Dust jacket

2 volumes in slip case
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Coffee Bibliography

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COFFEE: A BIBLIOGRAPHY

The first comprehensive modern bibliography of coffee and its predecessors. A unique reference work listing some 15,000 items relating to every aspect of coffee from the past to the present. The principal writings on coffee have been identified and described subject to available source material attempting the maximum degree of information for each entry. Representing are authors treating the cultivation, production, preparation and consumption of coffee, its economy, its social and cultural significance, its medical and chemical uses as a drug, and its fabrications and substitutes. The work is arranged alphabetically by author or title with addresses for sources and locations. The extensive notes are based on research over the past twenty years. An indispensable guide to the history of the coffee drink and its enduring social, economic and cultural role.

RICHARD VON HÜENERSDORFF

is an antiquarian bookseller based in London, he became involved in the broader dimensions of coffee and its social and cultural role while helping to form two research libraries on economic plants. The present bibliography grew from a separate commission to compile a list of early travel reports mentioning coffee. During his research the original concept widened extensively, thus considerably prolonging the completion of the work. Friends and scholars constantly encouraged the project, and their persuasion finally prevailed at bringing the book to publication.

HÜENERSDORFF

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Volume I title page (bottom): Rare in an English coffee house about 1664, coloured drawing, courtesy of private collection; pen engraving, in reverse with apparent reverse, produced about 1742, is held by the London Jacob Mauers, Earl.

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PREFACE

The present work aims to provide a reference guide to printed texts relating to every aspect of coffee from the past to the present. The selection of titles has been very wide both in source and relationship to coffee, and the arrangement is alphabetical by author or editor. Represented are works catering to the cultivation, production, preparation and consumption of coffee, its economics, social and cultural significance, its medical and chemical uses as a drug, and its falsifications and substitutes. Subjects include agriculture, art and architecture, chemistry, economics and trade, education, gastronomy, geography, horticulture, insurance, law and government, literature and linguistics, medicine, music, natural history, politics, science and technology, travel and exploration. The individual coffee content of the titles listed varies from monographs on the subject to works containing a chapter, or an extended reference, or, in the case of some early imprints, it might be limited to the mere mention of the word coffee to indicate the writer’s acquaintance with the drink, or to the term coffee-house to illustrate its social and cultural impact on the period. The importance of café and coffee-house culture in literature and religion up to modern times has led to the incorporation of works the content of which is of peripheral relevance to the actual drink.

Comprehensiveness has been attempted in the selection of earlier imprints in order to present a cohesive picture of the early literature of coffee and of the rapid growth of coffee into a worldwide commodity. The principal writings on coffee have been identified and described subject to available source materials; this has resulted in a certain unevenness in the notes, as some subjects are better researched for reference than others. Completeness as such could never be achieved and is not desirable, as many books, especially from the 19th century onwards, contain only general references to coffee, or merely copy earlier sources.

The general policy in compiling this work has been to strive for the maximum degree of information for each entry. Collations have been included wherever possible. All titles which have been physically examined during the preparation of this work (constituting about a fifth of the total of entries), are arranged as follows:

i) Title – A full transcription is provided. Title page capitalisation is indicated by capitalising the initial letter of words both beginning with a capital or being written completely in capitals. Black (gothic) letter titles are normalised, e.g., the vogue (style) is transcribed as a comma. Editorial insertions are given in square brackets.

ii) Imprint – as for the title. An additional imprint statement in square brackets is provided to give the English version of the place of publication, additional imprint details obtained from a colophon, and where the imprint has been transcribed and differs in punctuation and order from the Anglo-American Cataloguing Rules and editions (AACR2) prescription.

iii) Format – for the earlier material (pre 1849) the format follows the ratio of leaves to sheet, for later material format relates to the size of the book.

iv) Pagination – in order to provide accurate physical descriptions, all pages are included, unnumbered page sequences given in square brackets. Notes are provided concerning blank leaves. The number of plates have been counted when possible, but not the individual engravings. The method of reproduction, type of material, and if folding, or double-page, is indicated if known. The details given after the colon relate to illustrative and tabular material contained in the text.

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Preface cont...
Improvements in Apparatus or Appliances for the Preparation of Deceptions or Extracts from Th'e, Coffee, and other Substances, and for other Purposes. MDCCCLXXXI, 1881.

BIBLIOGRAPHY

BRIGANTI, Francis (ed.).
Ser. BRIGANTI, Vincenzo (1844).

BRIGANTI, Vincenzo.

Name: The four editions of this description on an ancient tongue which forms its own language. The paper is not presented to the Royal Academy of Science of the Tuscany. It is on the September 1623, the author posthumously published by the author's son with additional notes, and four plates illustrating the langue from himself. With an explanatory list of the plates at the end. Zürich: J.B. BECKER.

BRIGARD,
New Americana Collioure.

BRIGGS, Lawrence P.
The Birth of French Indochina, In the Journal of the Royal Asiatic Society.

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Bibliography page 195
Le livre "Physiques, et Modern Travellers. London Printed for Christopher Wakeman, at the Black Boy near St. Dunstan’s Church in Fleet Street. 1662" est cité à la page 15 de la Bibliographie page 278, et le "Bibliography page 279" est mentionné à la page 176 de la même Bibliographie page 278.

Le texte en français comprend des références bibliographiques et des citations, notamment:

- "Le Travail du Commandeur de l’Empire, le 1er de juillet 1574, traduit en français par C. de la Chambre, Paris, 1648.
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Bibliography page 283

Voyage... en Perse, et autres lieux de l'Orient. Amsterdam, 1711: Quatre & trois volumes, petit, plats.

Voyage... De Me Le Cuchena en Perse... Amsterdam, 1711: De deux tomes de quatre volumes, petit, plats.


Le Cuchena de Me... Amsterdam, 1711: De deux tomes de quatre volumes, petit, plats.


Voyages de M. le Chevalier Chardin, en Perse, et autres lieux de l'Orient. Enrichi d'un grand nombre de belles figures en taille-arrondie, représentant les antiques & les chefs remarquables du pays... Paris: J.B. Marquet, 1733: 1 vol., frontispice portrait, maps, plans.

Voyages de M. le Chevalier Chardin, en Perse, et autres lieux de l'Orient. Enrichi d'un grand nombre de belles figures en taille-arrondie, représentant les antiques & les chefs remarquables du pays... Paris: J.B. Marquet, 1735: 2 vols., frontispice portraits, maps, plans.

Voyages du chevalier Chardin en Perse, et autres lieux de l'Orient, enrichis d'au grand nombre de belles figures en taille-arrondie, représentant les antiques & les choses remarquables du pays. Nouvelle édition, augmentée considérablement sur la base des éditions précédentes, enrichie d'une nouvelle de l'Asie, dressée dans les temps les plus récents jusqu'à ce jour, avec, etc., par L. Landri, Paris: Le Normand, Imprimeur-Libraire, 1818: 2 vols., 10 enluminures, 1 carte, 2 planches, 10 portraits, 4 planches, 1 plume.

Notes: Considered the most complete edition.

London 1818.


Notes: Volume I entitled De Téhéran à Ispahan. Scherzer von Brandt, p. 245.

Edition in Dutch


Notes: Translated by Gerrit van Rooden. The NRBM, Genève: 150 hoes van illustraties van de comijn, 1698 pp., with preface.

Title: 236.

Edition in English


Notes: The 1st English edition of Chardin's travels classic published in the same year, and by the same bookseller, as the original French language edition (see above). With a preface, "Preface to the work published separately in a volume after (Wing 239)."

18. With engraved illustrative heads and sub-heads, and initials.

Notes: The first English edition of Chardin's travel classic published in the same year, and by the same bookseller, as the original French language edition (see above). With a preface, "Preface to the work published separately in a volume after (Wing 239)."

Notes: The 1st English edition of Chardin's travels classic published in the same year, and by the same bookseller, as the original French language edition (see above). With a preface, "Preface to the work published separately in a volume after (Wing 239)."

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Notes: The 1st English edition of Chardin's travels classic published in the same year, and by the same bookseller, as the original French language edition (see above). With a preface, "Preface to the work published separately in a volume after (Wing 239)."
...en source de bien faire le café, suivie de quelque
connu sur le mastic dont il a été fait pour Lucas

Notes: Second edition of this cookery and household manual, first published in 1644. It contains detailed instructions on the preparation and presentation of coffee. Visible leaves of coffee from the last being an unusual feature with a modified title. The principal cookery for which the publisher Paul Boc, was identified by Quarto as Paul Benjamin Chavero.

Hunting, p. 35: Quarto I, 104-106. Victoria 82.

Savoir de bien voir et habileté de la cuisine, orné d'une excellente physionomie, emménagé et manuel, guide de la manière de manger, use de main avec extravagance. Ouvrage du Maréchal de Médicis et de Chavero. [c. 1690]. Octavo - 225 x 77 p. Illustrations.

Notes: The revised and enlarged fourth edition.

Hunting, p. 35. Victoria 82 (saw a variant edition with 209 p.)

Zurich JMB.

CHARLESTON, R.I. (imprint)

CHARLESPOLE, Pierre François Xavier de, S.J. (1643-
1704). Histoire de l'Isle Espagnole ou de S. Dominge. Envoi
Particulièrement sur les Monnaies Massacres de P. Jean
Baptiste Le Pres, Joui, Missionnaire à Saint Domingue.
Récit de Pierre Charlepoare, qui se communique au Élisée de
Martus, Par le P. Pierre François Xavier de Chaveroe, de
la Compagnie de Jésus. Tome Premier: (Volume second).
A Paris, chez François Dulaire, Quer des Augustins, pelée
(Paris, 1770-1791). Quarto: (Vol. I, viii, 12, 14-
plate, ilustrations (original). (Vol. II, viii, 12, 120-
122) engraved maps (10 folding). Illustrations (engraved) forms
late in the end of both volumes, reproduce at the end of
Vol. II. With a 1915 page woodcut device, and handwritten
inscription in black pen engraved by Mollet and Issauer after
Amont Ambroise.

Notes: First edition of the most important early reference work on Haiti and the Dominican Republic. The following sections by Jacques Gauze, Hypolite Even Gauze, E. Roux, and Parrot would appear to be variant of the same

obras. The first printing of coffee seedlings in 1728 is (revised in vol I), p. 989. With indices in both volumes.

Levée (1607) 120 plates, pp. 44-45. Atlas (12127-8). Zurick JMB.

Histoire de l'Isle Espagnole ou de S. Domingue, faites
Particulièrement sur des événements remarquables de P. Jean
Baptiste Le Pres, Joui, Missionnaire à Saint Domingue, de
sur les plans originaux, qui se conservent au Départ de la
Marine, Par le P. Pierre François Xavier de Chaveroe, de
Jesuite. Cay Jaque Gauze, Libraire Impriqeur. Quer des
Augustins, 1770-1791; (Paris, 1770-1791). Quarto: 2
volumes, engraved maps (four folding), engraved plate (four folding), illustrations.

Notes: See notes to Deletier above.

Histoire de l'Isle Espagnole ou de S. Domingue, Envol
Particulièrement sur des événements remarquables de P. Jean
Baptiste Le Pres, par le P. Pierre François Xavier de
Chaveroe, A Paris, chez Hypolite Louis Gauze.,
1730-1731; (Paris, 1730-1731). Quarto: 2 volumes,
engraved maps (four folding), engraved plate (four folding), illustrations.

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Bibliography page 385

Notes: The translation of the German translation (see the original Dutch-language editions above). The following passages provide information on the social history of coffee. Part I. In the chapter on Persian coffee-drinking, tea, coffee and tobacco are described on pp. 9-10, including tea, coffee and tobacco.

When 'Arabic-dressed' the Persians have a black water close at hand, called by the Persians, 'Kaffa' which comes from the Arabic 'kahwa' or the Persian 'kalb'. The water is boiled with a type of herb, called 'Rais' in Arabic, which is first ground in a pan, then pounded or

There is "A Map Of East Coast Africa Showing Coffee Zones And Areas Fit For Colonization." With an index at the end.

Elliot, Robert (1857-1874)


Ellis, John 1770-1774
An Historical Account of Coffee. An English, and Botanical Description of the Tree. To Which Are Added Some Considerations in Cane and Tea, an Article of Duty and Commerce, Published by John Ellis, F.R.S. London: Printed for Edward and Charles Dilly. MDCCLXXIX. London, 1779: 4; 2 volumes, folding engraved frontispiece.

Ellis, John 1770-1774
An Historical Account Of Coffee. With An Engravings, and Botanical Description of the Tree. To Which Are Added Some Considerations in Cane and Tea, an Article of Duty and Commerce. Published by John Ellis, F.R.S. London: Printed for Edward and Charles Dilly. MDCCLXXIX. London, 1779: 4; 4 volumes, folding engraved frontispiece.

Ellis, William 1770-1774
A New Account of Coffee. With An Engravings, and Botanical Description of the Tree. To Which Are Added Some Considerations in Cane and Tea, an Article of Duty and Commerce. Published by John Ellis, F.R.S. London: Printed for Edward and Charles Dilly. MDCCLXXIX. London, 1779: 4; 4 volumes, folding engraved frontispiece.

Ellis, William 1770-1774
A New Account of Coffee. With An Engravings, and Botanical Description of the Tree. To Which Are Added Some Considerations in Cane and Tea, an Article of Duty and Commerce. Published by John Ellis, F.R.S. London: Printed for Edward and Charles Dilly. MDCCLXXIX. London, 1779: 4; 4 volumes, folding engraved frontispiece.

Ellis, William 1770-1774
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Ellis, William 1770-1774
A New Account of Coffee. With An Engravings, and Botanical Description of the Tree. To Which Are Added Some Considerations in Cane and Tea, an Article of Duty and Commerce. Published by John Ellis, F.R.S. London: Printed for Edward and Charles Dilly. MDCCLXXIX. London, 1779: 4; 4 volumes, folding engraved frontispiece.
INTRODUCTION

The value of compiling a bibliography of writings on coffee such as the one at hand goes far beyond its contribution to knowledge for its own sake. Europeans have been writing about coffee for some three hundred and fifty years, and the Arabs for a century longer. To catalogue and classify this huge body of writings is to provide a valuable tool, not just for the researcher writing about coffee, but for that writer as well who tackles the gastronomic, economic and historical side of the Near East, Europe and the Americas. In a world of increasing complexity, Robert Sattin's fascinating book "Tell me on what you eat and I'll tell you what you are", perhaps no longer applies, but the foods, societies, consumers, and the history of how consumption has evolved, reflect the values of a society. To understand the social history and use of coffee in Near Eastern, European and American societies cannot help but reflect, so to speak, a small extent, what is and what we are. As a guide to literature on coffee, then, the bibliography is as key to a certain level of understanding of ourselves.

For the better part of five centuries, coffee has been an obsession, not just a drink, for those cultures that have consumed it. It has consumed the imaginations of scholars and travellers down through the ages. The corpus of literature on coffee is unparalleled by that of any other drink, with the possible exception of wine. The universal appeal of coffee is something of a mystery. It has an emotional value, and even the best coffee has a preeminent place in the heart of each consumer, in a way that no other drink can claim. Yet in the greater part of the Americas, Europe and the Near East of the Arab-Persian linguistic frontiers, it is indubitably the most popular non-alcoholic drink.

Part of coffee's appeal lies in its pronounced physical effects: appreciation of coffee as a stimulant is a cross-cultural constant. For both the sixteenth-century Sufi mystics and the late-twentieth-century office worker, coffee has always held one supreme, defining virtue: it warms you up and keeps you awake. And yet paradoxically for the better part of the last sixty years across south-eastern Europe much time and money has been spent on finding ways of enjoying the attributes of coffee without losing sleep, hence the numerous decaffeinated brands.

Coffee entered the European marketplace within decades of the introduction from the New World of tobacco, and the two together enjoyed enormous success. A remarkable affinity was discovered between the cultivation of coffee and the consumption of tobacco. As the Middle East forged their route across the Near East to Europe about coffee, Europe introduced the Middle East to tobacco, and coffeehouses everywhere became thick with pungent smoke. The recent fire that destroyed the old Guelfa Bridge in Istanbul destroyed as well a mod that was once of the last great sanctuaries of caffine smoking. The culture of coffee requires considerable expertise, and begins with strict growing requirements. The coffee bush grows best in mountainous regions that combine certain specific climatic characteristics. Coffee beans are dry and often inaccessible. To grow coffee plants, heat beans, to roast them properly then race the beans and blend them in a second roaster skillfully, and bring the production of coffee into the hands of the master craftsmen. The final steps in coffee preparation two are considered something of an art, one that requires a satisfying complex array of apparatus, whether the coffee be being prepared in a domestic setting in Wild Bean or a sophisticated espresso in a world capital, there is an element of showmanship not lost in the opportunities used, and a sense of refinement of taste and connoisseurship.

Coffee also appeals, however, for its role in the rituals of our lives. It is the social beverage par excellence, the drink of choice to accompany conversation and social intercourse, both by day and night. It is a means to scratch out a novel, or to accompany serious discussion. In fact, all of the symbolism connected to it, the one most closely associated with, and most peculiar to coffee, is that of work and mental concentration. From its social aspect are a coffee's role in hospitality. In both the Near East and in the West, coffee has no rival in the drinks offered to guests to one's home, office or shop. In a world where social and business contacts have come to be measured in minutes, rather than in hours, the cup of coffee has become the ideal substitute for some substantial symbolic offerings. This was a trend noticeable even centuries ago in the Near East, where contemporaries stressed the spread of coffee-drinking demonstrated the fact that the introduction of the habit (symbolized the symbolic value of an offering of hospitality).

The social associations of coffee drinking go back, indeed, to the beginnings of its use in Arabia. Even in the Islamic heartland it was not a practice of great antiquity. Coffee came to the Arab world by way of the Yemen, to which it was introduced from Ethiopia. Most early Arabic sources suggest that this happened sometime in the middle to late thirteenth century. Once in the Peninsula it was immediately identified with a specific social context, the communal worship services of the Sufi mystical orders. Almost all near-contemporary Arabic sources concern the early association of coffee with the bath, and most accounts give a similar (though not literal) bringing of coffee to the Yemen. From the beginning, coffee played a part in Sufi communal activities, and drinking coffee at the beginning of these services had a clear aspect of ritual.

By the beginning of the sixteenth century coffee had acquired a more general popularity, at least from the Yemenis up through to the Hijazi, the western coast of the Arabian Peninsula. Again, the social aspect of the introduction in Egypt is clear by 1550. Coffee was already being drunk at Mecca in establishments "along the lines of taverns", the first mention of coffeehouses. At roughly the same time coffee reached Cairo as well, again apparently introduced by Sufi mystics from the Yemen; by the 1550s coffee came to Syria. From Syria it was ultimately brought to Turkey. No longer being spread by Sufis, coffee still was introduced within the framework of a social institution: the more detailed account of the introduction of coffee to Istanbul comes from the historian Yücel, who claims that it was introduced to the city by two Syrian merchants, who opened Istanbul's first coffeehouse in the Fatih district in the mid-1550s.

These specific social contexts that accompanied the spread of coffee in the Islamic Near East may in part account for the outrage and controversy within the community of legal and religious scholars that took the drink from the beginning. Critics usually denied either that coffee was among the intoxicants prohibited by Islamic law, or that it was medically harmful; more conversation demanded prohibition. Such claims, however, were as a rule rigorously examined and discussed among legal scholars before being generally accepted. The case of coffee, debate over the claims against it raged for decades. In the end, both critics were left behind. In fact, so shrewd were the legal foundations of such accusations that one is tempted to search elsewhere for the actual motivating force behind the prohibitionists, and the social contexts of coffee drinking immediately draw one's attention.

The real heart of the controversy, the source of coffee's early rebuke, seems to have been the coffeehouse. This institution in some ways was dissatisfactory in its very origins - even early writers associate it with carnal, and though coffee was legal the place attributed bad company. Some coffeehouses were indeed given over to drug use, gambling, prostitution - all activities dissatisfactory in the eyes of the public, and specifically condemned by the sharī'ah, the Holy Law, Musical entertainment,
performances by story tellers, convivial conversation, all lent what was to many a disastrous note of frivolity. The fact that many people shied about the coffeehouse instead of studying or praying in itself subjected the institution to criticism. Yet another source of trouble was that much coffeehouse discussion attracted the censure of the piously indifferent or disinterested, bringing the institution as a whole under the suspicious scrutiny of the authorities.

And yet while the social institution was ultimately responsible for almost all attacks on the drink, nonetheless coffeehouses as much as the attractive properties of the drink itself were almost certainly responsible for its success and popularity in Near Eastern eastern Islam. The need in the Islamic world for an institution of this sort was clearly seen. The centers of secular social intercourse were the fount of the best minds, and both were more or less easily acceptable options. In the context of Islamic society, taverns were legal only when run by and for the non-Muslim minorities. Many Muslims certainly went to taverns, but they did so in clear violation of the religious prohibition of wine. What the coffeehouse supplied was the same social context as the tavern while providing a drink which was legal by all reasonable and rational interpretations of the shariah. The coffeehouse thus began to all but subdue the change in patterns of social association and rhythms of social time. Major cities of metropolitan drew clients not just from the immediately surrounding quarter, but from around the city, establishing another factor in the social integration of the city hitherto only served by the central mosque and the markets. In addition, coffeehouses furnished, or least for males society, a focus for nocturnal as well as daily social activity. In effect, the time frame of the social life of the city had been widened.

Merchants did not however open coffeehouses in the public-spirited desire to address a social need. The coffeehouse was a commercial proposition, the answer to a particular marketing problem. First an idea for coffee had to be conceived, then wares had to be found. A demand for coffee was almost inexhaustible. Coffee was used as a stimulant, and was not considered to be a vice. The introduction of coffee to Europe in the seventeenth century European coffee houses were faced with a similar problem, and they relied on the procedure established in the East. The latter half of the seventeenth century saw a proliferation of coffeehouses throughout Europe. In Europe the social situation was quite different. Taverns existed in abundance, and did not carry the stigma they did in the Near East. Subtle changes, however, were affecting European social and drinking habits. Some radical Provençal sects adopted a hostile attitude towards alcohol, coffee though it was acceptable to all but a few. In the greater part of European society there seems to have been a growing demand for a drink that sharpened, rather than dulled, one’s wits. Coffeehouses became centers for intellectual exchange as well as commercial transactions. Indeed, the very prosperity of the age may have contributed to coffee’s spread in Europe. That it passed from being a curiosity to an obsession, however, perhaps says something about Europe’s needs.

Variations on the coffee drink are seemingly infinite. In the Middle East two prevail, "Turkish coffee", powdered coffee, water and often sugar boiled together, and "Arab coffee", the true beverage coffee, condensed and rarefied in urban coffeehouses. Coffee dates in western cultures varies in style and method of preparation. Every country, indeed sometimes every region, has its own way of doing things. In French cafes and restaurants café filtre, has been long been traditional. English and Americans prefer it copious and weak. Conversely, the quality of coffee does not seem necessary to correspond to the depth of enjoyment that it brings. In music perhaps the" Turk’s" most exquisite coffee, Americans argue the worst. Yet it is the American, oddly enough, who28

Introduction cont...
Introduction cont...

There were, of course, antecedent works on coffee. Even in Europe, there were polemical attacks on coffee, such as: The Grand Concern of England Explained ... of 1657, roughly coinciding with Charles II's temporary closure of coffeehouses in England for motives of political insecurity. But as in the Near East, so in Europe the success and popularity of the drink defied all attempts at prohibition. Others looked hopefully to the newly-found products of the East for potential panaceas. Dr. Ramamy's 1657 treatise, Organon salutis suggests that coffee used in conjunction with his newly-patented wholesome stomach-stimulant would cure a variety of gastric and other ills.

With the sixteenth and seventeenth century, writings on coffee grew. As in so many other ways, the interrelatedness of the phenomenon with the efficient production of a commodity had its impact. Much of the work produced was specifically for the coffee industry, of a decidedly practical nature and rather short on romance. Some early texts on coffee were focused on coffee plantations and their operations. By the 1730s, British producers in India were producing coffee, tea, and chocolate which has been a mainstay for writers since. But the world of scholarship has changed. At the same time, writing on food has increased exponentially, and an entire literature dealing with eating habits has evolved.

The time for a new bibliography on coffee has certainly come. The one at hand with its breadth and comprehensiveness will undoubtedly become a standard resource for generations of scholars.

Ralph S. Hattis
Associate Professor of History
Hampton-Sydney College
Virginia, USA
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I am grateful for the many hours of linguistic assistance with titles in Portuguese generously offered by Judith Hodgkin, for the adherent suggestions and insight of Sonja Ewert, and for the efficient and willing secretarial help of Margit Stoebe.

I am particularly delighted that Ralph Horrox, the distinguished historian, has consented to write the introduction. Now Associate Professor of History at Hampden-Sydney, Virginia, his scholarly and earnest publication Coffee and Coffeehouses, The Origins of a Social Beverage in the Medieval Near East (University of Washington Press, 1991) has been a stimulating companion during my years of research.

R. S. H.