

Capoinbing: the final guide for the cofe coffee

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Abstract

The city of Triest has a great cultural tradition of coffee, from centuries. But the forestis have always a lot of difficulties in understanding the peculiarity of the triestin coffee names, that are different from the other cities. We propose here a classification of the principal triestin coffees to help people to distinguish a capo in b from a cafelate and a nero from a maciated coffee. We also give an evolutionary explanation of the triestin's love for the coffee.

Key words: gocià, nero, Karl VI, ndemo dei, indormio

Introduction

Triest is a city characterized by the passion for the coffee. This sort of symbiosis began in the 1700 when the city was proclaimed port franc and a lot of coffee from all the world arrived here for the empire. The story of the proclamation as port franc is in reality one of the biggest misunderstanding of the history. The real version is that Karl VI, during a visit to the city of Triest, was in a betol of citavec drinking some otavos. The betoler, very proud for this unexpected visitor, offered him a lot of good vinazz from all the world, but Karl VI was very impressed by two of them: a porto and a cabernet franc. So he said to his scribacheen to note the names of those wines, but the screbacheen was yet careego and, with a lot of fadeega, was able to write only "Triest, port franc". Back to Wien, Karl VI, who did not remember anything of that night, found that note, and understanding feesche for fiaschee (literally), proclaimed Triest port franc (Kartoff, 1745). To remember that epic night, the city of Triest has dedicated to Karl VI a statue visible in Unity Square (Fig. Ador), that for some sporcaciones researchers is a lode to his virility (Euro, personal communication).

Now Triest is very rinomated for its historic cafés, where many important men of culture used to meet, like Joyce, Svevo and Saba, probably to speak with siora Jole and siora Ucia about the increasing aggressivity of cocals, or about the sporcugn of citavec, or about the young muleria that skizz too much while tuffing, or other arguments like these so important for the city. Obviously we don't include the name of Magris in this list of literates because he is the only one still alive and he could

riempir us of piadoni intel popocee.

In these cafés, triestins drink a lot of different coffees, that puntualment incasinate all the forestis which, asking for a capuceen, receive what they call a maciated coffee. This inverigolament of the coffee names is a triestin linguistic endemism called *capoinbing* (Manna, 2009a). The aim of this study is to offer an easy guide of the triestin coffees and to try to understand the reasons of the triestins' love for this bevand.

Material and methods

As we have scoionated ourselves of using always the first person scoionament sampling method (Manna, 2009b), to describe the triestin coffees we utilize the new *second person parasiting sampling method*, that consists in going out to drink a picolez with a friend and then ask for another picolez and another and another more. At the end, you have to be very able to perform an *indianing* (Manna, 2009c) to not pay. For this study, we drink all the coffees of the bar, but we know that too much coffees could be very dangerous, so we alternated the coffees with beers in order to bilanciate the sveianding effects of the coffees with the incocalinding effects of the beers. But now we do not feel very good. Maybe the sugar of the coffees was invelenated.

Results

We found a very long list of cofe coffees with a lot of variations and personalizations that are impossible to elencate all together. We give here a elenc of the principal triestin coffees:

Nero: the *nero* is the espresso of the rest of Italy. The name derives obviously from the color, even if some superficial researchers may say that all coffees are black. However, if you ask a *nero* in Friul they will give you a bikkier of wine.

Capo: *capo* is the diminutive of the word “*cappuccino*”, that is too long for the spiccious triestins. However, this *cappuccino* is not the italian *cappuccino*, but it is the italian *maciated coffee*.

Capo in b: spiccious form for “*cappuccino* (that means *maciated coffee*) in *bikkier* (that means *in bikkier*)”. There are a lot of hypothesis for this preferenz of putting the coffee in a bikkier: some like to see better the coffee to evaluate the color and the schium, some say that the glass disperd faster the calor so you can drink the coffee without brusing your lips and before it looses its aroma, some say that their mouth is habituated to drink otavos in osmeeza so they do not want to change the shape of the bikkier, some say that it is more fashion, some say that the glass is more hygienic



Fig. Ador. The statue of Karl VI in Unity Square, taken from the correct angolature to understand its real meaning.

than the ceramic that is porose, some say that no i sa dei, viva l'A e po' bon, some say "ah perchè existi anca in taza?", and finally some say that they just want to break the maroons to the cameriers.

Capo in b tanta special: the *capo in b* with a lot of schiume (*tanta*) and a spruzade of ciculate polver (*special*). Some evolutionist believe that this coffee was born in the bar of Economy at the University of Triest, but this is not yet demonstrated. Aproposit of ciculate, always remember that in triestin the ciculate is pronounced "ciocoGLIata", like BarcoGLIa dei.

Cafelate (pr: cafeGLIate): here it is, scouted by this easy name: the italian normal *cappuccino*.

Deca: the spiccious form of decaffeinato po'. Coffee decoffeed to not become too cofe.

Gocià: solit spiccious form for *gocciato*, a coffee with a iozz of schiume of boiled milk. The iozz must be put rigorosament in the centre, otherwise semo cagai.

Maciated milk: not to be confonded with the *maciated coffee*, that do not exist in Triest, because it is called *capo*, so you cannot confond it with this, but maybe you could confond it with the *cappuccino*, that also do not exist in Triest, because it is called *cafelate*, so maybe you could confond the *maciated milk* with the *cafelate*, but it is different, because the *maciated milk* is milk maciated by a ceceeneen of espresso, but in Triest the espresso do not exist because it is called *nero*, so it is milk maciated of black. Clear no?

Correct: this is a *nero* corrected with a ceceeneen of something, generally trape.

Ginseng coffee: recent correction for the *nero*. Some monatematic researchers think that this coffee is consumed sopratut by males that believe that the great aphrodisiac effects of the ginseng are ulteriorment empowered by the *nero*. In fact everybody know that i neri lo ga più longo.

Marocheen: this is a *capo* served with the tazz spalmed with nutella. Recent european dispositions prescribe that the camerier, when serving this coffee, must write on the tazz "ocio che te se sgionfi".

Cafè de cafè: this is not an official coffee that you can find in a bar, but we cite it because it is very particular. It is used principalment by tired students and consists in making a coffee with the moka and then making another coffee using the first coffee to replace the water of the moka.

Cafè with lemon: some bevandelic petesons use this for sbruming when they drink too much, while others indicate this as a good grandmother's remedy for the headache. This remedy seems to have a strong logical semantic international basis: headache → kopfweh (headache in german) → cofe (triestin word derived by kopfweh, similar in signification to "el mona") → *cafè with le-mon* (el mona in french).

Personalizations and combinations: there are a lot of personalizations that triestins like to have in their cofe coffee: giant tazz, medium tazz, cold milk, hot milk, caprine milk, double restricted nero, long nero, long capo, capo manigheto, capo misciated with plastic cuciarin, capo misciated with iron cuciarin, capo misciated with barman's finger, white sugar, brown sugar, aspartame similisugar, forza sugar, capo picio in taza granda, capo grando in taza picia, capo deca correct, nero in b tanta deca, gocià in

capo nero maciated deca special, capo incazà nero in 50 special and infinite others.

Discussion

Our results confirm that the triestins like to drink a lot of different coffees, and like also to inverigolate their names, inventing every day new variations in order to scassar the maroons to the cameriers and to remenate the forestis.

We think that the high coffee consumption of the city of Trieste evolved because of a small anomaly in the triestins' behavior: this population is always described as lazy, gnancapelcoolist, noseplist, immobilist and pomigadoristic, but in reality some recent studies have demonstrated that they sometimes have the great need of “darse na sveiada” (Dei and Morselli, 2009). This is also confirmed by the existence of the *ndemodeing*, that is a behavior characterized by the emission of different vocalizations with the probable intention of “darse na sveiada”. Some of these vocalizations are: ndemo dei, ndemo vanti dei, cameena dei, daghe dei, papuza dei, opa dei, pompa dei. This behavior is so spread that there is even a facebook group called Ndemo Dei and also a Guf song with the same name (Guf, 2009). So, we are quite sure that also the high coffee consumption is dovuted to this triestin cyclical need of “darse na sveiada”, dei.

Conclusion

The city of Trieste is characterized by a great culture for the coffee, that lead to a daily generation of new variations of coffee with peculiar names different from other cities, that the forestis have to learn soon in order to not incasinate themselves.

We think that an interesting project would be to create a unique universal coffee in order to satisfy all the triestins. This coffee must be a marocheen deca correct with caffeine tanta special without ciocogliate and deschiumizated in a bikkier pitured as a tazz but trasparent and gocià with the ginseng. We need a lot of finanziament to produce this. Ndemo dei!

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