

The Nature of the Drink Kauhi, or Coffe, and the Berry of which it is made, Described by an Arabian Phisitian [Antaki, Dawud ibn ‘Umar], trans. by Edward Pococke (Oxford, Henry Hall, 1659), 8pp. BL: E.1867[2]. ESTCR5691.

A brief account of the physiological properties of coffee translated from an Arabic manuscript by Edward Pococke, from a text by Dâ’ud ibn ‘Umar al-Antâkî (d. 1599), also known as David Antiochenus. Pococke (1604–91) was a scholar of oriental languages and learning: he was ‘skilled in the Hebrew, Arabick and Syriack Tongues’ and was ‘well acquainted with the Persick, Samaritan, Aethiopic, Coptick, and Turkish; besides which he understood Italian, and something of Spanish. In Greek and Latin his friends say he was critically conversant’ (Leonard Twells, ‘Life of Pococke’, in Edward Pococke, *The Theological Works*, 2 vols (London, for the editor, 1740), vol. I, p. 81). Encouraged by Laud and Vossius, Pococke paid two visits to the Ottoman Empire. His first was to Aleppo between 1630 and 1636, where he was Chaplain to the Levant Company Factory. Archbishop Laud instructed him that ‘I hope you will, before your return, make yourself able to teach the Arabic language’ (Twells, ‘Life of Pococke’, p. 7). He also studied Hebrew, Syriac and Ethiopic, and collected numerous manuscripts. When he returned, Pococke was appointed professor of Arabic at the University of Oxford, the first of its kind in Britain. In his second visit (December 1637–August 1640) he lived in the residence of the English ambassador at Galata in Constantinople, first Sir Peter Wyche and later Sir Sackville Crow. There he made efforts to establish a network of learned men amongst Turkish and Jewish acquaintances, and collected further manuscripts and coins, both for himself and the Bodleian. Pococke also acquired a taste for coffee drinking whilst in the Levant, continuing the habit in Oxford on his return, and for the rest of his life. See *ODNB* and Emine Gürsoy-Naskali, ‘Pococke’s Turkish Exercise’, *Bodleian Library Record*, 13:2 (1989), pp. 156–60.

Al-Antâkî was an Arab physician born at Antioch who, though blind, undertook long journeys into Asia Minor, where he learned Greek. His exten-

sive research into the ancient sources of medical science were deployed in his chief work, an exhaustive medical handbook named *Tadhkirat Uli 'l-Alhab was 'l-Djami' li 'l-Adjab al-'Udjab*. He lived in Damascus and Cairo, and died in Mecca (*Encyclopedia of Islam: New Edition* (Leiden, E.J. Brill and London, Luzac, 1960–). Coffee-drinking was still a relatively new phenomenon in his lifetime, having been first noticed in Constantinople in 1555. The text describes the coffee plant, notes its origin, describes the physiological properties of the bean, and warns of its dangers. Ralph Hattox describes the translation as ‘entirely unreliable’, with numerous mistakes of reading and translation (*Coffee and Coffeehouses: the origins of a social beverage in the Medieval Near East* (Seattle, University of Washington Press, 1985), p. 154).

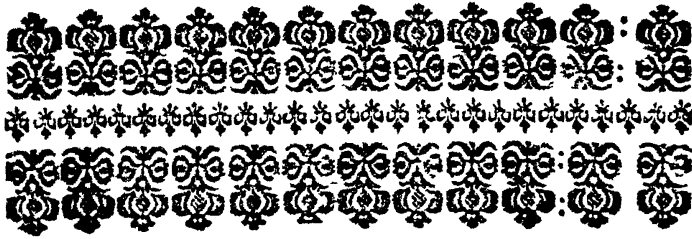
The Nature of the Drink Kauhi was printed by Henry Hall in Oxford using the Arabic types acquired from Leiden in 1637 by Laud (G. J. Toomer, *Eastern Wisdom and Learning: the study of Arabic in seventeenth-century England* (Oxford, Clarendon Press, 1996), pp. 114, 166–7). Very few copies were printed, and only two survive, one in the British Library and the other in the Bodleian. The book aroused great interest among the learned virtuosi in Oxford and London. Robert Boyle sent a copy to the intelligencer Samuel Hartlib (before 5 April 1659), commenting that ‘because he will suffer very few to be printed, I enclose you one’ (*The Correspondence of Robert Boyle*, ed. by Michael Hunter, Antonio Clericuzio and Lawrence M. Principe, 6 vols (London, Pickering & Chatto, 2001), vol. I, p. 325). On 5 April, Hartlib replied ‘I thank you heartily for the printed paper of coffee, which will be gustful no doubt to your coffee drinkers, and who perhaps may add as many more good observations from their own experience, as the *Arabian* physician hath done’ (Boyle, *Correspondence*, vol. I, p. 327). Answering the scientific curiosity concerning coffee, Hartlib proceeded to disseminate the information contained in Pococke’s translation. Having transcribed Pococke’s text (Hartlib MS 42/4/42A–4B), Hartlib sent a copy to John Worthington at Cambridge on 20 April 1659 (*The Diary and Correspondence of Dr. John Worthington Vol. 1*, ed. by J. Crossley (Manchester, Chetham Society Vol XIII, 1847), pp. 120–8, p. 127). Nonetheless, the work remained scarce: in 1671 the Hamburg physician Martin Vogel tried to procure a copy through Henry Oldenburg, who asked John Wallis, who wrote to Pococke himself in search of a copy (Toomer, *Eastern Wisdom*, p. 166).

The
Nature of the drink
Kauhi, OR Coffe,
and the Berry of which
it is made,

Described by an *Arabian*
Physician.



OXFORD,
Printed by *Henry Hall*, in the yeare
of our Lord, 1659.



UN is a plant in *Yaman*, which is planted in *Adar*, and groweth up and is gathered in *Ab*. It is about a cubit high, on a stalk about the thicknesse of ones thumb. It flowres white, leaving a berry like a small nut, but that sometimes it is broad like a bean; and when it is peeled, parteth in two. The best of it is that which is weighty and yellow; the worst, that which is black. It is hot in the first degree, dry in the second: it is usually reported to be cold and dry, but it is not so; for it is bitter, and whatsoever is bitter is hot. It may be that the sorce is hot, and the *Bun* it selfe either of equall temperature, or cold in the first degree.
That



شجره من شجره وا ليدن يغرس حبه في
انار وينمو ويقطف في اب
ويطول نحو ذراع علي هاق غلط
الابهام ويزهر ابيض بخلف حبا
كالبندي وربما تفرطح كالباقلي وانا
قشر انقسم نصفين واجوده الرزيم
الاصغر وارهه الاسود وهو حار في الاولي
يابس في الثانية وقد شاع برده ويبسه
وليس كذلك لانه مر وكل مر حار
ويتكن ان القشر حار وبفس البن
اسما معتدل او باره في الاولي
والذي 4 2

والذي يعتضد به عفو صفة
 وبالجملة فقد جرب * لضعيف الرطوبات *
 والسعال البلغمي والسرقات وفتح السدود لضعيف
 وانرار البول وقد شاع الان اسمه بالقهوة
 اذا حص وطبخ بالغيا وهو يسكن علبان
 الدم ويمنع من الحدرى والحصبة
 والشربى الدموي * والكس تجلب ^{لكن اياه *}
 الصداع الدوري ويهزل جدا ويورث السهر
 ويولد البواهر ويغطع شهوة الباه وزها
 افضى الي ما تخولبا فمن اراد شربه
 للنشاط ونفع الكسل وما ذكرناه فلينكر
 من اكل الحلو معه ودهن الفستق
 والسمن وفوم يشربونه بالسبس وهو
 خطا يخشي منه البرص :

FINIS.

That which makes for its coldnesse is its stipticknesse. In summe it is by experience found to conduce to the drying of rheumes, and flegmatick coughes and distillations, and the opening of obstructions, and the provocation of urin. It is now known by the name of *Kohwah*. When it is dried and throughly boyled, it allayes the ebullition of the blood, is good against the small poxe and measles, and bloody pimples; yet causeth vertiginous headheach, and maketh lean much, occasioneth waking, and the Emruds, and asswageth lust, and sometimes breeds melancholly. He that would drink it for liveliness sake, and to discusse slothfulness, and the other properties that we have mentioned, let him use much sweet meates with it, and oyle of pistacioes, and butter. Some drink it with milk, but it is an error, and such as may bring in danger of the leprosy.

F I N I S.

- p. 43, ll. 26–7: Fernelius: Jean François Fernel (1497–1558), French physician who first used the terms physiology and pathology in his study of the body's function, and whose *Physiologia* (1567) made an important contribution to the Helmontian rejection of Galenic humoral medicine.
- p. 44, ll. 13–15: Parens *his notable book of Chyrurgery and Physick*: Ambroise Paré, known as Pareus (1510–90) French surgeon who argued that surgeons should have knowledge of physic and regimen. His works were well known amongst London barber-surgeons even before their translation in 1634: Ambroise Paré, *The Workes*, trans. by T. Johnson (London, 1634).
- p. 49, l. 11: *Posset*: a hot drink of milk curdled with ale, wine or other liquor, with sugar and spices.
- p. 56, l. 5: Wecker: Hanss Joseph Wecker, *Antidotarium geminum, generale et speciale ... ex opt. authorum ... scriptis ... congestum, & ... supra priores editiones ... auctum* (Basile, 1595). The 'panacea' is a remedy or cure reputed to cure all diseases.
- p. 56, ll. 24–5: *the censure of Democritus junior*: the pseudonym of Robert Burton in *The Anatomy of Melancholy* (Oxford, Henry Cripps, 1621).
- p. 35, l. 3: *Dropaces, or pitch plaster*: a dropax or pitch plaster, used as a depilatory to pull off hair, but also as a remedy in itself (*OED*).
- p. 64, l. 9: *Mother Cornelius Tub*: popular name for the sweating tub described by Cornelius Agrippa as a cure for venereal disease.

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- p. 70, l. 1: BUN: the coffee bean, transliterated from the Arabic.
- p. 70, l. 1: Yaman: Yemen, known to the Romans as Arabia Felix. In the seventeenth century Yemen was a caliphate of the Ottoman Empire.
- p. 70, l. 2: Adar: the twelfth month of the Hebrew ecclesiastical year, the sixth of the civil year (usually beginning between 1 February and 3 March in the Gregorian calendar).
- p. 70, l. 4: Ab: The fifth month of the Hebrew ancient sacred year, and the eleventh of the civil year (usually beginning between 10 July and 7 August in the Gregorian calendar).
- p. 70, l. 17: *scoree*: scorch, that is to say, rind or bark (*OED*).
- p. 73, l. 2: *stipticknesse*: styptickness: costiveness of the stomach or bowels, constipation (*OED*).
- p. 73, l. 7: Kohwah: coffee: early forms took different paths in transliterating the Arabic *qahwah*, pronounced in Turkish *kahveh*. Another form is *kaubi*, as used in the title of this tract.
- p. 73, ll. 13–14: *Emrods*: haemorrhoids: a disease characterised by tumours of the veins around the anus (*OED*).