Turkish Coffee. M. Sabri Koz and Kemlettin Kuzucu. Trans. Mary P. Işin. İstanbul, Yapı Kredi Yayınları, 2013. p/bk 271pp. ISBN 978-975-08-2474-6. Price TL 40.00.

Served in bustling cafes throughout Turkey and its global diaspora, Turkish coffee with its powerful aroma and unique roasting and preparation techniques, evokes a rich sense of history, tradition and cultural identity. Despite being a small proportion of today's multi-billion dollar industry, it is integral to our understanding of the origins and global dominance of one of the world's most popular beverages. This book aims to demonstrate the important historical and cultural links between international coffee consumption (particularly in Europe) and Turkish coffee culture developed during the Ottoman Empire. In a rather bold statement the authors suggest that "the turning point of Turkish expansion in Europe simultaneously marks the beginning of coffee's conquest [...] and is possibly the foremost contribution of Turkish to European culture" (37). The authors reinforce their argument through a unique blend of traveler accounts, memoirs, folklore and visual imagery including material artefacts, photographs and artwork. This rich combination not only demonstrates how Turkish coffee culture links to today's global industry, but also its central role in shaping the political, economic and social lives of Turkish communities.

The book is divided into two sections: A *Brief History of Turkish Coffee* and *Coffee in Turkish Folk Literature*. The narrative style, layout and approximate A5 size, suggests that it is aimed at a general readership. The first section provides the overarching narrative of coffee's humble beginnings and subsequent proliferation against the backdrop of the rise and fall of the Ottoman Empire. Tracing its route from Ethiopia to Yemen during the late 14th -and 15th centuries, we find that the first consumers were dervishes who drank coffee in order to remain awake whilst praying at night. When the Ottomans conquered Yemen under the reign of Sultan Sůleyman I, coffee soon became commonplace in the palace and in wealthy homes and spread rapidly throughout the empire until it was the beverage of choice for all occasions. By the 17th century, coffee had become the second most consumed article after grain and one of the Ottoman Empire's most profitable businesses.

The rise of coffee consumption was also directly linked to the establishment of coffee houses during the Ottoman Empire. Despite several periods of prohibition and attempts to ban these establishments, they endured and flourished over the years. Coffee houses became forums for various communities of male citizens (Sufis, professors, government officials, bureaucrats, and others) to share ideas, be entertained, play backgammon, gossip and occasionally stir up social opposition. They were instrumental in shaping social, political and economic life across the empire.

As the reader finds out in the second section of the book, Ottoman coffee houses were not only places where poets, writers or philosophers could share ideas, they were also spaces where their art could be performed, critiqued, and developed. The folklore section provides a selection of riddles, proverbs, songs, terminology and performing arts that have been inspired by or associated with Turkish coffee culture. While some of these oral and performative aspects (such as shadow puppet theatre) are no longer performed in these establishments, the book ends with fortune telling drawn from coffee grounds, a tradition which continues to be 'an important vehicle of social interaction' particularly amongst women.

The book's greatest strength is the integration of visual and folkloric elements making the book itself a rich historical and visual archive. The selection of images of outdoor coffee houses, museum collections of coffee stoves, cloths and paintings, old postcards and shadow puppets, all serve to create an intimacy with the content transporting the reader and giving them a heightened experience of the sights, sounds, smells and textures of coffee culture during the Ottoman Empire. Archival sources are an excellent means of bringing fascinating detail to illustrate the everyday reality of a time period, and the authors do well in collating and curating very interesting source material.

The book's greatest weakness is the lack of cohesion and sequencing between chapters, archival material and sections. As it stands, the history and folklore sections seem like separate bodies of work cobbled together. There is no chapter linking each section, nor a conclusion to tie the content together. The book ends with fortune telling, with no reference as to how and why Turkish folklore is essential to understanding coffee's role in the development of Turkish socio-political structures and Turkish culture

today. In addition, the reader could have been greater facilitated in respect to the section on history, if a timeline and map of the Ottoman Empire was provided in order to accurately place the events in a sequential order and geographical context.

Aside from cohesion and sequencing, another weakness of the book is its lack of content relating to contemporary Turkish coffee culture. The back flap makes reference to the 'revival of coffee drinking in Turkey as a result of 'international coffee brands and coffee house chains'. One would assume that this revival is one of the reasons why the authors chose to write the book, yet there is no reference to its consumption and practice in the 21st century apart from the chapter on making and serving the beverage. If the authors had included content on contemporary practice they would have not only strengthened the book's argument but also expanded the readership and created a piece of work that seemed less an exercise in nostalgia and more a celebration of living traditions and customs.

The amount of time and effort it took to collect such fascinating photographic and archival material is testament to the authors' passion for Turkish coffee and their belief in its contribution to Turkish history, folklore and cultural traditions. This book may be best suited as an accompanying text to an exhibition in which the objects and material presented in the book could be brought to life and the content elaborated upon through discussions and presentations. Whether drunk at home, shared between friends or served at a coffee house, Turkish coffee forms part of the cultural practices that people still identify with closely today, and which can be seen as a means of understanding Turkish culture, values and traditions. Despite its limitations this informative book inspires an appreciation for Turkish coffee's long-standing contribution to life within and beyond Turkey's borders.

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