is certain, that, till the Embassy of *Soliman Aga* from the *Grand Seignior* to *Louis* the Fourteenth in 1669. the generality of *Paris* did not know there was such a thing as Coffee in the World. That Ambassador, and those of his Retinue, brought a great Quantity of Coffee along with them; and as the *Parisians* were very curious to go and stare at them, and the better Sort to get into the Ambassador’s Hôtel; Coffee was presented to all that came: and by this means many became so accusom’d to it by frequent drinking, and others found so much Benefit by it, that they could not afterwards leave off the Use of it. The Ambassador stay’d near a Year at *Paris*, and that was long enough, in the way he us’d, for Coffee to be brought a little in Vogue.

‘ After his Departure, this Custom was kept up by many, who found means to have Coffee sent them from *Marseilles* and other Places; and in 1672. *Pascal* an *Armenian* by Birth, began to sell it publickly in the *Foire St. Germain*, and afterwards kept a publick Coffee-House in another Quarter of the Town, where he sold Coffee for Twopence Halfpenny a Dish; but few
‘ People

‘ People went near him, except some Knights of *Malta*, and
 ‘ other Strangers ; and therefore he broke in a little time, and
 ‘ went for *England* : Neither was there any such thing as a Cof-
 ‘ fee-House to be seen in *Paris* for four Years afterwards.’

These Facts concerning the first Use of Coffee in *France*, are accompany’d with so many particular Circumstances, which *M. la Roque* was at great pains to inform himself of, that I do not see how any of them can be call’d in question ; and therefore I am afraid *M. du Four* has mistaken the Date of that Paper, intitled, *Les tres Excellentes Vertues de la Meure appellée Coffé*, which, he says, was hawk’d about the Streets of *Paris* five and twenty Years before he wrote, that is, in 1658. when Coffee began to be drank there : for it is plain, from what has been already said, that there had never been any Coffee seen, much less drank, at that time in *Paris*, except what little *M. Thevenot* brought thither the Year before. Whatever be in that, the Paper itself is of the same kind with the *English* Bill already set down ; and as it has been publish’d several times in *French*, and likewise in *English*, I think it unnecessary to insert it here.

To return to the Progress of Coffee in *Paris* : ‘ The bad Suc-
 ‘ cess of *Pascal* frighted every body from the like Undertaking for
 ‘ about four Years time ; but at length, in 1676. *Maliban*, an
 ‘ *Armenian* likewise, ventured to open a Coffee-House in that
 ‘ Quarter of the Town which was most frequented by Strangers,
 ‘ and by such of the *French* themselves who were the most likely
 ‘ to spend their time in such Places. He allow’d People to smoke,
 ‘ and sold his Coffee at the same Price with *Pascal* ; however, his
 ‘ small Success may be guess’d at, by his having remov’d to three
 ‘ or four different Places during his Stay at *Paris*, and his being
 ‘ at last oblig’d to fly to *Holland*. After his Departure, his Cof-
 ‘ fee-House continu’d however still in being. *Gregoire*, (whose
 ‘ Name has been well known to all the *English* who have since
 ‘ that time frequented *Paris*) an *Armenian* born, and who had
 ‘ been either Servant to, or Partner with *Maliban*, continued in
 ‘ the same Business. He took care always to keep himself near
 ‘ the Play-house, to which all the idle People resort ; and by so
 ‘ doing, carry’d on a Trade with so good Success, that he was at
 ‘ length in a Condition to purchase a very good House, in which
 ‘ he died in 1715. and which still belongs to his Children.

‘ *Gregoire*’s good Fortune soon encouraged other Coffee-Houses
 ‘ to be set up : The first was that of *Makara*, a *Persian*, to
 ‘ whom succeeded *Gautois*, a Native of *Liege*, and many others
 ‘ in different Parts of the Town ; and about the same time a

‘ little hump-back’d Creature, nam’d *le Candiot* began to cry Coffee about the Streets. Those who had a mind to drink, call’d him into their Houses, and he gave them both Coffee and Sugar for Two-pence a Dish. In one Hand he carry’d a Chafin-Dish with his Coffee-Pot upon it, in the other a Vessel full of Water; and he had besides a Tin-Box fix’d to his Belt, in which were his Dishes and other Accoutrements. I do not know what became of this strolling Coffee-Man, but one of his Companions, nam’d *Joseph*, afterwards kept a Coffee-House, which still goes by his Name, and died there in good Circumstances. *Stephen*, a *Greek*, had the same good Luck, and the Coffee-House he kept is now one of the most magnificent in *Paris*.

‘ These were the first Introducers of Coffee-Houses at *Paris*; and it must be own’d, that at first they met but with small Encouragement; People of any Fashion could not for some time bring themselves to go to these Taverns as they call’d them, where there was smoaking from Morning till Night, and the Coffee neither good, nor serv’d in the handsomest manner; in most of them likewise they sold Beer, which is only to be found in the meanest sort of Publick-Houses in that City. But at length, when *French* People began to follow the same Business, and bethought themselves of adorning their Shops with Tapestry, large Looking-Glasses, Pictures, Marble-Tables, Sconces, Lustres, and other such Furniture; and sold not only Coffee prepar’d after the best manner, but likewise Tea, Chocolate, Drams, and Confections of all kinds: These Houses, thus transformed, first at the *Foire St. Germain*, and then all over the Town, became Places of Rendezvous for People of the greatest Distinction. Learned Men especially found them the most convenient Meeting-places imaginable; they refreshed themselves at a small Expence, were always sure to light of such Company as they liked; with an Opportunity of discoursing on all manner of Subjects, without the least Ceremony or Constraint. By these Means the Coffee-Houses came to be in so great Reputation at *Paris*, that their Number is now increas’d to about three hundred. The Coffee-Men have obtain’d a Royal Patent for incorporating themselves in the Distiller’s Company, by the Name of Retailers of Strong Waters.

To compleat this Account of the Establishment of Coffee in *France*, I must here add the History of a formidable Attempt made to extirpate it, by a whole Faculty of Physicians; of which

likewise *M. la. Roque* has given us the following diverting Relation.

‘ The Use of Coffee about the Year 1679. was become so
 ‘ universal at *Marseilles*, that the Physicians of that City began to
 ‘ be alarm’d at it, as being no ways a proper Liquor for the In-
 ‘ habitants of so warm and dry a Climate. They soon found
 ‘ means to draw a great many over to their Opinion, and thus
 ‘ two Parties were form’d in the Town, much after the same
 ‘ manner as at *Mecca* and *Grand Cairo*, save only that Religion
 ‘ was here out of the Question. The Sticklers for Coffee used
 ‘ the Physicians ill upon all Occasions; and they, on the other
 ‘ hand, threatned the Drinkers of it with all manner of Diseases.
 ‘ At this rate both sides went on, till Fortune threw in the Phy-
 ‘ sicians way a lucky Opportunity of pronouncing Sentence
 ‘ against the Use of Coffee in a judicial and solemn manner. A
 ‘ young Physician was to be receiv’d into the College, and they
 ‘ thought infallibly to gain their Point, and banish Coffee for
 ‘ ever from *Marseilles*, by making it the Subject of the publick
 ‘ Dispute upon that Occasion. The Thesis was sustain’d on the
 ‘ 27th of *February*, 1679. and that Part of it which relates to
 ‘ Coffee is this.

Questions in PHYSICK,

‘ *Propos’d by Messieurs Castillon and Fouque, Doctors of the Faculty*
 ‘ *of Aix, to M. Colomb, in order to his Reception into the College*
 ‘ *of Physicians at Marseilles, to be disputed in the Town-Hall,*
 ‘ *February 27. 1679.*

‘ Question 2. *Is the Use of Coffee hurtful to the Inhabitants of*
 ‘ *Marseilles?*

‘ Amongst an infinite number of Medicines wherewith the
 ‘ *Arabians* have loaded Physick, there is none that all Nations
 ‘ have more readily gone into than the drink call’d Coffee; for it
 ‘ is not only sold at a small Price every where in the *Turkish* Do-
 ‘ minions, but even in this Country it has almost abolish’d the
 ‘ Use of Wine, by reason of the excellent Qualities that have
 ‘ been ascribed to it; tho’ the Truth of the Matter is, that it
 ‘ does not come up so much as to the Dregs of Wine, neither in
 ‘ Colour, Smell, Substance, nor Qualities. But the Force of
 ‘ Prejudice is so great, as to make the best Things be despis’d,
 ‘ when they become too common, while foreign Commodities,
 ‘ tho’ of no real Value in themselves, are cry’d up to the Skies.

‘ The

‘ The greatest Part of Physicians, who have never been at Pains
 ‘ to examine the Nature and Properties of Coffee, believe it to
 ‘ be very wholesome, only for these two Reasons, because the
 ‘ *Arabians* call it *Bon* in their Language, and because it comes
 ‘ from that Part of *Arabia* call’d *the Happy* ; as if the Nature of
 ‘ this Drug depended on its Name, or the Country where it
 ‘ grows ; and as if *Hippocrates* had not told us in his Book *de*
 ‘ *Arte*, that Things are not to be judg’d of by their Names. Ne-
 ‘ vertheless, the ignorant Vulgar, deceiv’d at the Expence of their
 ‘ Health, look on the Coffee to be a *Legume*, whereas it is the
 ‘ Fruit of a Tree very like the *Euonymus*, according to *Avicenna*
 ‘ in his Book of Plants, and *Prosper Alpinus* in his Treatise of
 ‘ the Plants of *Egypt*. Under this mistaken Notion, Coffee is
 ‘ look’d upon as a Remedy so much the more efficacious, as the
 ‘ Discovery of it is said to be owing to Goats and Camels.

‘ Some tell us it is of a cold Nature, and therefore they re-
 ‘ commend it to be drank very hot, or rather the Decoction
 ‘ made of it to be sipp’d by little and little : But it is certain
 ‘ that Coffee is hot and dry, not only from the Authority of the
 ‘ Authors I have mention’d, but also from the chief and most
 ‘ sensible Effects of it ; for the adust Particles of which it con-
 ‘ sists are so subtle, and have so great a Degree of Motion be-
 ‘ longing to them, that being mix’d with the Mass of Blood, they
 ‘ carry along with them all the Serum of it into other Parts of the
 ‘ Body ; from thence they directly attack the Brain, where, after
 ‘ having dissolv’d all the Humidity and grosser Corpuscles they
 ‘ find there, they keep all the Pores of it open, and so hinder
 ‘ the animal Spirits, the true Causes of Sleep, from getting the
 ‘ Length of the middle of the Brain when these Pores come to
 ‘ be shut ; from whence it happens, that these adust Particles, by
 ‘ the Qualities which they are possess’d of, do often cause such
 ‘ obstinate Watchings, that the nervous Juices absolutely necessary
 ‘ for recruiting the Spirits, coming totally to fail, the Nerves
 ‘ relax, and a Weakness or Palsy ensues ; and by the Sharpness
 ‘ and Dryness of the Blood already quite burnt up, all the Parts
 ‘ of the Body are drain’d of their Moisture to such a degree, as
 ‘ that the whole is reduced to a horrible Leanness. All these
 ‘ Mischiefs in a special manner befall such as are of a bilious
 ‘ Temperament, or Melancholy, and whose Liver and Brain are
 ‘ naturally hot ; in a word, such whose Spirits are most subtle,
 ‘ and their Blood most burnt up. From all which we cannot
 ‘ help concluding, that the Use of Coffee is prejudicial to the
 ‘ greatest Part of the Inhabitants of *Marseilles*.

' Thus did the Doctors of the Faculty of *Aix* pass Sentence
 ' on Coffee. Many People thought they carry'd the Matter a
 ' little too far, and especially that the Physicians themselves were
 ' heated with too much Freedom. The *Thesis* itself is no more
 ' than an Heap of Paralogisms, Mistakes, and Nonsense; and
 ' therefore it is not to be wonder'd if the Decision given in it
 ' had no greater effect than the Sermons of the *Mahometan*
 ' Preachers. The publick Coffee-Houses continued to be as
 ' much frequented as ever, and the Use of this Liquor spread so
 ' much over all the South Parts of *France*, that Coffee became
 ' one of the greatest Branches of Trade both of *Marseilles* and
 ' *Lyons*, a great many Ships being every Year sent to all the Ports
 ' of the *Levant* where any Coffee was to be had.

In this manner was the Use of Coffee and Coffee-Houses
 settled in *Italy*, *England*, and *France*; and soon found its way
 over all the rest of *Europe*, where it is drunk at this day. But be-
 fore I conclude this Part of its History, I cannot help remarking,
 that being so lately establish'd in these Countries from which the
 greatest Trade was carry'd on to the *Levant*, it is not easy to
 imagine by what means it came to be so common in *Denmark*, as
 that in the Year 1661. *Simeon Pauli*, a famous Physician of that
 Kingdom, should have thought it necessary to publish a Caution
 to his Countrymen against the Abuse, or too frequent Use of it.
 It is true, only Tobacco and Tea are mentioned in the Title-Page;
 but the same Censure is past upon Coffee in the Body of the
 Book. It may deserve inquiry whether the *Danes* may not have
 learn'd the Use of this Liquor from the *Muscovites*, and they from
 the *Persians* or *Turks*; since it is certain, that Coffee has for many
 Years been a very common Drink in *Muscovy*.

Of the COFFEE-TRADE.

BEfore Monsieur *Bernier*, no Author has said any thing worth taking notice of concerning the Coffee-Trade, either as it is in the hands of the *Arabians*, or of other Nations.

When the Coffee is gathered, it is brought, says *Bernier*, to *Mocca*, to *Loubaia*, and other Ports of the *Red Sea*, and from thence it is transported to *Gedda* or *Zeyden*, another Port in the Territory of *Mecca*, in little Barques for that Purpose. A great deal of it is carry'd to *Mecca* itself upon Camels, to the great Fair which is held there yearly at the *Mahometan* Easter; and the many and numerous Caravans which resort thither at that time, buy it up, and transport it to the different Countries to which they belong.

The rest of the Coffee goes from *Gedda* to *Suez*, another Port near the Head of the *Red Sea*, about two and twenty Leagues from *Grand Cairo*, Gallies and other large Barques being sent for it from *Egypt* every Year.

From *Suez* the Caravans carry it to *Grand Cairo*, from whence it spreads itself over *Turkey*, and so through all the Parts of *Europe*.

But since this Drink is become so common there, the *English* and *Dutch* send Ships every Year for it from the *East-Indies* directly to *Mocca*.

Du Four adds to this Account of *Bernier*, that there is at least twenty-five thousand Bales of three hundred weight each, carry'd yearly upon Camels from *Suez* to *Cairo*, to which City likewise the Caravans that return with the Pilgrims from *Medina*, bring ten thousand Bales more, besides half that Quantity for *Damascus* and *Aleppo*.

Monsieur *du Mont* informs us of one Particular, which is very remarkable: It happens, says he, pretty often, that Coffee is dearer at *Smyrna* than in *Europe*, which is owing to the great Consumption of it; and it is so true, that I have seen Coffee come from *Marseilles* to *Smyrna*.

The common Price of Coffee there, is from fifteen to eighteen Pence, *French*; and it is the same at *Marseilles*, from whence it comes, that it is sometimes sent from one Place, sometimes from the other, according to the Scarcity of it in either of them.

These two different ways by which *Bernier* tells us Coffee is brought into *Europe*, will serve to explain the Distinction that is made of *Turkey* and *India* Coffee, and why the latter has not been esteem'd so good as the former.

The first, says Mr. *Bradley*, is bought by the *Turks* Merchants, who go up into the Country where it grows, and there contract for the Fruit of Gardens, or so many Trees as they have occasion for, (as our Fruit-mongers do for Cherries in *Kent*.) When it is gathered and prepared, they bring it upon Camels down to *Juda*, a Port at the bottom of the *Red Sea* (which is the Port of *Grand Cairo*) to be transported to *Suez*, from thence by Land about twenty Miles to *Grand Cairo*, and so down the *Nile* to *Alexandria*, where it is shipped off for *Asia* and *Europe*.

There commonly comes thus every Year to *Egypt*, from sixty to seventy thousand Bales of Coffee, which may contain one with another, about three hundred Weight each.

The *Bashaw* of *Cairo* sets a Price upon it according to its Abundance or Scarcity; and the People there make use of it as Money in the Market, counting so many Berries to an *Asper* or Half-penny, as we may call it, in proportion to the Value or Price settled by the *Bashaw*.

But that Sort which we have under the Character of *India* Coffee, is bought at *Bettlefukere*, where the *English*, *Dutch*, and *French* of late Years send up Factors to buy the said Commodity, and bring it on Camels to *Mocca*, from whence it is shipped for *Europe*, by which means (altho' it is obliged to pass the Line twice) what we now have that Way is little inferior to *Turkey*, which was formerly the Refuse, or what the *Turks* left at *Bettlefukere*.

The immense Quantity of this Fruit, continues Mr. *Bradley*, which is yearly exported from this one Country to other Parts of the World, is almost incredible; which, as we are informed, is computed to be about a million of Bushels, one Year with another; and, tho' it may seem unreasonable to believe, that this Country alone should produce it in so great abundance, (considering how small a Quantity can be gathered from each single Tree) yet with as much Surprize we may admire how it is possible, that even the Number of Bushels I have mentioned, should be sufficient to answer the vast Demand for it, since it is certain, that, besides the general Esteem it has gained all over *Europe*, it is not less requested throughout *Africa* and *Asia* to their utmost Bounds.

Hence we may reasonably conjecture, says he, what vast Riches must be amass'd by these *Arabs*, seeing they are the Proprietors of this Commodity, and thereby command so great a Part of the Wealth of the most opulent Countries.

Monfieur *la Roque*, or rather Monfieur *de la Merveille*, whose Letters make the principal Part of the Voyage to *Arabia Felix*, publish'd by that Author, has observ'd a great many things with relation to the Coffee-Trade in *Arabia*, which are new. Thefe, with fome other Particulars concerning the Geography of that Country, which I did not think it fo proper to feparate from the reft, make the Subject of part of the fourth Letter.

I return, fays he, to the Subject of our Voyage, which was to purchafe Coffee, and fo transport it to *Europe*; but I ought firft to fay fomething concerning the Country which produces this valuable Plant which we go fo far to fetch.

Arabia in general is known to be the vaft Country which extends from the Streights of the *Red Sea* to the Gulf of *Persia*, and from the Eastern Ocean, or Great *Indian Sea*, to the Frontiers of *Syria*, *Paleftine*, and *Egypt*, forming the greateft Peninfula that is in the known World. The Divifion of this Country into *Arabia Deferta*, *Petræa*, and *Felix*, has not been follow'd by the Eastern Geographers and Historians. By them it has always been divided into feveral Kingdoms and Provinces, poffeffed even to this day by Kings and Princes depending neither on the *Grand Seignior*, nor King of *Persia*.

One of the moft confiderable of thefe Kingdoms is that of *Yemen*, which comprehends the greateft Part of the Country called *Arabia Felix*; on the Eaft it is extended along the Ocean from *Aden* to *Cape Rafalgat*, i. e. from Gulf to Gulf. On the South and Weft Side it is bounded by the *Red Sea*, and by the Country of *Mecca* on the North.

This Kingdom alone produces Coffee, and it is only found in great abundance in three Cantons of it, thofe of *Betelfaguay*, *Sanaa*, and *Galbany*. All the Riches, Plenty, and Pleafure of that Kingdom is owing to the mountainous Parts of it; for along the Sea-Side, in fome Places twelve Leagues in breadth, the Country is dry and barren, and would be infupportable, were it not for the Mountains which border it.

While we were at *Aden*, before our Arrival at *Mocca*, we might have loaded Coffee in abundance, which comes from *Sanaa* and *Galbany*; but thefe being not fo much esteem'd as thofe of *Betelfaguay*, we resolv'd to go on to *Mocca*, where, after having made a Treaty with the Governour, we went to *Betelfaguay*, and eftablifh'd a Factory there.

It is five and thirty Leagues diftant from *Mocca* towards the bottom of the *Red Sea*. We went it ordinarily in two Days along the Sides of the Mountains, lying the firft Night at a Town called *Zebit*.

The

The Town of *Betelsaguay*, tho' bigger than *Mocca*, is in the same Government with it; and the Governour has a Lieutenant who resides there. The *Mosques* are very fine, the Houses built of Bricks, one or two Story high, with a Terrass.

The Town is not walled, only there is a large Castle within a Musket-Shot of it; but the greatest Curiosity to us was the *Bazar* or Coffee-Market, which takes up two large Courts, with covered Galleries in each. Thither the Country People bring their Coffee in great Sacks of Matt, of which two serve to load a Camel. The Merchants who have a mind to buy, make use of *Banjans*, which I can compare to nothing but the Brokers in *Europe*.

In the middle of the *Bazar* there is a *Divan* or *Sopha* raised four Foot high, where the Officers of the Custom-house, and sometimes the Governour himself, sit. They keep an Account of the Weight and Price of all the Coffee that is sold, that no Fraud may be committed in paying the King's Duty. The Weighers make use of large Scales, but their Weights are only Stones in Linen-Bags.

The Seller pays about the Value of a Penny in every Piece of Eight he receives, and these Country People must always be paid Ready-Money, they never give any Credit. The Payments are made in *Mexican* Pieces of Eight, or Gold Chequins; for as for those of *Peru* and *Seville*, they will hardly take them, ever since the *Portugueze*, as they say, gave them some bad ones of these kinds.

The Market holds every Day of the Week, except Friday; but the Country People take care to bring but little Coffee in, if they are not sure of a good Price for it.

In this Place likewise is bought all the Coffee that goes to *Turkey*. The *Turkish* and *Egyptian* Merchants go thither for that Purpose, and load vast Quantities of it upon Camels, each of which carry two Bales, weighing about 270 Pounds a-piece, to a little Port of the *Red Sea*, about ten Leagues distance; from thence they transport it to *Gedda* or *Zeyden*, in small Boats, and there it is put aboard *Turkish* Vessels for *Suez*, which belongs to the *Grand Seignior*.

From *Suez* the different Caravans carry it to *Egypt*, and all the other Parts of the *Turkish* Empire; and it's from *Egypt* that all the Coffee hitherto consumed in *France*, was brought.

The Coffee that we bought up at *Betelsaguay* raised the Price of it considerably; the very News of our Arrival had begun it: and this happening to be likewise the time of carrying it off
for

for *Egypt* and *Turkey*, made it still dearer than it would have been.

And indeed there is so great an Alteration in the Price of this Commodity, that it is easy to perceive there never was so great a Consumption of it as at present; for the *Bohar* of *Betelfaguay*, weighing about 750 Pounds, which twenty Years ago might have been had for ten or twelve Pieces of Eight at most, costs now fifteen, and sometimes more.

From *Betelfaguay* the Coffee is carry'd to *Mocca* by Camels; and the Author tells us in another Letter, that that Town itself is not very considerable; but that since the *Europeans* have found the Way into the *Red Sea*, the Trade of it is very much improved. It contains about ten thousand Inhabitants, the greatest Part *Mahometans*, with some *Armenians* and *Jews*, which last dwell in a Part of the Town by themselves, and make there but a very mean figure.

The Relations of all these Authors put together, will, I hope, be sufficient to shew both how the Trade of Coffee is carry'd on in the Country of *Yemen*, also by what means it spreads itself from thence to all other Parts; and I cannot finish this Article better than by Mr. *Houghton's* Observations concerning what he calls the political Uses of Coffee in *England*.

I am told, says he, that our three Kingdoms spend about an hundred and twenty Tun a Year, whereof *England* spends about seventy Tun, which, at fourteen Pounds *per* Tun, (a middle Price now-a-days) will amount to 20586 Pound Sterling; and if it were to be all sold in Coffee-Houses, it would reach treble, 61740 Pounds, which, at ten Pounds a Head, will find Employment for 6174 Persons; altho' I believe all the People in *England*, one with another, do not spend five Pounds each.

Coffee, when roasted, loses about a fourth Part; then there is spent about fifty-two Tun and an half of roasted Coffee, which makes 117600 Pounds, or 1881600 Ounces, or 15252800 Drachms; which, if there be eight million of People, it is not two Drachms, or half a Pint of Coffee a-piece for a Year. How little is this Trade, when thus consider'd; and how greatly may it be improved, altho' we spend as many Tuns in half a Year as it has been Years with us?

Besides what we use, we send a great deal abroad; and I doubt not but in a short time the Gain of what we send abroad will pay the first Cost of all that we spend at home: and, I believe, one of the best Ways to make Advantage of Foreign Trade, is to use such Wares much at home, and that will teach all we trade with

to follow our Example. It does thus in Silks, Callicoes, Pepper, Tobacco, and several other Things.

Furthermore, Coffee has greatly increased the Trade of Tobacco and Pipes, Earthen Dishes, Tin Wares, News-Papers, Coals, Candles, Sugar, Tea, Chocolate; and what not? Coffee-Houses make all sorts of People sociable, they improve Arts and Merchandize, and all other Knowledge: And a worthy Member of this Society, now departed, has thought that Coffee-Houses have improved useful Knowledge very much.

Of the Choice of COFFEE.

HAVING now described the Coffee-Fruit, and all the other Parts of the Tree which produces it, the Country where it grows, the Method of its Culture, and the Manner in which the Domestick as well as Foreign Trade about it is carry'd on there; it remains still that we inquire into the End of all this Pains, both in cultivating and transporting it; *i. e.* the Uses that are made of it, and the Reasons of its being used, or the Virtues that have been ascribed to it.

As for the first of these, it is past dispute, that the principal Way Coffee has been used both in the *East* and *West*, is by making it into a Liquor or Drink.

In order to that, the first step that ought to be made, is to chuse the best Coffee that can be had; and for this, it is necessary that we be acquainted with the Rules that Authors have laid down for distinguishing that from the rest.

Banefius is the first Author who has said any thing upon this Subject; and we have already heard, that the Foundation of the Rules he gives, is taken from the Colour of the Fruit. *There are two sorts of Berries, says he, the one whitish, the other of a darkish Citron Colour, tending towards a green; and this is better and more preferable, producing, when its Liquor boils, a great deal of Oiliness swimming on the top.*

Monfieur *du Four* observes in general, that the Coffee-Fruit being a Grain, it has this in common with all others, *that more pulpy and full it is (le mieux il est nourri) it is always so much the better. We ought likewise to take care, says he, that it be clean, and free from any sort of Filth or Stuff mixed with it to increase its Weight.* ' It were to be wished that we could distinguish the
' old from the new, it being certain, that the older it is, it is
' the worse; because the longer it is kept, the drier it becomes,
' and

‘ and so loses so much of its Virtue, by the Evaporation of the
 ‘ Particles in which that consists. But since its Age cannot by
 ‘ any Marks be known, I don’t believe there is any other Way to
 ‘ prevent our buying it too old, than that which I make use of,
 ‘ viz. to have some from time to time from such Places as lie
 ‘ nearest the Country where it grows; but even this Method will
 ‘ not always prevent our being imposed upon.

‘ Some, who pretend to be good Judges of Coffee, tell us,
 ‘ that the lightest, and that which is of the deepest yellow, ought
 ‘ to be prefer’d to that which is whiter and heavier.’

This last Rule I have already observed to have been applied by
Avicenna to his *Bunchum*, whatever be meant by it; but that does
 not hinder but that it may likewise hold of Coffee.

Monfieur *de Blegny* has said some few things new about the
 Choice of Coffee: ‘ That consists, according to him, princi-
 ‘ pally in two things, that it be as clean and as new as possible;
 ‘ the first is easily discovered, the second may be known by the
 ‘ Berries being intire, not worm-eaten, of a greyish Colour, not
 ‘ too brown nor white, and by the Strength of the Smell of it.

‘ It is a vulgar Mistake, continues he, to think the whitest
 ‘ Coffee always the best; he was convinced of the contrary, by
 ‘ sending for some from *Marseilles*, and comparing it with that
 ‘ which came from *Holland*. The first was undoubtedly the best,
 ‘ as having been imported by a much shorter Cutt than the *Dutch*
 ‘ which comes about by the *East-Indies*, and was always of a
 ‘ greyish Colour, and never white nor brown like the other.’

About the Method of distinguishing new Coffee from old,
du Mont adds, to what we have heard from *Blegny*, ‘ That old
 ‘ Coffee loses its Taste as well as Smell, that the new Coffee is of
 ‘ a greenish grey, something transparent, of an agreeable fresh
 ‘ Taste, and a Smell like hay. Lastly, that it is of a more solid
 ‘ Consistence, and heavier than the old.

This Author tells us likewise, ‘ That of Coffee equally new,
 ‘ the largest Berries are to be preferred to the small ones, which
 ‘ I am apt to think is not always true.’

‘ *Pomet* tells us, Coffee ought to be chosen of a greenish Co-
 ‘ lour, new, and which does not smell musty. The Grains of a
 ‘ middling size are best, such as they call in *French* *Coffé de la*
 ‘ *petite Epinoche*. We ought to take care that it be well cleaned
 ‘ and free from Shells or Husks mix’d with it, or Grains with
 ‘ the Husks on.

‘ Those who buy whole Bales together, ought to beware that
 ‘ the bottoms of them have not been wet in the Passage; for
 ‘ otherwise,

‘ otherwise, the whole Bale will soon spoil, if it is not already.’

Both *Lemerys* agree with *Pomet*. ‘ You are to chuse that Coffee, say they, which is new, well cleared of the Husk, clean, of a middling bigness, plump, of a dark grey, that is not mouldy, that hath not been wet with Sea-Water, and hath a pleasant Smell when it hath been dried.’

De Jussieu prefers the small greenish Berries that come directly from *Grand Cairo* by the *Mediterranean*, to the large white Berries that come from *Moka*, round the *Cape*; the first being riper, of a more agreeable Taste, and less subject to spoil.

Valentini has done no more than translate *Pomet* word for word; and I find nothing further upon this Subject, neither in *la Roque*, *Bradley*, nor any other Author; for what they have said concerning the Difference of the *Turkish* and *India* Coffee, the particular Places in *Arabia* where the most esteem’d Coffee grows, and other such Observations from which any Judgment may be made of its Goodness, have come in more naturally under other Heads.

Culture of the COFFEE-TREE in Arabia Felix.

THE Coffee-Shrubs, *Sir Hans Sloane*, Bart. now President of the College of Physicians, and of the Royal Society, observes, are planted in *Arabia Felix* every where, in a rich Ground or Mold in great Plenty; and they are watered in Times of Drought, as other cultivated Vegetables there are, by artificial Channels from Rivers, cut on purpose to nourish them. After three or four Years bearing, the Inhabitants are forced to plant new Shrubs, because the old ones become not so fruitful after that Time.

It is likewise worth taking notice, that in those Parts they dry the Fruit in the Sun, and afterwards take off the Husks, by means of Hand-mills, as they do here Husks of several Sorts of Grain, to fit them for Use.

The greatest Part of these Observations are agreeable to what we are told by *Monfieur la Roque*. Our Travellers, says that Author, are very positive, that the Coffee-Tree is raised no other Way but by the Seed, the intire Fruit, with all the Coverings upon it, being set in the Ground. From these, Nurseries of young Plants are raised, which they afterwards transplant as there is occasion.

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The Plantations are chiefly made near the Feet of Mountains, and upon gentle rising Grounds; and they always chuse such Places as are most shady, and best supply'd with Water.

The greatest part of the Culture consists in bringing Water from Sources, and little Rivulets found in the Mountains, by Streams or Channels carried on purpose, quite round the Trees; for they must be well watered and kept moist, in order both to fructify, as they ought, and to bring their Fruit to due Maturity. And therefore, whenever the *Arabians* have a mind to transplant young Trees, they begin by making a Ditch three Foot wide and five deep, which they border or line with Pebbles and Flint-Stones, that the Water with which the Ditch is filled, may the more easily penetrate a great way into the Earth, and so preserve a due Moisture there. But when they see a great deal of ripe Fruit upon the Trees, they set off the Water from about them, that the Fruit may not be hindered from drying upon the Branches, as much as is necessary it should.

If the *French* Officers had not travelled to *Movab*, the Capital of *Yemen*, we should still have been ignorant of one Particularity which relates to the Coffee-Trees, and has hitherto been taken notice of by no Author, *viz.* That in Places that lie towards the South, or are very much exposed, the Coffee-Trees are planted under other great Trees, which they take to be a kind of Poplars; and these serve to skreen them from the excessive Heat of the Sun. The Inhabitants are persuaded, that without this Shade, the Flowers of the Coffee-Tree would be soon quite burnt up, and so never produce any Fruit; and our Travellers were convinced of the truth of this, by what they observed in some Trees, growing in such Places without the Advantage of a Shade. These Poplars extend their Branches very much on all sides, and form a sort of *Umbrella*, which covers intirely whatever is found under it.

It was at some distance from the City of *Tagus* where they saw the first Coffee-Trees, that they likewise observed this Singularity; the Country being there open, and much exposed to the burning Heat of the Sun. Each Poplar had a certain number of Coffee-Trees under it, through the whole Plantation; they being planted in Rows, as they do the Apple-Trees in *Normandy*.

In other Places which are not so much exposed to the Sun, these shady Trees are not to be found, there being no occasion for them: But there, as well as every where else,

the Coffee-Trees stand in Lines, at a small distance from one another.

I cannot help observing here, by the by, that it was undoubtedly the Coffee-Trees being planted under others, that led Monsieur *Bernier* into the Mistake of thinking this Plant a Species of the *Convolvulus*. Dr. *Robinson* has long ago made this Remark ; but it could not be known at that time, what had given occasion to Monsieur *Bernier's* Mistake.

But to go on with Monsieur *la Roque*. As for the Coffee-Harvest, says he, since the same Tree is at the same time often loaded with Flowers, and green and ripe Fruit ; that must necessarily happen at three different Seasons ; but as these are not all regular and fixed, the *Arabians* reckon but one Harvest in the Year, which is always in *May*, the far greatest Quantity of Coffee being gathered at that time.

For this purpose they spread a Canvas under the Tree, and then shake it ; and this brings away with ease all the Coffee that is thoroughly ripe.

As soon as it is gathered, they put it into Sacks, and carry it to a convenient Place for drying. There they lay it in Heaps upon Matts, exposed to the Sun, till such time they think the Husks may be easily got off, by means of a large Stone or Iron-Rollers, which they draw over them for that Effect.

When the Beans are thus cleared from the Husks, and parted in two in the manner we see them, they are laid out to dry in the Sun a second time, being as yet too green and moist to suffer the Sea ; afterwards they winnow them with great Fans, till they are thoroughly clean ; for without that Care, their Coffee does not sell at near so great a Price as otherwise.

Thus far Monsieur *la Roque* ; and by all these different Parts of Labour is Coffee made fit for Use or Sale ; being transported in this State, in immense Quantities, from one Province of *Arabia Felix* alone, through all the rest of *Asia* and *Europe*, and a good Part of *Africa* and *America*.

Whether the Arabians use any Art to prevent the Growth of the COFFEE-PLANT in other Countries.

WHO was the Inventor or first Relater of this Story, That the *Arabians* spoil the germinative Faculty of the Coffee-Fruit, I cannot find. Of all the Authors I have consulted, *du Four* is the first who has mentioned it; but at the same time he talks of it as a thing that had been often said before him; neither is he at all inclined to think it is true.

A great many People assure us, says he, that the Coffee-Fruit is boiled, or passed through a hot Oven, before it be exposed to Sale, in order to destroy the *Germe* or vegetative Principle in it, for fear it should be sown elsewhere. Others maintain the contrary, and their Opinion is grounded on a Reason, which to me seems indisputable. If it were true, say they, that Coffee is either boiled or heated in an Oven before it is exported from *Arabia*, it would be a very rare thing to find any Berries with the Skins upon them; for these being but thin, would necessarily be consumed at the first Approach of Fire; and yet a great many such Berries are to be met with in the Coffee that comes to these Parts: besides, the Fire would give it a burnt Taste or Smell, which nevertheless we do not perceive it hath.

Those who are for the other side of the Question, answer, that the Tree which bears the Coffee, being a Plant of so great Consequence, it is impossible to think, that either Curiosity, Necessity, or Interest, must not have naturalized it in some other Country before this Time, if the germinative Faculty of the Fruit were not lost before it reaches any other Place. But such People do not duly attend to the Dispensations of Providence, which has given to every Country, exclusive of all others, the Privilege of producing some Things, which all the Industry of Man can never render common in any but that.

Dr. *Robinson*, tho' without giving any Reason for it, is of a different Opinion from Monsieur *du Four*. The Arabians, according to him, are as careful in destroying the germinative Faculty of the Coffee-Fruit or Seed, as the Dutch of the Moluccos are in their Nutmegs.

This Opinion is likewise adopted by Mr. *Ray*, and he has translated Dr. *Robinson's* Words into *Latin*, without ever inquiring further

further about the Truth of them. It was probably new to him, and therefore made a very proper Material for his Botanical Common-Place-Book, I mean his *History of Plants*; where the Question, generally speaking, is what Authors have said, but seldom whether they were in the right for saying so.

Monsieur *du Mont* has talked more reasonably upon this Subject. It is a Mistake, says he, to believe that the *Arabians*, either by Fire or Water, endeavour to prevent the Propagation of Coffee elsewhere. Nature has saved them this Trouble, in giving the Country of *Yemen* alone the Qualities necessary for producing this Plant in any Plenty, and refusing it to all others. Of this the *Turks* have had the Experience in an hundred Places of *Anatolia* and *Romania*; so that, after all their Trials, they are still obliged to go and buy their Coffee at *Suez*.

Blegny advances two other Reasons against this Opinion, both drawn from Matters of Fact. The first is, That a Gentleman, near *Dijon* in *Burgundy*, sowed some Coffee-Seeds as they came from the *Levant*, which produced Plants every way like those that grow in *Arabia*. This has been since contradicted; but his second Reason, I myself have experienced the Truth of, namely, that if a Berry is kept but a Day or two in cold Water, it will begin to Chit; and if it has been first steeped in *Horse-dung Water*, and then put into a proper Soil, it will send forth Leaves.

Houghton made the same Experiment, but not with the same Success. I put some Berries into a Glass of Water, says he, about a Week since, to see if they will sprout; but as yet there is no appearance, altho' they are tolerably swell'd, and look white and bright. But he adds, that by making a Decoction of them, he has made them shoot.

Another convincing Proof of the Falsity of this Reproach made to the *Arabians*, is given us by Monsieur *de Fussieu*, in these Words: When the Seeds are set in the Ground as soon as they are pulled from the Trees, they will hardly fail to succeed; but after any considerable time, they seldom come to any thing: And this justifies the Inhabitants of the Coffee-Country from the Accusation they have been loaded with, or boiling or drying by Fire, all the Coffee they suffer to be exported, lest it should be sown in any other Country.

All these Arguments notwithstanding, Mr. *Bradley* has thought fit to publish this Story lately from Mr. *Ray*, that is at least from the third Hand; and in so doing he is more inexcusable than any of the other two. So prudent are the Masters of that Country, says

says he, speaking of *Arabia Felix*, that on no account will they suffer either Plant or Seed to come alive out of their Dominions, taking great care to destroy the germinative Faculty of those Berries they send abroad, and inflicting the most severe Punishments on such as attempt the Transportation of any Plants of it.

That the *Arabians* prohibit the Transportation of Coffee-Plants under the severest Penalties, is very reasonable to suppose ; but I am surprized to hear Mr. *Bradley* talk of the germinative Faculty being destroyed in all the Seeds they transport, and that he says no more about it. For, in the first place, in another of his Books, he has given us two very good Reasons why any such Practice as this (were it possible without damaging the Seeds) is altogether needless. The Coffee-Berries, according to him, must be planted with one of the Husks on ; therefore, since both the Husks are taken off with all possible Care, as being what enhances the Value of the Coffee ; they have no occasion to use any other Art, to prevent its being propagated from Seeds they send abroad.

Again, Mr. *Bradley* tells us, the Seeds must be planted as soon as they are gathered ; and he has even insisted, at great length, on the absolute Necessity thereof : there is therefore certainly no danger of any Plantation being begun in other Countries by Seeds : And accordingly we find, that the *Dutch* never thought of cultivating Coffee in the Island of *Java*, till they had first, by a lucky Stratagem, found the Means of getting some Plants from *Arabia*.

In the second place, how could Mr. *Bradley*, a Philosophical Botanist, and who had, before the Publication of his Treatise on Coffee, written so much concerning the Theory of Vegetation, mention so singular a *Phænomenon* as this, without at least endeavouring to account for it ? especially after what he might have found upon this Subject, in Dr. *Grew's Anatomy of Plants* ; in which it is shown, as we have already heard, that let the germinative Faculty of the Coffee-Berries be destroyed never so much, the *Germe* itself is not ; the Seminal Plant being still as plainly discernible in the Coffee as it is brought to us, as in any other Seed whatever.

These two Reflections relate chiefly to Mr. *Bradley*, tho' the first of them may be applied to the Fact in Question, about which some further Observations from Monsieur *la Roque* deserve still to be added.

It is the general Opinion, says that Author, but of which the Learned begin to see the Folly more and more every day, that
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the *Arabians*, jealous of this Commodity only to be found amongst them, never suffer so much as one Coffee-Bean to go out of their Country, which has not passed the Fire, or been boiled in Water, to kill the *Germe*, as is pretended, that so, if any body had a mind to sow it in another Country, it might be to no purpose. *John Ray*, an *English* Doctor, and one of the most celebrated Botanists of our Time, has given in to this vulgar Error, as well as the rest; for after talking of the Virtues of Coffee, he tells us very seriously, that it is surprizing how the *Arabians* should prevent the Exportation of so much as one Grain of Coffee into another Country, that is capable of producing a Plant, &c. But this is a Mistake, for which there can be no further Pretence, after the Assurances our Travellers have given us of the contrary; and after the intire Bales of Coffee in Husk, which the *French* Vessels brought along with them; for these certainly had undergone no Change.

F I N I S.





