

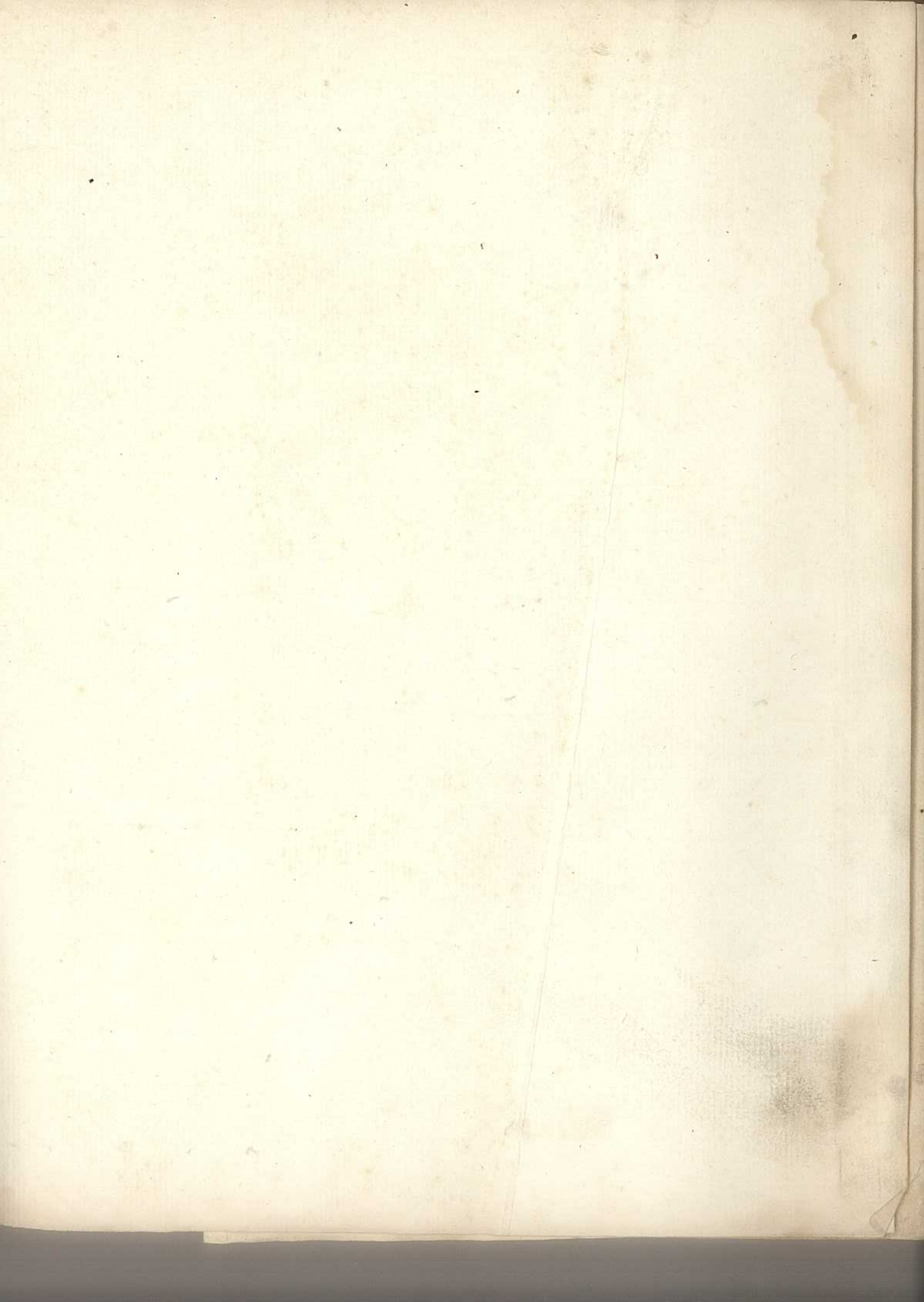
John Hatt Noble.

Leckhamstead, Berks.

A. 47.

245







COFFEA *Arabica*.

Simon Taylor Pinx.

J. Miller Sc.



COFFEA *Arabica*.

J. Miller Sc.

AN
HISTORICAL ACCOUNT
OF
COFFEE
WITH

An Engraving, and Botanical Description of the Tree.

TO WHICH ARE ADDED

Sundry Papers relative to its Culture and Use, as an Article of
Diet and of Commerce.

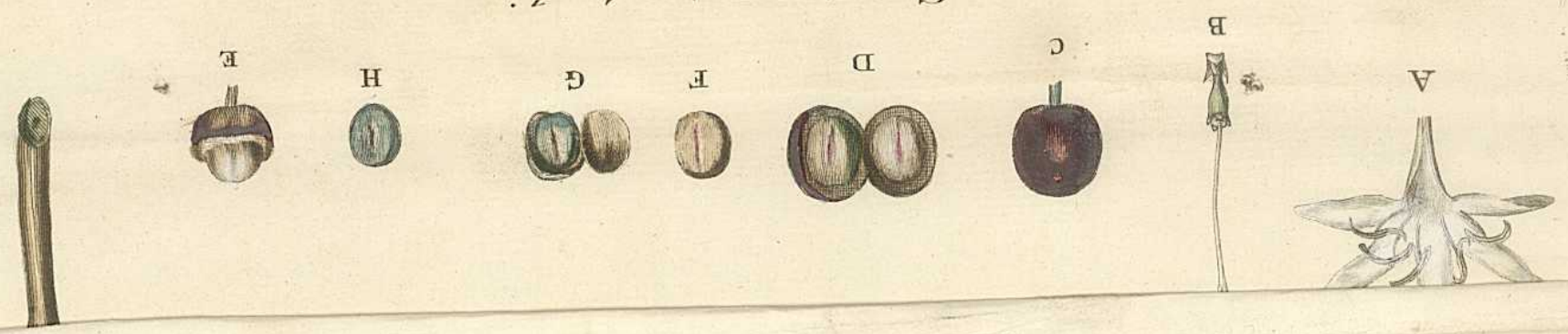
PUBLISHED by JOHN ELLIS, F. R. S.
AGENT FOR THE ISLAND OF DOMINICA.

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J. Miller Sc.

COFFEEA Arabica.



P R E F A C E.

THE objects of this performance are, the promotion of science, national advantage, and the prosperity of the Island for which I have the honour to be Agent. The description of Coffee, with the exact delineation of all its parts, together with the History of its introduction and progress, will contribute to the first. In respect to the two last, I own myself obliged to my friend Dr. Fothergill. The importance of giving encouragement to the growth of this article for home consumption, and exportation, had often been the subject of our conversation, and I begged he would seize some opportunity to give me his sentiments in writing. He allows me to insert them in this publication. Some other Papers and Letters relative to my design having been communicated to me by Gentlemen well versed in the subject, I think it proper, on this occasion, to lay them likewise before the Public; and

and hope the West India planter will find here some useful information, the Legislature convincing motives for putting his produce upon at least as favourable a footing, with respect to duties, as foreign articles used for the same purpose. I shall esteem myself very happy, if these endeavours to promote the advantage of my constituents, and of the community in general, should meet with the desired success.

J. ELLIS.

DESCRIPTION OF THE

FLOWER and FRUIT of the COFFEE-TREE.

THE characters of that genus of plants called COFFEA by Linnaeus, who places it in the first order of his fifth class, that is, among the *Pentandria Monogynia*, or plants that have five male organs and one female organ, are as follows:

CALIX. *Perianthium* quadriden-
tatum, minimum, germini in-
fidens. The *Flower Cup*, whose brim
has four very small indenta-
tions, and is placed upon
the germen or embryo seed
vesicel.

COROLLA. *Petalum* infundibuli-
forme. *Tubus* cylindraceus, te-
nuis, calyce multoties longior.
Limbus planus, quinqueparti-
tus, tubo longior; *laciniis* lan-
ceolatis, lateribus revolutis. The *Flower* consists of one
funnel-shaped petal, with a
slender tube nearly cylin-
drical, much longer than the
flower cup. Its brim is ex-
panded and divided into five
B segments,

segments. These are longer than the tube, are sharp-pointed, and reflexed on the sides.

The *Claves* consist of five awl-shaped filaments fixed on the tube of the flower. On these are placed the linear-shaped summits, containing the male dust. These are of the same length with the filaments.

The *Pistil* consists of a roundish germen, or embryo seed vessel. The style is straight and even, of the length of the flower, and ends in two slender, reflexed, spongy tops.

The *Fruit* is a roundish berry, marked at the top with a puncture like a navel.

It has two seeds, of an oblong hemispherical form, convex on the one side, and flat on the other; each of which is enclosed in a membrane, commonly called the parchment.

*. Linnæus has omitted taking notice of the septum or membrane that divides the seeds into two cells or loculaments; and also the little furrow on the flat side of each seed.—It frequently happens that in the Mocha Coffee only one seed is to be found, the other being defective.

STAMINA. *Filamenta* quinque, subulata, tubo corollæ imposita. *Antheræ* lineares, incumbentes, longitudine filamentorum.

PISTILLUM. *Germen* subrotundum. *Stylus* simplex, longitudine corollæ. *Stigmata* duo, reflexa, subulata, crassiuscula.

PERICARPIMUM. *Bacca* subrotunda, puncto umbilicata.

SEMINA. Bina, elliptico-hemisphaerica, hinc gibba, inde plana, arillo involuta.

A. flor.

A Short Description of the COFFEE TREE, taken from Linnaeus's Amœnitat. Academ. vol. VI. p. 169.

Arbor simplex, erecta, minus alta; *Ramis* longis, simplicibus, laxis & fere nutantibus, vestitis *Foliis* oppositis, laurinis, sempervirentibus, ornata *Floribus* albis sessilibus, fere Jasmini corolla, quibus *Baccæ* cerasorum facie rubicundæ succedunt, pulpâ pallidâ, submucilaginosa, fatuâ, intus gerentes semina duo, dura, hinc convexa, inde plana, arillo cartilagineo vestita.

The Tree grows erect, with a single stem, is but low [from eight to twelve feet high], has long undivided, slender branches, bending downwards. These are furnished with evergreen opposite leaves, not unlike those of the bay tree, and adorned with white Jasmine flowers sitting on short foot-stalks, which are succeeded by red berries like those of the cherry, having a pale, insipid, glutinous pulp, containing two hard seeds, convex on the one side, and flat on the other, which are covered with a cartilaginous membrane or parchment.

This tree is a native of Arabia Felix, and of Æthiopia.

The Synonyms, or Names given to this Tree by different Authors.

Coffea [Arabica], floribus quinquefidis dispermis. Linn. Spec. plant. Ed. II. p. 245.

Jasminum Arabicum, lauri folio, cujus semen apud nos Coffé dicitur. Just. act. Gall. 1713, p. 388, t. 7.

B 2 Jaf-

A short Description of the Coffee Tree.

Jasminum Arabicum, castaneæ folio, flore albo odoratissimo.
Till. Prif. 87. t. 32.

Euonymo similis Ægyptica, fructu baccis lauri simili. Bauh.
Pin. 498. Pluk. Phyt. 272. f. 1.

Bon. Alp. Ægypt. 36. t. 36.

Explanation of the Letters in the Plate, which have a Reference to the Dissection of the Flower and Fruit.

- A. The flower, cut open to shew the situation of the five filaments, with their summits lying upon them.
B. Represents the flower cup, with its four small indentations, inclosing the germen, or embryo seed vessel; from the middle of which arises the style, terminated by the two reflexed spongy tops.
C. The fruit intire; marked at the top with a puncture, like a navel.
D. The fruit open, to shew that it consists of two seeds; which are surrounded by the pulp.
E. The fruit cut horizontally, to shew the seeds as they are placed erect, with their flat sides together.
F. One of the seeds taken out, with the membrane or parchment upon it.
G. The same, with the parchment torn open, to give a view of the seed.
H. The seed without the parchment.

T H E

[5]

T H E

H I S T O R Y

O F

C O F F E E.

THE earliest account we have of Coffee is taken from an Arabian manuscript in the king of France's library, N^o 944, and is as follows:

Schehabeddin Ben, an Arabian author of the ninth century of the Hegira, or fifteenth of the Christians, attributes to Gemaledin, Mufti of Aden, a city of Arabia Felix, who was nearly his cotemporary, the first introduction into that country, of drinking Coffee. He tells us, that Gemaledin, having occasion to travel into Persia, during his abode there, saw some of his countrymen drinking Coffee, which at that time he did not much attend to; but, on his return to Aden, finding himself indisposed, and remembering that he had seen his countrymen drinking Coffee in Persia,

Persia, in hopes of receiving some benefit from it, he determined to try it on himself; and, after making the experiment, not only recovered his health, but perceived other useful qualities in that liquor; such as relieving the head-ach, enlivening the spirits, and, without prejudice to the constitution, preventing drowsiness. This last quality he resolved to turn to the advantage of his profession: he took it himself, and recommended it to the Dervises, or religious Mahometans, to enable them to pass the night in prayer, and other exercises of their religion, with greater zeal and attention. The example and authority of the Mufti gave reputation to Coffee. Soon men of letters, and persons belonging to the law, adopted the use of it. These were followed by the tradesmen, and artisans that were under a necessity of working in the night, and such as were obliged to travel late after sun-set. At length the custom became general in Aden; and it was not only drunk in the night by those who were desirous of being kept awake, but in the day for the sake of its other agreeable qualities.

The Arabian author adds, that they found themselves so well by drinking Coffee, that they entirely left off the use of an infusion of an herb, called in their language *Cat*, which possibly might be Tea, though the Arabian author gives us no particular reason to think so.

Before this time Coffee was scarce known in Persia, and very little used in Arabia, where the tree grew. But, according to Shehabeddin, it had been drunk in Ethiopia from time immemorial.

Coffee, being thus received at Aden, where it has continued in use ever since without interruption, passed by degrees to many neighbouring towns; and not long after reached Mecca, where it

it was introduced, as at Aden, by the Dervises, and for the same purposes of religion.

The inhabitants of Mecca were at last so fond of this liquor, that, without regarding the intention of the religious, and other studious persons, they at length drank it publicly in coffee-houses, where they assembled in crowds to pass the time agreeably, making that the pretence: here they played at chess, and such other kind of games, and that even for money. In these houses they amused themselves likewise with singing, dancing, and music, contrary to the manners of the rigid Mahometans, which afterwards was the occasion of some disturbances. From hence the custom extended itself to many other towns of Arabia, and particularly to Medina, and then to Grand Cairo in Egypt; where the dervises of the province of Yemen, who lived in a distrust by themselves, drank Coffee the nights they intended to spend in devotion. They kept it in a large red earthen vessel, and received it respectfully from the hand of their superior, who poured it out into cups for them himself. He was soon imitated by many devout people of Cairo, and their example followed by the studious; and afterwards by so many people, that Coffee became as common a drink in that great city, as at Aden, Mecca, and Medina, and other cities of Arabia.

But at length the rigid Mahometans began to disapprove the use of Coffee, as occasioning frequent disorders, and too nearly resembling wine in its effects; the drinking of which is contrary to the tenets of their religion. Government was therefore obliged to interfere, and at times restrain the use of it. However, it had become so universally liked, that it was found afterwards necessary to take off all restraint for the future.

Coffee continued its progress through Syria, and was received at Damascus and Aleppo without opposition: and in the year

1554, under the reign of the great Soliman, one hundred years after its introduction by the Mufti of Aden, became known to the inhabitants of Constantinople; when two private persons, whose names were Schems and Hekin, the one coming from Damascus, and the other from Aleppo, each opened a Coffee-house in Constantinople, and sold Coffee publicly, in rooms fitted up in an elegant manner; which were presently frequented by men of learning, and particularly poets and other persons, who came to amuse themselves with a game of chess, or draughts; or to make acquaintance, and pass their time agreeably at a small expence.

These houses and assemblies insensibly became so much in vogue, that they were frequented by people of all professions, and even by the officers of the seraglio, the pachas, and persons of the first rank about the court. However, when they seemed to be the most firmly established, the Imans, or officers of the Mosques, complained loudly of their being deserted, while the Coffee-houses were full of company. The Dervises and the religious orders murmured, and the Preachers declaimed against them, asserting that it was a less sin to go to a Tavern than to a Coffee-house.

After much wrangling, the devotees united their interests to obtain an authentic condemnation of Coffee, and determined to present to the Mufti a petition for that purpose; in which they advanced, that roasted Coffee was a kind of coal, and that what had any relation to coal was forbid by law. They desired him to determine on this matter according to the duty of his office.

The Chief of the Law, without entering much into the question, gave such a decision as they wished for, and pronounced that the drinking of Coffee was contrary to the law of Mahomet.

So

So respectable is the authority of the Mufti, that nobody dared to find fault with his sentence. Immediately all the Coffee-houses were shut, and the officers of the police were commanded to prevent any one from drinking Coffee. However, the habit was become so strong, and the use of it so generally agreeable, that the people continued, notwithstanding all prohibitions, to drink it in their own houses. The officers of the police, seeing they could not suppress the use of it, allowed of the selling it, on paying a tax; and the drinking it, provided it was not done openly; so that it was drunk in particular places, with the doors shut, or in the back room of some of the shopkeepers houses.

Under colour of this, Coffee-houses by little and little were re-established; and a new Mufti, less scrupulous and more enlightened than his predecessor, having declared publicly, that coffee had no relation to coal, and that the infusion of it was not contrary to the law of Mahomet, the number of Coffee-houses became greater than before. After this declaration, the religious orders, the preachers, the lawyers, and even the Mufti himself drank Coffee; and their example was followed universally by the court and city.

The Grand Vifirs, having possessed themselves of a special authority over the houses in which it was permitted to be drunk publicly, took advantage of this opportunity of raising a considerable tax on the licences they granted for that purpose, obliging each master of a Coffee-house to pay a sequin per day, and limiting however the price at an asper a dish (a).

Thus

(a) The Turkish Sequin (according to Chambers) is of the value of about nine shillings sterling; and the Asper is a very small silver coin of the value of something more than an English half-penny. The present value is nearly seven shillings;

C

Thus far the Arabian manuscript in the king of France's library, as translated by Mr. Galand; who proceeds to inform us of the occasion of a total suppression of public Coffee-houses during the war in Candia, when the Ottoman affairs were in a critical situation.

The liberty which the politicians who frequented these houses took, in speaking too freely of public affairs, was carried to that length, that the Grand Visir Kupruli, father of the two famous brothers of the same name, who afterwards succeeded him, suppressed them all, during the minority of Mahomet the Fourth, with a disinterestedness hereditary in his family, without regarding the loss of so considerable a revenue, of which he reaped the advantage himself. Before he came to that determination, he visited, incognito, the several Coffee-houses, where he observed sensible grave persons discoursing seriously of the affairs of the empire, blaming administration, and deciding with confidence on the most important concerns. He had before been in the Taverns, where he only met with gay young fellows, mostly soldiers, who were diverting themselves with singing, or talking of nothing but gallantry and feats of war. These he took no further notice of.

After the shutting up of the Coffee-houses, no less Coffee was drunk, for it was carried about in large copper vessels with fire under them, through the great streets and markets. This was only done at Constantinople; for in all other towns of the empire, and even in the smallest villages, the Coffee-houses continued open as before.

Notwithstanding this precaution of suppressing the public meetings at Coffee-houses, the consumption of Coffee increased; shillings; that is, two shillings and three-pence three-farthings for a dollar, or eighty aspers; consequently three aspers are worth something more than a penny sterling; but they are generally reckoned at an half-penny each. Two hundred and forty-three aspers go to a sequin.

for

for there was no house or family, rich or poor, Turk or Jew, Greek or Armenian, who are very numerous in that city, where it was not drunk at least twice a day, and many people drank it oftener, for it became a custom in every house to offer it to all visitors; and it was reckoned an incivility to refuse it; so that many people drank twenty dishes a day, and that without any inconvenience, which is supposed by this author an extraordinary advantage: and another great use of Coffee, according to him, is its uniting men in society in stricter ties of amity than any other liquor; and he observes, that such protestations of friendship as are made at such times, are far more to be depended upon than when the mind is intoxicated with inebriating liquors. He computes, that as much is spent in private families in the article of Coffee at Constantinople, as in Wine at Paris; and relates, that it is customary there to ask for money to drink Coffee, as in Europe for money to drink your health in Wine or Beer.

Another curious particular we find mentioned here, is, that the refusing to supply a wife with Coffee, is reckoned among the legal causes of a divorce.

The Turks drink their Coffee very hot and strong, and without sugar. Now and then they put in, when it is boiling, a clove or two bruised, according to the quantity; or a little of the *semen badian*, called starry anniseed, or some of the lesser cardamoms, or a drop of essence of amber.

It is not easy to determine at what time, or upon what occasion, the use of Coffee passed from Constantinople to the Western parts of Europe. It is however likely that the Venetians, upon account of the proximity of their dominions, and their great trade to the Levant, were the first acquainted with it; which appears from part of a letter wrote by Peter della Valle, a Venetian, in 1615, from Constantinople; in which he tells his friend, that, upon his return he should bring with him some Coffee, which he believed was a thing unknown in his country.

Mr. Galand tells us he was informed by Mr. de la Croix, the King's Interpreter, that Mr. Thevenot, who had travelled through the East, at his return in 1657, brought with him to Paris some Coffee for his own use, and often treated his friends with it; amongst which number Monsieur de la Croix was one; that from that time he had continued to drink it, being supplied by some Armenians who settled at Paris, and by degrees brought it into reputation in that city.

It was known some years sooner at Marseilles; for in 1644, some gentlemen who accompanied Monsieur de la Haye to Constantinople, brought back with them on their return, not only some Coffee, but the proper vessels and apparatus for making and drinking it, which were particularly magnificent, and very different from what are now used amongst us. However, until the year 1660, Coffee was drunk only by such as had been accustomed to it in the Levant, and their friends: but that year some bales were imported from Egypt, which gave a great number of persons an opportunity of trying it, and contributed very much to bringing it into general use; and in 1671, certain private persons at Marseilles determined for the first time to open a Coffee-house in the neighbourhood of the Exchange, which succeeded extremely well; people met there to smoke, talk of business, and divert themselves with play: it was soon crowded, particularly by the Turkey merchants and traders to the Levant. These places were found very convenient for discoursing on and settling matters relating to commerce; and shortly after, the number of Coffee-houses encreased amazingly. Notwithstanding which, there was not less drunk in private houses, but a much greater quantity; so that it became universally in use at Marseilles, and the neighbouring cities.

Before the year 1669, Coffee had not been seen at Paris, except at Mr. Thevenot's, and some of his friends; nor scarce

heard of but from the account of travellers. That year was distinguished by the arrival of Soliman Aga, Ambassador from Sultan Mahomet the Fourth. This must be looked upon as the true period of the introduction of Coffee into Paris. For that minister and his retinue brought a considerable quantity with them, which they presented to so many persons of the court and city, that many became accustomed to drink it, with the addition of a little sugar; and some, who had found benefit by it, did not chuse to be without it. The Ambassador staid at Paris from July 1669 to May 1670, which was a sufficient time to establish the custom he had introduced.

Two years afterwards, an Armenian, of the name of Pascal, set up a Coffee-house, but meeting with little encouragement, left Paris, and came to London; he was succeeded by other Armenians and Persians, but not with much success, for want of address and proper places to dispose of it; genteel people not caring to be seen in those places where it was sold. However, not long after, when some Frenchmen had fitted up for the purpose spacious apartments in an elegant manner, ornamented with tapestry, large looking-glasses, pictures, and magnificent lustres, and began to sell Coffee, with Tea, Chocolate, and other refreshments, they soon became frequented by people of fashion and men of letters, so that in a short time the number in Paris increased to three hundred.

For this account of the introduction of the use of Coffee into Paris, we are indebted to La Roque's Voyage into Arabia Felix. We now come to trace its first appearance in London.

It appears from Anderson's Chronological History of Commerce, that the use of Coffee was introduced into London some years earlier than into Paris. For in 1652 one Mr. Edwards, a Turkey merchant, brought home with him a Greek servant, whose name was Pasqua, who understood the roasting and making,

making of Coffee, till then unknown in England. This servant was the first who sold Coffee, and kept a house for that purpose in George-yard, Lombard-Street.

The first mention of Coffee in our statute books, is anno 1660 (12 Car. II. cap. 24.) when a duty of Four-pence was laid upon every gallon of Coffee made and sold, to be paid by the maker.

The statute of the 15 Car. II. cap. xi. § 15. ann. 1663 directs that all Coffee-houses should be licensed at the General Quarter Sessions of the Peace for the county within which they are to be kept.

In 1675, King Charles issued a Proclamation, to shut up the Coffee-Houses, but in a few days suspended the proclamation by a second. They were charged with being seminaries of sedition.

The first European author who has made any mention of Coffee, is Rauwolfus, who was in the Levant in 1573; but the first who has particularly described it, is Prosper Alpinus, in his History of the Egyptian Plants, published at Venice in 1591, whose description we have in Parkinson's Theatre of Plants, page 1622, chap. 79. as follows:

Arbor Bon, cum fructu suo buna, the Turk's berry drink; Alpinus in his book of Egyptian Plants, gives us the description of this tree, which he says, he saw in the garden of a captain of the Janissaries, which was brought out of Arabia Felix and there planted, as a rarity never seen growing in those places before. The tree, saith Alpinus, is somewhat like the Euonymus, or Spindle tree, but the leaves of it were thicker, harder, and greener, and always abiding on the tree. The fruit is called *Buna*, and is somewhat bigger than a hazel nut, and longer, round also, and pointed at one end, furrowed likewise on both sides, yet on one side more conspicuous than the other, that

that it might be parted into two, in each side whereof lieth a small oblong white kernel, flat on that side they join together, covered with a yellowish skin, of an acid taste, and somewhat bitter, and contained in a thin shell (*b*) of a darkish ash colour. With these berries, in Arabia and Ægypt, and other parts of the Turkish dominions, they generally make a decoction or drink, which is in the stead of wine to them, and commonly sold in their Tap-houses, or Taverns, called by the name of *Caava*. Paludamus says, *Caava*, and Rauwolfus, *Chauke*. This drink has many good physical properties: it strengthens a weak stomach, helping digestion, and the tumours and obstructions of the liver, and spleen being drank fasting for some time together. It is held in great estimation among the Ægyptian and Arabian women, in common feminine cases, in which they find it does them eminent service.

Lord Chancellor Bacon likewise makes mention of it in 1624; he says, that the Turks have a drink called Coffee, made with boiling water, of a berry reduced into powder, which makes the water as black as soot, and is of a pungent and aromatic smell, and is drunk warm.

The celebrated John Ray, in his History of Plants, published in 1690, speaking of it as a drink very much in use, says, that this tree grows only within the Tropics, and supposes that the Arabs destroy the vegetable quality of the seeds, in order to confine among themselves the great share of wealth, which is brought thither from the whole world for this commodity: from whence he observes that this part of Arabia might be truly styled the most happy, and that it was almost incredible how many millions of bushels were exported from thence into Turkey, Barbary, and Europe; he says, he was astonished that

(*b*) This description is evidently taken from a dried berry, and not from the ripe fruit.

one particular nation should possess so great a treasure; and that within the narrow limits of one province; and that he wondered the neighbouring nations did not contrive to bring away some of the found seeds or living plants, in order to share in the advantages of so lucrative a trade.

We now come to shew by what means this valuable tree was first introduced into Europe, and from thence into America.

The first account of this tree being brought into Europe, we have from Boerhaave, in his Index of the Leyden Garden, part II. page 217, which is as follows: Nicholas Witsen, burgomaster of Amsterdam, and governor of the East India Company, by his letters often advised and desired Van Hoorn, governor of Batavia, to procure from Mocha, in Arabia Felix, some berries of the Coffee-tree, to be sown at Batavia; which he having accordingly done, and by that means, about the year 1690, raised many plants from seeds, he sent one over to governor Witsen, who immediately presented it to the garden at Amsterdam, of which he was the founder and supporter: it there bore fruit, which in a short time produced many young plants from the seeds. Boerhaave then concludes that the merit of introducing this rare tree into Europe, is due to the care and liberality of Witsen alone.

In the year 1714, the magistrates of Amsterdam, in order to pay a particular compliment to Lewis XIV, king of France, presented to him an elegant plant of this rare tree, carefully and judiciously packed up to go by water, and defended from the weather by a curious machine covered with glass. The plant was about five feet high, and an inch in diameter in the stem, and was in full foliage, with both green and ripe fruit. It was viewed in the river, with great attention and curiosity, by several members of the Academy of Sciences, and was afterwards conducted to the Royal Garden at Marly, under the care of Monsieur

Boerhaave

Monsieur de Jussieu, the king's professor of Botany; who had, the year before, written a Memoir, printed in the History of the Academy of Sciences of Paris, in the year 1713, describing the characters of this genus, together with an elegant figure of it, taken from a smaller plant, which he had received that year from Monsieur Pancras, burgomaster of Amsterdam, and director of the botanical garden there.

In 1718, the Dutch colony at Surinam began first to plant Coffee; and in 1722, Monsieur de la Motte Aigron, governor of Cayenne, having business at Surinam, contrived, by an artifice, to bring away a plant from thence, which, in the year 1725, had produced many thousands.

In 1727, the French, perceiving that this acquisition might be of great advantage in their other colonies, conveyed to Martinico some of the plants; from whence it most probably spread to the neighbouring islands: for in the year 1732, it was cultivated in Jamaica, and an act passed to encourage its growth in that island.—Thus was laid the foundation of a most extensive and beneficial trade to the European settlements in the West-Indies.

*An Account of the Culture of the Coffee Tree in
Arabia Felix, extracted from La Roque's Voyage.*

HE relates, that the Coffee-tree is there raised from seed, which they sow in nurseries, and plant them out as they have occasion. They chuse for their plantations a moist, shady situation, on a small eminence, or at the foot of the mountains; and take great care to conduct from the mountains little rills of water, in small gutters or channels, to the roots of the trees; for it is absolutely necessary they should be constantly watered, in order to produce and ripen the fruit. For that purpose, when they remove or transplant the tree, they make a trench of three feet wide, and five feet deep, which they line or cover with stones, that the water may the more readily sink deep into the earth, with which the trench is filled, in order to preserve the moisture from evaporating. When they observe that there is a good deal of fruit upon the tree, and that it is nearly ripe, they turn off the water from the roots, to lessen that succulency in the fruit, which too much moisture would occasion.

In places much exposed to the South, they plant their Coffee-trees in regular lines, sheltered by a kind of Poplar-tree, which extends its branches on every side to a great distance, and affords a very thick shade. Without such precaution they suppose the excessive heat of the sun would parch and dry the blossoms so, that they would not be succeeded by any fruit.

In situations not so much exposed to the sun, this defence is not necessary. When they perceive the fruit come to maturity, they spread

spread cloths under the trees, which they shake, and the ripe fruit drops readily [c]; they afterwards spread the berries upon mats, and expose them to the sun, until they are perfectly dry. After which they break the husk with large heavy rollers, made either of wood or stone. When the Coffee is thus cleared of its husk, it is again dried in the sun; for, unless it is thoroughly dried, there is danger of its heating on board the ship. It is then winnowed with a large fan; for if it is not well cleaned and dried, it sells for a much lower price.

*The manner of preparing and drinking Coffee among the Arabians,
from the same Author.*

THE Arabians, when they take their Coffee off the fire, immediately wrap the vessel in a wet cloth, which fines the liquor instantly, makes it cream at top, and occasions a more pungent steam, which they take great pleasure in snuffing up as the Coffee is pouring into the cups. They, like all other nations of the East, drink their Coffee without sugar.

People of the first fashion use nothing but Sultana Coffee, which is prepared in the following manner: they bruise the outward husk, or dried pulp, and put it into an iron or earthen pan, which is placed upon a charcoal fire; they then keep stirring it to and fro until it becomes a little brown, but not of so deep a colour as common Coffee; they then throw it into boiling water, ad-

[c] This circumstance deserves the particular attention of the West India planter, who, I am told, is accustomed to gather his Coffee as soon as it turns red, before it changes to a dark red colour, and begins to shrivel; whereas the Arabians wait for those tokens, which shew the full maturity of the fruit. Mr. Miller in his Dictionary mentions, that in some sives in England, Coffee is raised of a better quality than the best Mocha Coffee that can be procured in this country; which may likewise be owing to gathering the fruit only when it is thoroughly ripe.

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ding at least the fourth part of the inward hulks; which is then boiled all together in the manner of other Coffee: the colour of this liquor has some resemblance to the best English beer. The hulks must be kept in a very dry place, and packed up very close; for the least humidity spoils the flavour. They esteem the liquor prepared in this manner preferable to any other. The French, when they were at the court of the King of Yemen, saw no other Coffee drunk, and they found the flavour of it very delicate and agreeable; there was no occasion to use sugar, as it had no bitter taste to correct. In all probability, this Sultana Coffee can only be made where the tree grows; for as the hulks have little substance, if they are too much dried in order to send them to other countries, the agreeable flavour they had when fresh is greatly impaired.

It may perhaps be worth while for our West India planters, to make a trial of drying the outward and inner hulk of Coffee, separately, in the manner the Chinese do their Tea, upon a broad, shallow iron pan, turned upwards at the brim, placed upon a stove. They should be kept continually turning, to prevent burning; and when they are become too hot to be handled, they should be taken off with a kind of shovel, and laid upon a matt, on a low table, and shifted about until they cool, fanning them at the same time, to disperse the moisture. The pan must be frequently wiped and kept clean from any clammy matter sticking to it, and the process repeated while any moisture is perceived. They must afterwards be packed close in dry jars, canisters, or chests, lined with lead, such as the Tea is sent over in. It will be proper to turn out these hulks, after they have lain some days, to examine whether they are thoroughly dry; and if the least damp is felt, it will be necessary to dry them still more, otherwise they will become mouldy, and lose their flavour. For it ap-

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pears from the Arabian account, that they are not acquainted with a proper method of drying these hulks, and packing them so as to be conveyed to any considerable distance, without prejudicing this agreeable flavour.

The Chinese are very careful not to leave their Tea leaves in heaps before they are dried; which would occasion them to heat and spoil. They likewise gather no more at a time than they can dry in less than 24 hours; as they find, when they have been kept longer, they turn black. These observations may possibly be of some use to those who may be induced to attempt drying the pulp of the berry, for the purpose of making Sultana Coffee.