

Health's improvement: or, rules comprizing and discovering the nature, method and manner of preparing all sorts of foods used in this nation. / Written by that ever famous Thomas Moffet, doctor in physick. Corrected and enlarged by Christopher Bennet, Doctor in Physick, and Fellow of the College of Physicians in London. To which is now prefix'd, a short view of the author's life and writings, by Mr. Oldys. And an introduction, by R. James, M.D.

Contributors

Moffett, Thomas, 1553-1604
Bennet, Christopher, 1617-1655
Oldys, William, 1696-1761
James, R. (Robert), 1703?-1776

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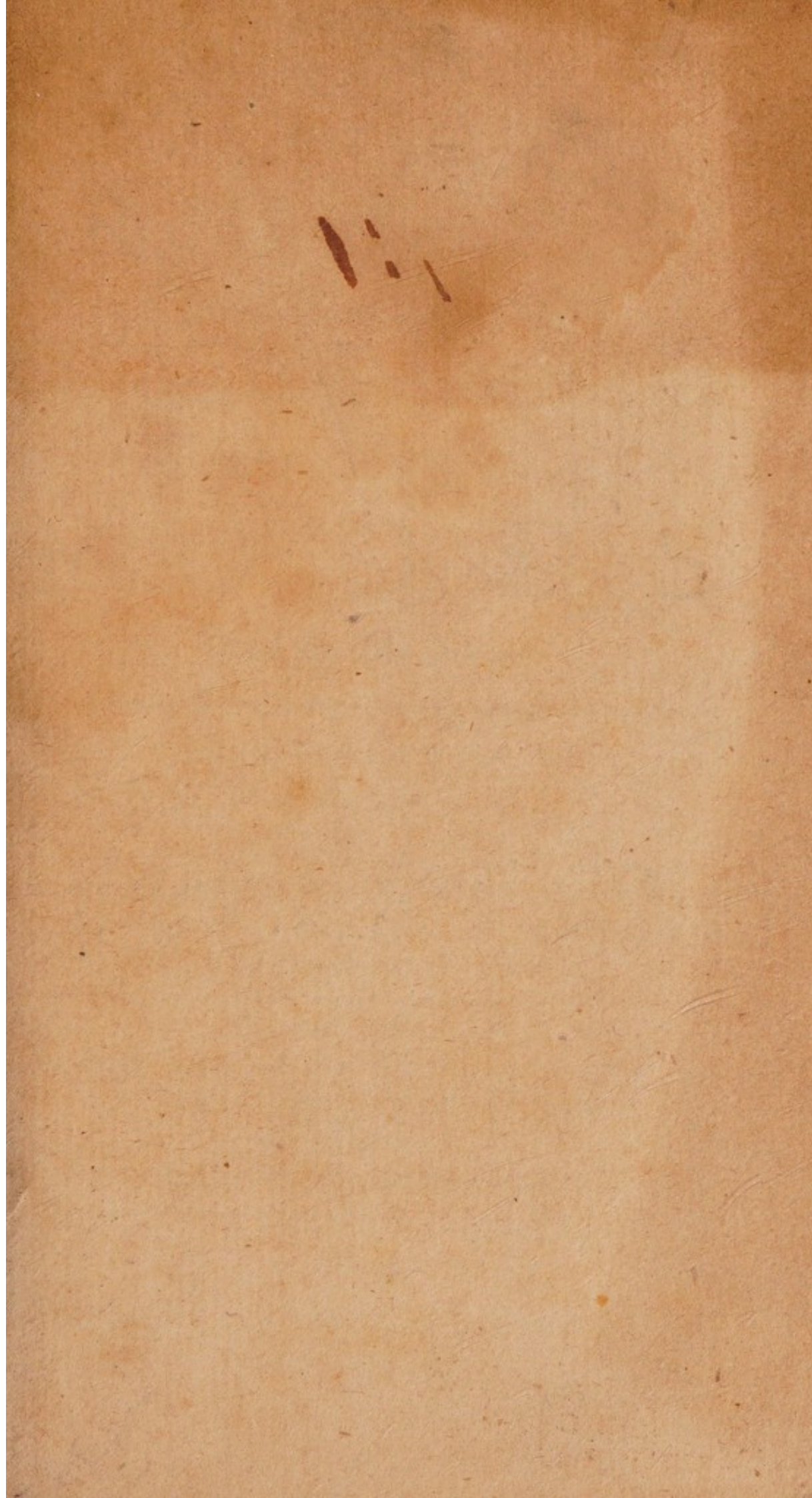


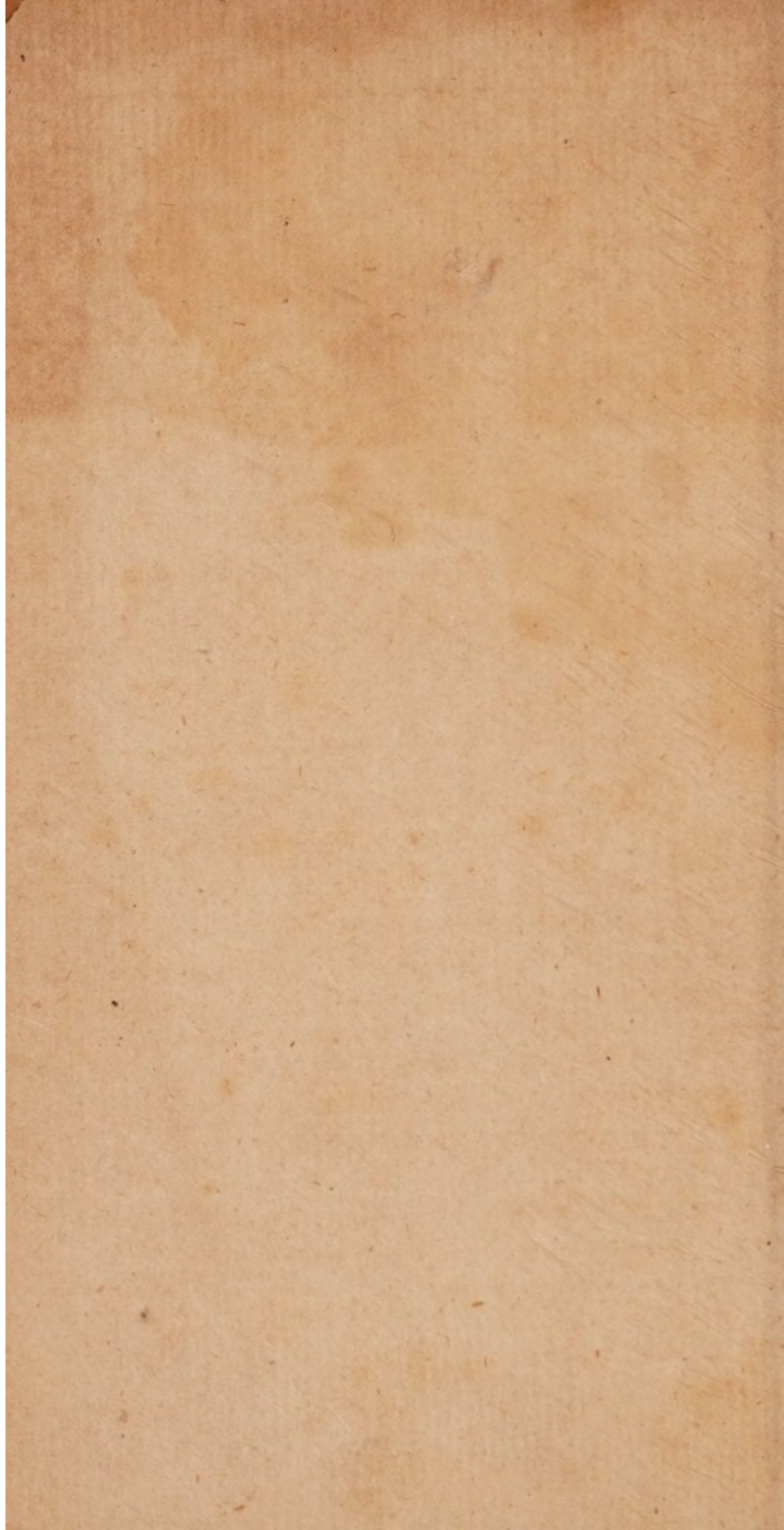
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HEALTH's Improvement :

O R,

R U L E S

Comprizing and Discovering the

NATURE, METHOD and MANNER

Of PREPARING all sorts of

F O O D S

Used in this Nation.

Written by that ever Famous

T H O M A S M O F F E T,

Doctor in Physick.

Corrected and Enlarged by CHRISTOPHER
BENNET, Doctor in Physick, and Fellow of
the College of Physicians in *London*.

To which is now prefix'd,

A short View of the AUTHOR's LIFE and
WRITINGS, by Mr. OLDYS.

A N D

An INTRODUCTION, by R. JAMES, M. D.

L O N D O N:

Printed for T. OSBORNE in *Gray's Inn*

MDCCXLVI.

Imprimatur,

FRANCIS PRUJEAN, *President*

BALDUINUS HAMEY,
GEORGE ENT,
EDMUND WILSON,
CHRISTOPH. BENNET, } *Censors*

Dr. *B E N N E T*'s

EPISTLE to the READER.

'**T**IS not an Itch to be in Print, but my Profession to keep Men alive, and when gone to recover and revive them, that hath induced me to this Undertaking. Blame me not therefore for using Means to raise our Author out of the Dust, and long Oblivion, wherein he was buried. 'Tis true, his own Relations and their Interests much solicited my Help; but the Merits of the Man were my greatest Motives, and his old Fame most quickened me to restore him. Seriously, upon Perusal, I found so much Life and Pulse in his dead Works, that it had not been Charity in me to let him die outright, specially when 'tis for the World's Good and your *Health's Improvement*. This is all, only if it may be any Advantage to have

EPISTLE to the READER.

my Judgment, 'tis a Piece for my Palate, not likely to disrelish any, where so much Pleasure is interlarded with our Profit. I may safely say, upon this Subject I know none that hath done better; and were *Platina*, *Apicius*, or *Alexandrinus*, with all the rest of Dietetic Writers now alive, they would certainly own and highly value this Discourse. Accept then kindly his Endeavours, that strives to do you Good both in public and private. Farewel.

CHR. BENNET.



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A short VIEW of the
LIFE and WRITINGS
O F
Dr. *M O F F E T*.

IF some of those eminent Physicians, who have been so successful in restoring their Patients to Health, and preserving them long among the *Living*, had bestowed a little more of their Practice upon the *Dead*, especially of their own Profession; and preserv'd in due Time, some Memorials of their personal History, and Deserts; it might have been a grateful and useful Work. In a *Biographical* Collection of that kind, such as the late Mr. *Becket* had design'd us, we should probably have seen the Life of our learned Author reviv'd; so that it might have introduced any new Edition of his *Works*, to the *Publick*; with the greater Advantage to the one, and Satisfaction to the other. But that Gentleman, leaving his Collections unfinish'd, has mention'd nothing of our Author, as the worthy Possessor of them has courteously inform'd us^a: Otherwise, we might possibly have been obliged with a rich and ample Prospect; a Scene of manifold

^a Dr. *Edward Milward*.

Instruction; not only in the fine Scholar, the famous Physician, the experienced Chymist, and the profound natural Philosopher; but in the fine Gentleman, the observant Traveller, Companion of noble Peers, and familiar in the Courts of Princes. We might then have seen, that which render'd him so acceptable there, to have proceeded from his discreet tempering those Parts of Science, which are of a serious and severe Nature, with the more florid and ornamental Branches of it; such as Music, Rhetoric, Poetry, and others, wherein he was accomplish'd; which are most apt to polish the Mind, to prevent that Rust of Austerity which too often corrodes the Genius of great Clerks; and to make them more affable, more cheerfully conversable; and consequently, more engaging to the refined Classes of Mankind. In short, we should have seen him administer Knowledge in his Conversation, as he does in his Writings, and as Health is communicated to us in our Medicines; the most bitter Ingredients whereof disgusting not the Patient, when in the Pill they are gilded over, or in the Potion they are convey'd in the pleasing Vehicles of sweet Juleps, and palatable Cordials.

But as those celebrated Members of the Faculty, who so admired his Writings, as even to publish some of them, have yet also overlook'd the *Author*; any further than to bestow upon him their general Approbations, and just Applause; but suffered the Memory of the Man, as to any History of his Experience in the Profession, or other Engagements in Life, to be almost swallowed in Oblivion; we, at this greater Distance of Time, can now but faintly trace them out, and recover only Fragments of his Story, as
of

of a Wreck, that had been long buried in the Waves; and those for a great part, as they are incidentally scatter'd from his own Pen; which, however, being very curious and remarkable, for he never mentions himself, but upon some extraordinary Accident or Occasion, deserve to be singled out, and briefly interwoven; as what may not only enlighten other Circumstances in this imperfect Essay to advance his Fame, but facilitate the Researches of any happier Hand, which shall hereafter render the Establishment of it more compleat.

Dr. *Thomas Moffet*, for so he wrote his Name himself, and not *Muffett*, or *Mouffet*, as it has been usually written by all others who have mention'd him, or even publish'd his Works, was born, as nearly as we can compute, about the Year 1540, if not somewhat nearer the Conclusion of King *Henry VIII's* Reign. He was descended of an ancient Family in *Scotland*; where there is a Town of his Name, so famous for its Medicinal Waters, that a distinct Volume was written in praise of their Virtues, above fourscore Years since^b. There was a Family of *Muffet*, or *Moffet*, of that Place, in *Scotland*, which bore in their Coat of Arms, *Sable*, a *Saltire*, *Argent*; with a *Chief*, *Argent*^c; but whether they were related to our Doctor, we know not; and as he appears to have been very young in *England*, it is presum'd, that he was born in

^b The *Mineral Wells* at *Moffet* in *Annandale* of *Scotland*; and the *Oyle Well* at *St. Katharine's Chapel*, in the Paroch of *Libberton*; Described by *Matthew Mackaill*. Printed at *Edinburgh*, for *Robert Brown*, 8vo, 1664.

^c As appears in the *College of Arms* at *London*.

this Kingdom. *A. Wood*, in his short and imperfect Account of him, conceives that his Birth-place was in, or near the Parish of *St. Leonard Shoreditch*, in the City of *London*; because some of that Name, supposed to have been his Relations, lived, and one, named *John Muffet*, died there, *Anno 1596*^d. It was a Parish then much inhabited by Persons of good Fashion, as may be seen by their Epitaphs, and Benefactions; and *Shoreditch-Place* had been formerly the King's Manour^e. If the Doctor was born there, that *John* might be a Relation, for he had two or three Brothers; and he mentions himself, the eldest of them; who seems to have been seated at *Aldham-hall* in *Essex*, as we gather from what the Doctor occasionally observes, in his Chapter of *Oysters*; where he describes one, brought to the Table, at the Celebration of his said Brother's Marriage there, which had Shells a Foot long, and was cut into eight Morsels, to be eaten^f; so, was a greater Rarity than what *Pliny* has recorded as such. The Doctor also speaks of his Mother in another Part of this Book; as if she died of a Surfeit she had taken, in eating some Pigs Flesh^g.

That he was in his younger Days retained, or acquainted in the noble Family of *Somerset*, seems to be intimated in another of his Books; where having described the Difference of those *Bees* which are old, from the young ones, he adds,

^d *Athen. Oxon.* Fol. Edit. *Lond.* 1721. Vol. I. Col. 248.

^e *J. Stow's Survey of London.* Edit. fol. 1633. p. 474.

^f *Dr. Moffet's Health's Improvement, or Rules of Food*, 12mo. p. 252.

^g *Idem*, p. 146.

“ And thus much was made appear to the Dutcheſs of *Somerſet*, when I was a Youth; under whoſe Chamber there was the very ſame Swarm of Bees, which had been there upwards of thirty Years ^h.” He mentions this Age of thoſe Bees twice again, in another Chapter, treating of thoſe Inſects: In one of the Paſſages, we find the Place where theſe Bees were, to have been at her Grace’s Seat at *Hanworth*; and from the other, we learn, that he was afterwards her Phyſician. It is from himſelf alſo we gather, that he was in his younger Days about the Court; for where he ſpeaks of *Wolmer* that foul Feeder, who would ſwallow Glaſs, Oyſter-ſhells, or any thing; yet at laſt was overpower’d with eating of a raw *Eel*, he ſays that he lived in the Court in his Memory ⁱ. Another early Particular he takes notice of, in the Compaſs of his own Time, is that, where he tells us he remember’d when *Artichokes* were ſuch Dainties in *England*, as to have been fold for a Crown a piece ^k; and yet we find they did grow here, ſome Years before he was born; tho’ it appears that they were then ſo ſcarce, as to be accounted a Preſent fit for a King; and ſome of the Nobility and Gentry who raiſed them in their Gardens, did ſend them as Preſents to King *Henry VIII*. There ſeems to have been ſettled Rewards appointed for the Servants who brought thoſe, and ſome other

^h *Inſectorum, ſide minim. Anim. Theatr. fol. 5.* where our Author’s Words are, *Id quod nobis Juvenibus Duciffe Somerſetiae oſtenſum fuiſſe; ſub cujus cubiculo unum idemq; Examen ad Triceſimum uſque Annum ſupererat.*

ⁱ *Health’s Improvement, p. 376, & 123.*

^k *Idem, p. 312.*

Garden-Products to the Court; particularly, in a very curious and authentic *Manuscript* we have had the Opportunity of inspecting, containing the Disbursements of that King's privy Purse, for above three Years, sign'd at the End of every Month by his own Hand, one Article is this---
 “ *Anno 22^o Regis, March 19th, Paid to a Ser-*
 “ *vant of Master Treasurer's, in Reward for*
 “ *bringing Archecokks to the King's Grace, to*
 “ *York-Place, 3 s. 4 d.*” They are otherwise written in this Book, *Artichokks*¹. The speaking whereof remembers us of having also seen an old Painting, sometime in the Possession of *He-neage* late Earl of *Winchelsea*, and likely to appear in Print from Mr. *Vertue*, representing that King's Sister, *Mary* Queen Dowager of *France*, with her Husband *Charles Brandon*, Duke of *Suffolk*; and in her Hand, an *Artichoke*, with a *Caduceus* stuck in it; how fully accounted for, we know not, by those who conceive, there is in it, rather an emblematical, than historical Signification.

We might also mention other Observations, which our Author has remember'd from his younger Years; as the Remark he made, that *Bucklersbury*, so full of Shops of Physic, Drugs, and Spicery, was the only Street in *London* which escaped the great

¹ This *Accompt-Book* of K. *Henry VIII.* from the 17th of *November* in the 20th Year, to the 21st of *December*, the 23d of his Reign, tho' a little imperfect at the Beginning and End, contains 298 Pages in large Folio, and has many observable Particulars in it. In the Year 1634 it fell by chance into the Hands of Sir *Orlando Bridgman*, afterwards Lord Keeper of the Great Seal; who probably bound it in that fine, gilded, blue Turkey-leather Cover it wears. In his Family it continued, till it was lately sold, among the Books, Curiosities, &c. of the late Mrs. *Bridgman*,

Plague, brought over by our Soldiers from *New-haven* *; which was in the Year 1563.

But before this Time, we are to look for him at his Studies; in which, after his more juvenile Education at *London*, as we are told, he is said to have passed some time at the University of *Oxford* ^m; but we are not inform'd of what College or Hall he was. Surely, when the long-wish'd for *History of Cambridge Writers* shall appear, there will be a great Drawback made upon *Ant. Wood*: For, notwithstanding that the Doctor might possibly pass some time at *Oxford*, the other University will, we believe, claim a greater Share in him. He mentions himself, in this very Book, his residing at *Cambridge*; by the same Token, that he was near being poison'd once there, with eating of a few *Muscles* ⁿ. But, in another Work, he more directly expresses himself to have been of that University; where he mentions Dr. *Thomas Larkin*, who was of *St. Peter's College* ^o, and *King's Professor* of Physick, to have voided a Stone in a very unusual Manner, which Dr. *Moffet* says, he himself, and many others of that University, saw there ^p. Tho' our Author mentions not his Sight of that Stone till after Dr. *Larkin* was *King's Professor*, by his mentioning this Title, it argues not but he might

* *Health's Improv.* p. 96.

^m *Athen. Oxon. Ubi supra.*

ⁿ Page 250.

^o *Fuller's Hist. of Cambridge*, Fol. 125.

^p His Words are, — Verum ipse cum plurimis aliis Academicis vidi calculum instar ovi Columbini per alvum excretum *Cantabrigiæ* à Doctore *Larkino* Regio Medicinæ ibidem Professore, qui dolore coli & Atrophia diu afflictus, calculum qua dixi, forma & magnitudine, seu molestissimum ani partum, tandem enitebatur. *Theatr. Insect.* Fol. 283.

see it, or at least be of that University before. To the Knowledge and Learning he acquir'd by his Studies, he added the Improvements that were to be gather'd from Conversation with learned and knowing Men; such as Dr. *Caius* the Founder, whose Learning he revered^q, and whose Frowardness in his last Sickness he rationally accounts for^r. Dr. *William Turner* the Divine, a learned Physician and famous Botanist, who died in 1568, the same Year that the whole three Parts of his *Herbal* were printed at *Cologne* in Folio; wherein we find that he also wrote a *Natural History of Fishes*, which never appear'd, that we can learn, in Print. Therein was probably preserv'd the Receipt that would have taught us how to prepare *Sprats*, as our Author says he had seen of his doing, that surpass'd *Anchovas*^s, Dr. *Mosfet* also celebrates him for having a Son excellent in the Faculty; calling him the happy Father of one *Peter*, who was born to give Physic to *Physic* itself^t. We might further mention among the learned Acquaintance he had of his Profession, Dr. *Timothy Bright*, Dr. *William Brewer*, and Dr. *Thomas Penny*, all learned and curious Naturalists; in the latter of whom he instances the ill consequences of abstaining from *Salt*^u; and says, that he once cured him, when he lay sick of an *Asthma*, and had long taken Hog-lice in Wine to no Effect, with smoaking of *Brimstone* twice or thrice through a Pipe^x. Many other

^q *Health's Improvement*, p. 283.

^r *Ibid.* p. 210.

^s *Idem*, p. 261.

^t *Theatrum Insect.* fol. 192.

^u *Health's Improvement*, p. 347.

^x *Theatr. Insect.* fol. 204.

learned Persons he mentions of his Acquaintance, in like manner occasionally, or on the account of some remarkable Circumstance, besides several others of noble and honourable Distinction; such as his chief Patron, the gallant *Peregrine* Lord *Willoughby*, *Robert* Earl of *Essex*, and *Henry* Earl of *Pembroke*; also *Sir Francis Walsingham*, whom he visited often at *Barn-elms*, and attended in his last Illness; besides the renown'd *Sir Francis Drake*, who shewed him the first *Flying Fish* that was brought into *England*^y; also the valiant and ingenious *Sir William Pelham*, who gained great Fame by his Sword, and might have done with his Pen, had he affected that Honour, by publishing his Compositions; of which we have seen some polite Examples; and there was also a Picture to be seen of him some Years since at *Sir John Palmer's* at *Wingham*. The Acquaintance of two learned and ingenious Knights of *Norfolk*, *Sir Thomas* and *Sir Edmund Knevit* he gratefully commemorates, in his Book of *Insects*^z, and their Communication of several curious Particulars to illustrate the same. From all whom he gain'd, as Men of great Genius, refin'd Morals, and liberal Accomplishments aspire to do, the Character his high Merits deserv'd, and the Happiness of being “esteem'd a famous Ornament of the Body
“ of Physicians, and the true Pattern of all polite and solid Literature.^a” But still being ambitious of enlarging the Circle of his Observation and Experience, he travel'd into divers Countries of *Europe*, over many Parts of *Holland*, *Ger-*

y *Health's Improvement*, p. 245.

z *Theatr. Insect.* fol. 57, & 197.

a *Athen. Oxon.* ut supra.

many, Switzerland, Denmark, some Parts of France, and, as he informs us himself, also of Italy; where he became known to many eminent Men, Physicians, Chymists, and Masters of various other Sciences; among whom *Joachim Camerarius*, he mentions in particular; he calls him his dear and learned Friend^b; and says, that he describ'd several Insects to Dr. Penny out of the Duke of Saxony's *Musæum* of Natural Curiosities^c. As to the Time precisely that he first set out upon his Travels, we have not directly met with it, but by the Remarks he made upon the *Cameleon* in 1571, and its catching of Flies so expertly with its long glutinous Tongue, he should seem to have been then abroad, and in some Country which is less a Stranger to that Animal than ours^d. He is thought, by *Ant. Wood*, to have been doctorated in Physick in some noted University in his Travels^e; and he does himself speak of his studying in the Academy at *Basil*, in the Year 1579, under the famous *Fælix Platerus*, President of the Physicians there, and *Zuingerus*^f. He also informs us of his accompanying his noble Patron the Lord *Willoughby* of *Eresby* aforesaid, when he carried over the Order of the Garter from Queen *Elizabeth* to *Frederick* King of *Denmark*; and that he sat seven or eight Hours at Dinner with his Majesty^g; and this was, as we may read in the History of that Queen's

^b *Health's Improvement*, p. 111.

^c *Theatr. Insect.* fol. 152.

^d *Theatr. Insect.* fol. 72.

^e *Athen. Oxon. ubi supra.*

^f *Theatr. Insect.* fol. 297.

^g *Health's Improvement*, p. 396.

Reign, in the Year 1582^h. He there became acquainted with several renowned Scholars; as *Tycho Brahe* the noble Astronomer, and *Peter Severinus* that King's principal Physician; who having had some Controversy with certain *Anti-paracelsians*, and Enemies to the new Improvements in Physick by *Chymical* Preparations, appear'd in Print upon that Occasion; and finding Dr. *Moffet* had Experience and Judgment to relish and advance the said Improvements, he induced him also to become an Advocate in the same Cause; so when he returned to *London*, he wrote in *Latin* an *Apologetical Dialogue*, in which he maintains the Use and Excellency of Chymical Medicines with great Address. He also wrote elegantly, in the same Language, *Five Medicinal Epistles*, to two Physicians of his Acquaintance. In the first whereof, directed to *Philalethes*, a *German* Chymist, he endeavours to clear *Paracelsus* from certain Imputations which had been objected to him, and some of them I think by *Thomas Erasmus*; as that he was obscure in his Writings; a *Proteus* in his Opinions, and inconsistent with himself; ignorant of Method in his Compositions, and understood only the *German* Tongue; was unacquainted with Logic, Physicks, Astrology, and Geometry: That he was a Magician, held Correspondence with Demons; was given to Drunkenness, and keeping of vulgar Company. To all which the Doctor has made very handsome Reply. In the three following Epistles address'd to the same Person, he gives many Reasons why the modern Physicians are rather to be follow'd than

^h *Camden's Annals of Q. Elizabeth.*

the Antients; and shews what Advantages, in their Profession, the Light of Art gives to that of Nature, in their Co-operation. In his last Epistle, which is directed, *Endymioni Luddipolensi, Chemista*; he shews, how expedient it is for a *Physician* to be a *Traveller*, notwithstanding those Vices which may sometimes assault him in his Travels; here produced, as written by his Correspondent, against this hazardous Means to a more enlarged Experience and Improvement in the Science. These Letters were written, one of them in 1582, if the Date in the Edition before us be right, and the rest in 1583 and 1584. They were, together with the *Apologetical Dialogue* aforesaid, printed abroad in the Year last mentioned, as some Authors writeⁱ, and they have, prefixed to them, our Doctor's Dedication to the King of *Denmark's* Physician above-named. In *August* 1586, he and Dr. Penny attended upon the Dutcheß of *Somerset*, then dangerously sick at her Seat at *Hanworth*; as he has informed us, where he is discoursing of the Bees before spoken of; and adds, that while they were sitting up and watching that Lady with her

i The Dialogue is entitled, *De jure & præstantia Chemicorum Medicamentorum, Dialogus Apologeticus*. Extat. apud *Frankfordiæ*, Anno Domini 1584, are the Words of *John Pits*, *De illust. Angl. Script.* 4to. *Paris* 1619. p. 916. So also *A. Wood*; who adds, that it was publish'd likewise in 8vo, *Urfell*. 1602. and in the first Volume of *Theatrum Chemicum*, *Argent.* 1623. 8vo. That Collection of *Chemical* Writers was publish'd first in 1602, as above, in three Volumes, by *Lazarus Zetznerus*. The last Edition, we have seen, is in six Volumes octavo, printed by the Heirs of that *Lazarus*, who was a Bookseller, at *Strasburgh* 1659. Dr. *Mosser's* Dialogue is printed in the first Volume, p. 64. beginning at the Dedication; and it is follow'd with his Letters, entitled, *Epistolæ quinque Medicinales*, p. 89. which end at p. 108.

two noble Daughters, *Mary* and *Elizabeth*, they heard, after a Clap of Thunder, a most amazing Noise between the Joists and Cieling under them, which made the very Floor tremble; and it proved to proceed from that Swarm of Bees, affrighted by the said Thunder, which had remained there thirty Years, and every Year yielded two or three Swarms, as they afterwards understood from many credible Witnesses: From whence he concludes those Insects are much alarm'd with any great Noise or Light in the Night-time, and are most impatient of Disturbance in their Rest^k. Two Years after, there was another *Latin* Book of his published abroad; tho' the Author himself seems to have been then in *England*; containing the *Prognosticks* of *Hippocrates*, or *Symptoms* of the *Diseases* that are dispersed in his Works, reduced into Order^l.

In the Month of *July*, *Anno* 1591, the King of *France* having resolved to take *Roan* and *New-haven* before the Duke of *Parma* could arrive there to oppose him, obtained of Queen *Elizabeth* a Supply of 4000 Men, under the Command of the Earl of *Essex*, for his better Assistance against the Confederates of the League^m. Dr. *Moffet* attended upon the Earl in this Expeditionⁿ, either as Physician to him or the Army. He probably bore him also Company in his difficult and dangerous Journey to *Noyon*, where the *French* King then was, and had sent for the Earl to con-

^k *Theatr. Insect.* fol. 14, 21.

^l This Work of our Author, is entitled, *Nosomantica Hippocratea, sive Hippocratis Prognostica cuncta, ex omnibus ipsius scriptis methodicè digesta, &c.* Franc. 8vo 1588.

^m *Camden's Annals of Q. Elizabeth*, Anno 1591.

ⁿ *Health's Improvement*, p. 139.

sult with him about the Management of the War. While the Doctor lay in the *English* Camp at *Arques*, Death made a Conquest, which he could not prevent. For *Walter Devereux* the Earl's Brother, a gallant young Gentleman, advancing from the Army too near unto *Roan*, to reconnoitre the Enemy, was there shot with a Musquet-Ball, and lost his Life for his Curiosity. But there might be Occasion enough soon after for the Doctor to exercise his best Skill to preserve some *English* Lives in this Enterprize; for in the beginning of *November* the same Year, when the Duke of *Parma* was upon his March, the King of *France* did at last, but very backwardly, and not without great Instigation from the Queen of *England*, begin to besiege *Roan*, and sent *Effex* into *England* for more Supplies; who returning some few Days after, upon *Christmas-Eve*, he attack'd the Fort of *St. Katharine* on four Sides at once; but in three of them exposed the *English* to great Slaughter. The Succours requir'd at the *English* Court, were not denied; but the Queen could not forbear reproving the King's unadvised Delays in the Siege, and subjecting her Army alone to the greatest of the Danger^o. After the Doctor's Return from *Normandy*, we cannot very distinctly declare where he was settled in *England*. We may gather that he was some time an Inhabitant at *Ipswich*, and that he had with him a Family; for he mentions his Maid-servants there in this Work^p. There are many other observable Passages in this and his other Writings which shew that he employ'd his

^o *Annal. Eliz. ubi supra.*

^p *Health's Improvement, p. 247.*

Pen pretty constantly in preserving them to the latter End of the Queen's Reign; as where he speaks of the Lady *Penrudduck*, who for ten Years together was prey'd upon by some of the smallest of Insects, called *Wheal-Worms*; occasioned by drinking too much Goats Milk to cure a Consumption; against which Worms she could get no Remedy; and her Death, when our Author wrote thereof, he says was fresh in their Memories who best knew and lov'd her ^q.

Another Observation of his within the said Period of Time, seems to be that whereby he confirmed an Assertion which *Platerus* had formerly made to him, that he had found a live *Toad* in the midst of a hard Stone; which, the Doctor says, he should have thought incredible, had he not known the same to have happen'd in a Quarry belonging to *W. Cave*, Esq; an honourable Gentleman in *Leicestershire*^r; the same Person, as we take it, who was high Sheriff of that County, *Anno 37th Eliz.* as appears elsewhere^s. And not long before this we are as directly assured, that from another Quarry of free Stone at *Harlestone*, a Mile from *Holdenby* in *Northamptonshire*, which was dug for the building of Sir *Christopher Hatton's* House, there was a Block taken up, a Yard and a half square, which being cloven asunder, there was found in the midst of it, a great Toad alive, which soon died when it was brought into the Air. The Author who relates this parallel Story, says, there were five hundred People who saw it, and most of them

^q *Theat. Insect.* fol. 266. and *Health's Improvement*, p. 212.

^r *Theat. Inf.* fol. 248.

^s *T. Fuller's Worthies*, in *Leicest.*

living when he wrote of it^t. The Expedition of Mr. *Thomas Cavendish* and Sir *Robert Dudley* to the *West-Indies*, seems also to have been a recent Circumstance when he wrote of it, to illustrate his Account of the *Glow-Worm*; for the Night they landed, they saw in the adjacent Woods, an infinite Number of moving Lights; which, mistaking for the *Spaniards* coming upon them unawares, with their Firelocks and Matchlights, they fled in haste to their Ships; tho' it seems what they saw, were no more than those harmless Insects which are called *Lanthorn Flies*^u. But the Notice our Author takes of *Richard*, the Uncle of that Mr. *Cavendish* the famous Navigator, and how he was perfectly cured of the Gout, might directly point out the Time he was writing that part of his Work, if a little Enquiry was to be made; for he observes upon that Cure, "That now, to the great Wonder of all the Court, he walks alone, without any Help; and being sound, and void of all Pain, he lives an old Man^x." The Time of his composing another part of the said Work might also be settled, from what he says upon the *Locusts*; when the *Spaniards* were so sorely afflicted with the Swarms of them that flew over from *Africa*; the Tidings whereof arrived at the Time, says he, that we are writing of them^y. Some further Light in the Chronology of his Compositions may be drawn from his pleasant Allusion to Sir *John Harrington's Metamorphosis of Ajax*^z, which

^t *E. Topsell's History of four-footed Beasts and Serpents.* Fol. 1658. p. 817.

^u *Theat. Inf.* fol. 112. See also *Hakluyt's Voyages*, vol. 3.

^x *Theat. Inf.* fol. 324.

^y *Ibid.* fol. 123.

^z *Health's Improv.* p. 81.

was printed in 1596. We mention'd something before of his Family at *Ipswich*; but now, in the latter part of his Life, he was settled at or near *Wilton*, where he buried his first Wife, on the 18th of *April* 1600^z; and she seems to have left one Daughter behind her. Tho' he survived this Wife but a few Years, he married, a Year or two after she died, another, who was a Widow, had Children, and survived him, as will hereafter appear. His noble Patron, the Lord *Willoughby*, he mentions often, and never without some grateful Epithet of Praise; as upon the Occasion of his presenting his Lordship with an extraordinary large *Pike-fish* that was a Yard and a half long, he justly calls him a *Mirror of Chevalry* in one Place^a, and his *most honourable good Lord* in another^b; where he informs us what gave him Relief in his most dangerous Consumption. If that was his Lordship's last Illness, we may trace our Author writing in the Book where it is mention'd, to near the End of Queen *Elizabeth's* Reign: The said Lord dying in 1601^c.

Thus having extracted several of those Incidents from his Writings, which would best guide us in the Progress of his personal History, it now remains to add what we have more to say of these Writing themselves, and what we have been able to gather touching his latter End. In this Book of *Foods*, he refers to another of his composing, unmention'd by all Authors who have spoken of

^z Extract of the *Church-Register* at *Wilton*, communicated by an honourable Friend, Sir *Peter Thompson*, High Sheriff of *Surrey*.

^a *Health's Impr.* p. 247.

^b *Ibid.* 332. See also the Earl of *Leicester's* Character of this gallant Lord *Willoughby*, in the *British Librarian*, 8vo, 1738. p. 272.

^c See *Camden's Annals* of *Q. Elizabeth*, in that Year.

him,

him, which would have been very proper to have bore it Company. He entitles it his *Treatise of Drinks*^d: It is much to be regretted that the Publick has been deprived of it; for like every Thing else of his writing, we doubt not but Learning and Experience would have appeared therein, joined with Judgment and Eloquence; and that his Arguments would have been supported by his Knowledge, and his Knowledge illustrated by Variety of Examples ancient and modern. But this Treatise we fear is quite lost; and it is well that the rest, which he lived not to publish himself, have met with Regard more equal to their Merits; for besides that *Dialogue*, with those *Letters*, and the Book of *Hippocrates* before-mentioned, we have met with no more of his Writings publish'd in his Lifetime, except, according to the Account of *Ant. Wood*, an imperfect Edition that was printed abroad of his Book of *Insects**; which, whether surreptitiously, or by his Permission, we know not, having never seen it: But we have seen, in a fair Folio Volume, the Doctor's own Manuscript, of that learned and elaborate Work, which he designed for the Press before the Queen's Death; for there is a Dedication at the beginning of it to her Majesty; and there is prefixed to that, a Frontispiece engraved by *William Rogers* of *London*; in which Sculpture there appears, in small oval Frames, the Effigies of the four following Persons, *Conradus Gesner* at the Top, *Dr. Edward Wotton*, and *Dr. Thomas Penny*, on each Side; and our Author, *Dr. Moffet* himself, stiled *Scoto-Anglus*,

^d *Health's Improv.* p. 221. * *A. Wood* says, that some imperfect Copies of this Book were published by *Laur. Scholzius*, Anno 1598, &c.

Turn to Page 292. for Continuation



INTRODUCTION.

LIFE and HEALTH consists in a due Circulation of the Fluids thro' the Canals destin'd by Nature to convey them. And as these Fluids cannot perform their Offices, and answer the Exigencies of the animal Oeconomy, without a perpetual Supply, it is so order'd by Providence, that it should be constantly recruited by Aliment, with which we are abundantly furnish'd.

All our Food consists of Animal or Vegetable Substances, Salt alone excepted, and Water, and many of these require a Culinary Preparation, in order to render them the more easily dissolvable by the Actions employed for their Resolution. The Business of Cookery, therefore, is to diminish the Cohesion of the Parts of Alimentary Substances, and partially digest them before they are taken into the Mouth; and to harden them by Dressing, as is sometimes done, is an Error of the worst Consequence with respect to Health, however it may indulge the Palate.

A

Aliments,

Aliments, then, prepar'd, or crude, are taken into the Mouth, where they are comminuted by chewing, mix'd with the *Saliva*, and prepar'd for a future perfect Digestion, towards which this is the first Step. Manducation, or Chewing, is performed by means of the *Biventer*, or *Digastric* Muscles; which acting, draw the Chin towards the Breast, and open the Mouth; which again is closed by the Contraction of the Temporal Muscles, the Masseters, the external Pterygoide, and Internal Pterygoide Muscles, which being very strong, press the Jaws together with a prodigious Force.

The first Part of Manducation is, the inciding, or cutting the Aliment with the fore Teeth, which is called Biting; the Food is then applied to the double Teeth, called Grinders, by the various Actions of the Buccinators, the orbicular Muscle of the Lips, the Zygomatics, the *Elevator Labiorum Communis*, the *Elevatores Labii Superioris propriæ*, the *Elevator Labii Inferioris proprius*, the *Depressor Labii Inferioris proprius*, the *Depressor Labiorum communis*, the *Obliquus Labii inferioris*, and the *Platysma Myoides*; when these act altogether, the Cheeks and Lips are applied so closely to the Teeth, that no part of the Aliment, whether solid or fluid, can fall from betwixt the Teeth externally; but when they act separately, the Aliment is applied to the Teeth in such a manner as the Circumstances most require. The Tongue, also, has a very considerable Share in applying the Aliment properly to the Teeth. The Action of Mastication is of so much Importance to Health, that *Hippocrates* long ago remarks, that those whose Teeth are good, live to a very old Age. It is therefore a very great Error to swallow the Aliment before it is duly masticated.

During

During the Action of Mastication, the comminuted Aliment is intimately mix'd with the Saliva, discharg'd from the Parotid Glands, the internal Maxillary Glands, the sublingual Glands, from innumerable Emissaries in the Tongue, Palate, Gums, and Lips, and from Glands situated in the anterior and inferior Parts of the Palate, the Uvula, and from the Tonsils. This Saliva is a thin, pellucid Fluid, which does not concrete by Heat, is almost void of Taste and Smell; and when agitated, forms a tenacious Froth; it is separated by the Glands from the pure Arterial Blood, and during Hunger, is more copious, fluid, and acrid: after long fasting, it is very acrid, penetrating, detergent, and resolvent; it excites and increases Fermentation in farinaceous and succulent vegetable Substances, and Syrups: in both Men and Brutes, in a healthy State, it is swallow'd during Sleep; and if wantonly spit out, Loss of Appetite, Indigestion, and Atrophies, are hence excited: it consists of a pretty large Proportion of Water and Spirits, and a small Quantity of Oil, and Salt, which are united into a natural Soap, very well suited to attenuate the Aliment, and dispose it to a perfect Solution.

Hence the Error is evident which those commit, who lavish this salutary Fluid, and solicit the Discharge thereof by smoaking, or chewing Tobacco, or by any other Means.

The alimentary Mass thus masticated and moisten'd, is thrust towards the Fauces, whilst the Teeth are closed; the Aliment confin'd within them, by the Contraction of the Muscles of the Lips and Cheeks, and the Tongue, is so directed, as to occupy all that Space betwixt the Teeth of the superior Jaw, and the Palate. Mean time,

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the *Genioglossi*, *Styloglossi*, and *Ceratoglossi*, acting successively, from a Cavity at the Root of the Tongue, under the pendulous Veil of the Palate, the Uvula, and Tonsils; but above the *Larynx*, and *Pharynx*, and before the Membranes which cover the Bodies of the Vertebrae of the Neck and posterior Muscles of the *Pharynx*, and bring thither all the Aliment to be swallowed down. Then the Root of the Tongue is expanded, elevated, and brought forwards by the Action of the *Genioglossi*, *Myloglossi*, *Geniohyoidæi*, *Styloceratohyoidei*, whilst the *Os Hyoides* is applied to the pendulous Veil of the Palate, and the Foramen leading to the Nose is closed. At the same time the *Os Hyoides* and *Larynx* are elevated by the Contraction of the *Thyrohyoidæus*. Hence the Aliment to be swallowed presses upon the *Epiglottis*, whilst the Uvula is depressed by its proper Muscles, and the Chink of the *Glottis* closed. At the same time the *Genioglossi*, *Myloglossi*, *Geniohyoidæi*, and *Mylohyoidæi*, move the Root of the Tongue, *Os Hyoides*, and *Larynx*. And thus the Fauces are opened, and Room made for the Aliment to be swallowed; especially when, at the same time, the external Pterygoide Muscles, and some Fibres of the Masseter, draw the intire inferior Jaw forwards, thus making more Room, and bringing forwards the *Glossopharyngæi*, *Hyopharyngæi*, *Thyropharyngæi*, and *Cricopharyngæi*. Thus the superior Part of the *Pharynx* is dilated, and applied to what is to be swallowed, whilst the superior Orifice of the *Pharynx* closes, the *Stylopharyngæi* being contracted, and *Oesophagæi* contracted, for the further passage of the Aliment. At the same time, the internal and external Muscles of the *Gargareon* act in such a manner, as to elevate and expand the

Veil

Veil of the Palate, and to prevent any Particles from falling either into the Chink of the *Glottis*, or Passage to the Nose. The very Instant afterwards, all the contracted Muscles above-mention'd are suddenly relax'd, and both the *Sternohyoidæi*, *Sternothyroidæi*, and *Coracoceratohyoidæi*, act; by which Mechanism, the broad posterior Surface of the Cricoide Cartilage is pressed downwards and backwards against the *Pharynx*. And at the very same Moment, the *Glossostaphylini*, *Pharyngostaphylini*, and *Azygos* Muscle of *Morgagni*, act with a kind of convulsive Motion, and great Force, so that the Veil of the Palate then distended and expanded upwards, is suddenly drawn downwards, in such a manner as to press the Aliment into the Orifice of the *Oesophagus*, now elevated, and dilated by the Contraction of the *Glossostaphylini*, and *Pharyngostaphylini*. With these concur the same kind of convulsive Motion in the *Glossopharyngæi*, *Hyopharyngæi*, and *Thyropharyngæi*; by which the Tongue, *Os Hyoides*, *Larynx*, and posterior Part of the *Pharynx*, are so pressed together, as to assist, at the same time, with considerable Force, the Intrusion of the Aliment into the Orifice of the *Oesophagus*. Thus the *Pharynx* is closed, whilst the *Oesophagæus* contracts, and the Aliment is retained in the Cavity of the *Oesophagus*, under the *Pharynx*, and is immediately farther protruded into the Stomach by the Contraction of the longitudinal and orbicular Fibres of the muscular Coat of the *Oesophagus*.

By this exquisite Mechanism is the Aliment conveyed to the Stomach. Hence, however, it is evident, that many Disorders in these Parts may interfere with Deglutition, render it laborious, or utterly subvert it; in particular, Tumors in the

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Parts subservient thereto, and Palsies of the Muscles. Deglutition may, also, be prevented, by a continual swallowing of dry Substances: For by this the *Mucus*, which lines the Inside of the *Fauces*, *Pharynx*, and *Oesophagus*, is attracted, and wasted; and thus the Organs, subservient to Deglutition, are rendered too dry to perform their respective Offices. When the *Uvula* is lost, or the Veil of the Palate slit, Deglutition is incommoded: in the first Case, the Person thus affected is subject to a Cough when he attempts to swallow, because a Part of the Aliment is subject to fall into the *Larynx*; in the second Case, the Aliment to be swallowed passes into the Nostrils.

As soon as the Aliment has passed into the Stomach, the superior Part of the inferior Muscle of the Diaphragm contracts upon the inferior Part of the *Gula*, which passes thro' it, and thus closes up the Stomach.

The Food thus moistened, and at the same time full of Air, deposited in the close, moist, and warm Stomach, would there spontaneously begin to ferment, or putrify, according to the different Materials of which it consisted; and either way would be greatly changed, either into an acescent, alkaliescent, rancid, or glutinous Mass. But the villous Coat of the Stomach, which immediately embraces the alimentary Mass, supplies it perpetually by innumerable Emissaries, with a thin, pellucid, frothy Humour, abounding with Spirits, and a little Salt, which in the most voracious Animals, is neither alkaline nor acid, but somewhat acrid, after long fasting; and with a more viscid and mucus Humour, discharged into the Cavity of the Stomach, from the Emissaries of certain Glands destin'd for the Secretion thereof.

If

If it be considered that the alimentary Mass is moistened by the Saliva brought into the Stomach perpetually, and that in large Quantities, from the Mouth, *Fauces* and *Oesophagus*, that the Stomach dilutes it with the Humours above-mentioned; that the Relicts of former Aliment is mixed and agitated with it; that the Air contained in the alimentary Mass rarifying, divides it intimately; and that the Heat of the Part excites and promotes the Action of all these, 'tis evident that the Food must in the Stomach be macerated, diluted, swell'd, attenuated, fermented, and dissolved, and thus render'd fit to mix with the animal Juices, and pervade the minute Canals of the Body.

Besides these, the Action of the muscular or carnos Coat of the Stomach must be taken into Consideration, which closely embraces all the Contents of this Organ, mixes them and grinds them together by a sort of vermicular Motion, exposes them to the Action of the surrounding Parts, retains the more gross Parts, and expels the more fluid towards the *Pylorus*, and thence into the *Duodenum*.

Several other Circumstances must be considered as promoting the Digestion of the Aliment in the Stomach; as, *first*, The Heat communicated to this Organ by all the surrounding Parts. *Secondly*, The perpetually repeated Strokes of innumerable Arteries in the Diaphragm, Omentum, Spleen, Liver, Pancreas, Mesentery, and Peritonæum, upon the Stomach. *Thirdly*, The violent Vibrations of the *Aorta*, situated immediately under the Stomach. *Fourthly*, The Action of the nervous Fluid, with which no Part is more copiously supplied than the Stomach; a Circumstance not yet perfectly understood. *Fifthly*, The perpetual

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Compression of the Stomach, and all the abdominal Viscera, by the reciprocal Action of the Diaphragm and abdominal Muscles, during Inspiration and Expiration.

The Effects of all these Causes, acting with united Force, must be,

First, To levigate, dissolve, and intimately mix the most easily mutable Parts of the Aliment, and to press them thro' the *Pylorus* into the *Duodenum*.

Secondly, To retain the more tenacious Parts; and by a Continuation of the same Causes, to produce the same Effects upon them.

Thirdly, To render juiceless the Membranes, Tendons, Cartilages, and Bones of Animals; and the Skins, Filaments, and harder Parts of Vegetables; and thus to expel them out of the Stomach, in order to their being discharged by Stool.

It is worthy of Remark, that all the Juices employed in bringing about the Digestion of the Aliment, are neutral and saponaceous, and neither alkaline nor acid. Hence appears the Absurdity of those idle Dreams of Authors relative to Ferments, and alkaline or acid Menstruums in the Stomach, than which nothing is more absurd.

We have thus conducted the Aliment to the Stomach, whence it is expelled into the *Duodenum*, where it undergoes some considerable Alterations, from the Action of that Intestine, and of the Bile and Pancreatic Juice thereon.

In the Intestines the Chyle is separated from the *Fæces*, which are expelled by the Peristaltic Motion of the Intestines thro' the Arms, whilst the same Peristaltic Motion impels the elaborated Chyle into the Orifices of the lacteal Vessels, which

which is afterwards convey'd to the Receptacle of the Chyle, and thence thro' the Thoracic Duct to the left subclavian Vein, where it mixes with the Mass of Blood, and by the *Vena Cava Descendens* passes to the right Auricle of the Heart.

The *Vena Cava Ascendens* and *Descendens* unite in one, and open into the right Auricle, where they unite. There is a little Protuberance made by their Coats on the Inside of the Canal, like an Isthmus, which directs the Blood both of the one and the other into the Auricle, and so hinders them from rushing one upon another. The right Auricle in its Diastole, receives the Blood from the *Vena Cava*, which by its Systole is thrust into the right Ventricle, (for the tendinous Circle, which is at the Mouth of the Cava, contracts and hinders the Blood to return into it) which at the same time is in its Diastole.

In the Systole of the right Ventricle, the Blood is thrust into the Pulmonary Artery: For it cannot return into the Auricle, because of the *Valvulæ Tricuspedes*, which communicates with the *Vena Pulmonalis*, which carries back the Blood into the left Auricle, which in its Systole thrusts the Blood into the left Ventricle, which is then in its Diastole. In the Systole of this Ventricle the Blood is thrust into the *Aorta*, (for it cannot return into the Auricle, because of the *Valvulæ Mitrales*) which carries it thro' all the Body. Now the *Aorta*, when it comes out of the Heart, ascends a little upwards, and then turns downwards to form the descending Trunk; and from the upper side of this Turning the cervical and axillary Vessels arise. By this Artifice the Blood collides against the Sides of the *Aorta*, its Force is bro-

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ken ; Part of it is taken in by the Mouths of the ascending Branches ; but its greatest Part is directed downwards.

The Blood conveyed by the Arteries, is carried to corresponding venous Canals, and so again to the right Auricle of the Heart.

It is observ'd, that all animal Juices are form'd either of Vegetables, or other Animals, taken into the Stomach, and thence transmitted to the Intestines, where, by the Power of the digestive Organs, they are converted into a balsamic neutral Chyle, neither alkaline nor acid ; and this, so prepared, is by the animal Actions mixed with the Blood, in such a manner, that the whole together forms one uniform Mass, fit for Nutrition, and adapted to supply all the Exigencies of the animal Oeconomy. But if the digesting and assimilating Organs are weak, or the Aliments taken in Quantities disproportioned to their Strength, they are not converted, in the manner mentioned above, into a balsamic neutral Chyle, but putrefying in the Stomach and Intestines, acquire that sort of Acrimony, which they would produce upon Putrefaction in any Place out of the Stomach, in an equal Degree of Heat and Moisture ; and in this Case cannot properly be said to digest in the Stomach, but rather to putrefy. Hence, as the Food is either of an alkaline or acescent Nature, an alkaline or acid Acrimony prevails in the Juices formed from it. Those Aliments are called *alcalescent*, whose Juices become alkaline upon Putrefaction ; those are called *acescent*, whose Juices upon the same Occasion contract an Acidity.

The Aliments, from which acid Juices are formed, are all those which are usually call'd *farinaceous*.
Such,

Such, amongst many others, are, Wheat, Rye, Barley, Oats, Beans, Pease, Millet, and Rice. If these are mixed with a sufficient Quantity of Moisture, they ferment and grow acid, in a Degree of Heat not exceeding that of the Atmosphere in warm Weather; but when mixed with a little Moisture only, they do not so easily ferment, but form a kind of tenacious viscid Substance like Glue. Milk is to be number'd amongst acescent Aliments; and all the Parts of Vegetables, which are naturally acid, or capable of being rendered so by Fermentation, supply the animal Juices with Acidities. Such are all the Fruits which are usually termed *Fructus Horæi*, as Apples, Pears, Apricots, Peaches, Nectarines, Plums, Oranges, Lemons, Citrons, Cherries, Mulberries, Currants, Raspberries, Strawberries, Elderberries, Figs, Pomegranates, Cucumbers, Melons, Jujubs, and many others of this sort.

These, tho' generally excellent Food, especially to those who are accustomed to a plentiful Diet of Flesh, yet become noxious, by reason of their Acidity, when taken into the Body in Quantities too large for Digestion and Assimilation. These Quantities cannot be exactly determined, for the digestive Organs of the most robust may be overloaded, but these are capable of digesting and assimilating a much larger Quantity, than when the Fibres of which these Organs are composed are relaxed and weak, and cannot act sufficiently upon these Aliments, but suffer them to retain their natural or acquired Acidity in the Stomach and Intestines. Thus we find Girls in a Chlorosis, studious, sedentary People, and Children, whose Fibres are either through Infirmary, naturally, or for want of Motion and Exercise, relaxed, contract an Acidity of the Juices, by eating acid or

acescent Aliment? As Exercise braces the animal Fibres, and promotes Digestion; so Rest, or a Defect of Motion, relaxes the Fibres, and retards or hinders Digestion and may therefore be reckoned amongst the Causes of an acid Acrimony in the Juices formed from acescent Food.

A Deficiency of good Blood in the Body, may also be numbered amongst the Causes productive of an acid Acrimony from acescent Aliment. For the Chyle, formed from this sort of Food, will, like Milk, turn acid, unless mixed with a Quantity of good Blood sufficient for its perfect Assimilation. Hence the Rule of *Horace*,

. *Vacuis committere Venis*
Nil nisi lene decet,

may be taken very justly in a medicinal as well as culinary Sense.

The original Seat of this Acidity is in the Organs of the first Digestion. These are the Stomach and small Intestines; but from these, by Degrees, it is propagated to the Receptacle of the Chyle, from hence to the Blood; and lastly, to all the Humors separated from it.

This acid Acrimony is productive of many Effects, both troublesome and dangerous to the animal Oeconomy, as Acid Eructations, which have in some Cases been so sharp as to induce a Stupor of the Teeth.

A Sensation of Hunger, by contracting the Fibres of the Stomach.

But it must be observed, that this does not confirm the Doctrine of those who assert, that all Hunger is caused by an Acid, for there is not the least Portion of an Acid to be discovered in
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the Stomachs of the most rapacious, and, consequently, the most hungry Quadrupeds, Birds, or Fish.

Cardialgia, or, as it is usually call'd, the Heart-burn, from a Stimulation of the Cardia, or left Orifice of the Stomach, which is endued with a most exquisite Sense, by the acid Juices contained in the Stomach. This Species of Heart-burn is cured by Chalk, or any other alkaline Absorbent. But there is another sort caused by an alkaline Acrimony, which must be treated with diluted Acids.

Coagulations of the Aliment taken into the Stomach, especially if it happens to be Milk; Pains, Flatulencies, and spasmodic Contractions of the Intestines, but particularly of the Ileum. These are caused either by the Acrimony of the acid Juices, stimulating the sensible Membranes of the Intestines; or, which I believe is much more frequently the Case, by the Rarefaction of that extremely subtile and elastic Vapour, which arises from vegetable Juices during the Action of Fermentation; which has been called by some of the Chymists, *Gas Sylvestris*. These Symptoms often arise to such a Degree of Violence, as to constitute that Distemper which is called the *Cholera Morbus*, and which, without a great deal of Care, will sometimes be so acute, as to prove fatal in a few Hours.

As these Acidities mix with the Bile in the *Duodenum*, they must necessarily alter its Nature, and render it unactive. And as the Bile has a considerable Share in assimilating the Aliment, and converting it into good Chyle, this Assimilation must be prevented, in proportion as the Bile, by reason of any foreign Admixture, deviates from
its

its own Nature. The same holds good in regard to the Pancreatic Juice, and the Saliva, both which, in a natural State, contribute to the Digestion of the Aliment, and the Conversion of it into a balsamic Chyle, capable of entering the lacteal Vessels, and mixing with the Blood, without communicating to it any Acrimony, either alkaline or acid. But when the Action of the above-mentioned Juices is impaired by an Acid in the *Primæ Viæ*, an acid Chyle is formed, and the very Excrements discharged from the Intestines, betray an Acid in the Smell.

By a careful Observation of these Signs, we may discover an acid Acrimony to prevail in the Stomach and Intestines. And then it is the Business of the Physician, and Interest of the Patient, to correct it in the *Primæ Viæ*, before it infects the Blood, because then the Disorders, arising from it, are not so easily remedied. But, when the Glands and glandular Secretions are affected, the Case becomes much more difficult and dangerous.

When the acid Acrimony reaches the Blood and Juices, it is discovered by its Effects. Thus, when the acid Chyle is communicated to the Blood, as it cannot by the Force of the Circulation be intimately mixed with it, so as to form one uniform Mass, the Blood loses by Degrees its florid red Colour, and the Patient, in consequence of this, becomes pale. Of this we frequently meet with Instances in weak Children, and Girls of a lax Habit, labouring under a Chlorosis, whose Blood, as it appears when let out of the Veins, is white, instead of red, mixed with some Streaks of red Blood. Hence also the Serum of the Blood

is

is chylous, as it appears after standing a sufficient time to separate.

The Secretions from the Blood, thus affected with Acidity, are also frequently acid. Thus, in Women of a lax Habit, we sometimes meet with acid Milk. The Saliva is also in some Cases infected with an Acidity, and even the sweat has an acid Smell. But the Acidity of the Sweat is not in all Cases a bad Symptom; for in Fevers, where the Juices have had a Tendency to an alkaline Putrefaction, these Sweats are a good Sign, as they discover that the Danger from an alkaline Putrefaction is at an End. This Symptom is taken Notice of by *Hippocrates*, and ranked amongst those of good Presage.

From this State of the Blood, Obstructions in the Capillary Vessels are generated, and hence troublesome Itchings of the Skin; Pustules, very frequent after eating great Quantities of Fruit; Ulcers which are pale, slow in their Progress, and difficult to heal.

Hence also Coagulations of the Blood, which render it unfit for Circulation, and consequently for Nutrition, and the Uses of the animal Œconomy.

But the acid Acrimony has yet a worse Effect when it reaches the Nerves, nervous Membranes, and the Brain; for then, by stimulating these sensible parts, it is productive of Convulsions, Epileptic Fits, an irregular Circulation of the Blood, and at last Death, of which Children afford too frequent Examples.

From what has been said with respect to an Acid abounding in animal Bodies, many Disorders, to which sedentary People, and Women of a lax Habit, are subject, may be discovered and understood.

understood. But it will be particularly useful in explaining the Distempers to which Children are subject, in whom all the Causes of an acid Acrimony seem to contribute to their Destruction, as acescent Aliment, Laxity, and want of Motion.

Poor People, whose Food is principally of the farinaceous Kinds of Vegetables, and who eat but little Flesh Meat, are subject to these Disorders, but would be much more so without the strong Exercise they generally use; for Exercise, as was before observed, by strengthening the animal Fibres, and promoting the Digestion of the Aliment, and Assimilation of the Chyle, prevents an acid Acrimony from being formed in the Juices.

Artificers also who are concerned in the Preparation of acid Spirits, or who use them in their Trades, are very subject to contract Acidities in their Juices. Of this sort are those who prepare Cerus, and scarlet Dyers.

Disorders from a prevailing Acid in animal Bodies, are to be cured, in general, by such things as are directly opposite to the Causes of Acidity. Thus, Aliments are to be used which are of an alcalescent Nature, or which turn alkaline upon Putrefaction. Such are Broths made of the Flesh of Birds, Quadrupeds, or Fish; Jellies made of the same; and the Flesh of these, which best answer this End, either roasted or boiled.

Those Vegetables also which contain an aromatic alkaline Oil, as they are opposite to Acidity, are in this Case proper in medicine or Food. Of this the illustrious *Boerhaave* gives the following Catalogue:

Wormwood.

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|----------------------|---------------------|
| Wormwood. | Greater Galangals. |
| Pauce all alone, or | Lesser Galandals. |
| Jack by the Hedge. | Elecampane. |
| Garlic. | Dittander. |
| Dill. | Marjoram. |
| Wholesome Wolfsbane. | Horehound. |
| Angelica. | Feverfew. |
| Anise. | Spurge Olive. |
| Smallage. | Navew-Gentle. |
| Long Birthwort. | Cresses. |
| Round Birthwort. | Catmint or Nep. |
| Wild Radish. | Origany. |
| Cuckow Pint. | Pepper. |
| Swallow-Wort. | Leeks. |
| Asparagus. | Pellitory of Spain. |
| White Asphodel. | Radish. |
| Basil. | Rue. |
| Cabbage. | Soap-wort. |
| Aromatic Reed. | Satyrion. |
| Calamint. | Mother of Thyme. |
| Holy Thistle. | Savin. |
| Ladies Thistle. | Savory. |
| Carraway. | Acrid vermiculated |
| Avens. | Houfeleck. |
| Cloves. | Mustard. |
| Scurvy-Grass. | Squill. |
| Onion. | Thyme. |
| Lesser Centaury. | Treacle Mustard. |
| Wild Carrot. | Spotted Ramsons. |
| Rochet. | Nettle. |
| Eryngo. | Zedoary. |
| Hedge Mustard. | Ginger. |
| Agrimony. | |

Amongst Foods that are proper to destroy an acid Acrimony in the Juices, are,

First, those aquatic Fowls that prey on Fish
or Frogs. Secondly,

Secondly, those Birds which devour Insects;; for in these the volatile Salts are rendered highly alkaline, having undergone a double Sublimation,, or rather Rectification, first in the Body of the Fish, Frog, or Insect, and next in the Fowl or Bird that eats it.

A third Species of Animals, proper in these Disorders, are those which, though their Food is very simple, yet by excessive Motion have their alkaline Salts highly exalted, and rendered extremely alkaline and penetrating.

A fourth sort are Fish of Prey, and Shell-Fish.

Amongst the first sort is the Duck, of which *Lemery* says, that which is tame yields much Oil,, volatile Salt, and Phlegm; but the wild Duck yields more volatile Salt, and less Phlegm. It is for this Reason the last have a higher Taste than the tame sort. To this Class belong all Fowls of the Duck kind, as the Teal, Widgeon, Maccreuse. The Bittern yields more volatile Salt than the Duck.

The Goose. All Fowls of the Goose kind yield a great deal of volatile Salt, but they that are wild more than the tame sort. And it may be laid down as an universal Rule, that wild Animals yield more volatile Salts, and those of a more alkaline Nature, by Reason of the greater Motion and Exercise which they use, than those which are tame. It is on account of the volatile Salt in Geese, that their Fat is very penetrating. It should seem that the Solan Goose, whose Oil, upon Fusion, emits a very penetrating and fetid smell, and whose Flesh is of a very exalted Taste, should contain the greatest Quantity of alkaline Salts of any of the Goose Species.

Boerhaave reckons the *Larus*, or Sea-Mew,, amongst these Fowls of Prey. Amongst

Amongst the second sort are the Sparrow, Chaffinch, Mavis, Felfare, and Lark, which yields a great deal of volatile Salt, as does the Partridge, Pheasant, Quail, Land Rail, and Plover. *Lemery.*

Of the third Species are the Woodcock, Snipe, Hare, Deer, and wild Boar, all which contain large Quantities of highly exalted volatile Salt.

The Eggs of the Birds or Fowls mentioned above, as well as their Flesh, are excellent Food, when an acid Acrimony prevails.

Almost all sorts of Fish may be numbered amongst the fourth Species, because they either prey upon other Fish, or Insects, and yield a very volatile alkaline Salt.

That the Meaning of the Words *volatile Salts*, so often used, may be understood, I must take Notice, that the Salts of most vegetables are fixed; that is, they do not rise in Distillation, being detained by a large Portion of Earth, to which they are strongly united. But this Earth is separated from them by Putrefaction, inso-much, that most vegetables, which are putrefied, yield in Distillation a volatile Salt, much like that of Animals. And as the Dissolution of vegetable Food, in the Stomachs of Animals, has the same Effect upon it, as Putrefaction, that is, disengages the Salt from the fixing Earth, for this Reason all the Salts of animal Bodies are volatile, highly alkaline, and of a penetrating Nature.

The Salts also of many Plants, that have an aromatic Acrimony, yield a volatile alkaline Salt by Distillation, as Mustard, Horse-Radish, Scurvy-Grass, and many other of those specified in the Catalogue given above. It is these Salts in
animal

animal and vegetable Substances that neutralize and destroy the acid Acrimony prevailing in the *Primæ Viæ*, and the animal Fluids.

With the Aliments specified above, *Boerhaave* advises every three Hours a Glass of the following Wine, containing one Ounce.

Take French white Wine a Pint and half.
Salt of Wormwood two Drams, mixed together.

There are many sorts of Medicines which either destroy the Acid, or render it ineffectual, so that the Acrimony thereof can do no hurt. For this Reason these are to be used in an acid State of the Juices.

Absorbents seem to claim the first Place amongst these, because when immersed in Acids, they have the Faculty of destroying their Acrimony, and rendering them mild and inoffensive.

This Class consists of the dried Bones of Fishes, as the Jaw Bone of the Pike.

Of the Eyes, Claws, and Shells of Crabs, Crevices, and Lobsters.

Of the Shells of Oysters, and other Sea-Fish of the testaceous Kind.

Of Coral, Pearl, and Mother of Pearl.

Of Chalk, Bole, Osteocolla, and fat marly Earths.

Amongst these are also the Lapis Hæmatitis, Filings of Tin and Iron.

Some of these Absorbents mix with the Viscidities which they meet with in the Stomach and Intestines, and with them form a tenacious kind of Mortar, if I may so call it, which sticks to the

the Stomach and Intestines, and does a great deal of Mischief. This however may be prevented by giving them either mixed with gentle cathartic Ingredients in small Quantities, or else by giving gentle Purges, repeated at proper Intervals during their Use.

Hoffman is of Opinion, that the Medicines of this Class do a great deal of Mischief by increasing Viscidity in the Stomach and Intestines, unless they meet with an Acid; and in this Case they are of great Service, not only by destroying and taking off the Effects of the acid Acrimony, but by forming a neutral Salt, which is of itself an admirable Resolvent, and well adapted to cure the Disorders proceeding from a redundant Acid.

Hence the Mischief that young Girls do themselves, who are inclined to what is usually called the green Sickness, by taking great Quantities of Chalk, Lime, and other Absorbents, is accounted for and understood. They are directed by Nature to eat these, in order to relieve themselves under the uneasy Sensations they perceive in their Stomachs, from the Stimulation of the acid Acrimony. But as they take them in great Quantities, and without proper Purges to carry them out of the Stomach and intestinal Tube, when they have had their good Effects, they form viscid Concretions, which hinder Digestion, stop the Orifices of the Lacteals, and consequently prevent a Supply of Chyle from being conveyed to the Blood, and hence Weakness, Inability to Motion, Paleness, and the rest of those Symptoms which Physicians observe in Girls who have used themselves to eat these Absorbents.

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This natural Inclination to Things capable of relieving the present Disorders which affect Animals, is common in the brute Creation, and is, called Instinct; and Physicians, by a careful Attention, may daily discover something of the same kind in Man, which directs to what will relieve. And it is probably for this Reason that *Hippocrates* lays it down for a Rule, that *those Meats and Drinks, though not altogether so proper, which are agreeable to the Patient, are to be preferred to those which are better, but unpleasant.* Aph. L. 2. 38.

Diluters also are sometimes proper in these Cases, because the more an Acid is dilated, the weaker it is, and consequently acts in a less Degree. Thus the stronger Acids, in the Quantity of a single Drop, corrode and destroy the Skin or Flesh of any Animal that it touches. But when the same Quantity of *Acid* is diluted with a large Portion of Water, it becomes innocent and inoffensive.

It was doubtless this Consideration that directed Dr. *Sydenham* to give large Quantities of warm water to one that had taken corrosive Sublimate, both by the Mouth as a Vomit, and by way of Clyster.

But these Diluters must be used with Care and Caution, for they relax and weaken the Organs of Digestion, and thereby increase one Cause of Acidity.

These Diluters are either Water itself, or Decoctions of animal or vegetable Substances made with Water.

Another Class of Medicines, which give Relief in an acid Acrimony, consists of such Substances as sheath the Spicula, or sharp Points of the Acid; and prevent their Action on the sensible

sible Membranes, and at the same time defend the nervous Fibres from its Acrimony. But these are subject to the Inconveniencies mentioned above in regard to Diluters, that is, they tend to relax still more the Fibres of the Organs of Digestion already too weak. Amongst these are the following:

Almonds, both sweet and bitter.
 Pistachio Nuts.
 Common Nuts.
 Filberts.
 Walnuts.
 Cocoa Nuts, of which Chocolate is made.
 Seeds of the white Poppy.
 The expressed Oils of all these, and of Olives.
 Jelly Broths of Flesh or Fish.

To this Class also belong the oily aromatic Vegetables, of which I have given a Catalogue above.

There is another Class of Medicines of great Importance, where an acid Acrimony prevails, because upon being mixed with Acids, they immediately raise a strong Effervescence, destroy the Acid, and are themselves at the same time destroyed, both together by their Union forming a new Species of Salt, neither alkaline nor acid, but neutral, which is endued with considerable medicinal Virtues, being gently stimulating, diuretic, diaphoretic, and resolvent.

The Substances, which induce this great and sudden Alteration in Acids, are,

Fixed alkaline Salts, prepared from burnt Vegetables of any sort.

Volatile alkaline Salts distilled from animal Substances, putrefied Vegetables, or alkaline aromatic Plants.

Soaps

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Soaps either fixed, as Venice Soap; or volatile, as the volatile, oily, saline Spirits distilled from Blood, Urine, Hartshorn, or Silk; the Offa Helmontiana, made by the Union of a highly rectified Spirit of Wine, with a strong Spirit of Sal Ammoniac.

To this Class also belong volatile alkaline Salts united, by repeated Sublimations, with an aromatic vegetable Oil, of which *Boerhaave* gives the following Example:

Take the purest Salt of Hartshorn an Ounce,
Chymical Oil of Lemons a Dram; unite
them by repeated Sublimations in a tall Glass
Vessel.

These however must be used with great Care and Caution, for whenever the Blood is moved with too much Violence, and any Degree of a Fever is raised, these will infallibly increase it, and the concomitant Symptoms, introduce others, and endanger the Life they are intended to preserve.

All the Classes of Aliment and Medicines, specified above, are very good Assistants in the Cure of Disorders proceeding from an acid Acrimony, but are not sufficient alone to complete it, for, so long as the Organs of Digestion remain in a State of Laxity, acrescent Aliments will again produce the same and renew the Disorder depending thereon. For this Reason the Cure must be compleated by a corroborating Regimen, and strengthening Medicines, that is, such as restore the Fibres, Vessels, and Membranes, which compose the Viscera concerned in the Digestion and Assimilation of the Aliment, to that Tension, which are necessary to the Performance of their respective Functions.

Aliments adapted to render the weak Fibres of the Digestive Organs, and the animal Fibres in general, strong, are such as require but a small Action of these Organs, in order to convert them into good Chyle; and even these ought to be taken in very small Quantities at a Time, and to be repeated frequently, that is, the Quantity, and frequency of Repetition, must be proportioned to the Power of digesting. For nothing can be more irrational than to imagine that strong Aliments, and those in large Quantities, can contribute to the Strength of an Animal, whose Organs cannot digest them sufficiently for the formation of good Chyle.

It is for this Reason, that *Hippocrates* lays it down for a Rule, that *the more you nourish*, that is, the more Aliment you give to *impure Bodies*, *the more Mischief you do them.* *Aph. Sect. 2. 10.*

Aliments of the most easy Digestion are,

I. Milk, which is a sort of Chyle already prepared, and gives the Stomach but very little Trouble to digest it. But it cannot be a proper Food whilst there are any Remains of Acidity in the Stomach and Intestines, because it will be subject to curdle, when mixed with these; but when the acid Acrimony in the *Primæ Viæ* is destroyed, it affords an excellent Nourishment, if given in Quantities at a time, not superior to the Powers of Digestion, for then it will not be subject to turn acid. But Milk loses all its medicinal, and a great deal of its alimentary Virtues, if once boiled. It must therefore be taken warm from the Animal that gives it.

The Milk of a Woman in the Flower of her Age, that uses a good Diet, and moderate Exercise, is of all others the best. Next to that

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Asses;

Asses; then Goats, and lastly Cows Milk.
Boerhaave.

2. The raw white of an Egg just laid, before it has had time to cool. This approaches very near the nature of the Serum of Blood, being designed for the Nutrition of the Chicken during Incubation. But this, like Milk, loses its Virtue when boiled. It may be taken in new Milk, mixed with an equal Quantity of Water, provided no Acidity, in the *Primæ Viæ*, forbid the Use of Milk.

3. Broths, prepared from the Flesh of young Healthy Animals, accustomed to moderate Exercise, carefully cleared of the Fat. Amongst these, Chickens claim the first Rank, next Veal, then Mutton, and Beef the last. The Fat is easily separated from them, when suffered to grow cold. They are best when boiled in a Vessel, stopped so close, as to prevent the most subtile Parts from exhaling. *Boerhaave.*

4. Aliment in various Forms may be contrived to be made from Wheat Bread, or Biscuit, moderately fermented, to destroy the Viscidity, to which all farinaceous Vegetables are subject. *Boerhaave's* Directions are; to boil eight Ounces of Bread, or Biscuit, with three Pints of Water for an Hour, in a close earthen Vessel, and then to strain it through a Sieve. This may be mixed with Milk, Broth, Wine, Beer, or Water, as the present Circumstances of the Patient shall render either the one or the other most suitable.

A very small Quantity of these Aliments should be taken every Hour, or every two Hours, according as the Organs of Digestion shall be found to be more or less in a State of Imbecillity,

Imbecillity, but never to Satiety, or, to use the common Expression, till the Belly is full. *Boerhaave.*

I am sensible there are some, who think Directions, in Relation to Aliments of this kind, deserve more the Notice of Nurses, or those who are employed in Culinary Offices, than Physicians. But nothing can be unworth the Regards of a Physician, that can in any Degree contribute to the Cure of Diseases. Those who have been Witnesses of the prodigious Effects of a well regulated Course of Food, obstinately persisted in, for a sufficient Length of Time, in Cases where the best chosen Medicines have proved ineffectual, will not be displeased that I have been thus particular.

Wine is a part of Aliment not to be neglected. Those that are proper, in the Case before us, are such as by their abundance of Spirit, and Stypticity, manifested by their austere rough Taste, contribute to the necessary Elasticity and Tension of the Animal Fibres, such are Florence Wines, the stronger French Clarets, the black Greek Wines, and some of the Spanish. And to these the Spirits of Wine, properly managed, may be added, generous Malt Liquors, and strong Mead. *Boerhaave.*

Amongst Simples, all those that abound with earthy austere Particles, and all aromatic Bitters, are adapted to brace the animal Fibres, promote Digestion, and destroy the Original Cause of Acidity.

But nothing is more effectual, by way of Medicine, in these Cases, than Bitters, wherein Steel is an Ingredient: For Steel has great Vir-

tues, both as it is highly destructive of an Acid, and effectual in corroborating the animal Fibres.

This Regimen, and these Medicines, are of very little Importance without Exercise, which must be adapted to the Strength and Condition of the Patient. For Motion promotes the Alcalescence of the Juices, and universally increases Strength, of which the robust Legs of Chairmen, and Arms of Watermen, afford obvious Examples.

I now proceed to give an Account of such Aliments as are of an alkaline Nature, that is, such as upon Putrefaction do not turn Acid, but contract an offensive Smell, like that exhaling from putrid Carcasses.

Of vegetable Aliments, the Juices of some, if exposed for a Time to a Heat sufficient, will turn sour, and these have been called *acescent Vegetables*.

But there is a considerable Class of Plants, which do not become acid by Putrefaction, but are resolved into a fetid oily Alkali. And from these, it is remarkable, that no vinous Spirit can be produced by Fermentation; for Fermentation is only an Effort to render Vegetable Juices acid, or rather to disentangle the latent Acid, and separate it from the Oil and Earth, that confine and disguise it.

To this Class belong almost all the very acrid Aromatics, which by the Pungency of their Taste betray their Family. These are seldom taken in Quantities sufficient to produce a Disease by their own Power, but are however capable of promoting any preceding Tendency in the Juices to an Alcalescence, and heightening it into a Distemper. Physicians should therefore be careful

ful how they prescribe the warm Anticorbutics, because when any Degree of the above-mentioned Alcalescence prevails in the Juices, these will not fail to increase it by their Use, and if long continued, the Patient will run a great Hazard of incurring a Putrefaction of the Lungs, Liver, or some of the principal Viscera, which, according to the part thus affected, will be attended with a fetid Breath, spitting of Blood, a putrid Diarrhæa, Dropsy, or Hepatic Flux.

Amongst alcalescent Vegetables, *Boerhaave* enumerates the following:

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|--------------------------|------------------------|
| Wormwood. | Scurvy Grass |
| Sauce all alone, or Jack | Onions |
| by the Hedge | Lead Wort |
| Garlic | Foxglove |
| Mad-wort | Rocket |
| Wild Radish | Hedge Mustard |
| Cuckow Pint | Spurge |
| Stinking Oroche | Hemp Agrimony |
| Asparagus | Hedge Hyssop |
| Winter Cresses. | Sciatica Cresses |
| Cabbage | Spurge Laurel |
| White Bryony | Dittander |
| Black Bryony | Navew Gentle |
| Wild Parsley | Water Cresses |
| Treacle Wormseed | Garden Cresses |
| Guinea Pepper | Oleander, or Rose Bay |
| Motherwort | Water-Pepper or Armif- |
| Meadow Cresses | mart |
| Garden Spurge | Leek |
| Lesser Centaury | Radish |
| Germander | Rue |
| Greater Celandine | Savine |
| Lesser Celandine | Savory |

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|------------------------|-----------------|
| Wall-Pepper, or Stone- | Squill |
| crop | Treacle-Mustard |
| Mustard | Spotted Ramsons |

Many of these are not proper for Aliment, as abounding so much with an alcalescent Acrimony, that it renders them poisonous. Besides the Vegetables above-mentioned, there are many others which properly belong to this Class.

All animal Foods have a spontaneous Tendency to an alkaline Putrefaction, the Milk of some Animals only excepted. This is obvious to every one who has observed Flesh, when exposed to a certain Degree of Heat, to putrefy and become foetid. But animal Foods differ very much:

First, With Respect to the Parts of the same Animal.

Secondly, With Respect to the Food of the Animal.

Thirdly, With Respect to the habitual Exercise of the Animal.

Fourthly, With Respect to the manner of its being kill'd.

Fifthly, With Respect to the Season of the Year, or Climate in which it is eaten.

I. With Respect to the different Parts of the Animal, Milk differs very much from all the other parts, especially that of such Animals as live on Vegetables only, and Water; thus the Milk of the Ass, Goat, Cow, Mare, and Sheep, are acescent, that is, turn sour upon Putrefaction, like acescent Vegetable Juices, from whence it is prepared, and not yet perfectly converted into an animal Substance, by the Powers of Digestion. And this Milk will acquire a Difference from the
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fort of Vegetable, which the Animal that affords it principally feeds on.

The Entrails of Animals also differ from the Muscular Parts, and have a greater Tendency to Putrefaction, as being more full of Juices, and of these Juices some incline more to Putrefaction than others. Thus we find, when an Animal dies, the Abdomen and its Contents putrefy first.

The Blood also is more subject to Putrefaction than the solid Parts, and promotes Putrefaction in the Solids where it abounds. Hence, the more animal Aliment is cleared of Blood, the lesser subject will it be to produce an alkaline Acrimony in the Stomach and Intestines, and an alcalescence in the Juices of another Aliment that eats it.

II. With Respect to the Food of Aliments, those which live on Grass, or other acescent Vegetables, on ripe Fruits, or Corn, are furnished with Juices less inclinable to Putrefaction than other Animals, abound less with volatile alkaline Salts, and these Salts are less volatilized, and exalted. Hence upon Putrefaction they are less fetid, and offensive. Of this Sort are the following Animals.

The Lamb, and Sheep

The Calf, Cow, and Ox

The Kid, and Goat, especially when young

The Rabbit

Swine, provided they are fed with Vegetables only

The Tame Duck, if fed with Corn only

The Tame Goose, if fed with the same

Hens of all sorts.

Turkeys

Tame Partridges
Tame Pheasants
The Quail

But all Animals which feed principally on other Animals, or Insects, have Juices which abound with an highly exalted volatile Alkali, have undergone a sort of double, and sometimes triple Sublimation, or Rectification, first in the Organs of the Aliment which serves for Food, and secondly in those of the Animal which feeds on it.

III. Animal Foods differ with Respect to their habitual Exercise; for strong Exercise, long continued, exalts the volatile Salts of Animals, and makes them approach to a State of Putrefaction.

The following Animals, used commonly for Food, abound with a volatile Salt, exalted either by their Food, Exercise, or both.

Deer, both red and fallow, by Reason of their habitual Exercise, though they feed on Vegetables.

The Hare for the same Reason.

The wild Boar for the same Reason.

Pigeons in some Degree, because of their habitual Exercise.

The Lark, both because of its Exercise, and Food, which is principally of Insects.

The wild Duck, both because of its Exercise, and Food, which consists much of small Fish, Frogs, and aquatic Insects. This is also true of all the Duck Species.

The wild Goose, Solan Goose, and all of the Goose Species, for the same Reason.

The wild Swan, or Elk, for the same Reason.

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The Bittern, because of its Food, consisting principally of Fish and Frogs.

The Woodcock, because of the great Exercise it is used to.

The Snipe, for the same Reason; and in general all Birds of Passage, very few excepted.

The Plover, and Lapwing, both because of their Food, which is principally of Insects, and their Exercise.

The wild Pheasant because of its Food, which consists principally of Ants.

The Sparrow, and all small Birds which feed partly on Insects, partly on Vegetables, and use much Exercise, have Juices proportionably alcalescent.

IV. Animal Food is more or less Alcalescent, with Respect to the manner in which it is killed. Thus if an Animal is killed whilst very hot with strong Exercise, or soon after, the Tendency to Putrefaction in the Juices will be very much increased; infomuch that an Ox, or Sheep, killed in such a manner, will be as subject to Putrefaction as an Animal whose Juices are naturally more alcalescent, but killed whilst perfectly cool. Hence Deer, and Hares that are hunted, and Birds killed by hawking after a long Flight, contract an immediate Tenderness, which is the first Stage of Putrefaction.

Animals also which are shot, strangled, or killed in any manner which prevents their Bleeding, are more subject to an alkaline Putrefaction, than those which are suffered to bleed freely. Of this the nice Judges of Culinary Arts are so sensible, that they frequently kill Fowl by strangling them, in order to exalt their Taste,

or, which is the same thing, increase their Tendency to Putrefaction.

V. The Climate, or Season, makes a Difference in animal Food, because Putrefaction is always in Proportion to Heat, and consequently the Juices of the same Animal will be more disposed to an Alcaline Putrefaction in warm Climates and Seasons, than in those which are cold.

Hence the Inhabitants of very hot Climates are obliged to use animal Food sparingly; and through a Neglect of this Consideration it is, perhaps, that many of the northern *Europeans* who travel far to the South, contract Calentures, and putrid Fevers. I am also persuaded, that the indiscriminate Use of animal Food in the hottest Summers, and coldest Winters, is productive of many acute Distempers and Deaths in *England*.

Most sorts of Insects are highly alcalescent.

Fish of all kinds are alcalescent, and that in a very high Degree. Those of fresh Lakes and Rivers, however, are less so than Sea-Fish; and again, the softer sort of Fish without Scales are observed to incline sooner, and more, than those furnished with Scales, to an alcaline Putrefaction, and Shell-Fish most of all.

And it may be laid down as a certain Rule, that of all sorts of Animals, whether terrestrial, or aquatic, those which putrefy soonest, and become most offensive when putrid, incline the Juices of our Bodies most to an alcaline Putrefaction, when used as Food. And indeed some of them are not to be eaten safely for this Reason, without Vinegar, Salt, or acescent Vegetable Liquors.

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From what has been said under the preceding Articles, in Relation to the Alcalescence of animal Aliments, one Reason at least will appear, why it pleased the supreme Being to forbid the *Jews*, a People that inhabited a very warm Climate, the Use of many sorts of Aliments as Food; and why they were enjoined to take away a great deal of Blood from those they were allowed to eat.

It would be prudent if we, though Inhabitants of a colder Climate, would however believe, that he who cannot err, has consulted our temporal Welfare in every positive Injunction he has laid upon us, though the Reasons for it may not always be very obvious; for this would surely incline us by Acts of implicate Obedience to secure to ourselves Happiness and Health.

But that I may set the Advantages, accruing to the Children of *Israel* from these Prohibitions, in a stronger Light, I shall make the following Observations on the Foods they were forbid to use, with this further Remark, that if we, even in a cold Climate, would conform to the Rules laid down by the wise Legislator of the *Jews*, Longevity would be more frequent amongst us, as we should be much less subject to be affected by epidemical Distempers, and acute Diseases of all sorts, which carry off at least two thirds of Mankind. Nor would chronical Affections perhaps be so terrible, and difficult to conquer, as they are found to be at present.

It must be remembered, that the Climate, in which the Children of *Israel* lived, was very hot, and that therefore every Species of Aliment which is improper to be eaten in our Climate, on account of its Tendency to an alkaline Putrefac-

tion, was much more pernicious in the warm Country inhabited by the *Jews*.

The Aliments forbidden the *Jews* were, *Blood*. This is extremely subject to an *alkaline* Putrefaction, and the Juices formed from it are highly *alkalescent*, and subject to putrefy. For the same Reason all Animals whatever killed, without being suffered to bleed sufficiently, are improper Food. It is well known to common Observers, that the more succulent, and Juicy the Flesh of Animals is, the more subject it is to Putrefaction.

If an Animal has been heated by hunting, there seems a further Reason to let it bleed, in order to lessen the Tendency to Putrefaction it acquires by Exercise and Heat. And thus we find it directed, *Leviticus, Chap. XVII. Ver. 13.*

And whatsoever Man there be of the Children of Israel, or of the Strangers that sojourn among you, which hunteth or catcheth any Beast, or Fowl which may be eaten; he shall even pour out the Blood thereof, and cover it with Dust.

Animals which die of themselves are unwholesome, both as they do not bleed, and as their Juices are generally in an actual State of Putrefaction, or near it, before they die. And we find the Flesh of such Animals forbid in the above quoted Chapter, Verse the 15th.

The *Camel*. Though the Food of this Animal is only Vegetables, and Water, yet the Fibres are hardened, and render'd in a great Measure indigestible, and the Salts are highly exalted by its habitual Exercise.

The *Coney*, as we translate it, but *Bochart* in his *Hierozyicon* says, it is a large Species of *Rat*, and others call it a *Mountain Rat*. Thus *Pro-*

verbs,

verbs, Chap. XXX. Ver. 26. These Animals are said to make their House in the Rocks.

As the general Food of all Creatures of the Rat Species is Animal, their Juices must be consequently much inclined to an alkaline Putrefaction, and therefore their Flesh must be unwholesome.

The *Hare*. The Animal we call thus is certainly meant in this Place; the Septuagint translates it by *δαρύνες*, and with this the *Syriac* and *Arabic* Versions agree; and thus the *Jews* understood it, who abstained from eating it, as we learn from *Plutarch*, 4 *Quest.* 5. and *Clemens Alexandrinus*, *Pædag.* 2. 10.

The Hare is remarkable for being extremely timorous, and this makes it use a great deal of Exercise by way of Precaution, when he goes to seek his Food, and at the Approach of any Danger, either real, or imaginary; this habitual Exercise probably contributes to the Exaltation of the Salts. We find in Effect that the Hare has a very high Taste, even in our cold Climate; and this high Taste universally is an Evidence, that the animal Flesh which gives it is strongly inclined to an *alkaline* Putrefaction. It is remarkable that the old *Britons* abstained religiously from eating Hare, as we learn from *Cæsar de Bello Gallico*, L. 5.

The *Swine*. This Animal is remarkable for Filthiness, and feeding on all manner of Ordure, even Carrion if it falls in his Way. It is the only Animal in the Brute Creation subject to the Leprosy; and also something very like what we call the King's Evil, called in Latin *Scrofula*, from *Scrofa* a Sow; as this Disease is in Greek called *Χοίρας* from *Χοῖρος*, a Swine. The Measles is another

another filthy and contagious Disease which this Brute is frequently infected with, insomuch that it has passed into a Proverb, as we learn from *Juvenal*, who calls it *Porrigo*. In this Distemper, all the fleshy Parts are full of innumerable small, round, white, and hard Substances somewhat like Hail Stones.

Hence it must appear to every reasonable Observer, that the Flesh of this Beast, as an Aliment, must be highly improper for a People so subject to Leprosies, as the *Jews* appear to have been, and who were Inhabitants of a warm Climate, which renders every thing more inclinable to Putrefaction.

*All BEASTS which do not both divide the
HOOF, and chew the CUD.*

Under this Prohibition are included all Beasts of Prey, and those which eat Flesh, whose Juices are highly *alcalescent* for Reasons before given. All Animals of the Horse and Ass Kind, are also here prohibited. And we find that the Flesh of all these is difficult to be digested, and assimilated by the vital Powers, and that the Juices are rank and *alcalescent*, perhaps because they are frequently heated by the habitual Exercise they are obliged to use for the Service of Man.

I cannot explain scientifically all the Effects which Chewing the Cud may have upon the Flesh and Juices of the Animal that does it. But it is worthy of Observation, that all Creatures which chew the Cud live on Vegetables and Water only, have a very slow Digestion, spend a great part of their Time in getting their Food, and the rest either in chewing the Cud, or sleeping; so that
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it is accidental if they ever use Exercise sufficient to heat themselves, harden their Flesh, and exalt their Salts to any considerable Degree of Alcalescence. Of this the Cow, and Sheep are obvious Examples. Deer both chew the Cud, and divide the Hoof; and their Juices are notwithstanding somewhat *alcalescent*, as they are usually kill'd amongst us. The Flesh is, however, tender, and easy of Digestion; and if they are killed, according to the Levitical Law, that is, if they are suffered to bleed plentifully, this Tendency to an *alkaline* Putrefaction is in a great measure removed.

All FISH which have not FINS and SCALES.

These are what Medicinal Writers call *Pisces Molles*. It has been observed above, that all sorts of Fish are very subject to Putrefaction; but those without Scales more than others, and Shell-fish most of all.

The *Eagle*.

The *Ossifrage*.

The *Ospray*.

It is an *Eagle*, so called from his Strength, which we may imagine to be the little *black Eagle*, which is therefore called *Valeria*. The *Syriac* renders it a Crow.

The *Kite*, so called from his Flight, which is very strong, especially when he hangs in the Air, without moving his Wings.

The *Merlin*, a kind of small *Hawk*.

The *Raven*, or perhaps the *Nycticorax*.

The common *Owl*.

The *Nochia*, a Species of Owl.

The *Cuckow*.

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The *Hawk*. It is explained a Bird with which other Birds are taken, and which Fowlers carry on their Fists.

The *Goss-Hawk*. Some translate it an *Owl*; others, *Onocratatos*, a Bird which makes a Noise like an Ass.

The *Cormorant*.

The Great *Owl*.

The Juices of all these are highly *alcalescent*, both as they are Birds of Prey, and as their habitual Exercise is great.

The *Swan*, or *Chough-Daw*. It is of no great Importance which is here meant, for the Juices of both are much *alcalescent*, and their Flesh rank, and scarcely digestible.

The *Bittern*. This Fowl feeds on Fish; the Flesh is very rank, and subject to Putrefaction.

The *Gier Eagle*. It feeds on Flesh.

The *Stork*.

The *Stork* feeds on Frogs, Serpents, and other Reptiles, which are extremely *alcalescent*, and therefore it must afford Juices in a State very near to Putrefaction.

The *Heron*. It feeds on Fish, and uses a great deal of Exercise, and for both these Reasons has Juices highly *alcalescent*.

The *Lapwing*, a Bird almost perpetually on the Wing, and which feeds on Insects. The Flesh is of a very high Taste, and near to a State of Putrefaction.

The *Bat*. It feeds on Insects.

The *Weasel*. A Beast of Prey.

The *Mouse*. It feeds on Flesh.

The *Toad*.

This is sometimes translated the *Ferret*, and by some it is called a Species of *Locust*: But, as in the

the Prohibition it immediately follows after the *Toad*, and is derived from a Word which signifies *clamavit*, there is great Reason to believe it should be understood the *Frog*, literally the *Crier*, or, *the Beast that cries*, alluding to the croaking of this Reptile.

The *Lizard*.

Bochart calls it the *Salamander*, (a sort of *Lizard*).

The *Snail*.

Bochart calls it here the *Chamælion*; in another Place quoted above, the same Word signifies a *Swan*, or *Jack-Daw*.

All these Reptiles are extremely subject to Putrefaction, as are Reptiles of almost every kind: the Smell of these, when putrefied, is extremely offensive; and hence we must conclude their Salts to be highly exalted, and their Juices *alcalescent* to a great Degree.

Before I proceed farther in the Account of an *alkaline* Putrefaction in the Juices, and its Consequences, it is necessary that I specify the Parts into which the Blood is separable by Chymical Analysis.

First then, if the Blood of a Person in Health, fresh taken away, is put into a Retort, with a Receiver accurately luted to it, and is then committed to a Heat much less than is sufficient to make Water boil, a Vapour comes over, which condenses into a Liquor very little, if at all, different from Water, and which does not appear to be either *alkaline* or acid, saline, pinguious, or in any Degree acrimonious. And if the Fire is increased to the Degree of boiling Water, the same Vapour still continues to come over, forming exactly the same kind of Water, till the Blood put
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into the Retort loses much about seven eighths of the original Weight.

If the remaining dry Mass is taken out of the Retort and examined, it affords no Signs of containing any thing the least alkaline, acid, or acrid, but is utterly insipid, except that it tastes and smells of burning, and that not much. This inclosed in a wooden Box, will keep for Ages without Putrefaction. But by a Sand-heat, gradually increased, it yields first a saltish, oily, bitter Liquor, somewhat inclining to be alkaline; then a white volatile Salt; and, as the Fire increases, a yellow Oil, and with it the same kind of Salt. Take the Receiver away that contains what is come over, and lute on another; urge the Remainder with the most extreme Degree of Fire that the Glass will bear without melting, and white Fumes will arise without ceasing, if the Operation be continued ever so long, and with these, a black thick Oil.

The Mass remaining in the Retort is very black, and shining, brittle; extremely light and spongy, of a disagreeable Smell, empyreumatic, bitter, and scarcely at all salt; this, when urged with a Heat almost sufficient to melt the Retort, continues perpetually to emit Fumes, and preserves its black Colour so long as it remains in a close Vessel; but when exposed to a naked Fire, it flames, and, losing this Blackness, becomes white, and is then found to be an insipid Earth, containing not the least Portion of an *alkaline Salt*; but a small Quantity of an Acid may be got from it by an extreme Degree of Fire, which *Boerhaave* imagines to be the Offspring of the Sea Salt which had been used in Food, and remains in the Blood unaltered; but in his Observations on this Process,

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he tells us, that he had observed the same Appearances in the Distillation of the Blood of many Brutes, and therefore this Acid cannot be owing to Sea Salt, because no Animal, that I know of, eats Salt, except Man and Pidgeons, unless domestic ones, as Dogs, and Cats, sometimes by Accident, not by Choice. I am sensible it may be answered, that there is Salt, more or less, in all Water that Animals drink; and I know a Salt may be procured from the Urine of Animals, much resembling Sea Salt in the Figure of the Chrystals, and some other Properties. But if the Source of this Salt was the Sea Salt taken into the Stomach with the Aliment, human Urine would probably yield more of this Salt, than that of Graminivorous Animals, because the Salt taken in the Water of these Animals, bears no Proportion to that which is eaten by a Man; however, it appears, that the Urine of a Cow, or a Horse, yields a much larger Proportion of this Salt than that of a Man.

Here then we find in the Blood, a Water, an Oil, a volatile *alkaline* Salt, a fixed Earth, and a Portion of Acid. And now, if we consider attentively the Progress of Animal Putrefaction, we shall find it has exactly the same Effects as the Distillation described above, and that it only differs from it in taking up a somewhat longer Time. For first the watery Particles exhale; next the saline Part is attenuated, and disengaged from the Earth and Acid; and thus being render'd acrid, *alkaline*, and volatile, rises together with a Part of the Oil also attenuated, and separated from the Earth, and affects the Organs of Smell with a Nidor, or Stink, peculiar to Animal Substances in a State of Putrefaction.

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The rest of the oily Particles unite with the Earth thus deprived of the finer Part of the Oil, Water, and Salt; and both together form a black, tenacious, viscid Substance, which, however, at last is resolved, and leaves nothing behind but a pure Virgin-Earth, the Acid also exhaling. Thus the Animal Juices, by Putrefaction, undergo a thorough Alteration and Separation, after which it is impossible to unite the separated Particles again, so as to make an uniform homogeneous Fluid, like what it was before.

It is impossible this Putrefaction should prevail universally in the Juices whilst the Animal is alive; but particular Parts of the Body may putrefy, without causing immediate Death. Alcalescent Food also may putrefy in the Stomach and Intestines, and cause great Disorders in the Animal Economy, when taken in Quantities disproportioned to the Powers of Digestion. And these Juices in general may have a strong Tendency to Putrefaction; and of this several Birds that feed on Carrion are sensible, much sooner than Mankind; for as soon as the volatile Salts, and rancid Oils, begin to exhale, the Organs of Smell, in these Birds, are sooner affected than ours, insomuch that they are frequently allured from considerable Distances, to the Neighbourhood of Houses inhabited by People in Fevers.

The antecedent Causes therefore of an *Alcalescence* in the Body, and the Diseases depending thereon, may be reduced to the following.

I. Alcalescent Aliment, that is, Aliment of alcalescent Vegetables, or of Animals, the Milk of graminivorous Animals only excepted. And amongst these, Fish, particularly their Livers and Skins: Fowls that live on Fish; all Birds which prey

ey on other Animals, or Insects, or which are fed to a great deal of habitual Exercise; also animals killed whilst heated with strong Exercise, incline more to an *alkaline* Putrefaction than others.

2. A Weakness of the Organs of Digestion.

When this is the Case, the Aliment, following its natural Tendency, putrefies in the Stomach, and causes what is usually called a Surfeit; and the Chyle enters into the Blood in a State near to putrefaction, or in part putrefied.

3. A great Strength of the digestive and assimilating Organs; for this produces

4. A great Quantity of Blood highly exalted, and in a State very near to Putrefaction; and a bile in a State of Putrefaction.

It must be remembered, that acescent Aliments are, by the Actions of the above-mentioned Organs, converted into Alcalescent Juices. When therefore these Organs act strongly on Food already alcalescent, it must be rendered more so, and brought nearer to a State of Putrefaction.

It is upon this Account that plethoric People are more subject to epidemical Disorders than others; that People in a full State of Health are more in danger of falling into Fevers, and those of a bad kind, than others whose general State of Health is not so good; and that such who have very strong Constitutions, are more liable to pestilential Disorders, and putrid Fevers, than Valetudinarians.

Hence *Hippocrates*, *L. 1. Aphorism 3.* advises to beware of an Excess of Health; for the same Strength of Constitution which was sufficient to bring the Blood and Juices to such a Degree of Perfection will exalt them into a Disease. And *Celsus* tells us, that a full State of Health is to be suspected;

est: *Ergo si plenior aliquis, & speciosior, & coloratior factus est, suspecta habere sua bona debet. Quæ quia neque in eodem habitu subsistere, neque ultra progredi possunt, fere retro, quasi ruina quoddam, revolvuntur.*

Hippocrates thinks it prudent to subtract something from a State of Health arrived at the utmost Perfection; because, as it is not possible it should remain long without Alteration, and cannot mend it must necessarily grow worse. But with all Deference to so great an Authority, I must remark that Nature has Resources of more Importance for the Preservation of Life and Health, than any Assurances which Art can afford her, and from which she draws Help upon these Occasions. Thus in case of too much Fulness of Blood, and Hæmorrhage lowers the Habit to such a State, as *Hippocrates* advises us to reduce it to by Art. If the Juices are so much exalted, as to tend too much to an Alcalescence, the Acrimony attending this State, before it becomes sensible by any ill Consequences, frequently stimulates the Glands of the Skin, and thus causes its own Evacuation by an increased Perspiration; or else, if it happens to affect the Glands of the Kidneys, it is carried off by Urine; but if it falls upon the Liver, the most likely Part to receive it first, or the Pancreas, or the Glands of the Stomach and Intestines, the Danger is prevented by Vomiting, or a Diarrhoea, or both, sufficient for the salutary Purposes above-mentioned; and hence the popular Opinion, founded on the Experience of all Ages, that a Looseness in the Spring and Summer is salutary. Thus we see this Acrimony so much to be dreaded, is frequently, under the Conduct of a well regulated

ulated Animal Œconomy, its own Antidote, and the Means of preserving, instead of interrupting Health. But here we must suppose no Excesses are committed, and regular Exercise is used.

5. Long Fasting. For, if the Blood is not perpetually diluted with fresh Chyle, it will contract an *alkaline* Acrimony, and the Breath will become fetid, till in the end a Fever and Death ensue from this Putrefaction.

6. A Stagnation of any Part of the Blood or Juices.

Because all animal Juices, which stagnate, follow their natural Tendency, and putrefy.

7. Great Heat, whether of the Season, or Climate; external, or internal; natural, or artificial.

8. Violent Agitation of the Blood. Because it produces Heat.

9. Excessive Exercise, especially if long continued.

When any of these Causes, or many of them conjointly, have produced an Alkaline Putrefaction, it is manifested by the following Signs, in the *Primæ Viæ*.

1. Thirst.

It is observable that Nature, or rather the Author of Nature, has given to all Animals a certain Sagacity, to enable them to distinguish Aliments which would be noxious to them, from those which are salutary; and to direct them to the Means of curing the Disorders they labour under. This, in Brutes, is called *Instinct*; and as we find the same Propensions calculated for the same good Purposes in Mankind, I think we may properly enough call them by the same Name.

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In the present Instance, Thirst is raised; that is, an Inclination to drink large Quantities of small diluting Liquors. Now these Liquors dilute the alkaline, putrid, acrimonious Salts, relieve the present uneasy Sensation, and dispose the putrefying or putrefied Matter to be discharged out of the Stomach and Intestines, either by Vomit, or Stool. But if the Propensity is to acid Liquors, which is generally the Case, these Acids, when mixed with the putrid Salts, destroy them, and are both together converted into a neutral Salt.

It is remarkable, that alkaline animal Salts, as Salt or Spirit of Harts-horn, taken internally volatile, raises a Thirst, in the same Manner, and for the same Reasons.

2. An utter Loss of Appetite, and an Aversion for Alcalescent Aliment, particularly of that sort of Aliment which originally caused the Disorder.

This is another Instance of the Instinct above-mentioned; or rather, of the Protection of Providence, which watches over us in Sickneſs as well as in Health. An Appetite would be prejudicial, when the Stomach is in such a Condition, as not to be able to digest the Aliment taken into it; and Alcalescent Aliment would increase the Disorder.

3. Nidorous Eructations, or Belches, which affect the Mouth with the Taste of putrefied Eggs.

Because a Portion of the putrid Salts, and rancid Oil, is excluded, together with the rarified Air.

4. Putrid Sordes upon the Lips, Teeth, Tongue, Palate, and Fauces, which affect the Organs of Taste with a Sensation of Bitterness, because Animal Oils, when they grow rancid, become bitter.

or perhaps this Taste may be caused by the Bile too much exalted, and tending to Putrefaction.

5. A Sickness at the Stomach, from the Stimulation of the acrimonious Salts, especially at the Sight, or even Idea of alcalescent Aliment, near to a State of Putrefaction. This Stimulation increased, causes a Discharge of the putrefied Matter by Vomit, which is salutary, when the Disorders proceed only from a Putrefaction of the Aliment, in the first Passages; but if from a Putrefaction of the Liver, Pancreas, or any other of the Contents of the Abdomen, it is sometimes a very bad Symptom. When this alkaline Acrimony affects the Intestines, it stimulates them to a Discharge of their Contents by a Diarrhœa, which is also the Means of Cure, when the Putrefaction is confined to the Aliment contained in the Stomach and Intestines; but is often fatal, when caused by large Putrefactions in any of the Viscera.

Fish that has been kept too long before it is eaten, will cause a plentiful Diarrhœa; and a very small Quantity of putrefied Egg will have the same Effect, by stimulating the Intestines.

6. This alkaline Acrimony produces a spontaneous Lassitude, and universal Uneasiness; a troublesome Sense of Heat, and inflammatory iliac Pains.

The Effect of an alkaline Putrefaction in the Blood, is its Dissolution into an alkaline acrimonious Fluid; the watery Particles separate from the other Principles and exhale; the finest part of the Oil grows rancid; the rest of the Oil joining with the Heart, they form together tenacious Obstructions in the Vessels to which they adhere; and the Salts no longer uniformly mixed with the diluting Water, softening Oil, and neutral Earth, become

acrid and corrosive. Hence the Fluid circulating in the Vessels, which, in order to be fit for Nutrition, and the Exigencies of the Animal Œconomy, must be mild, and destitute of all Acrimony, is, in the present State, very far from being accommodated to these salutary Purposes; but instead of that, stimulates, abrades, and carries away a part of the Solids; and corrodes and destroys the extremely minute Vessels, to which these of the Brain are above all others subject; whence a Train of Symptoms which are usually called nervous, as Deliriousness, Convulsions, Coma's or want of Sleep. 1

This Corrosion and Destruction of the internal Parts is nothing more than what may at any time be produced on the external Skin, by confining a small Quantity of animal *alkaline* Salts, for a short time, to any part of it, for it will then act as a Caustic, and raise an Escar. This may serve as a seasonable Caution to those who wantonly accustom themselves to smell to volatile Salts, especially those which have their caustic Acrimony exalted in Lime in their Distillation; for when a Part of these is drawn into the Lungs, it may, and without Dispute has very bad Effects on the tender Membrane which lines the Lungs.

In the State of the Blood mentioned above, the Liquors secreted from it are fetid; and the Urine is high-coloured, approaching to Redness, in proportion to the Degree of Putrefaction prevailing, and the Patient necessarily labours under a continual burning Fever.

From this Account of an alkaline Putrefaction in the Blood, it is easy to perceive, that the Consequences must be a Disturbance, Depravation, or utter Destruction of all the Actions, whether
natural,

natural, animal, or rational ; an entire Alteration in the Circulation, and consequently in the Secretions and Excretions which depend thereon, with general or local Inflammations, which, if the Putrefaction is considerable, must terminate in Suppurations, or Gangrenes, Sphacelations, and Death.

The different Parts of the Body which are affected by this alkaline Putrefaction, make some Difference in the Cure. Thus, if the alkaline Aliments, taken in Quantities too large for the digestive Powers, putrefy in the Stomach and Intestines, and produce the Effects mentioned above, the most rational Method of Cure is to procure their Discharge, either by a Vomit or Purge, or both ; and in this the principal Symptoms must be our Guide ; for if from these we learn the Stomach is affected, a Vomit is to be given ; but if the putrefied or putrefying Aliment is protruded into the Intestines, a Purge will sometimes be sufficient to promote their Exclusion. Proper Vomits, in this Case, are warm Water, Green Tea, Infusions of Carduus, or Ipecacuanha, in the Quantity of half a Dram ; and Purges of the Saline kind seem best adapted for this Purpose ; because as they increase the natural Tendency to a Diarrhœa, and thereby carry off the offending Matter, they at the same time relieve the Symptoms, by destroying a part of the Acrimony. Both Vomits and Purges must be repeated, according as the Continuance of the Disorder shall make them appear necessary. In general, one Vomit, but repeated Purges are required.

I have met with a popular Remedy for an Overcharge of the Stomach by alcalescent Aliment, of too much Efficacy to be omitted ; it is the Run-

net with which Milk is curdled, in order to make Cheese. Runnet is thus made; the first Stomach of a Calf is salted and dried, or else preserved in Brine; this Brine, or an Infusion of the dried Stomach in cold Water, is the Runnet. One or two Spoonfuls of this Brine in half a Pint of cold Water, or an Infusion of a Piece of the dried Stomach, about two Inches square, for a few Hours, in the same Quantity of Water, if drank, is said to take away all the uneasy Sensation caused by the stimulating Acrimony, and to promote the Expulsion of the offending Matter, either by Vomit or Stool. It would perhaps be somewhat difficult to demonstrate the specific Action of the Juices in the Stomach of a Calf whilst it is alive, where all the Milk it takes is found curdled, and in Milk wherewith the Infusion of the same Stomach is mixed, even after the Death of the Calf. I am equally at a Loss to account for the salutary Effect of Runnet, considered as such, upon a human Stomach, under the ill Impressions of alcaliscent Aliments putrefying therein: But I am sensible that the Salt, which preserves the Calf's Stomach from Putrefaction, will also have a very good Effect upon the Aliment putrefying in the Stomach, destroy totally or in part the alkaline Acrimony, and consequently relieve the Symptoms caused thereby; but whether all the good Effects of Runnet as a Medicine depend on the Salt, I will not take upon me to determine; I am, however, certain, upon my own Knowledge, that it is an excellent Medicine in the Case above-mentioned.

When a Tendency to this Putrefaction is got into the whole Habit, and prevails in the Blood and Juices, the Cure is much more difficult and tedious, and the Disorder is attended with a much greater

greater or less Tendency to an alkaline Putrefaction, the Regimen and Medicines proper to destroy or curb this Alcalescence are of the utmost Importance to the Art of Healing. The Regimen, however, is most to be regarded, for upon this the Cure principally depends.

With respect then to the Cure, Bleeding seems proper, as it relaxes and diminishes the Action of the Solids upon the remaining Mass of Fluids, which lessens the Attrition betwixt the Solids and Fluids, and betwixt the Particles of the Fluids with each other; now, as Attrition is one great Cause of Heat, and Heat a great Promoter of Putrefaction, Bleeding promises fair to remove at least one principal Cause thereof.

In such Cases also, Rest must be strictly enjoined, and an Abstinence from all sorts of Motion rigorously persisted in: because every Degree of Motion proportionally hardens the Fibres, and accelerates the Circulation of the Blood: this increases the Attrition betwixt the Solids and Fluids, and betwixt the Particles of the Fluids with each other, and consequently promotes Heat, the Parent of an alkaline Putrefaction, and all its Consequences.

Warm emollient Baths, Fomentations, and Clysters, are also of service, as they relax the Fibres, and thereby help to remove one considerable Cause of Heat; and as the absorbent Vessels take up a Portion of them, they become farther serviceable by diluting the Blood.

With respect to the Air which the Patient respire, it should be temperate and refreshing; if too hot, it increases the Tendency to Putrefaction; if too cold, by contracting the animal Fibres; it is consequentially productive of internal Heat.

Hence the Reasons are very plain, why all Heat beyond Temperateness, whether natural, and produced by the Climate or Season, or artificial, and generated either by Fires, too many Bed-cloaths, or hot Medicines, must necessarily be pernicious in all Distempers, where there is a Tendency to an alkaline Putrefaction.

Our next Care must be to saturate the Blood and Juices with Aliments which are acescent, which have a strong Tendency to become acid when taken into the Stomach, or which are actually acid: Such are either Milk alone, or diluted with Water, Whey, and Butter-milk.

Bread, which has been fermented, is another Aliment of the acescent kind; but if it has been much fermented, it is actually acid. Of this great Variety of Foods may be prepared, by boiling it with Water, till it is of such a Consistence as answers the End proposed, and afterwards adding to it other acescent Ingredients, as Wine, or the crude or prepared Juices of Fruits. The most common of these is called *Panada*.

Many Sorts of Aliments, exceedingly proper when there is an Alcalescence of the Juices, are also prepared from farinaceous Vegetables, particularly Barley and Oats. The Ptisan of the Antients, so famous in all Ages, was made of Barley husked, and boiled in Water, and seems to have been a kind of Gruel, which obtained different Names, according to some Circumstances to be taken notice of hereafter. The Word is derived from Πρίσσω, which signifies to peel, or take off the Husks, this being the first part of the Process for its Preparation; but the French have, through an unpardonable Error, applied the Name of *Ptisan* to any sort of Medicinal Decoction.

Amongst

Amongst farinaceous Vegetables the following are recommended.

Wheat.

Barley.

Oats.

Rye.

Rice.

Millet.

Buck-Wheat, or Frumentum Saracenetum.

Mays, or Indian Wheat.

Panick.

Spelt Wheat.

Pistachio Nuts.

Of these boiled in Water, and digested for a considerable Time, till they acquire a Tendency to Acidity, many sorts of Food may be contrived, very proper in an alkaline State of the Juices. Decoctions and Emulsions of these, drank in large Quantities, are of considerable Service; *first*, As they are in some degree saponaceous, and dissolve Obstructions in the Vessels, which Water alone cannot act upon. *Secondly*, As they dilute the Juices inclinable to an Alcalescence with an acescent Fluid. *Thirdly*, As they relax the Solids. And, *Fourthly*, As by their oily Softness they envelope and obtund the alkaline Acrimony, and, thereby, rendering it mild, prevent its Effects in the Body.

I must not omit observing, that acescent Aliments in general seem more healthful than those which are alcalescent; and are less subject to form Obstructions, provided they are taken in Quantities proportioned to the Strength of the digesting and assimilating Organs, and by People inured to habitual Labour and Exercise.

Thus *Homer* celebrates the *Hippimolgi*, a northern Nation, whose usual Food was Milk, for Longevity. And the Mountaineers of *Great Britain*, who generally live on Milk, and Cakes

made of Oatmeal, fermented till they grow quite sour, are remarkable for Health, Strength, Activity, and living to a very great Age, and are seldom or never visited by epidemical Distempers, in any considerable Degree. And what *Virgil* says of a northern Nation is something to our present Purpose:

Pocula læti
Fermento atque Acidis imitantur Vitea sorbis.
Talis Hyperboreo septem Subjecta Trioni.
Gens Effræna Virûm Riphæo tunditur Euro.

There is another Class of Vegetables of excellent Service, when the Juices tend to an alkaline Putrefaction. I mean the Summer or autumnal Fruits, when perfectly ripe, as

| | |
|-----------------------|--------------------------|
| Oranges | Jujubes |
| Lemons | Apricots |
| Elder Berries | Peaches |
| Cherries of all sorts | Melons |
| Citrons | Mulberries |
| Garden Cucumbers | Apples |
| Garden Gourds | Sweet Plums of all sorts |
| Figs | Currants of all sorts |
| Strawberries | Rasberries |
| Pomegranates | Grapes, &c. |

Of these considerable Uses may be made. For they may be boiled, or roasted, and eaten occasionally; or their Pulp, or crude Juices, may be mixed with Panadas, Gruels, or other acescent Aliments. Or else the Juices, expressed after baking, or boiling them with a very small Quantity of Water, may be mixed with Food,

or

or given as a Medicine, first adding to them the Quantity of Sugar which shall be judged sufficient.

And it must be observed, that boiling or baking Fruits, destroys a great Quantity of the elastic Air which they contain when crude, makes them sit more easy upon the Stomach, and thereby renders them more fit for medicinal Purposes.

With Respect to Fruits, it is a very great Error to condemn them in general as unwholesome; for on the contrary, when thoroughly ripe, they are the most admirable Remedies that perhaps nature has furnished us with, and never pernicious unless taken in Quantities too excessive, and disproportioned to the Powers of Digestion. Nothing can be better adapted to check that Tendency to an alkaline Putrefaction, which the Juices are subject to contract during the Summer's Heat. We scarcely meet with a more powerful Remover of Obstructions, than the Juices of ripe Fruits, if taken in Quantities sufficient, frequently repeated, and these continued for a considerable time. For the Juices of Fruits, when neutralized by the Heat of the Sun, that is, when perfectly ripe, are saponaceous, and capable of dissolving Obstructions in the Vessels which no other known Fluid is able to act upon effectually. Every common Observer will judge, that Eruptions on the Surface of the Body are salutary, and promise a future State of Health. The Reason of this is, that when the obstructing Matter, which forms Concretions in the small Vessels, is dissolved and reduced to Particles small enough to circulate with the Blood, the vital Powers find means of discharging them by the intestinal, or urinary Glands,

or else dispose of them by the Pores of the Skin; now when it happens that the Particles of Matter to be discharged are somewhat too large to perspire, they stick in the perspiratory Vessels of the Skin, and there suppurate; for Suppuration is one way which Nature takes to disburthen herself of what is useless or offensive.

Hence those salutary Eruptions, which frequently appear on the Skin in various Parts of the Body, after a plentiful Use of Summer-Fruits, have been erroneously deemed, by many, the pernicious Effects of those Fruits, which in Reality acted the Part of a Medicine, and removed Obstructions, which otherwise might have produced a Disease. It is further to be remarked, that a Diarrhœa, or Looseness, after the Use of the abovementioned Fruits, is so far from being dreadful, provided it keeps within due Bounds, that it does good Service to the animal Œconomy, by carrying away the Matter of Obstructions previously dissolved by the saponaceous Juices of the sad Fruits. But it is prudent to bake or boil these Fruits, both for the Reasons given before, as also, because the Fire destroys the Eggs of Insects, which are sometimes deposited in them, and because it brings them to a more exact Neutrality, the Sun being scarcely sufficient in our Climate to render them perfectly ripe.

In an *Alcalescence* of the Juices, watery Liquids, drank warm especially, are also of Service, though endued with no saponaceous Quality, as they relax the Solids, dissolve the Salts, and carry them out of the Body, and contribute to preserve the Blood in a State of Fluidity.

As to Medicines, they may be contrived in various Forms, either from native vegetable Acids,

as the Juices of Oranges, Lemons, Crabs, and many other acid Fruits, or the essential Salts of acid Plants, as of the Sorrels.

Fermentation also furnishes us with many valuable Medicines in this Intention. Thus *Mosselle*, or *Rhenish* Wines, which incline to Acidity, are admirable, when diluted with a sufficient Quantity of any saponaceous Fluid. Thus also Vinegars of all kinds, are of considerable Use, properly diluted; and of these Medicines may be made extremely resolvent and absterfive, by mixing them with Water, or Honey, or both, or infusing in them Vegetables suited to answer particular Intentions, as Squills, in making Oxy-mel of Squills.

Many Medicines also of excellent Virtues are, and more might be, prepared by inspissating the Juices of Fruits perfectly ripe to a Jelly or Rob, and amongst these none excels Rob of Elder, a Medicine which deserves the highest Encomiums.

By Distillation we procure another Class of Medicines which powerfully destroy a Tendency in the Juices to an alkaline Putrefaction. These are the acid Spirits of Sal Gemmæ, Sea Salt, Nitre, Vitriol, and Sulphur, commonly called *Oil of Sulphur by the Bell*. But these must be taken diluted in a great Quantity of Fluid, and they are never proper, unless in Cases where a great Tendency to Putrefaction renders the milder vegetable Acids ineffectual, as in the Plague, and some very bad Kinds of the Small Pox.

There is another Class of Medicines of very great Importance in the Case before us; I mean, the natural, or artificial neutral Salts. The natural neutral Salts are Nitre, Sea-Salt, and Sal

Gemmæ. The two last are seldom used, except in Clysters; but Nitre is, or at least ought to be, an Ingredient in almost every Medicine, given with a View of checking the Progress of an alkaline Putrefaction. It is well known, that these Salts preserve all animal Substances from Putrefaction; and Nitre has a remarkable Property of preserving the Fluidity of the Blood, either in, or out of the Blood Vessels. Nitre has also a Power of resolving Concretions already formed, and of expelling the obstructing Matter thus resolved by the proper Emunctories, as by the Glands of the Intestines, Kidneys, or Skin; it is also extremely penetrating, and thus it appears possessed of every good Property that can render it an eligible Remedy in all Disorders where Danger is to be apprehended from an alkaline Putrefaction, that is, in most acute Distempers. It is usually given in a Powder or Bolus, or dissolved in some proper Fluid.

Artificial neutral Salts may be made from almost every different sort of Acid, impregnated or saturated with any sort of Alkali, either fixed or volatile. The Acid and the Alkali must be joined in such a manner that neither may prevail over the other. Whilst they are mixing together, a considerable Effervescence arises, and the Acid is destroyed by, and destroys the Alkali, and then both, thus united, form a Body very different in every Property, Characteristic, and Medicinal Effect from the Parent Salts.

Neutral Salts the most generally used in Practice, are the *Tartarus Vitriolatus*, made as directed by *Boerhaave*, a Medicine very different from that directed under the same Name in our Dispensatory, though made of the very same Ingredients.

redients ; the *Tartarus Regeneratus*, and *Tartarus Tartarifatus* of the same Author.

Many extemporaneous Prescriptions of a neutral Fluid may easily be contrived to very good Purposes. Thus a Scruple of Salt of Wormwood will saturate about half an Ounce of Juice of Lemons; or about ten or twelve Grains of volatile Sal Ammoniac will saturate half an Ounce of distilled Vinegar; either of these mixed with an Ounce of some simple Water, and rendered agreeable by a few Drams of a proper Syrup, and the same Quantity of some compound Water, makes a very pretty Draught of considerable Efficacy, which may be repeated as Occasion requires, for Example, every four Hours.

These neutral Medicines deserve the same Encomiums which I have given above to Nitre, and for the same Reasons.

From what has been said above, with Respect to the Causes and Cure of Diseases from a Tendency in the Juices, or any of them, to an alkaline Putrefaction, it appears, that in all Diseases where Danger is to be apprehended from the aforesaid Putrefaction, any acid Excretions are to be esteemed good Symptoms, as they are certain Evidences that the alkaline Acrimony is destroyed. Thus in Disorders of the Stomach from such a Cause, acid Eructations of Wind witness, that the Cause of the Distemper is almost, if not entirely removed. And thus in acute Distempers, Sweats which have an acid Smell have been remarked to be of good Presage.

It has been observed, that many who have recovered of the Plague, and pestilential Fevers, have been affected as their Health returned, with a saltish Taste in their Mouths, somewhat like
that

that of Sal Ammoniac; the Reason of this appears to be this: It is well known in Chymistry, that a putrid alkaline Salt, when united with an Acid, forms a neutral Salt somewhat resembling Sal Ammoniac. Now when the Juices have been loaded with such a putrid Salt, as it happens in the Plague and pestilential Fevers, when this Salt is saturated with an Acid, the alkaline Acrimony is destroyed, and the Patient by Degrees recovers, and then all the Excretions are infected with the muriatic Salt abovementioned, like Sal Ammoniac, and amongst the rest the Saliva; hence a perpetual Taste, like that of Sal Ammoniac, in the Patient's Mouth; and hence he fancies all sorts of Aliments salted.

There are other Differences in Aliments arising from their greater or less Cohesion, or their greater or less Tendency to form a viscid Mass in the Stomach, when mix'd with the Juices residing there, or convey'd thither. And some other Varieties arise from Properties in Aliments, which are not understood, and which Experience alone furnishes us with the Knowledge of. Thus, for Instance, the Quail is said to cause the Epilepsy in some who feed on it. With Respect to these, *Dr. Moffett* has specify'd whatever has been remark'd by the Moderns as well as the Antients, in the ensuing Treatise of Foods.

I shall conclude this Introduction, which a Passage from a Discourse on vegetable Food, by *Dr. Cocchi*, an *Italian* Physician, some time resident in *England*.

A Doubt, says he, lies between Vegetables and Animals, which of these two Substances are most likely to become proper and useful Matter for our Bodies. *Plutarch* long since (in his
Treatise

Treatise against eating Flesh) has made it a Question, whether such kind of Aliment was natural to Man, that is, suitable to the Fabrick of his Body. And it is now about a hundred Years, as we find in the Letters of *Gassendus*, since this Matter was disputed very particularly amongst the Learned, who observed that all other Animals were, by their constant Habit and Manner of Life, depending on the natural Structure and Action of their Organs of Digestion, readily distinguish'd into those that feed on the Fruits of Earth, and the rapacious and carnivorous : Whereupon as the Question could not be decided this way, or by any Arguments drawn from natural History, the same Question has since been again proposed and demonstrated, by that eminent Mathematician *Dr. Wallis*, and that diligent Anatomist *Dr. Tyson*, as we read in the philosophical Transactions, from the greater Analogy in the Fabrick of the Passages of the Aliment, and of the Organs of Digestion in Men, with those of such Animals as feed on Vegetable Diet, most of which, like Men, are furnish'd with a Gut *Colon*, whereof most of the Carnivorous are destitute.

But leaving these Reflections, which may appear too far fetch'd, we should rather consider, that most of the Animals which serve for human Food feed on Vegetables, except only some few Birds and Fishes, from whence it finally appears, that the ultimate Matter of the two chief kinds of Aliment is almost the same in its first Composition; that is, always vegetable, and coming originally from the Earth. Thus, for the most part, what fixes and unites itself to the Body of Man, either from the one or the other sort of Aliment,

ment, is really nothing else but some of the solid and purest Earth.

But the Difference principally consists, in that the fresh Parts of Plants, being of a much tenderer Texture than those of Animals, are therefore much easier to be separated, (from the lesser Degree of their Cohesion and internal Glew) and so yield more easily to the dividing Power of our Organs. The tender and fresh Parts of Plants abound with Water, and that sort of Salts, which by reason of their Taste, and Non-evaporation by Fire, before they are dissolved, we call acid and fix'd: To the Mixture of which, with a moderate oily and vegetable Fluid, is owing their incorporating and dissolving Juice. Of this Juice animal Food is destitute, as it is also entirely of the said acid and fixed Salts; but it abounds, on the contrary, with such as are apt to become, with a certain Degree of Heat, of an alkaline and volatile Nature, and to occasion, by their Mixture, the greatest Disposition in our Liquids to an ultimate and totally mortiferous Dissolution. And on the lesser Quantity and less perfect oily Quality of fresh Vegetables, depends a Disposition in the Juices from them produc'd, less apt, without Comparison, to receive those superlative Degrees of Heat in their greatest and most intimate Agitations, whilst they are carried about in the Blood: For Experience shews, that no Liquid is found in all Nature more ready than Oil to receive or retain the Force of Fire, whether apparent or latent, from whatever Substance such Oil is extracted; although that of Animals seems yet more prompt and efficacious than all others.

How

How subtle our vital Fluid must be, is then manifest, from its forming itself gradually and finally, into a Substance, fit for insensible Transpiration, and into that spirituous Air that exhales continually, both within and without, from every living Body. In this Subtilty and Facility of our Liquids being distributed into the innumerable Ramification of the Vessels, consists its Fluidity, without which, those Particles that are hard and weighty would be disposed in some Places, and would by that means fill up the Cavities which ought to be kept empty and always open. From the Addition then of an aqueous, oily, and saline Juice, which the Chymists call saponaceous, to the Substance of that innocent and sweet Soil, with which vegetable Aliments are so plentifully endued, arises that so necessary and perfect Commixture of the dissimilar Parts of our Blood, and especially of those two most copious Fluids that so constantly avoid, and are so difficult to incorporate with each other, (I mean Water and Oil) and whose Separation, when it happens within us, produces such pernicious Effects. And the much smaller Quantity of the oleaginous Liquor that is found in fresh Vegetables, in Comparison of what is found in Flesh, not only prevents the Formation of a too tenacious Glutton, but also of that Vapour, which, rising with the Increase of our bodily Heat, when the fat and saline Particles grow volatile, becomes itself, at last, venomous, and even productive of Pestilence.

I have always named fresh Vegetables, because the dried ones have almost all the bad Qualities of animal Food, particularly as their earthy and oleaginous Particles are too strongly coherent

coherent together: We should thus also exclude all aromatic Spices, and substitute in their stead, the green Tops of odoriferous and agreeable Herbs. We should reject old Pulse, and all farinaceous and oily Seeds, unless they are by Art well pounded, and mingled and dissolved with other useful Matters. We may say the same thing of dry'd Fruits, and of whatever else is preserv'd in various ways, and which compos'd the dry'd Diet of the Ancients: The which, however it may have been commended as an Instance of Hardiness, was not perhaps of the greatest Advantage to their Healths.



HEALTH's



HEALTH's Improvement.

CHAP. I.

Of DIET.

1. *What* DIET is. 2. *Who* were the Authors of it. 3. *What* Good it bringeth.

DIET is defined, by very learned Scholars, an exact Order in *Labour, Meat, Drink, Sleep, and Venery*: for they are thought to be *Pythagoras* his Pentangle or five squar'd Figure; wherein (as *Hippocrates* saith of Man's Body, *l. de prin.*) there be several Confluences and Concurrences, yet but one general Sympathy through all. Nevertheless *Labour* was appointed for most to invite *Meat* and *Drink*; they to draw on *Sleep*, for the Ease of our Labours; and all four to perfect *Generation*: which is not only *essendi sed semper essendi causa*; not only the Cause of

of being, but of ever being: for indeed, after we are dead in ourselves, we recover in our Posterity another Life. But in this Treatise I define *Diet* more particularly (as it is usually taken both by the vulgar and also the best Physicians) to be an *orderly and due Course observed in the Use of bodily Nourishments*, for the Preservation, Recovery, or Continuance of the Health of Mankind: Which how and when it was first invented, and by whom collected, neither *Cardan*, nor *Scaliger*, nor *Virgil*, nor *Montuus*, nor *Biesius*, nor *Jason Pratensis*, nor *Psellus*, nor any (in my judgment) have more truly declared, than *Hippocrates* himself, *Lib. de prisc. med.* avouching that Necessity was the Mother, and Reason the Father of Diet. For when Sicknes crept into the World, and Men gave the same Meats to sick Folks which they did to the Healthful, they perceived them to be so far from Recovery, that they rather wax'd worse and worse. Hereupon being enforced to alter either the Kind or the Preparation, or the Quantity, or the Quality and Order of Nourishments, they knew by diligent Observation what was fittest for every Disease, for every Sex, Age, and Complexion, and accordingly committed them to Memory, or set them down in writing. *Plutarch* thinks that we first learned this Knowledge of brute Beasts, *l. de sol. anim.* For Pidgeons and Cocks, before they fight, will eat Store (if they can get it) of Cummin-seed, to lengthen their Breath; and Nightingales eat Spiders to prevent Stoppings; and Lions having surfeited on Flesh, abstain from all Meat till it be digested. So the Marlin taught tender Persons first to keep warm their Feet; the Storks to remedy Costiveness of Body by the Use of Glisters; the Hedge-hog to avoid

avoid walking in windy Seasons ; the little Birds to bathe in Summer ; the Flies and Bees to keep home in Winter. For there is no Doubt but the Natures of Men were in former Ages so strong, that they did eat and digest every thing as it grew. Neither were Mills, Boulders, Ovens, and artificial Preparations from the Beginning ; but as Sicknes of the Body increased, so the Mind devised Remedies, teaching Men how to thrash and grind Corn, to make Bread, to boil, roast, and bake Meat, to give thin and liquid Meats to weak Stomachs ; and grosser Cates to them that be strong, after the Example of every Bird, who first softeneth and boileth the Meat in their Maws, before they give it to their young ones ; neither should we marvel hereat : For as ignorant Sailors (whose Errors and Imperfections no Man could perceive in a calm Sea) in a Tempest do follow every Man's Advice ; so the Examples of Birds and Beasts did teach sick Men Wisdom, when through Self-ignorance they lost the Light of Nature, and knew not what was good for themselves.

But leave we *Plutarch's* Conceit, and let us fetch the Invention of Diet from a more worthy Teacher, yea, from the worthiest of all other, God himself. For can we imagine that he taught our Forefathers (having sinned) how to clothe their Bodies, and not how, and when, and where-with to feed them ? He that taught *Abel* how to diet Sheep, would he leave him unskilful how to diet himself ? Or, had *Cain* the Art of tilling the Ground, and not the Knowledge how to use the Grain thereof ? Knew Physicians in *Jacob's* Time how to conserve dead Bodies, and wanted they Knowledge to preserve the Living ? Wherefore

fore how foolishly soever some ascribe the Invention of Diet to *Apollo*, *Æsculapius*, and that many-ey'd *Osiris*, or to *Hippocrates*, *Galen*, or *Asclepiades*; yet let this rest immoveable, that it springeth from an elder Time than that any Heathenish Chronicle is able to record the Author thereof. For if the Multitude of Burials be an Argument of ill Diet, and contrariwise long Life an Argument of good; it must needs follow, that before the universal Flood this noble Knowledge of Diet was not hid from the first Patriarchs, but as perfectly perceived as it was practised. For till after the Flood, Men usually lived to eight hundred Years, some to nine, many to seven, and none (for ought we have heard or read) died a natural Death before five.

Now if any Man shall object, that the very Name of Diet is not mentioned before the Flood, and that therefore the Thing itself was not in use; I can shape him no better Answer than from the Mouth of *Hippocrates*: *Names are the Daughters of Men, but Things the Sons of Nature*. So that as soon as Men began to feed, no doubt they were inspired with Wisdom, how much, how often, and of what to feed. For we must not imagine, tho' they had as it were Ostriches Stomachs and Giants Strength, (insomuch that *Lamech* in his Wound could crush into pieces the mightiest Champion of our Age) that therefore they neglected Preparation or Proportion in the use of Nourishments; nay, Reason itself will conclude, that as one Shoe did not fit every Man's Foot, nor Children and young Men fed alike in those Days, so every Man knew, or was taught, his peculiar Diet, most proper, healthful, and convenient for his own Estate. Wherefore as many
Diseases

Diseases are recovered with our Physicians, but none without Physic; so albeit there lived no dietary Physicians before the Flood (if I should grant so much) yet no Man can deny, that thro' feeding or fasting, drinking or thirsting, taking this thing or refusing that, they preserved their Life-oil (as I may term it) for many Ages, which in this surfeiting and riotous Age is commonly consumed in less than one.

But some Men will further object against me; What, Sir, may Diet prolong a Man's Life? why then, thro' Diet, we may prove immortal, or at least live as long as *Adam* did. Whereunto I answer, That albeit Immortality is denied upon the Earth to mortal Men, yet so much Life is prolonged by a good Diet, by how much Diseases thereby are eschewed. For, as *Solomon* saith, *Prov. xxvii. To whom is pain of the belly, and gripings, and redness of eyes, and want of health? even to those that keep no measure, but greedily hunt after wine, and rise up early to drink strong drink.* Some in *Hippocrates's* Time, seeing precise Observers of Physic die as soon as they which used no Physic, conceived presently no otherwise of Physicians than as of Kings in a Stage-play, carrying golden Crowns, and Scepters, and Swords, commanding for the time whole Empires, but indeed void of in-born Majesty in themselves, and of outward Ability fit for so high a Calling. So now, in our Days, the Name of Diet seems but a Scar-crow to the unwiser sort, who think it best Diet, to keep no Diet at all; saying, (as *William Sommers* said to Sir *John Rainsford*) *Drink Wine and have the Gout, drink no Wine and have it too.* Which in effect, what is it else than, with the *Sicilians*, to erect a Temple to Riot? or, with the *Barbarians*,

rians, to praise Surfeiting? or, with *Ulysses*? drunken Companions, to open *Æolus*'s Bottle all at once? whereby their Ship was so far from proceeding, that all Art and Prayers, yea, and all the Gods (in a manner) were not able to keep it above the Waters. Let me laugh, said *Democritus*, at Men's Follies, who diet their Horses, Sheep, Cattle, yea, their Capons and Geese, and yet themselves keep no Diet. They foresee, by porking of Ravens, flying of Kites, croaking of Frogs, and bathing of Ducks, when it will rain; yet surfeiting daily, they cannot foresee their own Ruin.

To the like Purpose singeth a *French* Poet,

*Si tu veux vivre sainement
Aye pour toy tel pensément :
Que de ton cheval, falcon ou chien,
Quand autre chose leur vint que bien.*

If Sickness thou wilt long award,
Have of thyself that due Regard,
Which to their Falcons, Steeds, or Hounds,
Men bear, when Sickness them surrounds.

And truly well might the one laugh, and the other sing, at such Follies. For albeit an exquisite thing Diet (called of *Jobertus*, *lib. de vulg. error.* the Inch-diet, wherein we eat by Drams, and drink by Spoonfuls) more perplexeth the Mind than cureth the Body, ingendering a Jealousy over every Meat, Suspicion on every Quantity, Dread, Fear, and Terror over every Proportion (bereaving the Head of Quietness, the Heart of Security, and the Stomach consequently of good Concoction) yet the full Diet, as it is more usual, so it is in effect

effect no less dangerous. Would you see the Discommodities of Excess? why then imagine you saw *Verres* rolling before break of Day in his own Vomits, *Dionysius* belching up a sour and unpleasant Breath, *Polyphemus* stript of Wit and Memory, *Cleomenes*, King of *Lacedemonia*, playing after his Drunkenness at Cherry-pit with Children, *Elpenor* (*Ulysses's* Companion) breaking his Neck down the Stairs, *Ennius* racked with the Sciatica, *Riglus* the Wrestler dead of an Apoplexy, *Anacreon* so unable to swallow any more Drink, that he was strangled with a Grapes-kernel, *Vibius Crispus* dying at the Stool, an old *English* Knight dying at the Chamber-pot. On the other Side, will it please you to mark the Commodities of Diet, and moderate nourishing? then behold *Timotheus*, who being continually sick through daily surfeiting, came once to *Plato's* Table, where he fed as the Company did, and drank moderately; the next Morning he cried out with this Admiration, “ O sweet *Plato*, sweet *Plato*! how truly sweet
 “ are thy Suppers, which make us to sleep and
 “ awake so sweetly? How able am I now to all
 “ Exercises, being erst so unable to the least Labour?” No marvel *Timothy*; for as the Sun cannot warm us when Clouds be between, so Excess either fetters or divides the Mind's Faculties. How careful is the Mind always to preserve Life? yet many a Drunkard sinks under Water, because Reason cannot teach him the Art of Swimming, the inward Senses being choaked with abundance of clammy Vapours.

Divine *Hippocrates* (whom I can never sufficiently name nor honour, compareth Diet most fitly to a Potter's Wheel, going neither forward nor backward, but, as the World itself moveth,
 D equally

equally round ; moistening that which is too dry, drying up that which is too moist, restoring true Flesh, if it be decay'd, abating proud Flesh, by Abstinence, if it be too much, neither drawing too much upward nor downward, as peevish Sawyers do ; neither clapping on too much nor too little Sail, like unskilful Mariners, but giving, like a wise Steward, every Part his Allowance, by geometrical Proportion, that the whole Household may be kept in Health. Such a Steward was *Asclepiades*, who cured only by Diet, infinite Diseases. Such a one was *Galen*, that famous Physician, who being three or four times sick before he was twenty-eight Years old, looked afterwards more strictly to his Diet ; in such sort, that a hundred Years following he was never sick but once ; and died only through want of radical Moisture. Such a one finally was *Hippocrates*, who lived till he was a hundred and nine Years old, or at least till he was fourscore and five, without any memorable Sicknefs ; and yet he had by Nature but a weak Head, insomuch that he ever wore a Night-cap. Wherefore let us neither with the Impudent, call Diet a frivolous Knowledge, or a curious Science with the Imprudent ; but embrace it as the Leader to perfect Health ; which, (as the wise Man saith) is above Gold, and a sound Body above all Riches. The *Romans* once banished Physicians out of *Rome*, under pretence that Physic Druggs weakned the People's Stomachs ; and Cooks, for corrupting and enforcing Appetites with strange Sauces and Seasonings ; and Perfumers, Anointers, and Bath-masters, because they did rather mollify and effeminate the *Romans* Minds, than any whit profit or help their Bodies. Yet they retained *Cato*, the chief Dietist

of

of that Time, and all them that were able, without Physic, to prevent or cure Diseases; esteeming Diet, (as it is indeed) to be so honest, pleasant, and profitable a Science, that even Malice itself cannot but commend it, and her Enemies are forced to retain it.

Thus much, or rather too much, in the Commendation of Diet; for which some *Spartan* Censor would severely punish me, as *Antalaides* did the Orator that praised *Hercules*, whom no wise Man ever discommended: For howsoever idle Heads have made these addle Proverbs; 1. *Dieted Bodies are but Bridges to Physicians Minds.* 2. *We shall live till we die, in spite of Diet.* 3. *Every Disease will have its Course.* 4. *More Rhubarb, and less Diet, &c.* yet the wisest Man, and King of all others, hath established it upon such Grounds, as neither can, nor shall ever be shaken with all their Malice.

C H A P. II.

1. *How many sorts of Diet there be.* 2. *Wherein Diet consisteth materially.* 3. *Wherein Diet consisteth formally.*

1. **T**HERE be especially three sorts of Diets; a full Diet, a moderate Diet, and a thin Diet. The first increaseth Flesh, Spirits, and Humours, the second repaireth only them that were lost, and the third lesseneth them all for a time, to preserve Life. Full Diet is proper unto them which be young, growing, strong, lusty, and

able through their good Constitution to endure much Exercise. Moderate Diet is fittest for Persons of a middle Health, whose Estate of Body is neither perfectly strong nor over weak. Thin Diets are never to be used, especially in the strictest kind, but where violent Diseases (caused either of Fulness or Corruption) have the Preheminence; wherein how much the Body wanteth sufficient Food, so much the Sicknes wanteth his tyrannical Vigour.

2. *The Matter of Diet*, is neither Iron nor Steel, nor Silver, nor Coral, nor Pearl, no nor Gold itself; from which worthy Simples, albeit most rare and effectual Sustenances be drawn (as our own Countryman, of all other, most learnedly proveth) to strengthen our Body, and to thicken our radical Moisture, which is soon consumed (like a fine Spirit of Wine) when it is too thin and subtile: yet neither have they, neither can they have a nourishing Power; because our natural Heat will be tired before it can convert their Oil into our Oil, their Substance into our Substance, be it never so cunningly and finely exalted. Furthermore, if it be true (which *Hippocrates* and Reason tell us) that as contraries are expelled by contraries, so like is sustained by his like, How should the Liquors of Gold, Pearl, and precious Stones (which the Chymists have named Immortal Essences) nourish or augment our mortal Substance? Nay, doth not that soonest restore decayed Flesh (as Milk, Gelly, strong Broths, and young Lamb, which soonest corrupteth, if it be not presently eaten? Is not a young Snite more nourishing (yet it keeps not long sweet) than a Peacock that will not corrupt nor putrify in a whole Year,

Year, no not in thirty Years (saith *Kiranides*) though it be buried in the Ground? Yet as a Candle's End of an Inch long being set in cold Water, burneth twice as long as another out of Water; not because Water nourisheth the Flame, which by Nature it quencheth, nor because it encreaseth the Tallow, which admits no Water, but by moistning the circumfluent Air, and thickning the Tallow, whereby the Flame is neither so light nor lively as it would be otherwise: in like sort, the Substances, Powders, and Liquors of the things aforesaid, may perhaps hinder the speedy spending of natural Heat, by outward cooling of fiery Spirits, inward thickning of too liquid Moistures, hardning or condensating of flaggy Parts; but their Durableness and Immortality (if they be immortal) are sufficient Proofs that they are no Nourishments for corruptible Men. But they are pure Essences, and therefore suitable to our radical Moisture, which the best Physicians derive from a Star-like Substance. Alas, pure Fools! what, do you vaunt and brag of Purity, when the purest things do least nourish? for had not the Air, Water, and Earth, certain Impurities, how should Men, Beasts, Birds, Fishes, and Plants continue? For the finer the Air, the less it nourishes; the clearer the Water, the less it fatteneth; the simpler the Ground, the less it succoureth; yea, were we in an Air (such as the Element of Air itself is defined to be) void of invisible Seeds, and those impalpable Substances or Resekens that are sometimes descry'd by the Sun-beams, our Spirits should find no more Sustenance by it, than a dry Man Drink in an empty Hoghead. And tho' we see Pikes to live a great while in Cisterns with clear

Water alone, yet were that Water so pure as the Element itself, they would clean consume for want of Nourishment. The like may be said of Plants growing in a dry, crumbling, sapless and unmingled Earth, wherein we should see them quickly so far from sprouting, that for want of their restorative Moisture they would come too withering. Wherefore I conclude, neither oriental Stones for their Clearness, nor Pearls for their Goodliness, nor Coral for his temperating of Blood, nor Gold for his Firmness, nor Liquor of Gold for his Purity, nor the Quintessences of them all for their Immortality, are to be counted Nourishments, or the Matters of Diet. Object not the Ostrich's consuming of Stone and Metals, to prove that therefore they may nourish Man, nor more than the Duck, Nightingale, or Stork, too prove that Toads, Adders and Spiders, are nourishing Meats: For our Nourishment, properly taken, is that Nature or Substance which increaseth or fostereth our Body, by being converted into our Substance. Now, for as much as our Bodies, like the Bodies of all sensible and living Creatures else, consist of a treble Substance, namely, aerial Spirits, liquid Humours, and confirmed Parts; it is therefore necessary it should have a treble Nourishment answerable to the same; which *Hippocrates, lib. de aer. doc. & aq.* truly affirmeth to be Air, Meat, and Liquors.

Meat is a more gross and corporeal Substance, taken either from Vegetables in the Earth, or Creatures living upon the Earth, or living ever or sometimes in the Water, whereby the grosser part of our Body is preserved. Liquors are thin and liquid Nourishment, serving as a Sledge to convey Meat

to every Member, and converts most easily into Humours.

Now whereas *Pliny* nameth some which never eat Meat, and *Apollonius* and *Athenæus*, others which never drank; they are but few, and particular Persons, yea, perhaps, the Sons of Devils, which cannot overthrow the general Rule and Course of Nature. It is possible to God, as the Devil truly objected, to make Stones as nourishing as Bread; to feed Men with Locusts, a most fretting, burning, and scalding Vermin, as he did *John Baptist*; to give us Stones instead of Bread, and to give us Scorpions when we ask Eggs; yet usually he doth not transgress the Course of Nature, by which, as by his Bailiff, he rules the World: So that when any Man lived without Meat or Drink, as *Moses* and *Elias* did forty Days, it is rather to be counted a miraculous working, than to be imputed to the Strength of Nature.

C H A P. III.

Of A I R.

I. *How it is to be chosen.*

AS *Hippocrates* said of Meats, *Like Food, like Flesh*; so may I justly say of the Air, *like Air, like Spirits*; for hence cometh it that in pure, clear, and temperate Air, our Spirits are as jocund, pleasant, active, and ready as Butterflies in Summer; but in thick, dark, cloudy and unseasonable Weather, they are dull, drowsy, idle,

and as heavy as Lead, working neither perfectly what they ought, nor chearfully what they would. *Witty Cardan, lib. i. de rer. var.* supposeth a like Resemblance to be betwixt our Bodies and the Air, as there is betwixt the Soul and Heaven; so that as they incline the Soul, so the Air altereth the Body every way: Let the Air be cloudy, how can the Body be warm? Let it be hot, how can that be cold? Let it be chilled with Frost or Snow, our Skin, yea, our Inwards themselves, begin to shiver. How staggers the Head, and how, presently, sinks the Heart, at the Smell of a Damp, or the insensible Sense of deadly and subtile Spirits, carried from the Yew Trees of *Thasus*, or the Hole of a Cockatrice, or the breathing of Asps, or the Dens of Dragons, or the Carcasses of dead Serpents, wherewith the Air is not so soon infected as the Hearts and Brains of Men whereinto it is carried. *Galen* saith, that the Inhabitants of the *Palestine* Lake are ever sickly, their Cattle unsound, and their Country barren, through the Brimstone and pitchy Vapour ascending from thence over all the Country, in such sort, that Birds flying over it, or Beasts drinking of it, do suddenly die; and verily no Bird hateth that Lake, nor the Lakes of *Avernum*, *Lucrine*, or *Padua*, like unto it: no Frogs and Serpents can less live in *Ireland*, Foxes in *Crete*, Stags in *Africa*, Hares in *Ithaca*, and Fishes in warm Water, than the Heart of Man can abide impure Smells, or live in Health with infected Airs; which if they do not always corrupt Men, yet they shew their Force, and exercise their Power over Cattle, Herbs, Grass, Corn, Fruits, and Waters, a great while after, poisoning us, as it were, at a second Draught, whilst we feed of infected

fects things ; and, as Eclipses are wont to do, spitting out their Venom when they are almost forgotten.

Sicily is recorded to be seldom void of the Plague, and the Dwellers of *Sardinia* quitted their Country oftentimes for the same Cause. But how could it be otherwise, when the Wind blows there most commonly out of *Africa*, the Mother of all venomous and filthy Beasts? Is not *Middleburg*, *Rotterdam*, *Delf*, and divers other Cities in *Zealand* and *Holland*, stinched every dry Autumn with infinite swarms of dead Frogs, putrifying the Air worse than Carrion? *Rome* also was greatly annoy'd with Agues and Pestilence, till, by *Asclepiades* his Counsel, their common Sewers were monthly cleansed, their privy Vaults yearly emptied, and their Soil and Off-fall daily carried forth into the Fields; whereby receiving the Benefit of sweet Air and Health both at once, no marvel, as Mr. *Ajax* his Father hath well noted, tho' the Scavenger and Dung-farmer (that is, *Stercutius* and *Cloacina*) were honoured as Gods. And verily had that worthy Author lived amongst those *Romans*, as he liveth in this unthankful and wicked Age, wherein (to speak with *Hippocrates*) *Admirantur fatui, calumniantur plerique, intelligunt pauci:*) no doubt e'er this he had been very highly exalted, and stood in some solemn Capitol, betwixt *Stercutius* and *Cloacina*, as King *Lud* doth upon *Ludgate* betwixt his two Sons: For I assure you (and let us not but give the Devil his right) he hath truly, plainly, and perfectly set down such an Art of Privy-making, that if we would put it in practice, many a House should be thought in *London* to have never a Privy, which now

smells all over of nothing else: Neither is the Air only infected with venomous Winds and Vapours, Sinks, Sewers, Kennels, Charnel Houses, Moors, or common Leftals (as in great Camps and Cities) nor only with privy Vaults; but also *Biesius* maketh mention, that a House in *Spain* seated among many Elder Trees, wherewithal the Grounds were hedged, cast every Man out of it, like *Sejus* Horse, either dead or diseased, till such time as he caused them to be rooted up, and so made it both wholesome and habitable to the Dwellers.

Furthermore it is recorded, that as the Air in *Cyprus* cureth any Ulcers of the Lungs, so the Air of *Sardinia* makes and enlargeth them: And as the Air of *Anticyra* helpeth Madness, so contrariwise the Air of *Thasus* (especially in a hot and dry Summer) brought almost all the Inhabitants into a Lunacy, which no doubt happened upon these Causes, that *Cyprus* aboundeth in Cyprus and Fir Trees, *Sardinia* in Alum and Copper Mines, *Anticyra* is replenished with true Hellebore, and *Thasus* is full of deadly Yews, which either kill a Man, or make him mad, when the Savour infects him fully, as it doth in such hot and dry Countries. The Air may be also infected with the Sinoak of Charcoal newly kindled, whereof *Quintus Catulus* died; or with the Smell of new Morter, which killed *Jovinianus* the Emperor in his Bed; or with the Snuff of a Candle, wherewith many have been strangled; or with the Air of a Pan of Coals throughly kindled, by which, as *Æmylius Victor* studied in the City of *Parma*, he suddenly fell down dead. By the Smell of a Snuff of a Candle many become leprous, and Women miscarry of Children. What Light is best to study by, of Oil, Wax, Deer's Suet, and Tallowes,

Tallows. The very Smell of Roses cureth Head-achs, and of some Flowers, Drunkenness. The Smell of a Wantlouse may kill a Child in the Mother's Womb. The very Smell of Physic cureth many.

First, therefore, in the Election or Choice of Air, observe this, that it be pure and void of Infection: for pure Air is to the Heart, as Balm to the Sinews; yea, it is both Meat, Drink, Exercise, and Physic to the whole Body. Meat, whilst it is easily converted into Spirits: Drink, whilst it allaveth the Thirst of the Lungs and Heart, which no Drink can so well quench: Exercise, whilst it moveth Humours immoveable otherwise of their own Nature: Medicine or Physic, whilst it helpeth to thrust forth Excrements, which would else harden or putrefy within our Bodies, the Vapours whereof would so shake the Bulwark of Life, and defile the Rivers of Blood issuing from the Liver, that we should not live long in Health, if haply we lived at all.

Next to Purity of Air, we must chuse that also which is temperate. For natural Heat is not preserved, saith *Galen*, but of Air moderately cold. And *Aristotle* saith, that Countries, Cities, and Houses, which, by Interposition of Hills on the North side be seldom cooled, are subject to Mortality, and many Diseases: yet must it not be so hot as to dissolve Spirits, procure Thirst, and abundant Sweat, to the hindering of Urine, and decaying of Strength and Appetite; but (as I said before) of a middle Temper, because, as Nature is the Mother, so Mediocrity is the Preserver of every thing. Who sees not a dry Summer peel-eth, and a dry Winter riveleth the Skin? and that

contrariwise, an over-moist Air puffeth it up with Humours, and engendereth Rheumes in the whole Body?

Thirdly, That Air is best which is most seasonable; namely, warm and moist in the Spring, hot and dry in Summer, cooling and dry in Autumn, cold and moist in Winter: which Seasons falling out contrarily, as sometimes they do (especially in Islands) infinite and unavoidable Diseases ensue thereupon; for if the Spring Air be cold and dry through abundance of North-east Winds, dry Inflammations of the Eyes, hot Urines, Fluxes of Blood by Nose and Bowels, and most dangerous Catarrhs to old Persons, follow upon it. If Summer be cold and dry through the like Winds, look for all kinds of Agues, Head-achs, Coughs, and Consumptions; contrariwise, if it be too hot and dry, Suppression of Urine, and Women's Courses, together with exceeding bleeding at the Nose is to be feared. If Autumn be full of southern and warm Blasts, the next Winter expect all rheumatic and moist Diseases. If Winter on the contrary be cold and dry, which naturally should be cold and moist, long Agues, humoral Achs, Coughs and Pleurifies are to be expected, unless the next Spring be of a moist Disposition.

Again, consider also how any House or City is situated, for the Air is qualified accordingly; namely, if they be placed South-east, South, and South-west, and be hinder'd from all Northern Blasts, by opposition of Hills, they have neither sweet Water, nor wholesome Air; but there Women are subject to Fluxes and Miscarriages, Children to Convulsions and Shortness of Breath, Men to bloody Fluxes, Scourings, and Hæmorrhoids, and such like. But Cities, Countries, or Houses,
situated

situated contrary, towards the North-west, North, and North-east, and defended from all southern Gusts and Blasts, albeit the People there are commonly more strong and dry, yet are they subject, through Suppression of Excrements, unto Head-achs, sharp Pleurifies, Coughs, Exulceration of the Lungs, phlegmatic Collections, Rupture of inward Veins, and red Eyes. Likewise in those Countries, young Boys are subject to swelling of the Cods, young Girls to the Navel-Rupture; Men to the Diseases above-named; Women to Want and Scarcity of their natural Terms, to hard Labours, Ruptures and Convulsions, and to Consumptions after Childbirth. Easterly Towns, especially inclining to the South, and Houses, are more wholesome than the westerly, for many Causes: 1. Because the Air is there more temperately hot and cold. 2. Because all Waters and Springs running that Way, are more clear, fragrant, pleasant and wholesome, resembling as it were a dainty Spring; and verily Women there conceive quickly, and bring forth easily; Children prove large, well colour'd and lively; Men healthful, strong and able to any Exercise. But western Cities and Houses, barren, clean of eastern Gusts, have ever both troubled Waters and unwholesome Winds, which mingled with the Waters, obscure their Clearness, and maketh the Inhabitants weak, heavy, and ill-coloured, hoarse-voiced, dull-witted, and wanting, as if they were entering the House of Death, Quickness and Vigour. But *Avicen*, lib. 1. fen. 2. doct. 11. of all others, declares this most at large, who shewing the Boldness and Goodness of Air by the Situation, describes them in these Words. “ Houses having their chief or full Seat eastward, are very wholesome, for three Causes:

Causes: 1. Because the Sun rising upon them purgeth the Air very timely. 2. Because it stayes not there long to dissolve Spirits, but turneth westward after Noon. 3. Because cold Winds are commonly as Ushers to the Sun-rising, by which all Corruption is killed that either was in the Air or lay on the Ground. Western Places are worst situated: 1. Because the Sun bestows not his Maidenhead and kingly Heat upon them, but a hot and scorching Flame, neither attenuating nor drying their Air, but filling it full of Fogs and Mists. Whereupon it falls out, that the Inhabitants are much troubled with Hoarseness, Rheums, Measels, Pocks and Pestilence. Southern Seats are commonly subject to Catarrhs, Fluxes of the Belly, Heaviness, Want of Appetite, Hæmorrhoids, Inflammation of Eyes; and their Women conceive hardly and miscarry easily, abounding in menstrual and mighty Pollutions; their old Men are subject to Palsies, trembling Apoplexies, and all humoral Diseases; their Children to Cramps, and the falling Evil; their young Men to continual putrefied Agues, and all kind of rebellious Fevers. In northern Countries, thro' the Dryness, Coldness, and Sharpness of the Wind, Women do hardly conceive, and dangerously bring forth; or if they be well delivered, yet commonly through want of Milk they are not able to nurse their Children. Their young Men die of Consumptions, their old Men and Children of cruel Cramps. They which dwell upon the Tops of Hills, where every Wind blows from under the Sun, are for the most part sound, strong, nimble, long-lived, and fit for Labour. Contrariwise the Valley People, so seated that no Wind blows

blows upon them, are ever heavy spirited, dull, and sickly: for as a Fire of green Wood dieth, unless the Flame scattereth with continual Blowing; and as a standing Water corrupteth in a little Space, so an idle Air, rolled about with no Winds, soon putrefieth; because his dissimilar Parts be not separated by winnowing, as the Chaff is from the Wheat. But the best Situation of a House or City, is upon the Slaunt of a South-west Hill (like to this of *Ludlow*, wherein we sojourn for a time) neither fully barr'd of the East, North, and Southern Winds, clear, and free from the Mists of Bogs and Fens, purify'd from the Stench of common Sinks, Vaults and Lestals, as also from the unwholesome Breathings of Caves, Coal-pits, and Copper or Brimstone Mines; not so cold as to stupify Members, nor so hot as to burn the Skin; not so moist as to swell us with Rheums, nor so dry as to parch up our natural Moisture; not too much nor too variable, as upon the Tops of Hills; not so little, nor too standing, as in low Vallies; neither smelling of nothing, as in barren Countries, nor smelling of bad things, as in the Fens; but fragrant, without a discerning of Smell, and sweetest of all in an unknown Sweetness. For howsoever some Men dream, that the Smell of the Spice-trees in *Arabia Felix* make the neighbouring Inhabitants both healthful of Body and sound of Mind, which I will not deny, if you compare them with the Borderers of the *Palestine* Lake; nevertheless, as *Tully* saith of Women, *they smell best which smell of nothing*; so verily the Air that smells of nothing is best to nourish us in Health, tho' otherwise in some Sickness a perfumed Air is best, and also to expel a loathsome Stench; or, like to the neighing of
Apollo's

Apollo's Horses, to rouse up dull and sleepy Senses. In which respect I am of *Aristotle's* Opinion, that sweet Smells were appointed to be in Flowers, Fruits, Barks, Roots, Fields and Meadows, not only for Delight, but also for Medicine: Nevertheless, as the tasteless Water makes the best Broth, so the smelling Air gives the purest, I will not say the strongest, Nourishment to our Spirits.

In *Plutarch's* time Men were grown to this Wantonness, that every Morning and Night they perfumed not only their Apparel and Gloves, but also their Bodies, with sweet Ointments, made of most costly Spices; buying with great Charges, what shall I say, an idle, a needless, a womanly, nay, verily, an unnatural and more than brutish Pleasure: For every Beast loveth his own Mate, only for her own Smell, whatsoever it be; but some Men love not their Meat, nor Drink, nor the Air, nor their Wives, nor themselves, unless they smell, or rather stink of sweet, costly, and foreign Fumes; which being taken without Cause, do the Head more Hurt, than being taken upon Cause they do it Good. Wherefore if thy Brain be temperate, and not too moist, cold, or dull, eschew a strong smelling Air, such as comes from Wall-flowers, Stock-jellyflowers, Pinks, Roses, Hyacinths, Mead-sweet, Hony-suckles, Jessamin, Narcissus, Musk, Amber, Civet, and such like, contenting thyself with the simplest Air, which, for sound Complexions, is simply the best. Or if for Recreation and Pleasure-sake thou desirest it some time, let it not be of a full or strong Scent, but mingled with sweet and sour, as Violets with Thyme, and breathing rather a sharp than a fulsome Sweetness.

And

And thus much of the Choice of Airs : Now come we to the Preparation and Use of them.

C H A P. IV.

Of A I R.

1. *How it is to be prepared.* 2. *How it is to be used.*

S*ATYRUS*, that Goat-bearded God, the first time that ever he saw Fire, would needs kiss it and embrace it in his Arms, notwithstanding that *Prometheus* forewarn'd him of coming too nigh ; for he knew well enough the Nature of Fire to be such, that as in certain Distances, Times and Quantities, it may be well endured, so in others it is harmful and exceeding dangerous. The like may I say of Heat, Cold, Moisture, and Dryness of the Air, which in the first or second Step towards them may and do preserve Life ; but the nearer you come to their Extremities, the nearer are you to death : so that either you will be burnt with *Satyrus*, or frozen to death with *Philostratus*, or dried up for lack of Moisture with *Darius's* Soldiers when they could get no Water, or die as the Inhabitants of the Lakes of *Egypt* do with too much Moisture. Wherefore let every one consider his own Strength and Constitution of Body ; for some, like to new Wax, are dissolved with the least Heat, and frozen with the least Cold ; others, with Salamanders, think nothing hot enough ; others, like to Silk-worms, can abide no Cold ; others, with Smiths and Woodcocks,
can

can abide those Frosts which even the Fishes themselves can hardly tolerate: so likewise dry Constitutions laugh and sing with the Thrush, when Rain approacheth; when others, of the contrary Complexion, do mourn and lament, with the Plouver, because it is so wet. Which being so, I shall no doubt deserve well of every Man in teaching him so to prepare the Air, that sometimes abroad, but always at home, it may be tempered, according as he most needeth, and purified from all Infection.

Concerning the tempering of the Air in our Houses: Is it too hot and dry? Then cool it by sprinkling of Vinegar and Rose-water, by strewing the Floor with green Flags, Rushes newly gathered, Reed Leaves, Water-lilly Leaves, Violet Leaves, and such like; stick also fresh Boughs of Willow, Sallow, Poplar, and Ash, for they are best of all, in every Corner. Is it too cold and moist? Amend it by Fires of clear and dry Wood, and strew the Room and Windows with Herbs of a strong Smell, as Mints, Penny royal, Camomel, Balm, Nep, Rue, Rosemary, and Sage. Is it too thick and misty? Then attenuate and clear it in your Chamber, first, by burning of Pine-rofin, as the *Egyptians* were wont to do; then presently by burning in a hot Fire-shovel some strong white Wine Vinegar: but their chiefest Perfume of all other, called *Kuphi*, the great Temper, was made of sixteen Simples; namely, Wine, Honey, Raisins of the Sun, Cypress, Pine-rofin, Myrrh, the sweet Rush, Calamus Aromaticus, Spiknard, Cinnamon, Berries of the great and little Juniper, Lignum-aloes, Saffron, Fig-tree Buds, and Cardamoms: To which Composition, in *Galen's* time, *Democrates* added

added Bdellium, and the Seed of Agnus Castus; and the Physicians in *Plutarch's* time, the Roots of Calamint.

It were needless to write how wonderfully *Apollo*, I mean our new Apollo, *Francis Alexander* of *Vercelles* (for so, like a proud *Italian*, he calleth his own Work) commends the same in his third Beam; or how *Plutarch* and *Avicen* extol it above all others, in that it not only bringeth any Air to a good Temper, but also cleanseth the same of unclean Spirits, openeth it when it is cloudy, attenuateth it when it is too thick, refineth it when it is full of dreggy Mixtures, and consequently dispelleth Melancholly from the Head, Fear and ill Vapours from the Heart, procuring natural and quiet Sleep, and therefore not unworthily consecrated to the Gods. Now as the *Egyptians* burnt Rosin in the Morning, and their Kuphi towards Noon, so albeit the Sun set when many heavy Vapours lie in the Air, the Antients were wont to burn Myrrh and Juniper, which disperse those heavy Vapours, leaving in the House a rectified Air, quickening the Senses, and correcting those melancholic Fumes that pervert Judgment; wherefore the *Egyptians* call Myrrh *Bal*, and Juniper *Dolech*, the Purifiers of Air, and Curers of Madness: whereat let no Man wonder, since the very Noise of Bells, Guns and Trumpets, breaketh the Clouds, and cleanseth the Air; yea, Music itself cureth the Brain of Madness, and the Heart of Melancholy, as many learned and credible Authors have affirmed: much more then may it be tempered, and altered to the good or hurt of our inward Parts, by Smells and Perfumes, whereby not only a meer Air, as in Sounds, is carried to the inward Parts, but also invifible Seeds and Substances

kances qualified with variety of divers things. For who knoweth not that the Smell of Opium bringeth on Sleep, Drowsiness, and sinking of the Spirits? Contrariwise, the Smell of Wine, and strong Vinegar out of a narrow mouth'd Glass, awaketh the heaviest headed Man, if possibly he can be awaked. Furthermore, because stinking Smells (unless one by little and little be accustomed to them, as our Dung-farmers and Kennel-rakers are in *London*, and as a Wench did eat *Napellus*, a most cruel Poison, ordinarily as Meat) are both noisom to the Head, and hurtful to the Lungs, Heart and Stomach, in such sort, that they which live in a stinking House are seldom healthy; It shall be good, where the Cause cannot wholly be removed, to correct the Accident in this sort, with sweet Waters, sweet Perfumes, sweet Pomanders, and smelling unto sweet fragrant things.

Isabella Cortesa, that dainty Lady of *Italy*, comb'd her Hair, and sprinkled her Gown, every Morning, with this sweet Water following, whereby the Air circumfluent was so perfumed, that wheresoever she stood no Stench could be discerned.

Take of Orange-flower Water, Water of Violets, Water of the Musk-geranium, and the Musk Rose, Water of red and damask Roses, of each a Pint; Powder of excellent sweet Orris, two Ounces; Powder of Storax Calamite, Benzoin, and Indian Wood of Roses, of each half an Ounce; Civet a Dram and a half. Mingle all together, and let them stand in Balneo three Days. Then

after

after the Water is throughly cold, filter it out with a fine Filter, and keep it to your Use in a Glafs very close stopt.

Marinellus maketh another, not much inferior unto this, whereof this is the Description.

Take a Pottle of damask Rose-water, Benzoin, Storax Calamite, Cloves, and Wood of Aloes, of each an Ounce; Amber-greese and Civet, of each a Scruple: Boil them together in Balneo, in a Glafs well stopt, for twenty-four Hours space: filter it out when it is cold; and having hang'd fifteen Grains of Musk in it, tied in a close Cloth, set it five Days in the Sun, and keep it to your Use.

These Waters are costly, but verily exceeding good; nevertheless since Men of mean Fortune are likewise to be preserved, I appoint for them these perfumed Cakes, and for the poorer sort a less costly Perfume.

Take of Benzoin six Drams, Wood of Aloes four Drams, Storax Calamite four Drams, sweet Orris two Drams, Musk a Scruple, white Sugar-candy three Ounces; beat them into fine Powder, and with red Rose-water, work them into a stiff Paste, whereof make a sort of little Cakes, no bigger nor thicker than a Threepence; dry them in a cold shadowy Place, and then put them up very close in a Glafs, and take out one or two, or as many as you please, and burn them upon quick Coals.

The

The poorer sort may make these Fire-cloves far better than you shall find any at the Apothecaries, after this Receipt.

Take of good Olbanum half a Pound, Storax Calamite an Ounce and a half, Laudanum half an Ounce, Coals of Juniper Wood two Drams; make all into fine Powder, and then, with two Drams of Gum-tragacanth, mingled with Rose-water, and macerated three Days together, and an Ounce of Storax Liquida, form the Pafte like great Cloves, or Sugar Loaves, or Birds, or in what Form you list, and dry them in an Oven when the Bread hath been drawn; kindle one of these at the Top, and set it in any Room, and it will make it exceeding sweet.

But for as much as no Air is so dangerous as that which is infected with pestilent Influences, let us consider how, and in what sort that, of all other, is to be corrected. *Hippocrates* (for ought we read of, when his own Country, and the City of *Athens* were grievously surpris'd of the Plague) used no other Remedies to cure or preserve the rest, than by making of great Fires in each Street, and in every House, especially in the Night-time, to purify the Air; whereby the Citizens of *Athens* being delivered from so great and dangerous an Enemy, erected to *Hippocrates* an Image of beaten Gold, and honoured him alive as if he had been a God. And verily, as running Water, like a Broom, cleanseth the Earth; so Fire, like a Lion, eateth up the Pollutions of the Air, no less than it consumeth the drossy Metals: so that Cleanliness and good Fires cannot
but

but either extinguish or lessen any Infection: Whereunto if we also add the Use of other outward Correctors and Perfumers of the Air, no doubt it will be much if not wholly amended.

The Pestilence (as I have noted, to my Grief, in mine own House) taketh some, first, with a great Chilnefs and Shaking; others, with a hot Sweat, and often fainting. In some Places it reigneth most in Winter, others it never annoyeth but in Summer. The first sort are to correct the Air about them with good Fires, and burning of Lignum Aloes, Ebony, Cinnamon-bark, Sassafras and Juniper, which, as *Matthias* recordeth in his Herbal, retaineth his Scent and Substance a hundred Years. Burn also the Peels of Oranges, Citrons, Lemons, Myrrh, and Rosin: and the poorer sort may perfume their Chambers with Bays, Rosemary, and Broom itself. Make also a vaporous Perfume in this sort.

Take of Mastick and Frankincense, of each an Ounce; Citron-peels, Calamint-roots, Herbs dried, and Cloves, of each three Drams; make all into a gross Powder, and boil it gently in a perfuming Pot with Spiknard and white Wine.

The second sort (I mean such as are sick of the Plague in Summer, or are the first taken with a dissolving Heat) should rather burn Sweet Cypress, Lignum Rhodium, Sanders, Sprigs of Tamarisk, Gum-tragacanth, Elemi, Cherry-tree Gum, and a little Camphire: Likewise these vapouring Perfumes should be of red Rose-leaves, Lignum Rhodium, and Sanders, with Rose-water
and

and Vinegar, boil'd together. So that according to the kind of taking, and the Season of the Year is the Air to be corrected in the time of Pestilence and not alike at all Times, with one Perfumee which *Marfilius Ficinus, lib. de peste.* so diligently observeth, that he blameth many Physicians for their general preferring of this or that Masticatory, some extolling the chewing of Sage as one goes abroad, others the chewing of Setwall Roots, others of Elicampana, Cloves, Angelica, or Citron-peel, which indeed are best in a cold Season, but in the hot time of the Year, and a hot Plague, the chewing of Coriander-seeds, prepared Grains, Sanders, and the Pulp of Oranges, Lemons, Citrons, or Pearmaines, is far to be preferred before them.

The like may be said of sweet Pomanders, strong of Musk, Civet, Amber, and Storax, which are no doubt good Correctors of the pestilent Air; yett in hot Seasons and Pestilences, nothing so good as the Smell of a Lemon stickt with Lignum Rhodium instead of Cloves, and inwardly stuffed with a Sponge thoroughly soaked in Vinegar of red Roses and Violets.

But here a great Question ariseth, Whether sweet Smells correct the pestilent Air, or rather be as a Guide to bring it the sooner into our Hearts? To determine which Question, I call all the Dwellers in *Bucklersbury, in London*, to give their Sentence; which only Street (by reason that it is wholly replenished with Physic, Drugs, and Spicery, and was daily perfumed in the time of the Plague, with pounding of Spices, melting of Gums, and making Perfumes for others) escaped that great Plague brought from *Newhaven*,
 3 whereof

whereof there died so many, that scarce any House was left unvisited. 21530 only in London, Anno 1563.

Of Variety and Change of A I R.

Hitherto of the correcting and tempering of distemper'd and infected Air; which being clean and purified, may yet, through Ignorance or Wilfulness, be abused: For as *Satyrus* would needs kiss the glowing Coals, and Children delight to put their Fingers in the Candle; so some know not how to use this general Nourishment, which is not given, as all other Nourishments be, unto one particular Man or Country, but equally and universally unto all.

Now there be two sorts of Air, as every Man knoweth; the one open and wide unto all Men, the other private, shut within the Compass of a House or Chamber: that permitted to any Man which is in Health; this proper to very many and sickly Persons, who receiving but the least Blast of the outward Air, upon a sudden, fall into great Extremities, and make the recidival Sickness to be worse than the former. Many, and amongst them my Lord *Rich's* Brother, can justify this, who almost recovered of the Small Pox, looked but out of a Casement, and presently was stricken with Death. So likewise one *Harwood* of *Suffolk*, a rich Clothier, coming suddenly, in an extreme Frost, from a very hot Fire into the cold Air, his Blood was presently so corrupted, that he became a Leper; which is an ordinary Cause of the same Disease in high *Germany*, as *Paracelsus* and many other Writers have truly noted.

Again, some Men tie themselves so to one Air, that if they go but a Mile from home, like to fresh-water Soldiers, they are presently sick; others are so delighted with Variety, that no one Air or Country can contain them: of which Humour was *Agésilas*, *Phocion*, *Diogenes*, *Cato*, yea, and *Socrates* himself, who sometimes lay abroad in the Fields, sometimes at home, sometimes travelled one Country, and sometimes another, that being accustomed to all Airs, they might, if Necessity served, the better abide all. Furthermore, in long Diseases, it is not the worst, but the best Physic to change Airs; which few can endure that are tied in Conceit or by Custom only to one, and therefore that, of both fantastical Humours, is the most dangerous. Besides this, the Time of going abroad in the open Air is to be considered; for some go out early, before the Dew be off, and the Sun up, which is very unwholesome; others also walk at Night after the Dew falling, which is as perilous: for the Dew to Man's Body is as Rust unto Iron, in so much that it blasteth the Face, and maketh it scabby, especially in some Months, if a Man do wash himself with it. Furthermore some Men delight to travel in Tempests and Winds, which the very Hedge-hog reproveth, and the Beasts of the Fields eschew by seeking Coverture: for strong and violent Winds be, as *Cardan* calls them, the Whales of the Air; rolling Clouds and Meteors where and whither they list, beating down Trees, Houses and Castles, yea, shaking otherwhiles the Earth's Foundation. Now as some go abroad too much, so others with over-fearfulness take the open Air too little, sitting at home like cramb'd Capons in a close Room,
and

and not daring in a manner to behold the Light ; better it were by degrees to go abroad, than with such Certainty of Danger to stay at home ; yet so that a calm, mild, and temperate Day be chosen, lest we make more haste outward than good speed, and bewail the Alteration of Air through Decrease of Health : For as contrariety of Meats make Tumults and Rebellions in our Stomachs, so contrary Changes of Air, upon the sudden, maketh dangerous Combats in our Bodies : Yea, tho' a fenny Air be thick and loathsome ; yet suddenly to go dwell upon the high Mountains in a clear Air, is a posting to Death rather than a Course of Life : And albeit a southern Country be pregnant of Corruption, (for all Trees lose their Leaves first on the South-side, and on the South-side Houses decay soonest, and the South-side of Corn is soonest blasted, and Malt lying in the South-side of a Granary is first tainted with Weevels) yet suddenly to depart to a northern Soil, where the North Wind chiefly bloweth, is to leave the Sea to be frozen in Ice, and bringeth imminent Peril, if not hasty Death to the Patient, yea, to them that are otherwise sound of Body : Wherefore use the open Air in his due Time, Season, Quantity, and Order, else shalt thou be offended with that Nourishment which simply of all other is most necessary ; for as this invisible Milk (for so *Severinus* calls the Air) in Time, Season, and Quantity, nourisheth these lower, and perhaps the upper Bodies ; so being taken out of time, and longer, and lesser than we should, it is both the Child, the Mother, and the Nurse of infinite Mischiefs.

C H A P. V.

Of M E A T S,
*And the Differences thereof, in Kind, Sub-
stance, Temperature, and Taste.*

PURposing now to treat of Meats, I will keep this Method. First, I will shew their Differences; then the particular Natures of every one of them: last of all, in what Variety, Quantity, and Order they are to be eaten. Their Differences be specially seven in Number; *Kind, Substance, Temperature, Taste, Preparation, Age, and Sex.*

1. Concerning the first, It is either of vegetable Things only by Ordination, or of sensible Creatures by Permission: For whilst *Adam* and his Wife were in Paradise, he had Commission to eat only of the Fruit of the Garden; being cast thence, he was enjoined to till the Ground, and fed in the Sweat of his Brows upon Worts, Corn, Pulse and Roots; but as for Flesh, howbeit many Beasts were slain for Sacrifices and Apparel, yet none was eaten of Men 2240 Years after the Creation; even till God himself permitted *Noah* and his Family to feed of every sensible Thing that moved and lived, as well as of Fruits and green Herbs.

Nay, the *Indian* Philosophers, called *Brachmans*, did never, a great while after the Flood, taste

taste of any sensible Creature : And tho' *Nimrod* the great Hunter slew many Beasts, yet Flesh was even then untasted of the *Babylonians*, and many hundred Years after, saith *Herodotus*. And verily, till God would have it so, who dared to touch with his Lips the Remnant of a dead Carcase ? or to set the Prey of a Wolf, and the Meat of a Falcon upon his Table ? Who, I say, durst feed upon those Members which lately did see, go, bleat, low, feel, and move ? Nay, tell me, can civil and human Eyes yet abide the Slaughter of an innocent Beast, the cutting of his Throat, the mauling him on the Head, the flaying off his Skin, the quartering and dismembering of his Joints, the sprinkling of Blood, the ripping up of his Veins, the enduring of ill Savours, the hearing of heavy Sighs, Sobs and Groans, the passionate struggling and panting for Life, which only hard-hearted Butchers can endure to see ? Is not the Earth sufficient to give us Meat, but that we must also rend up the Bowels of Beasts, Birds, and Fishes ? Yes, truly there is enough in the Earth to give us Meat, yea verily and choice of Meats, needing either none or no great Preparation, which we may take without Fear, and cut down without Trembling, which also we may mingle a hundred ways to delight our Taste, and feed on safely to fill our Bellies. Nevertheless we must not imagine, that God either idly or rashly permitted Flesh and Fish to be eaten of Mankind, but that either he did it for Causes known to himself, or for special Favours shewed to us.

Plutarch writeth, *Symp.* 8. *cap.* 8. that Hens Eggs in *Egypt* do hatch themselves in the warm Sun, and that wild Conies breed every Month ;

so that albeit by their Rites of Religion, the *Egyptians* were forbidden to eat Eggs, or to kill for Meat any living Creature, yet Necessity caused them to eat both, lest their Corn should be devoured both in Seed and Blade, or they forced to do nothing else but to bury young Rabbits, and to squash Eggs. Perhaps upon Foresight of the like Inconvenience, God appointed Men to eat Flesh and Fish; lest haply overflowing the Earth by daily Increase, there would scarce be any Food left for Man, and Man should not be able to rule his Subjects. But the chiefest thing which he aimed at in the Permission, was, in my Judgment, the Health and Preservation of our Lives: for as before the Flood Men were of stronger Constitution, and vegetable Fruits grew void of superfluous Moisture; so by the Flood these were endued with weaker Nourishment, and Men made more subject to violent Diseases and Infirmities. Whereupon it was requisite or rather necessary such Meat should be appointed for human Nourishment, as was in Substance and Essence most like our own, and might, with less Loss and Labour of natural Heat, be converted and transubstantiated into our Flesh. And truly whosoever shall, with the *Adamites*, refuse that Diet, which God and Nature hath appointed, either because they think they should not, or because they would not feed upon living Creatures: I dare boldly avouch, they are religious without Knowledge, and timorous without Occasion; yea, (unless naturally they abhor Fish and Flesh, as some Men may) they shorten their own Lives, and do Violence to Nature.

How M E A T S differ in Substances.

2. Touching the Difference of Meats in Substance: Some are of thin and light Substance, engendering pure, thin and fine Blood, fit for fine Complexions, idle Citizens, tender Persons, and such as are upon Recovery out of some great Sickness; as Chicken-peepers, Rabbit-suckers, young Pheasants, Partridges, Heath-pouts, Godwits, all small Birds being young, all little Fishes of the River, the Wings and Livers of Hens, Cock-chickens and Partridges, Eggs warm out of the Hen's Belly, &c. Others are more gross, tough and hard, agreeing chiefly to Country Persons and hard Labourers; but secondarily to all that be strong of Nature, given, by Trade or Use, to much Exercise, and accustomed to feed upon them; as powder'd Beef, Bacon, Goose, Swan, salt Fish, Ling, Tunny, salt Salmon, Cucumbers, Turneps, Beans, hard Pease, hard Cheese, brown and Rye Bread, &c. But Meats of a middle Substance are generally the best, and most properly to be called Meats, engendering neither too fine nor too gross Blood, agreeing in a manner with all Ages, Times and Complexions, neither binding nor loosening the Body, neither strengthening nor weakening the Stomach, neither procuring nor hindering Urine or Sweat, causing no Alteration in Coldness, Heat, Dryness, or Moisture; finally, neither adding to the Body by overnourishing, nor detracting from it by extenuating, but preserving it in such State as they found it, restoring daily as much as daily decay'd, and nothing or very little

more. Of which sort may be reckoned young Beef, Mutton, Veal, Kid, Lamb, Pig, Hen, Capon, Turkey, House-doves, Cunny, sodden Lettice, Skirrets, Almonds, Raisins, &c.

How MEATS differ in Temperature and Distemperature.

3. As there is a certain Temperature and Distemperature of our Bodies, so likewise is there in Meats; that temperate Bodies should feed of their likes, and distempered of their contraries. Wherefore God hath appointed some Meats hot only in the first Degrees, &c.

Hot MEATS.

| | |
|-----------|---------------------|
| Lamb | Sugar |
| Pork | Raisins |
| Pig | Sweet Apples |
| Gosling | Ripe Pomegranates |
| Partridge | New Hasle Nuts |
| Quail | New Almonds |
| Thrush | Asparagus |
| Sturgeon | Borrage |
| Mullet | Bur Roots |
| Base | Skirret Roots |
| Oysters | White Thistle Roots |
| Cockles | Hop Buds |
| Cream | Parfeneps |
| Butter | Wheat, and |
| Figs | Rice. |

Others in the second Degree; as,

| | |
|----------|---------|
| Hare | Turkey |
| Roe Buck | Peacock |
| | Pidgeon |

| | |
|------------------|----------------------|
| Pidgeon | Pistachoes |
| Duck | Dates |
| Turtle | Chestnuts |
| Pickled Oysters | Artichokes |
| Anchovies | Carrots |
| Hony | Pottatoes |
| Ripe Mulberries | Parfley |
| New Walnuts | Radish Roots |
| Pickled Olives | Eryngo Roots |
| Preserved Capers | Nutmegs and Saffron. |

Some hot in the third Degree; as

| | |
|----------|--------------------|
| Scallops | Alexanders |
| Mint | Old Walnuts |
| Taragon | Cinnamon |
| Onions | Ginger |
| Leeks | Cloves, and Pepper |

Some are hot in the fourth Degree; as
Skallions, Garlic, and Ramsons.

Now whereas all Meats hot further than the second Degree, are reckoned by Physicians to be rather Medicine than Meat, I allow their Judgment for the most sort of Men, but not generally in all; for in *Scythia*, and some parts of *Persia*, as also in *Scotland* and *Wales*, many Mens Bodies and Stomachs are so full of cold and raw Phlegm, that Leeks, Onions, Water-creffes and Garlic, is made a Nourishment unto them, which would gripe, fret, and blister temperate Stomachs. The like Reason may be given, why Adders are commonly eaten of the People called *Ophiophagi*, and venomous Spiders of many in *Egypt*. Yea, my self have known a young Maid, of an exceeding

moist and cold Complexion, whose Meat for two Years was chiefly Pepper, wherewith another would have been consumed, tho' she was nourished: for it is hot in the third, and dry in the fourth Degree.

Cold MEATS.

Of cold Meats, God hath likewise appointed some of the first Degree; as

| | |
|-----------------------|-----------------|
| Cow Flesh | Strawberries |
| Steer Flesh | Peaches |
| Cunny | Some Apples |
| Rabbit | Pears |
| Young Hedge-hogs | Quinces |
| Eels | Medlars |
| Lumps | Cervices |
| Olases | Spinache |
| Fresh Tunny | Succory |
| Fresh Sprats | Sorrel |
| Fresh Herrings | Gooseberries |
| Curds | Cabbage |
| All sorts of Pompions | Coleworts |
| Melons | Pease and Beans |
| Cherries | |

Others cold in the second Degree; as

| | |
|------------|----------------------|
| Tench | Apricocks, and |
| Pike | most sorts of Plums |
| Shrimps | Lettice |
| Crabs | Endif |
| Crevisses | Citrons |
| New Cheese | Oranges |
| Prunes | Lemons |
| Damsons | Gourds and Cucumbers |

What

Whatsoever exceedeth this Degree in Coldness can never be turned into our Nourishment; howsoever some one Body, by a proper Sympathy, or or long Usage, (as Dr. *Randal* did) may digest and nourish himself with Poppy Medicines.

Moist MEATS.

Meats moist in the first Degree, are these and such like.

| | |
|--------------------|---------------|
| Wild Boar | Dates |
| Lamprey | Asparagus |
| Barble | Spinache |
| Crab | Borrage |
| Shrimps | Hop Buds |
| Creviss | Carrots |
| Pine-apple Kernels | Turneps |
| New Filberds | and |
| Sweet Almonds | French Pease. |

Meats moist in the second Degree.

| | |
|----------------|---------------|
| Hedge-buck | Olasse |
| Turkey | Tunny |
| Young Pidgeons | Tench |
| Young Ducks | Eel |
| Young Quails | Fresh Oysters |
| Fresh Sturgeon | Ruen-Cheese |
| Lump | |

Meats moist in the third Degree are only

Fresh Pork and Young Pigs.

Dry M E A T S.

Neither hath Nature omitted to provide dry Meats for them, who by Nature or Sickneſs are over-moiſtened; whereof ſome are dry only in the firſt Degree; as

| | |
|------------------------|-------------------------|
| Peacock | Fennel |
| Heathcock | Artichokes |
| Dorry, and | Coleworts |
| All fresh Fiſh lightly | Raddiſh |
| pouder'd | Saffron |
| Strawberries | and |
| Sour Fruit | Cheeſe-Curds thoroughly |
| Medlars | preſs'd. |

Others in the ſecond Degree; as

| | |
|-------------|--------------------|
| Ox Beef | Galangals |
| Veniſon | Pears |
| Hare | Quinces |
| Cunny | Soure Pomegranates |
| Partridge | Pickled Olives |
| Turtle | Piſtachoes |
| Thruſh | Cheſnuts |
| Black Birds | Succory |
| Mullets | Sorrel |
| Crabs | Parſly |
| Periwinkles | Onions |
| Cockles | Leeks |
| Honey | Lemons |
| Cinnamon | Citrons |
| Nutmegs | Beans and Rice |
| Ginger | |

Others

Others in the third Degree ; as

| | |
|----------------------------|---------------------|
| Flesh and Fish long salted | Garlic |
| Stock Fish | Ramsons |
| Old Cheese | Scallions |
| Pouder'd Capers | Water Cresses |
| Cervisses | Cloves and Cinnamon |
| Mint | |

Others in the fourth Degree ; as

Pepper, and all Things by Miscookery over-peppered.

Temperate MEATS.

Temperate Meats are such, as hardly can be discerned to be either hot, cold, dry, or moist ; or if they can, yet do they never exceed, yea, scarcely attain the first Degree. Of which sort, a young Poulet, a crowing Cockrel, a grown Capon, Soles and Perches, fine Wheat, new laid Eggs (eat White and all) being potcht, and all small Birds being young, are to be accounted.

How MEATS differ in Taste.

4. Being now come to the fourth Difference of Meats, which consisteth in Taste, it is necessary to shew how many kinds of Tastes be found in Nourishments, whereof some be abominable to certain Persons, tho' good and pleasant in Nature ; others contrarily desired and liked, tho' naturally not appointed for Meat ; which if you call a sympathetical and antipathetical Taste, or an in-born tasting or distasting, it will not be amiss ;
for

for tho' the Words seem strange and hard at the first, yet Time and Wearing will make them easy and common. What is more unpleasant to most Mens Natures than the Taste of human Flesh? yet not only some Women with Child have longed for it, but also the whole Nation of Cannibals account it the sweetest Meat of all others. It is also recorded, that *Nero's* great Gourmand, thought no Meat pleasant but raw Flesh. *Ferminus Saleucius* loved the Sea-horses so exceedingly, that he daily dived for them amongst the Crocodiles of *Nilus*, venturing his Life to save his Longing. *Plato* thought that Olives had the best Taste. *Mecænas* coveted the Flesh of Asses Foals, whereby the whole Race of Asses had been extinguished, but that he died in a good Hour. The *German*s once, and now the *Tartars*, reckon Horse-flesh for the sweetest and best Meats, even as our *Welshmen* esteem of Cheese, *Lancashire* Men of Egg-pies, and *Devonshire* Men of a brown White-pot. What need I write of *Achilles*, who in his Non-age living with *Chiron*, desired most to feed upon Lions Livers? or of the *Vandals*, who long after Foxes? or the *Zygyantes* in *Africa*, that covet Monkies and Apes, no less than the *Carmanians* love Tortoises, the *West Africans* Lizards, the *Egyptians* Grasshoppers, the *Candians* Serpents, the *Corficans* and *Maltese* young Whelps, the *Romans* and *Phrygians* Timber-worms, the *Allamans* Mites and Magots of Cheese, and such filthy Meats. Yea, if *Herodotus* and *Sabellicus* write a Truth, the *Budanes* desire to feed on Lice, which a *Muscovite* abhors to kill, lest unnaturally or unwittingly he might slay his own Flesh and Blood.

It were strange to believe, yet *Fernelius* writes it for a Truth, how a Nobleman of *France* found

a greater Sweetness in Quick-lime than in any Meat besides, refreshing his Stomach, and hurting no inward Part with the continual Use thereof. Others feed greedily upon Rags of Woolen Cloth and Wall Mortar. And *Amatus Lusitanus* remembereth a certain young Maid of 12 Years of Age, who did usually eat Stones, Earth, Sand, Chalk, Wool, Cotton and Flax; esteeming their Taste and Substance better than that of the finest and tenderest Partridge. *Marcellus Donatus* saw a Girl so longing after Lizards and Neuts, that she would hunt after the one in Gardens, and after the other with a Bough in her Hand, as a Cat would hunt a Mouse, and eat them without Hurt. *Albertus Magnus*, as *Cælius* reporteth, saw another Wench in *Cologne*, but three Years old, hunting as diligently after all sorts of Spiders, with which Meat she was not only much delighted, but also exceedingly nourished. Yea, Dr. *Oethæus* telleth a Story of a certain Farmer in the County of *Hirsberg*, that feedeth chiefly upon Pottheards finely beaten, and battling no less with them than Mariners do with eating Bisket. And *Joachimus Camerarius* (my dear and learned Friend) reporteth, that a certain Girl of *Noremberg* did eat up her own Hair, and as much as elsewhere she could get; neither could she be persuaded by her Friends to think it unpleasant or unwholsome Meat. Contrariwise, *Petrus Aponensis* loathed Milk. The Inhabitants of the new fishing Land abhor Oil: Many Men cannot abide the Taste of Cheese, others of Flesh, others of Fish, others of all sorts of Fruit; and that *Bartimew Marnta* his Father was almost dead of Hares Flesh in a Gallimawfery, is not unknown to Physicians. Nay, some are naturally,

naturally, or by Imagination, so perverted, that they cannot abide the Sight of many Meats, and much less the Taste. What Soldier knoweth not that a roasted Pig would affright Capt. *Swan* more than the Sight of twenty *Spaniards*? What Lawyer hath not heard of Mr. *Tanfiels* Conceit, who is feared as much with a dead Duck, as *Philip* of *Spain* was with a living *Drake*? I will not tell what Physician abhorreth the Sight of Lampreys and the Taste of hot Venison, tho' he love cold; nor remember a Gentleman who cannot abide the Taste of a Rabbit, since he was once (by a Train) beguiled with a young Cat. Nay, which was more, all Meat was of an abominable Taste to *Heliogabalus*, if it were not far fetcht, and very dearly bought; even as some liquorish Mouths cannot drink without Sugar, nor *Sinardus's* hot Stomach could brook Wine without Snow; which dainty and foolish Conceit, tho' it picks a Quarrel with God and Reason, (after the nice Fineness of courtly Dames, that abhor the best Meat which is brought in an earthen Dish) and maketh Ulcers as it were in sound Stomachs; yet that there is a natural liking and disliking of Meats, and consequently of the Tastes of Meats, both the Examples of Men and Women before named do justly prove; and even Spaniels and Hounds themselves, (I mean of the truer kind) by refusing of Venison and wild Fowl in the cold Blood, can sufficiently demonstrate.

MEATS of ordinary Tastes.

Now let us come to the ordinary Tastes of Meats, which are especially *seven* in Number; *sweet, bitter, sharp, sour, fatty, salt, and flash.*

Sweet MEATS.

Sweet Meats agree well with Nature, for they are of a temperate Heat, and therefore fittest for Nourishment; they delight the Stomach and Liver, fatten the Body, increase natural Heat, fill the Veins, digest easily, soften that which is too hard, and thicken that which is too liquid; but if they be over sweet and gluttish, they soon turn into Choler, stop the Liver, puff up Lungs and Spleen, swell the Stomach, and cause oftentimes most sharp and cruel Fevers.

Bitter MEATS.

If any thing be very bitter (as Asparagus, Hop-sprouts, and Broom-buds) they cannot much nourish either Man or Beast, unless they have first been boiled or infused in many Waters; for otherwise they may ingender, as they do, some cholerick Humours, burning Blood, killing Worms, opening Obstructions, and mundifying unclean Passages of the Body; but their Nourishment they give is either little or nothing, and that only derived to some special Part.

Sharp

Sharp MEATS.

Sharp Meats, (as Onions, Skallions, Leeks, Garlic, Radish, Mustard-seed, Cresses, and hott Spices) dry the Body exceedingly, being also hurtful to the Eyes and Liver, drawing down Humours, sending up Vapours, inflaming the Blood, fretting the Guts, and extenuating the whole Body; wherefore we must either taste them as they are, or not feed upon them till their Sharpness be laid with Washings, Infusions, Boilings, and Intermixtions of sweet Things.

Sour MEATS.

Sour Meats (as Sorrel, Lemons, Oranges, Citrons, sour Fruit, and all things strong of Vinegar and Verjuice) albeit naturally they offend finewy Parts, weaken Concoction, cool natural Heat, make the Body lean, and hasten old Age; yet they pleasure and profit us many ways, in cutting Phlegm, opening Obstructions, cleansing Impurities, bridling Choler, resisting Putrefaction, extinguishing superfluous Heat, staying Loathsomeness of Stomach, and procuring Appetite: But if they be sour without Sharpness (as a roasted Quince, a Warden, Cervises, Medlars, and such like) then they furthermore strengthen the Stomach, bind and corroborate the Liver, stay Fluxes, heal Ulcers, and give an indifferent Nourishment to them that eat them.

Salt MEATS.

Saltiness is thought to be an unnatural Taste, because it is found in no living Thing: For the
very

very Fishes are fresh ; so likewise is all Flesh, and every Fruit, and all Herbs which grow not where the Sea may wash upon them. Wherefore, howsoever Salt hath the Term of Divinity in *Homer*, and *Plato* calleth it *Jupiter's* Minion, and the *Athenians* have built a Temple to *Neptune* and *Ceres*, because even the finest Cakes be unwholsom and unpleasant if they be not seasoned with Salt ; yet I hold it to be true, that salt Meats, in that they are salt, nourish little or nothing, but rather accidentally in procuring Appetite, strengthening the Stomach, and giving it a touch of extraordinary Heat, as I will more perfectly prove when I treat of Sauces. For salt Meats, especially if they be hot of Salt, ingender Choler, dry up natural Moistures, inflame Blood, stop the Veins, gather together viscous and crude Humours, harden the Stone, make Sharpness of Urine, and cause Leanness ; I speak only of the accidental Salt wherewith we eat all Meats, and not of that inborn Salt which is in all things.

Fat MEATS.

Fattiness is sensibly found not only in Flesh and Fish of every sort, but also in Olives, Cocoa's, Almonds, Nuts, Pistachoes, and infinite Fruits and Herbs that give Nourishment : yea, in Serpents, Snails, Frogs, and Timber-worms it is to be found ; as tho' Nature had implanted it in every thing which is or may be eaten of Mankind. And verily as too much Fattiness of Meats glutteth the Stomach, decayeth Appetite, causeth Belchings, Loathings, Vomitings, and Scourings, choaketh the Pores, digesteth hardly, and nourisheth sparingly ; so if it be too lean and dry on
the

the contrary Side, (for a Mean is best of all) it is far worse, and nourisheth the Body no more than a Piece of unbutter'd Stock-fish.

Unfavoury or Unrelished MEATS.

Flattness or Insipidity (which some call a maukish or senseless Taste) tasting just of nothing as in Water, the White of an Egg, Melons, Pumpions, and Pears, Apples, Berries, and Plums of no Relish, is of no Taste, but a Deprivation or Want of all other Tastes besides; which be it found in any thing that is dry, as in Spices, or in things naturally moist, as in Fish, Flesh, or Fruit, it always argueth an ordinary Weakness in Nourishment, howsoever extraordinarily, (I will not say unnaturally) it may strongly nourish some. *Avicen* saith truly in his *Canons*, lib. 2. *Quod sapit, nutrit; That which relisheth, nourisheth*: yet not so, but that unfavoury things nourish likewise, tho' not abundantly nor speedily: For what is more unfavoury than fresh Water, where-with many Fishes are only nourished? What so void of Relish as the White of an Egg? Yet is it to aguish Persons more nourishing than the Yolk: yea, and Stock-fish will ingender as good Humours in a rheumatic Person, as the best Pig or Veal that can be brought him.

C H A P. VI.

Of MEATS,

How they differ in Preparation, Age and Sex.

THE Preparation of Meats is threefold ; one before the killing or dressing of them, another in the killing or dressing, and the third after both. Of which Art *Timochides Rhodius* wrote eleven Books in Verse, and *Numenius Heracletus*, Scholar to *Dieuches* that learned Physician, and *Pitaneus Parodus*, and *Hegemon Thasius*, compiled also divers Treatises of that Argument ; which either the Teeth of Time, or Stomach of Envy having consumed, I must write of this Argument according to mine own Knowledge and Collections.

Whether an Iron Ladle hinders Pease and Rice from seething ? Whether roast Meat be best, and best tasted, larded, barded, scorch'd or basted ? Beasts kill'd at one Blow are tenderest and most wholesome ? Why all Broth is best hot, all Drink best cold ? Some Fish, Flesh, and Fruits, never good but cold ; some never good when they are cold ; and yet we have all but one Instrument of tasting ?

Of fattening of MEATS.

Lean Meat, as it is unwholesome, so it seemed also unfavoury in ancient Times ; in so much that *Quintus Curtius* being Sewer at *Cæsar's* Table, seeing

seeing a Dish of lean Birds to be set at the Tablee was not afraid to hurl them out at the Window. Also the Priests of *Israel*, yea, the Heathen Priests also of *Rome* and *Egypt* touched no lean Flesh, because it is imperfect till it be fat, and fitter to feed Hawks and Vultures, than either to be eaten of Men, or consumed in Sacrifice to holy Uses. Hereupon came a Trial how to fatten Flesh and Fish, yea, Snails and Tortoises, as *Macrobius* writeth, by feeding them with filling and forced Meats; casting not only Livers and Garbage into Fish-ponds, but also their Slaves to feed their Pikes, as did *Vidius Pollio*, and to make them more fat and sweet than ordinary. Hence also came it that Swine were fattened with Whey and Figs, and that *Servilius Rullus* devised how to make Brawn, and that the *Egyptians* invented the fatting of Geese, because it was ever one Dish at their King's Table.

Amongst the *Romans* it was a Question who first taught the Art of fattening Geese, some imputing it to *Scipio Metellus*, others to *Marcus Sestius*; but, without contradiction, *Marcus Aufidius Lucro* taught first how to cram and fatten Peacocks, gaining by it threescore thousand Sesterces, which amounteth to 3000000 *l.* of our Money. Cranes and Swans were fatted in *Rome* with Ox-blood, Milk, Oat-meal, Barley, Curds and Chalk, mingled (to use *Plutarch's* Phrase) into a monstrous Meat, wherewithal they were cram'd in dark Places, or else their Eyes were stich'd up; by which means their Flesh proved both tenderer, sweeter, whiter, and also (as it is supposed) far wholesomer. Hens, Capons, Cockrels, and Tinches, were fattened by them of *Delia*, with Bread steep'd in Milk, and feeding in a dark and narrow

narrow Place, that want of Scope and Light might cause them to sleep and sit much, which of itself procureth Fatness.

In *Varro's* time Men did not only fatten Conies in Clappers, but also Hares, and made them, of a melancholic, a most white and pleasant Meat, according to that of *Martial*;

*Inter aves princeps pinguis (me judice) turdus,
Inter quadrupedes gloria prima lepus.*

Amongst the feather'd Knights, fat Thrushes do excel,

Amongst four-footed Squires, the Hare deserves the Bell.

But here the Question may be moved, Whether this penning up of Birds, and want of Exercise, and depriving them of Light, and cramming them so often with strange Meat, makes not their Flesh unwholesome to us as well as fat? To which I answer, that to cram Capons, or any Birds, and to deprive them of all Light, is ill for them and us too: For tho' their Body be puffed up, yet their Flesh is not natural and wholesome; witness their small discoloured and rotten Livers; whereas Hens and Capons feeding themselves in an open and clean Place with good Corn, have large, ruddy and firm Livers. So great is the Diversity betwixt a cramm'd, I may say a strangled and captive Capon, and betwixt a Gentleman-Capon feeding himself fat without Art. Wherefore the best fattening of all Fowl, is, First, to feed them with good Meat; for like Food, like Flesh. Secondly, To give it them not continually, as Crammers do, forcing one Gobbet after another, till

till they be fully gorg'd, but as often as they themselves desire it, that Nature be not urged above her Strength; not in a Coop or close Room, for then the Air and themselves will smell of their own Dung, but in a clean House spacious enough for their little Exercise; not in a dark Place, or stitching up their Eyes, for that will cause them to be timorous, or ever sleepy; both which are Enemies to their Bodies, and consequently to ours; for every Man knows that Fear marreth Concoction, and Sleepiness bereaving us of Exercise, and hindereth Digestion. Yea, young Pidgeons, whilst they are in the Nest, be they never so fat, are reckoned but an unwholsome Meat; but when they follow and fly a little after the Dam, then are they of great and good Nourishment. The like may be said of the fatting of Beasts, for they are not to be stied or stalled so close that they cannot stir, but to have sufficient Room for to walk in, as well as to feed in, that they may be wholesome as well as fat, and not corrupt our Bodies with their own Corruption: So likewise Fish kept in great Ponds where they may rove at pleasure, are better than such as be mewed in a narrow and shallow Ditch; which not only we shall find by inward Digestion, but also by outward tasting: yea, look what Difference there is betwixt tame and wild Cunnies, betwixt Deer fed by hand, and Deer fattening themselves in the Chase and Copses; the like shall you perceive betwixt forced Fatness, and Fatness acquired by natural and good Diet.

Another thing also is to be observed before the killing of any Beast or Bird, namely, how to make it tenderer if it be too old, and how to make it of the best Relish. *Patrocles* affirmed, that a Lion being

being shewed to a strong Bull three or four Hours before he be killed, causeth his Flesh to be as tender as the Flesh of a Steer; Fear dissolving his hardest Parts, and making his very Heart to become pulpy. Perhaps upon the like Reason we use to bait our Bulls before we kill them; for their Blood is otherwise so hard, that none can digest it in the Flesh; but afterwards it is so far from being poisonous, that it becometh tender and nourishing Food. Perhaps also for this Cause old Cocks are coursed with little Wands from one another, or else forced to fight with their Betters before they are killed. Perhaps also for these Causes, so much filthy Dung is brought from common Lestals into great Gardens, namely, to cause Roots and Herbs to be fatter and tenderer than they would be; which Intent I do not disallow, only I wish that no other Soil were used than what proceeded from the Earth, or from brute Beasts.

Concerning the Manner of killing, it is divers in divers Countries. The *Grecians* strangled their Swine, and did eat them with their Blood. The *Romans* thrust them through the Body with a Spit red hot, whereby Death ensuing without cooling and voiding of Blood, the Flesh seemed far more sweet and tender: But if a Sow were ready to farrow, they trampled upon her Belly, bruising her Pigs, and the Kernels of her Dugs with the Milk and Blood at once, eating them for the most delicate Meat, as some delight in the Bruise or Pudding of the Deer.

Plutarch also avoucheth, that Sheep kill'd by Wolves, Birds by Hawks, Geese by Foxes, Hares or Deer by Greyhounds, eat much sweeter, kindlier and tenderer than if they be killed suddenly by Slight or Violence. Yea, I have heard of

a Lady in *England*, that let a Score of Partridges be brought unto her, some killed by the Hawks, others at the Foot of Dogs, others by Men, she will discern that which the Hawk killed at fowce from all the rest, having tasted but one Morsel.

Furthermore as there is a Reason of cutting down Wood for Timber, namely in the prime of the Moon, or about the last Quarter, and a special good Season of moulding Bread, and laying of Leavens (this before the Full of the Moon, that in the Full itself) so there is likewise a Season to kill Beasts, Birds and Fishes, and to eat the Fruits of Gardens and Orchards: For Experience teacheth, that Hens are best in *January*; Eggs in *February*; Lamb, Kid, Pidgeons and Veal in *March*; Herbs in *April*; Cockles in *May*; Bucks and Salmon in *June, July, and August*; Gurnards in *September*; Oysters in all Months in whose Name an *R* is found; Pork, Bacon, and Cabbage in frosty Weather, &c.

Nay further, 'tis to be considered, whether a Deer be struck stone dead at a Blow, tho' he be in Season, or suffered to die languishing upon his Hurt; for his Skin, be it never so well dress'd, will soon shed his Hair, and wax worm-eaten if it languish, whereas otherwise it will hardly corrupt at all in a long Season: wherefore no other Reason can be given, than that by the one Way natural Heat is inwardly restrained, and by the other Way of killing outwardly expired. So likewise there are Seasons for gathering of Fruit, Herbs, Flowers, Seeds and Roots, which, whosoever observeth not carefully and diligently, he may seeth Bones for Flesh, and, to speak more properly, Stalks for Lettice. For all things have their several Times, and there is a Season for each Purpose

Purpose under Heaven; *Eccl. viii. A time to plant, and a time to pluck up; a time to kill, and a time to preserve.*

The last Preparation is after the killing of sensible Creatures, or the gathering of such as are only vegetable: all which Preparations are divided into five principal Actions, garbelling, boiling, roasting, baking, and frying. Garbelling is a taking away of all things from any Creatures which are accounted either hurtful or unnecessary; as the flaying of Beasts, pulling and scalding of Fowls, garbaging of all things that have Corruption in their Bellies, voiding of Piths, Cores, Rinds, and Stones in Roots, Apples and Plums, &c. For albeit the first Cooks were so unskilful, that they roasted Oxen Skin and all; yet Reason after taught them to reject the Outwards, as they had upon just Cause emptied the Inwards.

The other four Preparations are so necessary, that all things in a manner are subject to them. What is raw Flesh till it be prepared, but an imperfect Lump? for it is neither the Beast it was, nor the Meat it should be, till boiling, roasting, baking, or broiling, hath made it fit to be eaten of Men. *Diocles* being asked whether were the best Fish, a Pike or a Conger? That, saith he, if it be sodden; This, if it be broil'd; but none better than another if they were raw: only Oysters of all Fish are good raw (yet he was no Coward that first ventured on them) being called of *Athenæus* the Prologue of Feast; because ever, as we use them, they were eaten foremost. Other Fish being eaten raw, is harder of Digestion than raw Beef; for *Diogenes* died with eating of raw Fish, and *Volmer* (our *English Pandereus*) digesting Iron, Glass, and Oyster-shells, by eating a raw Eel

was overmastered. Nay, the *Ithyophagi* themselves feeding only on Fish, do first either roast them in the Sun, or prepare them with Fire before they eat them, having Stomachs far hotter than ours, and consequently more proper to digest them. As for raw Flesh (besides Butchers, Cooks, Poulterers, Slaughter-men, and Canibals) who dare almost touch it with their Fingers? much less dare any grind it with their Teeth; no, not that *Egyptian* who was *Nero's* Gourmand.

Now as *Galen* saith of Chesnuts, that being roasted in Embers, they are sweet and drying, being sodden in Broth they are sweet and moistening, being roasted with their Husk they eat delicately, being roasted without their Husk they eat rank and sourish, being sodden without their Husk they prove unfavoury: so may I say of all other Meats whatsoever, that according to the kind of Preparation, they either keep, relinquish or alter their Property. If hereupon you ask me, what Meats are best boil'd, and what roasted? I answer that fleshy Meats and naturally moist, should be dress'd with a dry Heat, (as in baking, broiling, frying, and roasting) and Meats naturally exceeding in Dryness and Firmness should ever be boiled. Temperate Meats may be used any way, so they be not abused by Miscookery, which even *Diocles* knew many Years ago, saying (as before I noted out of *Athenæus*) that a Pike is best when he is boil'd, and a Conger when he is broil'd; because that is a firm and solid Fish, this of a moist, soft, and Eely Substance. But for as much as in my particular Discourses of several Meats, I purpose to touch their best preparing, I will surcease to speak any more generally of the dressing of Meats, either before they are bereaved of Life, or
in

in or after their Death: only this I conclude, that who seeth not a great Difference betwixt Meats kill'd in Season, and out of Season, betwixt raw Meat and parboil'd, betwixt fry'd Meats and bak'd Meats, spiced and unspiced, salt and fresh; betwixt Asparagus once wash'd and twice wash'd, betwixt Cabbages once and twice sodden, &c. is in my Judgment deprived of his Wits, or else over-wedded to his Will. For who is ignorant that Cabbages once sodden loosen the Belly, but twice sodden (I mean in several Waters) procure most dangerous and great Costiveness? Who knoweth not (as *Galen* affirmeth) that Asparagus often washed is a good Nourishment, but otherwise so bitter that it wholly purgeth? What Stomach of any such Dulness, that being over-moist it confesses not Amendment after the Use of spiced, salted, baked, and dry roasted Meats; and contrariwise complaineth of Hurt by fresh, liquid, sodden and unsavoury Meats?

The Difference of MEATS in Age and Sex.

6. Last of all, Meats differ in Age and Sex; for the Flesh of Sucklings is moistest, most slippery, excremental and viscous; the Fleshes of old Beasts are tough, lean, hard, dry and melancholic: Wainlings less hard and dry than the one, and withal more firm, temperate, and nourishing than the other. But generally they are best for most Complexions, when they are almost come to their full Growth both in Height, Length, and Bigness: for then as their Temper is best, so likewise their Substance is most proportionable to our natural Moisture, which is neither so hard

that it is unchangeable, nor so thin and liquid that it is over easily dissolved.

Concerning the Difference of Meats in Sex, the Males of Beasts, Fish and Fowl, are more strong, dry, and heavy of Digestion, the Females sweeter, moister, and easier to be concocted: but yet Beasts, kernalled Fowls, and barren Fish, are counted of a middle and better Nature than them; as an Ox amongst Beasts, a Capon amongst Birds, and a Pike wounded in the Belly can well testify; who therefore being unable to conceive again, fattens abundantly, as Experience daily sheweth in our *London* Fish-ponds, and becometh a most delicate Meat. Now are we come to the particular Natures of every Meat; and first to them which are called by the Name of Flesh.

CHAP. VII.

1. *How many sorts of Flesh there be.*
2. *Whether Flesh or Fish were first eaten of, and whether of them is the purest and best Nourishment.*

IT will seem strange perhaps unto some, that we begin first to treat of Flesh, which was one of the last Foods appointed unto Mankind by the Voice of God. For (as before I touched) till 2240 Years after the Flood, we read of no Flesh eaten or permitted to be eaten of any Man: Neither indeed was it needful, whilst Herbs, Fruits, and Grain, were void of that putrefying Moisture whereto ever since the Flood they are subject, and whilst

whilst Mens Stomachs were so strong and perfect, that in a manner no Meat could overthrow them: and verily were the Sun of such Power with us, as it is in southern Countries towards the Equator, to ripen our Fruits throughly, and to take them as it were upon the Tree; no doubt, being freed from their Crudities and superfluous Moisture, they would give as good Nourishment unto us, and perhaps far better, than any Flesh. But now our Complexions waxing weaker, through Abundance of Sin and Riot, and our Climate being unapt for wholesome and much nourishing Fruits, let us give God Thanks for storing us with Flesh above all other Nations, making our Shambles the Wonder of *Europe*, yea, verily, rather of the whole World. Now all the Flesh we have is taken either from Beasts, or Birds, or Things creeping upon the Ground.

The Difference of Flesh.

Of the first sort some are tame; as tho-

| | |
|---------|-------------|
| Bull | He-Goat |
| Cow | She-Goat |
| Ox | Gelded Goat |
| Calf | Kid |
| Ram | Boar |
| Ewe | Sow |
| Weather | Hog |
| Lamb | Pig. |

Others wild; as

| | |
|------------------------|-------------------------|
| Venison red and fallow | Hares |
| Wild Boar | Cunnies |
| Roe-bucks | Hedgehogs and Squirrels |

Amongst tame Birds, these are most familiar unto us :

Cock
Hen
Capon
Chicken
Turkey

Peacock
Goose
Guiny Hens
Duck, and
Pidgeon.

Amongst wild Fowl, some keep and feed chiefly upon the Land ; as

Bustard
Crane
Heronshaws
Bitterns
Stork
Pheasant
Heathcock
Partridge
Plover
Lapwing
Cuckow
Pye
Crows
Woodcocks
Rails
Red Shanks
Gluts
Woodsnipes
Godwits
Smirings
Turtles
Stock-doves
Rock-doves
Ring-doves

Jays
Wood-peckers
Stone-chatters
Thrushes
Mavis
Felfares
Black-birds
Stares
Quails, and all sorts of
little Birds ; as
Sparrows
Larks
Bulfinches
Goldfinches
Thistlefinches
Citronfinches
Bramblings
Linnets
Nightingales
Buntings
Wagtails
Robin-redbreasts
Wrens
Witrolls

Siskins

Siskins
Oxeys
Creepers

Titmice
Titlings
Swallow, and Martlets.

Others live in or upon the Water ; as

Swan
Bergander
Barnicle
Wild Geese
Wild Duck
Teal
Widgeon
Fly-duck
Shovelars
Cormorant
Curtues
Gulls
Black Gulls

Sea-mews
Coots
Water-rails
Sea-pies
Pufins
Plovers
Shell-drakes
Moor-cocks
Moor-hens
Dob-chicks
Water-crows
Kings-fishers
Water-snipes.

Of creeping Things, I know none but the Snail in our Country, which some esteem not only for a Meat, but also for a Meat very restorative. And thus much of the kinds of Flesh.

Now let us come, for Recreation's-sake, to the Comparison betwixt Flesh and Fish, which of them is the more ancient, pure and wholesome Meat for Man's Body ; whereat perhaps both Butchers and Fish-mongers will be much pleased, and perhaps no less offended : but I will write what I have read, and leave the Determination to others that can better judge.

HEALTH'S IMPROVEMENT.

*Whether Flesh or Fish be the more ancient,
pure, and wholesome Meat.*

The Carthusian Monks to the preferring of Fish before Flesh, use especially these Arguments: First, That Christ did feed most upon it; for we never read but once that he did eat Flesh; but that he did often eat Fish is proved by many Places, namely, *Mat. xv. Luke v. 9. Mark vi. 8. John vi.* Furthermore he restrained by Name no kind of Fish from the *Israelites*, but divers kinds of Flesh; which sheweth that Fish is the cleaner, purer, and more holy Meat; for the Actions of Christ should be our Instruction, and his Works our Imitation. Thus much said *Baldwin* Archbishop of *Canterbury*, of whom *Rainulphres* writeth this Story. When *Baldwin* was chosen Archbishop of *Canterbury*, he swore, that from the Time of his Instalment to his Dying-day, he would never eat Flesh; whereby his Body was so decayed, that he fell into a Consumption. An old Woman meeting him on the Way, as he was carried in an open Horse-litter, called him Liar to his Face: whereof being reproved by some of his Followers, Why, said she, do you rebuke me? Doth he not lie, for saying that he never ate Flesh since his Instalment, when his Face sheweth that he surpassed the Savages in eating his own Flesh? For indeed, by superstitious observing of his Vow, he became an Anatomy, and lived as a Cypher amongst Men.

But to answer the Carthusians Arguments, I say this; That Christ, in the Places of Scripture cited before, asked his Disciples what Meat they had?

and

and they answered, None but a few Loaves and a few Fishes ; wherewith he satisfied himself and his Disciples, and above five thousand Persons at one time : Neither is it to be doubted if they had had Flesh, but he would have fed the People with that : for it was his Property, which every Man ought to follow, to eat with Thanksgiving of that which was set before him, were it Flesh or Fish ; as no doubt he did at the Marriage in *Cana*, in *Lazarus's* House, and the House of *Zaccheus*, and at the Feast of the Passover, which albeit, for ought we read, he did but once celebrate ; yet Reason and Religion teach us, that according to the Commandment of God, he did every Year celebrate it before, since the time of his Childhood ; else the *Jews* would have accused him as a Transgressor of the Law, and by Justice have cut him off from amongst the People : but as he submitted himself to Circumcision (being then one of the Sacraments of the Church) so questionless after the Years of Discretion, he did yearly eat of the Paschal Lamb (for he came not to break any Law given by *Moses*, but to fulfil it) which cannot be fewer than five or six and twenty times at the least. As for the other Argument taken from the restraining of certain Beasts and Birds by Name, and that no Fish by Name is there forbidden (saying *Baldwin* his Grace's Reverence) it is a Lie : For when God generally forbiddeth the *Israelites* to eat of any Fish that wanteth either Fins (as the Poulp, Periwinkles, Lobsters and Crabs) or Scales, (as the Eel, Lamprey, Plaise, Turbot and Conger, &c.) doth he not expressly forbid them to eat of Poulps, Periwinkles, Lobsters, Crabs, Eels, Lampreys, Plaise, Turbot, and Conger, and a hundred Fish more wanting either Scales or Fins ?

Fish is therefore no purer Meat than Flesh, neither can a Carthusian eat a Sole (being a Meat forbidden the *Israelites*) with a sounder Conscience than a piece of Beef or Swine's Flesh.

Finally, where he saith that the Actions of Christ should be our Instruction, and his Works our Imitation; Why do not those fishy Friars eat Flesh every *Monday*, and *Thursday*, since Christ himself did so, whom we ought to imitate? But let these alone to the Conformity of their Church's Injunction, remembering also, with St. *Paul*, to abstain from no Meats which God hath created for our Life and Health.

It is recorded by St. *Jerom* in his Epistles, that *Seneca*, upon a foolish Conceit, abstained so long from Flesh, and fed only upon Fruit and Fish, (infected perhaps with the Leaven of the *Egyptian* Priests) that when upon *Nero's* Commandment he was to bleed to Death, there did not spring from him a Drop of Blood. The like is written of St. *Genouese*, the holy Maid of *Paris*, who, like the *Egyptian* Prophetess, abstained wholly from Flesh, because it is the Mother of Lust: she would eat no Milk, because it is white Blood; she would eat no Eggs, because they are nothing but liquid Flesh: Thus pining and consuming her Body, both against Nature and Godliness, she lived in a foolish Error, thinking Flesh more ready to inflame Lust than Fruit or Fish, the contrary whereof is proved by the Islanders, Greenlanders, Orites, and other Nations; who feeding upon nothing but Fish (for no Beast nor Fruit can live there for cold) yea, having no other Bread than is made of dried Stock-fish grind-ed into Powder, are nevertheless both exceeding jecherous, and also their Women very fruitful.

Yea,

Yea, *Venus*, the Mother of Lust and Lechery is said to have sprung from the Foam of Fish, and to have been born in the Sea, because nothing is more available to ingender Lust, than the eating of certain Fishes and Sea-plants, which I had rather in this lascivious Age to conceal from Posterity, than to specify them unto my Countrymen, as the *Grecians* and *Arabians* have done to theirs. What Nation more lascivious than the fenny *Egyptians* and the *Pæonians*? yet their Meat was only Fish; yea, they fed their Horses with them, as *Herodotus* writeth. Also in the Isle of *Rhodes*, the Mother-seat of a strong and warlike Nation, the People heretofore fed chiefly of Fish, abstaining with such a kind of Detestation from Flesh, that they called the Eaters of it Savages and Bellies. And verily if a strong, lusty and warlike Nation sprang from the Eaters of Fish alone, why should we deny that Fish is as much provoking to Veneriness, as any Flesh. So then, I having fully proved that Flesh is as lawful, as pure, and as holy a Meat as Fish; now let us try which of them is the more ancient and better Nourishment.

Did we but mark, saith *Plutarch*, the greasy Foulness of Butchers, the bloody Fingers of Cooks, and the Smell of every Beast's Puddings and Offal; we must needs confess that every thing was eaten before Flesh, which even still we naturally abhor to see whilst it is in killing, and few touch without loathing when it is killed. The *Indian* Philosophers, called *Brachmans*, being at length induced to feed upon living Creatures, killed Fish for their Sustenance, but abstained from Flesh. And tho' the *Babylonians* delighted much, after
Nimrod's

Ninrod's Example, in hunting and killing of wild Beasts; yet, (as *Herodotus* reporteth) they abstained from Flesh, and lived wholly upon Fruit and Fish.

For Answer of which Objections, I oppose to the *Babylonians*, *Abraham* and the holy Scriptures; which making mention of a Calf dress'd and eaten in *Abraham's* House, before ever any mention is made of eating of Fish; it is very probable that Flesh was foremost, after the general Permission to eat both. To the *Indian* Sophisters I oppose *Pythagoras* and his Scholars, who being persuaded at length to eat of certain Beasts and Birds, utterly yet abstained from eating of Fish, perhaps upon these Causes: First, Because it is a cruel and unmanlike thing, to kill those Creatures which cannot possibly hurt the Inhabitants of the Earth. Secondly, What Necessity is there to use them, Nature having replenished the Earth with Fruit, Herbs, Grain, Beasts also, and Birds of all sorts? Thirdly, Had Fish been eaten first, no doubt it had been first eaten of the Islanders and Sea-borderers; but neither the Inhabitants of the *Helle-spont*, nor the Islanders of *Phæacum*, nor the Wooers of *Penelope*, bringing all manner of Dainties to their Feasts, are ever read in *Homer* to have brought or eaten Fish: no, nor *Ulysses* his Companions are recorded to have made their Sea-provision of Fish, but of Flesh, Fruit, Salt, and Meal; neither used they any Hook to catch Fish withal, till they were almost famished for want of Victuals, as you may read at large in *Homer* his *Ulysses*, which is a manifest Argument that Fish was not used, or at least not eaten of, till Men were unfurnished of other Meats.

Laft

Last of all, whereas *Plutarch* objecteth how loathsome a thing it is to see Butchers and Cooks sprinkled with Blood in killing and dressing Flesh: I answer him, That the Sight is not so loathsome to Nature, but to Niceness and Conceit: For what God permits to be eaten, Nature permits to dress and kill; neither rebelleth she more at the Death of an Ox, than at the cutting down of Hay or Corn. Nay furthermore, since all was made for Man's Use, and Man for God, she giveth us Liberty to kill all things that may make for the Maintenance of our Life, or Preservation and restoring of our Health. *Hippocrates* most wittily having shewed, that some Men are deceitful by Nature, and that therefore Nature taught them the Art of making Dice (the Instruments of Deceit) he sheweth consequently, that because Nature is provident for Men's Health, therefore she hath likewise invented the Arts of building, plaistering, weaving and Tillage: wherefore, to imitate and urge *Hippocrates's* Argument, if Nature has provided Flesh and Fish (that a substantial, this a more light Nourishment for our Bodies) how squeamish soever we are to see them killed, yet it is no unnatural thing to see it, no not to do it ourselves.

Concerning the last Question, Whether Flesh or Fish be the better Nourishment? I cannot answer better than as *Galen* did, being asked the like Question of Wine and Water: For as Wine is best for one Man, and Water for another; so likewise Flesh is most nourishing to some Constitutions, and Fish to others. *Timothy* was young, but yet sickly and weak stomached, his Youth required Water, but his Sickness Wine; wherefore *Paul*, like a good Physician, advised him to drink

no longer Water, but a little Wine for his Stomach's-sake, and his often Infirmities. So likewise *Severus* the Emperor being sick at *York* of a hot Gout, his Physicians forbid him all Flesh, especially of the stronger sort; but he refusing their Counsel, nourished his Disease with forbidden Meats, and soon died. Contrariwise *Seneca* was forbidden by *Serenus* the Physician to eat any more of Fish, being too too waterish a Nourishment for his weak Body; which whilst he refused to do, and forbore to eat Flesh, his Blood was all turned to a gellied Water. So then in respect of particular Persons, neither Flesh nor Fish be of better Nourishment, but both alike; yet generally Flesh ingendereth the better, purer, and more perfect Blood, as the very Colour and Face of Men which use either of them apart doth perfectly declare; and consequently for sound Men, it is and ought to be accounted the best Sustenance.

C H A P. VIII.

1. *Of the Flesh of tame Beasts.*

V E A L.

CALVES Flesh is of a temperate Constitution, agreeing with all Ages, Times, and Temperatures. Calves are either Sucklings or Wainlings: The first are of easier Digestion, making good Blood, and driving Choler from the Heart; so likewise are the Wainlings, but somewhat harder; either of them agree with hot and dry Persons,

Persons, howsoever they are dress'd ; but to flaggy and moist Stomachs, Veal is unwholesome unless it be dry roasted ; for roasted Meats give dry Nourishment, and boil'd Meats moist, as *Galen* writeth.

The *Italians* are so in love with Veal, that they call Veal *Vitellam*, that is to say, their little Life ; as tho' it gave not only Nourishment, but also Life to their dry Bodies : which albeit I confess to be true, by reason neither their Calves Flesh, nor their own Bodies, be so moist as ours ; yet in our Country it falls out otherwise, through abundance of Moisture ; so that howsoever sound Bodies do well digest it, yet languishing and weak Stomachs find it too slimy, and can hardly overcome it : Did we not kill them so soon as commonly we do, namely, before they be fully a Month old, they would give the more sound and wholesome Nourishment ; for till they be five or six Weeks old their Flesh is but a gelly hardened ; afterwards it is firm Flesh, void of superfluous Moisture, and most temperate of Constitution. Likewise in the Choice of Veal, the Bull Calf is thought the sweeter and better Flesh ; whereas in all other Beasts, for the most part, the Female is preferred.

B E E F.

Ox Beef, the older it is after his full Growth, the worse it is, ingendering, as *Galen* dreamed of all Beef, Quartan Agues, Leprosies, Scabs, Cankers, Dropsies, Stoppings of the Spleen and Liver, &c. but whilst it is young, or growing forwards in Flesh and Fatness, it is of all Meats by Nature, Complexion and Custom, most nourish-
ing

ing unto *English* Bodies, which may easily appear in the Difference of their Strength, and clear making, which feed chiefly upon it, and betwixt them that are accustomed to finer Meats. Chuse therefore the youngest, fattest, and best grown Ox, having a while first been exercised in Wain or Plough to dispel his foggy Moisture, and I dare undertake, that for sound Men, and those that labour or use Exercise, there is not a better Meat under the Sun for an *Englishman*; so that it be also corned with Salt before it be roasted, or well and sufficiently powdered before it be sodden; for so is it cleansed from much Impurity, and made also more favoury to the Stomach; but if it be over-salted, powdered, or dried, as commonly it happeneth in Ship Provision and rich Farmers Houses, that keep Beef a whole twelve-month till they eat it, it is tough, hard, heavy, and of ill Nourishment, requiring rather the Stomach of another *Hercules*, who is said to have fed chiefly of Bulls Flesh, than of any ordinary and common Plowman. Wherefore howsoever we may taste of it to bring on Appetite, let it be but a touch and go; for being eaten much and often, it will heat and corrupt our Blood, dry up our Bodies, choke the miseraical Veins, and bring forth many dangerous inward and outward Grievs.

The *Romans*, when they first ventured to dress an Ox, (fearing belike what Event might follow the eating of an unknown Meat) roasted the Ox all at once, and stuffed his Belly with all sorts of sweet Herbs, and good Flesh that the Season yielded, making no small Pudding in his Belly, which the People called *Equum Trojanum*, the *Trojan Horse*; because it contained no fewer kinds of Meats than that did Soldiers; but had they

they known the wholesomness of the Meat, and our manner of dressing, they needed not to have mingled so many Antidotes, and to have corrupted rather than corrected so good a Nourishment.

C O W B E E F.

Cow Beef is supposed by the *Irish* People, and also by the *Normans* in *France*, to be best of all; neither do they account so much of Oxen, either because they think them unperfect Creatures, or rather (as I take it) because they know not how to use and diet them in the gelding. But were they as skilful in that Point, as also in the killing and dressing of Oxen, as was *Prometheus*, no doubt they would make higher Estimation of one Ox than of all the fat Cows in *Ceres's* Stall.

Nevertheless I deny not, yea I affirm, with *Galen*, that a fat and young Heifer, kept up a while with dry Meat, will prove a convenient, temperate and good Nourishment, especially if it be killed after the *French* Fashion, as I saw the *Norman* Butchers kill them in our Camp, whilst I lay there in Camp with that Flower of Chivalry the Earl of *Effex*. When the Cow is struck down with the Ax, presently they lay her upon her Back, and make a Hole about the Navel as big as to receive a Swan's Quill, through which the Butcher blows Wind so long, till the whole Skin swell round about like a Bladder, in such sort that the Beast seems of a double Bigness; then whilst one holdeth the Quill close and bloweth continually, two or three others beat the Cow as hard as they can with Cudgels round about; which beating never bruisseth the Flesh (for Wind is ever betwixt it and the Skin) but maketh both the
Hide

Hide to prove better Leather, and the Flesh to eat better and tenderer than otherwise it would.

B U L L B E E F.

Bull Beef, unless it be very young, is utterly unwholesome and hard of Digestion, yea, almost invincible. Of how hard and binding a Nature Bulls Blood is, may appear by the Place where they are killed; for it glazeth the Ground, and maketh it of a stony Hardness. To prevent which Mischief, either Bulls in old time were tormented by Lions, or hunted by Men, or baited to death by Dogs, as we use them; to the Intent that violent Heat and Motion might attenuate their Blood, resolve their Hardness, and make their Flesh softer in Digestion. Bulls Flesh being thus prepared, strong Stomachs may receive some Good thereby, tho' to weak, yea, to temperate Stomachs it will prove hurtful.

L A M B's F L E S H.

Galen, Halyabbas, and Isaac, condemn Lamb's Flesh for an over phlegmatic and moist Meat; breeding ill Nourishment, and through excessive Watterishness slipping out of the Stomach before it be half concocted: in cold Stomachs it turns all to Slime, in a hot Stomach it corrupts into Choler; in aged Persons it turns to Froth and Phlegm; in a young Person, and temperate, it turns to no wholesome Nourishment, because it is of so flashy and moist a Nature: all which I confess to be true in sucking Lambs, who the nearer they are killed to their Birth-day the worse they are; but when they are once weaned, and have fed half a Year upon

upon short and tender Grass, I think that of all other Flesh it is simply the best, as I will prove by divine and human Reason: For as in the New Testament, the Lord's Supper materially consisteth of two such things, as there cannot be any Drink or Meat devised more comfortable nor more strengthening to the Nature of Man, namely, Bread and Wine; so likewise the blessed Sacrament of the Old Testament could not conveniently be so well expressed as in the eating of that which was the purest, most temperate, and most nourishing of all Meats: And what Flesh is that I pray you? Veal, Pig, or Goats Flesh? or the Flesh of wild Beasts? or the Flesh of Birds? No, but the Flesh of a sound weaned Lamb of a Year old, whose Flesh is neither too cold and moist, as is a Suckling's; nor too dry, and hot, as when it hath Strength to know the Ewe; but of a most temperate Constitution, fittest to resemble the thing signified, who is of all other our best Nourishment.

Philochorus is recorded to have made a Law that the *Athenians* should eat no more Lambs Flesh; not because they thought it too tender a Meat for Mens Stomachs, as some foolishly have conceived, but because the People found it so wholesome, pleasant and nourishing, that every Man desired it above all Meats; in such sort, that had not the eating of them been restrained by a severe Law, the whole Race of Sheep would have decayed amongst them. Upon the like Reason *Valens* the Emperor made a Law, that no Veal should be eaten; which was counted in old time a princely Meat (for always it was one Dish at the King's Table in *Egypt*, tho' they never had but two) howsoever, through God's singular Blessing,

Blessing, it is an ordinary Meat amongst us in mean Houſholds.

The beſt way to prepare Lamb's Fleſh is ſufficient roaſting, for boiling makes it too flaſhy and phlegmatic, and by over-roaſting the Sweetneſs thereof is ſoon dried up. Yea, all Mutton (contrary to the Nature of Pork, Pig, and Veal) ſhould rather be too raw than too much roaſted; according as the *Frenchmen* find by Experience, who flaſh and cut a Giggot of Mutton upon the Spit, and with the bloody Juice thereof (temper'd with Crumbs of Bread and a little Salt) recover weak Stomachs and Perſons conſumed. Wherefore howſoever ſome naturally abhor it (as my honeſt Friend *Signior Romano*) and ſtrong Stomachs prove better with harder Meat; yet without all Queſtion, a Lamb choſen and dreſs'd in manner aforeſaid, is for moſt Men a very temperate, nourishing and wholeſome Meat, agreeing with all Ages, Times, Regions and Complexions.

Arnoldus Freitagius, in his natural Hiſtory, ſaith, that the hinder Quarters of a Lamb being drawn with Roſemary and Garlic firſt ſteep'd in Milk, and moderately roaſted at the Fire, is a Meat moſt acceptable to the Taſte, and alſo profitable to moiſt Stomachs, for which it is eſſe commonly thought to be hurtful. Alſo he aſſureth, that Lamb's Fleſh, being well beaten with a Cudgel before it is roaſted, eateth much better, and is far wholeſomer; which I leave to be judg'd by the Cook's Experience.

MUTTON

M U T T O N.

Mutton is so generally commended of all Physicians, if it be not too old, that it is forbidden to no Persons, be they sick or sound. The best Mutton is not above four Years old, or rather not much above three; that which is taken from a short, hilly, and dry feeding, is more sweet, short and wholesome, than that which is either fed in rank Grounds, or with Pease-straw (as we perceive by the Taste) great, fat, and rank fed Sheep, such as *Somersetshire* and *Lincolnshire* sendeth up to *London*, are nothing so short and pleasant in eating as the *Norfolk*, *Wiltshire*, and *Welch* Mutton; which being very young, are best roasted; the elder sort are not so ill being sodden with Bugloss, Borrage, and Parsley Roots.

Now if some shall here object, that gelding and spading be unnatural Actions, and that Eunuchs are subject to more Diseases than perfect Men; inferring thereupon a Reason or Likelihood, that the like may be also in all gelded Ware, (and consequently in Muttons) contrary to that which *Galen* hath affirmed; I will deny all their Positions upon good Grounds: For even Nature hath deprived some things of that which Gelders cut away; and that Eunuchs are freed from many Diseases (as Gouts, Baldness, Leprosies) whereunto other Men are subject, Experience in all Ages truly avoucheth. Last of all, it is generally confessed of all skilful Shepherds, and namely by *Charles Steven* and *John Liebault*, that Ewes and Rams are subject to far more Maladies than Muttons, requiring greater Cost, Care, Skill and Providence, to maintain them in Health.

R A M's

RAM'S FLESH *and* EWE'S FLESH.

As for Ram's Flesh and Ewe's Flesh (that being too hot and dry, this too excremental and soon corrupted) I commend neither of them, especially in this Country of ours, where there is, God be thanked, such Choice of wholesome Weathers.

K I D *and* G O A T.

As Lamb's Flesh is lighter and moister than other Mutton, so is Kid more light and moister than Goat's Flesh; because, as *Hippocrates* reasoneth, it is less bloody, and the Blood which it hath is very moist, liquid, and fine. The black and red Kids are better than the white; and the younger they are (so they be above a Fortnight old) the more wholesome and nourishing they are esteemed. Their Flesh is soon and quickly digested, of excellent Nourishment, and restorative after a great Sickness; especially for young Persons and hot Stomachs, but naught for them which are old and phlegmatic. It is better roasted than sodden, and the hinder parts are to be preferred because they are drier and less excremental. They are temperately hot and moist, whilst they are under six Weeks Age; for afterwards they grow to such Heat and Lasciviousness, that, before they are wained, they will after they have suckt, cover their own Dam; after they are once wained, their Flesh may be fit for strong labouring Men, which would not so well brook a tender Suckling; but for the most part of Men it is unwholesome and of bad Juice.

Thee

The old He-Goat is fuitable to an old Ram, save that it is more tough, hard, and unpleasant; his Flesh is not to be eaten, till he hath been baited like a Bull to death; and when he is dead, you must beat the Flesh in the Skin, after the *French* Fashion of beating a Cow.

The She-Goat being young, is less hurtful; but an old She-Goat is worse, and of a more sharp and corrupt Juice; rather provoking Venery and Sharpness of Seed (as also the Male doth) than nourishing the Body.

A gelded Goat was unknown to ancient Physicians, but questionless it is the best next to a sucking Kid; for it is more moist through abundance of Fat, and also of more temperate Heat, because it wanteth Stones, in which I certainly believe a more violent Heat to be placed than in any part beside: yea, whereas the Liver draweth only from the Stomach and Guts by the meseraical Veins, and the Heart only from the Lungs and Liver, and the Brain from all three; the Stones have a Heat which draweth Seed from the whole Body, yea, from the Bones and Gristles, as *Hippocrates* writeth, and Reason collecteth.

Furthermore the tolerable Smell which a gelded Goat hath, sheweth that his Flesh is far sweeter; but He-Goats and She-Goats are so rank, that a Fencer of *Thebes* feeding much of them, no Man could endure his Sweat. Also the chief Priest of *Rome* did never so much as touch them, saith *Plutarch*, because they are subject to the Falling-Sickness; lecherous in Life, and odious in Smell.

PIG, SOW, BOAR, *and* HOG.

Pig's Flesh, by a long and bad Custom, is so generally desired and commended, that it is credibly, tho' falsely, esteemed for a nourishing and excellent good Meat: Indeed it is sweet, luscious, and pleasant to Wantons, and earnestly desired of distempered Stomachs; but it is the Mother of many Mischiefs, and was the Bane of mine own Mother. A sucking Pig's Flesh is the moistest Flesh simply of all other, ingendering Crudities, Palsies, Agues, Gouts, Apoplexies, and the Stone, weakening the Memory (for it is moist in the third Degree, procuring Fluxes of the Belly, and ingendering most viscous, flashy and corrupt Humours. Their Flesh is hardly digested of a weak Stomach, and their Leather Coat not easily of a strong. The younger they are, the worse they are; yet some venture upon them, yea, covet them, e'er they be eight Days old: yea, the *Romans* Delicacy was such, that they thought them dainty Meat, being taken Blood and all out of the Sow's Belly e'er she was ready to farrow, eating them, after a little bruising in the Blood, no less greedily than some do the Pudding of a bruised Deer. We do well in roasting our Pigs at a blazing Fire, sprinkling them with Salt on the Outside; but if we stuff their Bellies with a good deal of Salt as well as Sage, and did eat them with new Sage, Vinegar and Salt, they would be less offensive.

The *Danes*, I remember, when I was at *Elsmore*, draw them with Garlic, as the *Frenchmen* do with Lard, which is no ill Corrector of their Sliminess

Sliminess and viscus Humour. The Boar Pig is not preferred before the Sow Pig, because it is strong and rank.

Boar's Flesh, I mean of the tame Boar, is never good but when it is brawn'd; which though *Pliny* avoucheth to be first invented by *Servillus Rullus*, yet by *Plautus* it seemeth to be a more ancient Meat.

The best Way of brawning a Boar is this of all other, which I learned first of Sir *Thomas George*, and saw practised afterwards to good purpose. Shut up a young Boar, of a Year and a half old, in a little Room in Harvest-time, feeding him with nothing but sweet Whey, and giving him every Morning clean Straw to lie upon, but lay it not thick; so before *Christmas* he will be sufficiently brawn'd with continual lying, and prove exceedingly fat, wholesome and sweet: As for the common Way of brawning Boars, by stying them up in so close a Room that they cannot turn themselves round about, and whereby they are forced always to lie on their Bellies, it is not worthy of Imitation; for they feed in Pain, lie in Pain, and sleep in Pain; neither shall you ever find their Flesh so red, their Fat so white, nor their Liver so sound, as being brawn'd otherwise accordingly, as is before rehearsed. After he is brawn'd for your turn, thrust a Knife into one of his Flanks, and let him run with it till he die: others gently bait him with muzzled Dogs. The *Roman* Cooks thrust a hot Iron into his Side, and then run him to death, thinking thereby that his Flesh waxed tenderer and his Brawn firmer.

Sow's Flesh is reckoned of *Isaac*, *de diæt. partit.* to ingender good Blood, to nourish plentifully, yea, to be restorative if it be young. But an old

Sow breedeth ill Juice, is hardly concocted, and begetteth most viscous Humours. The *Heliopolitans* abstained from Sow's Flesh of all others; First, Because, contrary to the Nature and Course of all other Beasts, she admits the Boar not in the Full, but in the Wain of the Moon. Secondly, they demand, How can her Flesh be wholesome, whose Milk being drunk, filleth our Bodies full of Leprosy, Scurf, Tetters and Scabs? Yea, a Sow is one of the most filthy Creatures in the World; her Belly is never void of Scurf, her Throat of kernelly Apostems, her Brain so heavy and moist that she cannot look up to Heaven; or rather she dare not, being the Rooter up, and so bad an Inhabitant of the Earth. Nevertheless I am of *Isaac's* mind, that a young Sow kept long from the Boar, sweetly dieted with Roots, Corn, and Whey, and kept from filthy feeding and wallowing, may be made good and tolerable Meat for strong Stomachs, after it hath been powdered and well roasted.

P O R K *and* B A C O N.

Now concerning Pork and Hog's Flesh made of a spaded Sow, or a Hog gelded, verily let us say thereof, as *Theon* said of all sorts of Swine, if it be not good for Meat, wherefore is it good? His Cry is most odious and harsh, his Smell loathsome, his very Shape detested: at home he is ravening, in the Field rooting, and every where filthy, foul, unhappy, and unprofitable. All which Hurts he recompenceth in this only one, that of all other Beasts, if *Galen* be not deceived, he most nourisheth, especially if he feed abroad upon sweet Grass, good Mast and Roots; for that which is
penn'd

Penn'd up and fed at home with Taps-drappings, Kitchen-offal, four Grains, and all manner of Draff, cannot be wholesome.

In *Pliny's* time they were so far from fattening them with such Refuse, that, considering they were to be eaten of themselves, Men usually fattened their Hogs with Milk and Figs. But since that Course is more chargeable than necessary for *Englishmen*, either let their Hogs feed themselves fat abroad with Grass and Mast, or at home with only sweet Whey and a little ground Corn, than which they cannot have a more sweet Meat.

Furthermore, to use *Galen's* Encomium or Praise of a Hog (whereby you may swear he was no *Jew*, nor *Lopus* no good Physician) howsoever nothing less resembleth a Man than a Hog in his Outwards, yet inwardly no Creature resembleth him more; for the Colour and Substance of his Flesh, the Shape, Figure, Connexion, Suspension, Proportion, and Situation of his Entrails, differ little or nothing from Man's Body; and besides that, when he is of a just Growth, his Temper is also most like to ours. Thus much out of *Galen* for the Praise of Pork; whom, albeit *Realdus Columbus* and *Vesalius* do oppugn in their Anatomies concerning the Likelihood of a Man's and a Hog's Entrails; yet none hitherto denied Pork to be a temperate Meat, being corned and roasted, or sodden after it hath been well powdered. Nevertheless, to yield mine own Opinion, I esteem it (by *Galen's* Leave) a very queasy Meat, howsoever it be prepared, and to have in itself always, *flatuosum chaco-chymicum & febrile quid*. For if you eat it fresh, it is as dangerous as fresh Sprats to an aguish Stomach; if you eat it corned, yet is it of gross Juice and

speedy Corruption, unless by Mustard and Sorrell Sauce it be corrected : if it be sodden and powdered, green Sauce made of Sorrel is to be eaten with it, both to cool the fiery Nature of the Salt, and also to qualify the Malignity of the Flesh itself : If it be salted and made into Bacon, how hard is it to be digested in most Mens Stomachs, either boiled or fried? Yea, the *Caretans* of *Spain*, whom *Strabo* writeth to be the best Makers of Sausages and salt Meats in the whole World, and the *Normans* in *France*, whose Bacon Fitches and Jambons *Varro* extolleth, could never so dry Bacon, or make Pork into such wholesome Sausages, seasoned with Pepper, Salt, and Sage, but that it needed a Draught of Wine more than ordinary to macerate and digest it in the Stomach. It is recorded that *Leo* the tenth, Pope of *Rome*, loved Pork so exceedingly, that he bestowed above two thousand Crowns a Year in Sausages, mingling the Brawns of Peacocks with Porks Flesh, Pepper, and other Spices, which were afterwards called *Leonis incisia*, *Leo* his Sausages. But when *Adrian* the sixth his Successor perused the Accounts, and found above ten thousand Ducats spent by his Predecessor in that one Meat, he detested him (saith *Jovius*) as much dead, as he honoured him whilst he was alive.

Finally, no Brawn, Pork or Bacon, should be eaten without Wine, according to that old Verse made in *Salernitan's* School, which some no less account of than the Heathen did of *Apollo's* Oracles.

*Est caro porcina sine vino pejor ovina ;
Si tribuis vina, tunc est cibus & medicina.*

As Mutton tough, Pork without Wine
Is not esteem'd so good :
But if that Wine be drunk thereon,
'Tis Phyfic both and Food.

Or if Wine be scarce, drink after such Meats a good Draught of your strongest Beer well spiced with Ginger, and then labour it out, as Plowmen do ; for ease after gross Meats is very dangerous, but strong Labour overcometh all things.

As for the Entrails of Hogs, and especially the Horselet, which *Publius Syrus* preferred before all Meats, I find them to be stopping, and of bad Nourishment ; yet the Livers of Pigs are counted nourishing, but their Lungs are waterish and very phlegmatic.

CHAP. IX.

Of the Flesh of wild Beasts, or Venison.

WILD BOAR and WILD SOW.

OF all Venison, *Hippocrates* most commendeth the Flesh of a wild Sow, because it is not only an excellent nourishing and strengthening Meat, but also medicinal to keep us from Costiveness. Reason teacheth us, that it is far above tame Pork or Swine's Flesh ; First, Because it feeds more purely : Secondly, Because it hath not Meat brought to hand, but gets it by travail, and hath choice of Diet to feed whereon it listeth. Thirdly, It is not penn'd up, as commonly our

Swine be, in a little close and stinking Stie, but enjoyeth the Benefit of a clear Air, which clarifieth Blood as much as any Meat can augment it. It is a rare Meat in *England*, and found only, as I have been informed, in my Lord *Latimer's* Woods, who took great Pleasure in hunting them, and made also wild Bulls of tame ones, as our Forefathers, more wisely, made tame of wild.

If they be young, fat, fully grown, and taken in Chase, in the Winter-time, presently after Mast is fallen, they are unfit for few Mens Stomachs, being thus prepared as I have seen them dress'd in *High Germany*. First, After the Flesh is thoroughly cold, parboil it in *Rhenish* Wine, wherein ripe Juniper-Berries were sodden: then having taken it out and sliced it, season every Slice or Cut thereof with Pepper, Salt, Cloves, Mace, Ginger, and Nutmegs, of each a sufficient Quantity: last of all make it in Paste, with good store of sweet Butter, and it will prove a most excellent Meat to be eaten cold.

Wild Calves are common in *Wales* upon the Mountains, whence one was brought this last Christmas to *Ludlow* Castle, where I did eat of it roasted and baked; and by Taste I find it more firm and dry, and by the Effects of Digestion, more wholesome and passable than our ordinary Veal.

RED and FALLOW DEER.

Now concerning Deer's Flesh, which *Isaac* in his old Age so much longed for, some imagine it to be the worst Meat of all others, and some conceive it to be the best. *Galen* numbereth it amongst hard, melancholic, and gross Meats, com-

comparing, yea, almost preferring Asses Flesh before it; ascribing also unto it ill Concoction, ill Nourishment, Stoppings, and Quartan Fevers. *Roger Bacon* thinks it one of the best Meats, if it be so young that we can digest it: For, saith he, *Quod diu semetipsum, alios illud diu conservare potest: That which long liveth by its own Nature, maketh also others to live long.* But by his leave, we may then feed better upon Ravens than Capons, for these never live above seven Years, and a Raven liveth to nine hundred Years, if *Virgil* be not deceived.

Plutarch thinketh Deer an unwholesome Meat, because it is of a cold and melancholic Constitution. And how proveth he that? Forsooth, 1. Because he is fearful. 2. Because if he were of a hot Complexion, as the wild Boar is, his Tears would be sweet, as his be; but the Tears of a Deer, and especially of a Stag, are salt; *ergo*, he is of a cold and dry Constitution. But *Empedocles* was of sounder Opinion, who ascribeth all Tear to the working of Heat; for as Milk yeildeth Whey by stirring, churning and pressing, so any violent Passion, be it Joy or Grief, Anger or Pity, churneth the Blood, stirreth the Humours, and presseth the Brain, whereupon Tears (the wheyish part of them all) must needs ensue. Furthermore they are thought to be unwholesome, because Bucks and Stags feed upon Snakes; yea, as an Ass is to a Lion's Mouth, or Honey to Bears, or Flies to Martlets, so are Serpents to them a most desired Meat; whereupon the *Grecians* call them *ελαφες*, Serpent-catchers. Might I be a sufficient Arbitrator between two so learned Men, I would determine the Truth to be on either Side; for indeed young Venison, whilst it is sucking, is

very restorative ; neither do I think old *Isaac*, in his declining Age, to have delighted more in it in respect of Taste, than in respect of Wholesomeness and Goodness. Also a gelded Deer is neither too dry nor too cold, but of a temperate Constitution, and so void of superfluous or excrementitious Humours, that his Horns never grow again after he is gelded, which *Aristotle* and all Philosophers impute to Superfluity of Heat and Moisture. Nay, young Bucks and Does, Hinds and Stags, whilst they are in season, are a wholesome and delicate Meat, breeding no bad Juice of themselves, yet bearing often the Faults of bad Cooks, who know not how to dress or use them aright, but more often the deserved Reproaches of greedy Gourmands, that cannot moderately use the good Creatures of God, either eating Venison when they should not, or more liberally and usually than they should. The *Italians* also have this Opinion of Venison, that eaten in the Morning, it prolongeth Life, but eaten towards Night, it hasteneth Death. Contrariwise old Venison indeed is dry, and perhaps too cold likewise ; full of gross, clammy, and incorrigible Humours : so that the same Meat may be wholesome at some Age, in some Times, and for some certain Complexions, which otherwise in contrary Circumstances is unwholesome ; yet is it never so precious as that a Man should venture his Life to get it by Stealth, as many do, and have done in Noblemens Parks, yea, perhaps in their Princes Forests and chief Chases.

Cardan affirmeth, that Bucks and Does have no Galls in their Bodies, which is rather a Sign of good Temperature and Lightness, than of any dull, dry, or heavy Meat. This one thing only
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I will add, that Keepers of Parks, or at the least their Servants and young Children, have, upon my Knowledge, fed all the Year long of little Meat else, and yet remained as strong, healthful and active, as any Persons could be. Finally, Admit Deer be dry, doth not Butter amend them? Suppose they be cold, doth not Pepper and Salt, and baking, give them sufficient Heat? Thus, howsoever it falleth out, they are either by Preparation (which none can deny) or by Nature (as I verily believe) a good Nourishment, so that they be chosen in their due Season, just Age, and moderately fed upon: neither have we any Reason from their Unwholesomeness to dispark our Parks, or to cut down Forests provided for their Succour; nay, rather, we ought to cherish them for the Maintenance of Hunting, whereunto if young Gentlemen were addicted, as their Fathers were heretofore, they would be more ready (whereof Hunting is a Resemblance) to warlike Purposes and Exploits.

ROEBUCK *and* CAPREOL.

But of all Venison, Roebuck and Capreol beareth away the Bell; for whereas the forenamed Beasts are discredited for their Grossness of Blood, the Capreol's Blood is exceedingly fine, through his swift running, and continual frisking and leaping from Place to Place, whereby his Pores are ever opened, and all bad Humours consumed by Exercise, so that the very Smell of his Flesh is not heavy nor fulsome, as in other Deer, but fragrant, quick and delightful; neither hath his Flesh the ordinary Taste of Venison, but a peculiar and more pleasant Taste; neither lieth it heavy upon any Stomach, but is digested as soon as Kid, curing

also (as *Isaac* writeth) the Falling Sicknes, Cholic, Dropsy, and abundance of Phlegm collected in any part. It is permitted to all indifferent Stomachs, and forbidden only to Children, cholerick Constitutions, lean and consumed Bodies, shrunk Sinews, and burning Agues. The Alps are full of them in High *Germany*, and some of our Mountains of *Wales* are not without them. They are good roasted, sodden, or baked as Red Deer; but you need not to pepper or salt them half so much, for their Flesh, even when they are old, is easily digested, and scarce needeth a Cup of Wine, which other Venison necessarily requireth, to hasten their Concoction. Furthermore, where all kinds of other Venison are not good but at certain Seasons, yet the Capreol is never out of Season, being alike wholesome in Summer and Winter, and alike toothsome, as the Borderers of the Alps do best know, and our own Countrymen might perceive if they made Trial.

H A R E S.

Hares or Leverets, the beloved Meat of *Alexander Severus*, taken in hunting, roasted with fresh Lard, and eaten with Venison-Sauce, cannot offend a reasonable Stomach. *Galen* saith, that the Flesh of a Hare prevents Fatness, causeth Sleep, and cleanseth the Blood: Howbeit, in another Place he saith, that it breedeth gross Blood and melancholic Humours, which unless he understand only of old, lean, and unseasonable Hares, Experience itself will overthrow him: For take a young Leveret, and let it blood as you do a Pidgeon, the Flesh of it will be very white, tender, and well relishing; yea, little inferior to a Midsummer

summer Rabbit: yet I deny not, with *Hippocrates*, that it dryeth more than ordinary Meats; for it provoketh much Urine, and so accidentally moisteneth little, tho' it be moist enough of its own Nature.

Pissanellus writeth, and the *Italians* generally believe it, that eating of much Hare's Flesh maketh a Man fair and merry seven Days after: for which Purpose, perhaps, they were so much in request amongst the *Romans*, who fattened young Hares in Clappers, as we do Cunnies, finding them so dieted to be a delicate and wholesome Meat. Tame Hares so prepared are good at all times, but wild Hares are best and fattest in the hardest time of Winter. Certain it is, that much eating of Hares Flesh procureth Leanness, because it is very diuretical; and common Sense teacheth, that a Man pissing much cannot be fat, because the wheyish part of Blood, called of *Hippocrates* *ρεοφής ὀχνημα*, the Sledge of Nourishment, is sooner expelled than it can carry Nourishment throughout the Body. The Nether *Germans* hang their Hares six or seven Days in the cold and shadowy Air before they flay or dress them, whereby they prove exceeding tender, tho' a Night or two Nights hanging were sufficient. We do usually boil the foreparts in Broth, and roast only the hinderparts; and not without Reason: for as in Kid and Lamb the hinderparts are driest, and therefore we see them, the foreparts over-moist, and therefore we roast them; so contrariwise a Hare is driest before, and moistest behind.

Now concerning such Medicines, as *Matthiolum* avoucheth to be taken from a Hare's Harselet, from his Skin, Gall, Kidneys, Bones, Stones,
Hair,

Hair, Blood, and Dung, I think it impertinent to the Treatise of Diet, which sheweth not how to give Medicines, but to use Nourishments.

C U N N I E S.

It is not to be thought strange that *Hippocrates* and *Galen*, and all the *Grecians*, wrote so little of *Cunnies*, which with us, above all other Nations, are so common a Meat; for as *Ithaca* never bred nor fostered them, so in all *Greece* they hardly lived. Here, Thanks be to God, they are plentiful, in such sort that *Alborne Chase* affordeth above a hundred thousand Couple a Year, to the Benefit of good House-keeping, and the Poor's Maintenance.

Rabbit-suckers are best in *March*, agreeing as well with old, melancholic, dry, and weak Stomachs, as disagreeing with strong and moist Complexions. A Midsummer Rabbit's Flesh is less moist and more nourishing; but a Michaelmas or Winter Rabbit is of firm, wholesome, temperate, and most laudable Flesh; best roasted, because their nourishing Juice is soon soaked out with the least seething, making good Broth and bad Meat. Chuse the Female before the Male, the fat before the lean, and both from out a chalky Ground and a sweet Layer.

H E D G E - H O G.

When I considered how cleanly the Hedge-hog feedeth, namely, upon Cow's Milk, if he can come by it, or upon Fruit and Mast; I saw no reason to discontinue this Meat any longer upon some fantastical Dislike, since Books, Nature and Expe-

Experience hath commended it unto us: For as *Martial* made Hare's Flesh the daintiest Dish of the *Romans*, so in *Hippocrates's* time the Hedgehog was not of the least account among the *Grecians*, which he commendeth for an excellent Nourishment, were it not something too moist and diuretical. Nay, as some affirm, it nourisheth plentifully, procureth Appetite and Sleep, strengtheneth Travellers, preserveth Women with Child from miscarrying, dissolveth Knots and kernelly Tumors, helps the Leprosy, Consumption, Palsy, Dropsy, Stone, and Convulsions; only it is forbidden unto melancholic and phlegmatic Persons, and such as are vexed with Piles or Hæmorrhoids.

S Q U I R R E L S.

Squirrels are much troubled with two Diseases, Choler and the Falling-Sickness; yet their hinder-parts are indifferent good whilst they are young, fried with Parsley and Butter: but being no usual nor warrantable good Meat, let me skip with them and over them to another Tree; for it is time to write of the winged Nation, which promises us a second Course of more dainty, I will not say of more wholesome Meats. Neither shall I discourse of Asses Flesh, which *Mæcenas* so highly loved, that all *Italy* was too little to find him Asses enough; nor of Horse-flesh, for longing after which *Gregory III.* excommunicated the *Germans*; nor of Foxes Flesh, which the *Vandals* eat for restorative; nor of Lions Flesh, wherewith *Achilles* was dieted in his Pupillage; nor of Bears Flesh, which the *Moscovite* calls his great Venison; nor of Apes Flesh, tho' it most resembleth a Man, which the *Zygantes* in *Africa* highly esteem
and

and eat of in their solemn Feasts; nor of Lizards, Tortoises, or any other four-footed Beasts; nor of Mans Flesh, albeit the Cannibals praise it above all other, as *Oforius* writeth: And *Cambletes* King of *Lydia*, having eaten of his own Wife, said, he was sorry to have been ignorant so long of so good a Dish. As for the Flesh also of young Puppies, commended of *Hippocrates* and afterwards of *Galen*, howsoever in the Isles of *Corfica* and *Malta* they are still esteemed as good Meat; yet *Cardan* saith in his History, that they made the People like to Dogs, that is to say, cruel, stout, rash, bold, and nimble. Wherefore leaping over these insolent and bad Meats, which neither Use nor Reason hath confirmed, I now come to treat of Birds and Fowl, and then of Fish, and the Fruits of the Earth, and Waters, according to my first Division.

C H A P. X.

Of the Flesh of Tame Birds.

THAT the Flesh of tame Fowl nourisheth more than wild Fowl, *Isaac* the Physician proveth by three Arguments. *First*, Because they are more usually eaten of, and so by Custom (a second Nature) made more agreeable to our Stomachs. *Secondly*, Whereas other Birds fly from us, and are not got without Cost and Travel; Nature hath caused tame Birds to converse with us, and to offer themselves, as it were, to be killed at our pleasure; which verily she would never

never have done, had they been of a small or a bad Nourishment. *Thirdly*, Wild Fowl, for the most part, especially such as fly far for a little Meat, and trust more to their Wings than their Feet, tho' they are more light in Digestion, because they are of a more spirituous and airy Substance; yet they are not of so abundant Nourishment as tame household Birds, which feed not at random of what they can get, but of good Corn, such as Men themselves eat, and therefore most fit to nourish Man.

Now of all kind of Fowl, remember that the youngest is tenderest and lightest; old Birds Flesh is heaviest; but they which are proceeding to their full Growth are most nourishing; for ungrown Birds, and much more Nestlers, give but a weak, thin, and gelly-like Substance, old Birds are tough and dry; those which are almost fully grown are of a more fleshy and firm Nature.

Furthermore all Birds feeding themselves abroad fat with wholesome Meat, are of better Nourishment than such as be cramm'd in a Coop or little House: for as Prisoners smell of the Goal, so do they of their own Dung.

And thus much generally of Birds. Now let us come to every Particular.

PULLI GALLINACEI.

Chickens, saith *Avicen*, are so pure and fine a Meat, that they ingender no Excrements in our Bodies, having in themselves no illaudable Substance: Wherefore *Caius Famius* being sick of a burning Fever which had almost consumed all his Flesh, was advised by his Physicians to eat of no other Meat than Chickens, whereby he recovered
his

his Consumption; and the eleventh Year after the second *Carthaginian* War, made a Law, that nothing but Chickens or young Pullits fed in the Camp should be brought to him at his Meals. The young Cockrels are counted the best in this kind, being of all Flesh the most commendable, nourishing strongly, augmenting Seed, and stirring up Lust: For which Purpose, *Boleslaus* Duke of *Silesia* did eat thirteen Cock-chickens at a Meal, whereof he died without having his Purpose fulfilled, because he knew not how to use so wholesome a Creature.

We do not amiss in *England* to eat sodden Chickens and Bacon together; for if they were eaten first, and Bacon after, they would oversoon be digested; and if they were eaten after Bacon, they would be corrupted: but they are best being roasted, because they are a moist Meat; and if they be sauced with Sorrel and Sugar, or with a little Butter and Grape-Verjuice, they are a most temperate Meat for weak Stomachs, as *Platina* and *Bucinus* set down; for no Man I think is so foolish as to commend them to Plowmen and Besomers. White Chickens are found by Experience to be hardest of Digestion, as *Gilbert* our Countryman writ a great while since: yet *Grinnerius* preferreth them for hectic Persons, because they are coldest and moistest of Complexion. They are all best in Summer, as contrariwise Pullets and Hens be best in Winter. Cock-chickens are best before they crow loud, Hen-chickens before the Cock offereth to tread them.

G A L L I.

Cock's Flesh, the more old it is, the less it nourisheth; but if they be young, and kept from their Hens, and dieted with white Bread and Milk, or Wheat steapt in Milk, they recover Men out of Consumptions and hectic Fevers, and then their Stones, Livers and Loins, are of excellent good Nourishment; being sodden they are nothing worth, for their Goodness is all in the Broth: as for their Flesh, it is good for nothing but to dry and bind the Stomach. *Galen* saith, that as the Broth of a Hen bindeth the Body, and the Flesh looseneth the same; so contrariwise the Broth of a Cock looseneth, and the Flesh bindeth. They of the Game are esteemed most wholesome; called of the Romans, *Medici Galli*, Cocks of Physic, because the Physicians most commended them: Amongst which, if I should prefer the *Kentish* kind for Bigness and Sweetness, I suppose no Injury to be done to any Shire of *England*. Chuse the youngest, as I said, for Nourishment: for if once he be two Years old, his Flesh waxeth brackish, tough, and hard of Digestion, fitter to be sodden in Broth for the loosening of the Belly, than any way to be dressed for Increase of Nourishment.

G A L L I N Æ.

Hens are best before they have ever laid, and yet are full of Eggs; they also are best in *January*, and cold Months, because long Rest and Sleep in the long Nights makes them then fattest. Their Flesh is very temperate whilst they are young

young, of good Juice, and large Nourishment, strengthening natural Heat, ingendering good Blood, sharpening a dull Appetite, quickening the Eye-sight, nourishing the Brain and Seed, and agreeing with all Ages and Complexions; for they are neither so hot as to turn into Choler, nor so cold as to turn into Phlegm, nor so dry as to be converted into Melancholy, (and yet *Rhasis* imagineth them to have a secret Property of breeding the Gout and Hæmorrhoids) but turn wholly or for the most part into Blood, making a lively Colour in the Face, and quickening both the Eye-sight and every Sense.

Pullets Flesh, saith *Avicen*, helpeth the Wit, cleareth the Voice, and increaseth the Seed, which is a manifest Argument that it nourisheth greatly; which also *Galen* confirmeth by many other Arguments, but that Argument of increasing Seed is the chiefest of all, Seed being the Superfluity or abundance of Nourishment. Hens Flesh is sweetest, when they are not too much fed, but dig out their Meat with their Heels in a clean Floor; for Exercise consumeth the superfluous Moisture, which else cannot but make them more unpleasant. Nevertheless the *Delians* used to fat them with Bread steeped in Milk; and *Platina*, *Apicius*, and *Stendelius*, shew many ways to fatten them; but the best way is to let them fat themselves with pure Corn cast amongst Chaff, that by Exercise of their Legs in shuffling and scraping they may make their Flesh to eat better, and prove more wholesome; and yet by your Leave, Mr. Poulterer, the fattest Hen or Capon is not wholesomest, but that which is of a middle Fatness; for as in a Man too much Fatness is both a Cause of Diseases, and a Disease itself, so falleth it out in
their

their Bodies ; and how can they be wholesome Meat unto others, when they are diseased in themselves ?

Of a black Hen the Broth is whitest, and of a black Goat the Milk is purest : The most part of Hens and Hares are scurvy and leprous.

C A P I.

Capons of seven or eight Months Age, fattened in an open Air, on a clean Floor with pure Meat, are preferred by all Physicians, old or modern, *Greeks* or *Latins*, before all Meats. And to say the Truth, what Dish can any Cook's-shop afford, that can be compared with a boil'd or roasted Capon ? which helpeth Appetite, openeth the Breast, cleareth the Voice, fatteneth lean Men, nourisheth all Men, restoreth sick Men, hurteth none but the idle, tasteth pleasantly, digesteth easily ; which is also more solid than the Flesh of Pullets, more tender than Cocks, more familiar to our Nature than Pheasants or Partridges ; not so dry as a Cock, to be slowly digested ; not so moist as a Chicken, to be soon corrupted ; but equally affected and tempered in all Qualities, ingendering much Blood, and yet unoffensive, ingendering much Seed, without unnatural Sharpness or Heat. Finally, the Flesh of Capons is so mild, temperate and nourishing, that *Faurentinus* fears not to make it the Ground of his restorative Electuary ; yea, *Aloisius Mundella* thinketh him to be desperately consumed, whom Capon-gellies and Cullises cannot recover.

Concerning the Preparation of them, I commend them roasted for moist Stomachs ; but being boil'd with sweet Marrow in white Broth, they

they are of speedier, tho' not of stronger Nourishment. Now if a Capon be so wholesome a Meate, why should we not also by stitching up some Veins, or searing them in the Loins, try whether we may not likewise make Hen-caponets? which the *Italians* practise to good Purpose, and make them exceeding fat; but yet in *Pisanel's* Judgment they eat too moist.

One Word more of the Etymology of a Capon, which some derive from the *English* by an Irony, *Capon*; because he hath not his Cap on: others from the *Italian*, *Capone*, that is to say, *qua pone*, set it hither, because it is an excellent Dish: but I like *Fritagius's* Etymology best of all; *Caponem dicimus quasi caput omnium*. We call it a Capon, saith he in the *Latin*, because it is *Caput omnium*, the Head or Chief of all other Meats. And thus much of a Capon, whose Excellencies had their Heralds known when Dr. *Capon* bought his Arms of them, I see no Reason why they should have preferred into his Scutcheons three Cocks, all being nothing equivalent to one Capon.

GALLI AFRICANI. MELEAGRIDES.

Turkies, tho' they be very hardly brought up, and require great Cost for their feeding, yet their Flesh is most dainty, and worthy a Prince's Table. They were first brought from *Numidia* into *Turky*, and thence to *Europe*, whereupon they were called Turkies. There are some which lately brought hither certain chequer'd Hens and Cocks out of *New Guinea*, spotted white and black like a Barber's Apron, whose Flesh is like to the Flesh of Turkies, and both of them like the Flesh of our

Hens and Cock-chickens, but that they be two parts hotter and moister than ours. The youngest, fatted in the Fields or at the Barn-door, killed also in Winter rather than in Summer, and hanged a Day and a Night before they be dress'd, are wholesomest to be eaten, and of best Nourishment. Their Flesh recovereth Strength, nourisheth plentifully, kindleth Lust, agreeth with every Person and Complexion, saving such as be of too hot a Temper, or inclined to Rheums or Gouts; it must be thoroughly roasted; and if it be sticked full of Cloves in the roasting, or when it is to be baked, which are the two best ways to cook a Turkey, it will soak up the Waterishness, and make it of speedier Digestion.

P A V O N E S.

Peacocks are, as Poets feign, the beloved Birds of *Juno*; which none durst kill in old time, for fear of that jealous and revengeful Goddess's Displeasure. Among the Romans *Quintus Hortensius* was the first that ever brought them to the Table, whose Commendation made them so desired, that within a while a Peacock's Egg was sold for ten Pieces of Silver, and his Carcase for twenty times as much. Afterwards *Marcus Lurco* seeing that old and lean Peacocks grew to such a rate, he began to cramm them fat whilst they were young, and gained thereby in a short time six thousand Sesterces.

Leo X. that noble Epicurean Pope, made their Brawns into Sauages, allowing therefore every Year many hundred Ducats. It is strange what *St. Austin* writes of Peacock's Flesh, namely, that in a twelve-month it corrupteth not after it
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is dress'd: Nay, *Kiranides* avoucheth, that Peacock's Flesh will not putrefy in thirty Years but remaineth then as sound and sweet as if it had been new killed; which whether it proceed of the Toughness and Sinewy Constitution, or the feeding upon Serpents, as some imagine, I will not now determine: This I only observe, that being once above a Year old, their Flesh is very hard, tough and melancholic, requiring a strong Stomach, much Wine, and afterwards great Exercise to overcome it. It is very ill for them that are molested with the Hæmorrhoids, and such as live slothfully.

Concerning their Preparation, *Galen* appointeth them to hang upon a Hook fifteen Days, but *Haraliabbas* twice fifteen before they are dress'd. The *Italians*, after they are drawn, stuff their Bodies full of Nettles, which softeneth the hardest Cheesese being laid amongst them, and then they either bury it in Sand, or hang it in a cold dry Place with a great Weight at his Heels, and so within a Fortnight it becomes very tender.

Plutarch reports out of his Countrymen's Experiments, that an old Cock, or an old Peacock, or any hard Flesh, hanging but one Night on a Fig-tree, waxeth very tender by Morning; others ascribe as much to the hanging of them upon a brazen Hook, which I permit to Trial, and wish both as true in effect as the Reasons why they should be so are learnedly disputed. As for young Peacocks fed at home with wholesome and pure Meat, as Bread, Corn, and Curds, no doubt they are very good Meat, yeilding not only a Taste extraordinarily strange and pleasant, but also giving good Nourishment: the older sort is best roasted with Lard; the younger without
Lard

Lard : both should be well souced in pure Wine ; for without it they are unwholesome.

A N S E R E S.

Galen commendeth nothing in a Goose beside the Giblets, Stomach, and Liver, sodden in Broth ; which whether *Scipio Metellus*, or *Marcus Sestius* first noted, *Pisanellus* durst not decide ; but had he been as conversant in *Pliny* as he might have been, he should have read, that a Question was moved in *Rome*, who did first fatten Geese ? some imputing it to *Scipio*, and some to *Sestius*. But *Messalinus Cotta*, without all Controversy, was the first that ever taught how to dress and use their Giblets. Nevertheless since the Kings of *Egypt* feed usually but on two Dishes, Geese and Veal ; either Custom hath made them a harmless Meat, or else they are not so hard, hot, aguish, and melancholic a Meat as some suppose them. *Jason Pratensis* saith, that the *Jews* have so hard a Flesh, so foul a Skin, so loathsome a Savour, and so crooked Conditions, because they eat so many Geese. Indeed their exceeding Watchfulness, muddy Disposition, and Blackness of Flesh, argue a melancholic Constitution ; yet being taken whilst they are young, green feather'd, and well fatted with wholesome Meat, and eaten with Sorrel-sauce to correct their Malignity, if any Malignity can remain after such dieting, no doubt their Flesh is as nourishing as it is pleasant and sweet. But of all others, a young Stubble-Goose feeding itself fat in Wheaten Fields, is best of all, being neither of too moist nor too dry a Flesh, but of a middle Constitution. If any Goose be eaten above four Months

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old,

old, it is badly digested without Garlic-sauce, Exercise, and strong Drink.

Fritagius, in his *Creophagia*, having set down that young Geese are over moist, and old Geese very aguish, appointeth them to be both corrected in this sort: Before they be killed make them to receive the Smoke of Borax down into their Bodies three or four times together, then stuff them with Spices and sweet Herbs, and roast them throughly; which is a very good Way to correct their superfluous Moisture, but nothing available for their Aguishness.

Savanarola maketh Geese of a very hot Constitution; *Albertus* maketh them very cold; their Flesh is hard to digest, and yet more moist, saith *Galen*, than of any Water-Fowl besides: but their natural Feeding shews them to be hot and dry, as *Savanarola* writeth; for they drink infinitely often, delight to be in the coldest Waters, and feed most gladly upon Lettice, Endive, Purselane, Trefoil, Ducks Meat and Sow-thistle. They are so tame and obsequious to them that usually feed and diet them, that if *Pliny* saith Truth, they were driven, like Sheep, from *Brabant* and *Picardy* to *Rome* on foot; but I fear lest whilst he did so excessively commend their Obedience, he did play the very Goose himself.

C Y G N I.

Swans Flesh was forbidden the *Jews*, because by them the hieroglyphical Sages did describe Hypocrisy; for as Swans have the whitest Feathers and the blackest Flesh of all Birds, so the Heart of Hypocrites is contrary to their outward Appearance. So that not for the Badness of their Flesh, but

but for resembling of wicked Mens Minds they were forbidden ; for being young, they are not the worst of Meats ; nay, if they be kept in a little Pond, and well fed with Corn, their Flesh will not only alter the Blackness, but also be freed from the Unwholesomeness : Being thus used, they are appointed to be the first Dish at the Emperor of *Moscovy's* Table, and also much esteemed in *East-Friezland*.

Nevertheless I deny not but that naturally they are unwholesome, for their Flesh is hard and black ; and all Flesh the blacker it is, the heavier it is, the whiter the lighter ; and the more red, the more inclining to Heaviness ; the less red, the more inclining to Lightness and easiness of Digestion ; which being once written for a general Rule, needs not, I hope, hereafter to be repeated.

A N A T E S.

Tame Ducks feed filthily, upon Frogs, Toads, Mud, Water-spiders, and all manner of venomous and foul things : Wherefore it is not untruly said of *Gesner*, that the best part of a Duck are his Feathers ; for his Flesh is hotter than that of any tame Fowl, and withal too moist, hard, gross, of slow Digestion, and very excremental ; yea, furthermore, so aguish, that once or twice it brought *Galen* himself into a Fever, while he desired to try the Operation of it.

Nevertheless young Ducklings fed with grinded Malt and Cheese-curd, drinking nothing but Milk, or Chalk-water, wax both white, fat, and soft in Flesh, giving much good Nourishment, clearing the Colour of one's Face, amending

Hoarseness of Throats, increasing Seed, and dispelling Wind; wherein we may see, that Art and Diet can make that wholesome, which Nature of itself hath made hurtful.

PIPIONES. COLUMBÆ.

Tame Pidgeons are of two sorts, the one great and very tame, breeding monthly, kept and fed continually: the other fed never at home but in Cadlock-time and the dead of Winter, when they can get no Meat abroad, breeding only but twice a Year, namely, at the first and latter Seed-time. They are of a very hot Complexion, and dry when they are old, but whilst they are young they are hot and moist; the wilder sort is most wholesome being killed after it hath flown a while up and down the Dove-house, for then they give a purer Juice, by reason that their foggy Moisture is lessened by Exercise; also they must be let blood to Death under the Wing, which, tho' Dr. *Hector* assumed to himself as his own Invention, yet it is of no less Antiquity than *Pliny's* Writings. Being thus newly killed, and forthwith roasted at a blazing Fire, their Flesh ingendereth great Store of Blood, recalling Heat unto weak Persons, cleansing the Kidneys, quickly restoring decayed Spirits, especially in phlegmatic and aged Persons, for whom they are most proper. In *Galen's* time, saith *Rhasis*, they only pluckt off their Heads and cast them away; but bleeding under the Wing is far better, and maketh their Flesh more cold and whiter; in so much that *Galen* is not afraid, to commend them to Persons sick of Agues. Nay, the *Italians* do as usually give them in Agues, as we do Chickens. Pidgeons of the first Flight are counted better, because the latter Flight is after whole-

they have eaten Cadlocks, which maketh them neither to eat so sweet, nor to prove so white and wholesome: when they cannot be had, home Pidgeons, I mean of the greater sort, are to be taken, and to be used in the like manner.

C H A P. XI.

Of the Flesh of Wild Fowl, abiding and feeding chiefly upon the Land.

THERE is no small Difference of Land-Fowl, according to the Meat they feed on, and the Place they live in; for the purer their Meat, the better Meat they are themselves: They that feed upon Flesh or Garbage are not so wholesome as they that feed upon good Corn, Bents, or wholesome Seeds; less wholesome are they which feed upon Worms and Fish on the Sea-shore, or Rivers Banks; but worst of all other, they that feed upon Serpents, Spiders and venomous Beasts, which no doubt may prove very medicinal to cure Diseases, but they cannot prove nourishing, keeping their natural Diet, to restore Flesh.

Concerning the Place wherein they live and feed, it is certain that high and dry Countries have the wholesomest Birds; for they which sit in low and moist Places, are of no sweet nor wholesome Complexion.

Furthermore, their manner of taking alters their Flesh; for a Partridge taken in Flight, or a Lark dard with a Hawk, is worth ten taken with Nets, Springs and Trammels; the Reason where-

of is already set down in my Chapter of Preparation.

Finally, look what Bird is whitest Flesh, that Bird is easiest to be digested; what Bird is reddest of Flesh, is strongest of Nourishment; whatsoever is black of Flesh, is heavy to be digested, and of slow Nourishment; yea, so much the heavier and slower, by how much his Skin and Flesh appeareth blacker. This shall suffice to be generally spoken of Land-Fowl, yea of all Fowl. Now let us descend to their Particulars, beginning with Birds of greater Volume.

T A R D Æ.

Bistards or Bustards, so called for their slow Pace and heavy flying; or as the *Scots* term them, Gusestards; that is to say, Slow Geese, feed upon Flesh, Livers, and young Lambs out of Sowing-time, and in Harvest-time then they feed upon pure Corn. In the Summer, towards the ripening of Corn, I have seen half a dozen of them lie in the Wheat Field fattening themselves, as a Deer will do, with Ease and Eating; whereupon they grow sometimes to such a Bigness, that one of them weigheth almost fourteen Pounds. Now as they are of an extraordinary Bulk, so likewise are they of rare Nourishment to indifferent strong Stomachs, relishing finely, restoring Blood and Seed, offending no part of the Body, but strengthening all. Chuse the youngest and fattest about All-hallow-tide, for then are they best, and diet him a Day or two with a little Wheat-Bread, or rather keep him altogether fasting, that he may scour away his Ordure; then let him bleed to death in the Neck-Veins, and having hanged three or four Days

Days in a cool Place out of the Moon-shine, either roast it or bake it as you do a Turkey, and it will prove both a dainty and wholesome Meat.

G R U E S.

Cranes breed, as old Dr. *Turner* wrote unto *Gesner*, not only in the northern Countries amongst the Nation of Dwarfs, but also in our *English* Fens. *Pliny* saith, that in *Italy* they feed much upon Grapes; but with us they feed chiefly upon Corn, and fenny Seeds, or Bents. *Theodosius* esteemeth them of a cold Temperature; but all the *Arabians* judge them to be hot and dry. Certain it is that they are of themselves hard, tough, gross, finewy, and ingendering melancholic Blood, unfit for sound Mens Tables, usually to be eaten of, and much more unmeet for them that be sick; yet being young, killed with a Goshawk, and hanged two or three Days by the Heels, eaten with hot Galentine, and drowned in Sack, it is permitted unto indifferent Stomachs. In *Plutarch's* time Cranes were counted a dainty and good Meat, fatted after this manner: First, they stitched up their Eyes, and fed them in the Dark with wholesome Mixtures of Corn, Milk, and Seeds, to make them white, tender, and pleasant of Taste: A Day before they were killed, they tempered their Meat with the Juice of that Herb, or with a good Quantity of that Seed whereof they would have their Flesh especially to relish, were it Mints, Basil, Thyme, Rosemary, Cumin, Coriander, Fennel-seed, or Anise-seed; which Course if we likewise observed in the cramming of Capons, and fattening of our Household

H 4

Birds,

Birds, without question they would taste far more delicately.

CICONIÆ, ASTERIÆ, ARDEOLÆ.

Storks, Bitterns, and Herons, neither do breed, nor can breed any good Nourishment, feeding chiefly upon little Fishes, Frogs and Worms; yea, the Stork delighteth in Newts, Water-snakes, Adders, and Sloe-worms; but except it be almost famished, it will not venture upon a Toad, as *Casparus Heldelinus* writeth.

It was my Chance in my first Travel into Germany, to meet one *Godfrey Aechtius*, chief Physician of *Aquisgrane*, at *Francfort* Mart, whose Treacle was there sold, and esteemed better than the Treacle of *Venice*, whereinto he put not the Flesh nor the Salt of Adders, but the Flesh of a Heronshaw, fed a long time with nothing but such Adders as *Galen* wisheth us to chuse. Verily his Conceit was not ill; and if we practised the like in *England*, it cannot be amiss, considering that the subtilest part of the Adder is, no doubt, as it were sublimed and imbibed into the Stork's Body and Flesh: Wherefore howsoever we use such Birds for Physic, yet let us not feed upon them as upon Meats, lest we take Poison instead of Nourishment. Nay, even all the Heronshaws, namely, the black, white, Criel-Heronshaw, and the Mire-dromble, tho' feeding somewhat better than the Bittern or Stork, are but of a fishy and strong Savour, unless they be very young, and scarce able to fly; yea, they are not dangerless being green roasted, but procure the Piles and smarting Hæmorrhoids; of all of them chuse the youngest and fattest, for they may be eaten so
with

with much Spice, Salt, or Onions, and being thoroughly steeped in a Draught of old Wine. Furthermore, if they be dress'd without their Skins, they relish far better, according to the *French* and the best Fashion, who also stuff them full of sweet Herbs, and draw them with fine and small Lard.

P H A S I A N A.

Pheasants are of so excellent a Constitution, as well for Substance as Temperature, that from them as from a Centre, Physicians do judge the Complexion of every Fowl, being of a middle Constitution betwixt a brown Hen and a Partridge; or, as *Pisanellus* will have it, betwixt a Capon and a Partridge, neither so moist as the first, nor so dry as the second, but exceeding both in Taste, Temperature and Goodness. *Galen*, *Rhasis*, *Avicen*, *Averhois*, *Arnaldus de Villa nova*, *Trallian*, and all Writers, so prefer a Pheasant for the soundest and best meat of all others; and the *Frenchmen* think a Pheasant to be called *Fai-san*, because it maketh a sound Man. Nevertheless *Savonarola* willeth Men not to eat them often in Health, that when Sickness cometh they may do them the more Good. They are best in Winter, and the young ones are fittest for weak Stomachs; the old ones are to hang three or four Days by the Heels, and then being dress'd, they will eat tender. In hectic Fevers, and upon Recoveries from a long or violent Sickness, no Meat so wholesome as Pheasant-pouts; but to strong Stomachs it is inconvenientest, especially to Plowmen and Labourers, who eating of Pheasants, fall suddenly into Sickness, and Shortness of Breath, as *Pisanellus* hath wittily, and perhaps truly, noted.

ATTAGENES MYRICÆ.

Heath-cocks, whilst they are young, are little inferior to a Pheasant, very well relishing, and being of good Digestion; when they wax old, all their Flesh proves black, saving the Brawn next to their Breast-bone, which is ever white, tender, firm, and wholesome.

P E R D I C E S.

Partridges have a temperate Heat, but inclined to Dryness in the second Degree; they feed upon Snails, Chick-weed, Tops of Leeks, and all manner of good and wholesome Corn; they are never subject to Pips, nor any rheumatic Diseases, which maketh them to live till they be almost twenty Years old: But beware of old Partridges, for they are as dangerous as old Beef; being young and tender, they agree exceeding well with cold, weak, waterish, and pale Bodies, drying up a moist Stomach, strengthening the retentive Power, easily turning into pure Blood, fattening the Body, and increasing Lust. They must not be eaten, saith *Galen*, being newly killed, but hang a while in the cold Air: And the Wings and Breast of a Partridge, as also of all Birds save a Woodcock, trusting to their Flight, are better than the Legs and Thighs: Nay, the Legs and Thighs of Partridges are thought by *Sethi*, to have an extraordinary Weakness in them, causing them to go as if their Back or Ridge Bone were parted in sunder, whereupon perhaps they had their Name, and were called *Part-ridges*. Chuse them that are young and fat, killed with the Hawk at Souce, or else at Foot after a long Flight. Their Broth is good

good for a weak Stomach, for the Jaundice, and a tainted Liver. If you seethe them in Capon-Broth with Marrow, Eggs and Bread, a Panado made of that Broth is exceeding nourishing, being eaten next one's Heart. But if you would have a strengthening Broth indeed, then seeth them in Broth wherein Chines of Mutton have first boiled. Roasted Partridge is best for most Stomachs, if it be not too dry roasted; for then it is rather Physic to stay a Looseness, than fit Meat to nourish or restore Flesh. They are best at the End of Harvest, before they have either trod or laid.

RALLÆ TERRESTRES.

Rails of the Land, (for there is also a Water-Rail, which the *Venetians* esteem so highly) deserve to be placed next the Partridge, for their Flesh is as sweet as their feeding good, and they are not without Cause preferred to Noblemen's Tables.

GALLINAGINES & RUSTICULÆ.

Woodcocks and Snipes are so light of Digestion, and so good in Temperature, that they agree with most Mens Stomachs, especially at their first coming in, or rather a Month after, when they have rested themselves after their long Flight from beyond the Seas, and are fat through Ease and good Feeding upon fat Worms, and Snails, lying in Trees. *Avicen* and *Albertus* dreamed that Woodcocks and Snipes fed upon Seeds; whereas indeed no Bird with a long piked, crooked, and narrow Bill can pick them up; but where they perceive a Worm's Hole, as I have seen Snipes to do, there they thrust in their Bill as far as they can; and if the Worm lie deep, they blow in

such a Breath or Blast of Wind, that the Worms come out for fear as in an Earthquake. If Worms fail, then they pick Snails out of their Shells, and likewise devour them.

Towards their going out, either of them wax drier and worse relishing. Woodcocks require the stronger Stomach, Snipes the weaker; both are of laudable Nourishment, but chiefly the Snipe. There is a kind of Wood-Snipe in *Devonshire*, greater than the common Snipe, which never comes into Shallows nor Springs of Water. And in *Holland* I remember Snipes never living out of Springs, as great almost as our Woodcocks, called *Herren-Schnepfs*, because they are in comparison the Lords or Chief of Snipes, or that they are only fit for Lords Tables, which *Gesner* therefore also termeth by the Name of *Rusticula Regalis*.

| | | |
|---------|---|------------|
| | { | PETRICOLÆ. |
| COLUMBÆ | | LIVIAE. |
| | | PALUMBES. |
| | | TURTURES. |

Wild Doves be especially four in Number, Rock-Doves, Stock-Doves, Ring-Doves, and Turtle-Doves. Rock-Doves breed upon Rocks by the Sea-side, but never far from Corny Downs, whether in Seed and Harvest-time they fly for Meat, living all the Year besides upon Mast and Ivy-berries. The other three sorts of Doves feed also upon Corn, Mast, Haws, Juniper-berries, Ivy-berries, Hurtle-berries, and Holly-berries, when they are ripe. *Marcus Cato* fatted young Ring-Doves with Bean-Meal made into Paste with new Milk; and *Didynius*, Turtle-Doves with Bread steeped in Wine, which Way they are made

made of excellent Taste and Nourishment, tho' also undieted they are good, being under half a Year's Age. *Avicen*, contrary almost to the Opinions of all other Writers, commendeth the Flesh of Turtles above all other, as being of a good Nourishment, easily digested, quickening Wit and Memory, increasing Seed, and strengthening both Stomach and Guts exceeding well. But *Isaac* reproveth that Opinion, unless it be understood only of young Turtles, or such as have been fed and fatted in the House by Art, with moist and cooling Nourishments: For otherwise, as he truly avoucheth, all manner of wild Doves are so hot, hard, and dry, that they cannot prove of any indifferent Nourishment.

C O T U R N I C E S.

Quails have gotten an ill Name ever since *Pliny* accused them for eating of Hemlocks and Bear-foot, by reason whereof they breed Cramps, trembling of the Heart and Sinews; yea, tho' *Hercules* loved them above all other Meats, in so much that *Iolaus* fetcht him out of a Swoon when he was cruelly wounded by *Typhon* with the Smell of a Quail; yet with much eating of them he fell into the falling Evil, which ever since hath been termed *Hercules's* Sickness. *Avicen* thinketh that they bring Cramps not only by feeding on *Helleborus* and Hemlocks, but also from a natural in-born Property. *Monardus* writeth thus of them; I allow not the Flesh of Quails neither in the Spring nor Winter, not because the ancient Fathers of Physic do condemn them, but because Reason is against them: for in the Spring and Summer-time they are too dry, ingendering rather Melancholy than Blood: in Autumn and Winter they

they are too moist; yea, tho' they be fat, yett are they of small Nourishment, causing loathing of Stomach, and Corruption of Meat. *Baptista Fiera, Amatus Lusitanus*, yea, *Avicen, Rhasis, Isaac and Galen*, are of the same Judgment; only *Arnoldus de Villa nova*, in his Commentary upon the *Salernitan School*, affirmeth them in some Countries to be of fine Substance, good Juice, and easy Digestion: nay, *Kiranides* saith that their Broth cleanseth the Kidneys, and their Flesh nourisheth indifferently well. Were I here to give my Censure, I would be of either Side, and yet defend the Truth likewise; for I nothing doubt but Quails Flesh is bad, as Ducks Flesh is, of its own Nature, and heavy to be digested; nevertheless being taken young, before they have eaten of unwholesome Weeds, and fatted with pure Wheat, Hemp-seed, Coriander-seed and Milk, or Chalk-water instead of Milk, I make no question that their Flesh is laudable, and may be counted a good and dainty Meat.

And here by the way let us marvel at one thing, that Quails are generally forbidden because their Flesh ingendereth the falling Evil; and yet *Galen* commendeth their Brains, the principal Seat of that great Evil, as an Antidote against the same. What need I write that when the *Israelites* loathed Manna, *Numb. xi. 31*. Quails were sent them as the best and daintiest Meat of all other? And if some curious Paraphrast would therefore say it was the worst, because whilst the Flesh was in their Mouths, many thousands of them fell in the Wilderness: We answer, that it was not through the Badness of the Food, but the Naughtiness of their lusting, and tempting God.

P L U V I A L E S.

Plovers feed upon no solid Meat, and therefore being new, have no need of drawing; their Meat is chiefly the Scum or Excrements of Worms lying about their Holes, or of Worms themselves; yet are they of a very sweet, delicate, and fine Flesh, being taken when they are fat in Winter-time; and the grey Plover is so highly esteemed, that this Proverb is raised of a ourious and malecontent-ed Stomach; *A grey Plover cannot please him.* Yet to some the green Plover seemeth more nourishing, and to others the Lapwing, which indeed is savoury and light of Digestion, but nothing comparable to Plovers.

C U C U L I.

Cuckows Flesh, whilst it is a Nestler, is by *Perot* highly extolled; but when once it comes to feed itself, it is ill relishing, hot and leprous. *Gesner* asketh, how any Man dare be so foolish or venturous as to eat of a Cuckow, whose much spitting argueth a corrupt and excremental Flesh; yet by Experience we find the young ones to be good Meat; yea, *Pliny* and *Aristotle* prefer them for Sweetness above most Birds: And albeit the old ones feed filthily upon Dorrs, Beetels, and venomous Spiders, yet the young ones are fed by the Titling, their Foster-dam, with Gnats, Flies, and red Worms, having no venomous nor bad Quality.

F E D O Æ.

Godwits are known to be a fenny Fowl, living with Worms about Rivers Banks, and nothing sweet or wholesome, till they have been fatted at home.

home with pure Corn ; but a fat Godwit is so fine and light a Meat, that Noblemen, yea, and Merchants too, by your Leave, stick not to buy them at four Nobles a Dozen. *Lincolnshire* affordeth great Plenty of them, elsewhere they are rare in *England* wheresoever I have travelled.

ERYTHROPODES & GLOTTIDES.

Redshanks also and Gluts feed in the Fens upon Red-seeds, Bents, and Worms, and are of no bad Taste, nor evil Nourishment.

OCHROPODES.

Smirings live in waterish Copses with Worms and are a fine and delicate Meat.

PICI.

Pyes or Haggisses feed upon Flesh, Eggs, Worms and Ants ; their Flesh is very hard and loathsome, unless they be very young, and then are they only the Meat of Poverty.

GRACULI.

Jays feed upon Acorns, Beech-mast and Worms, and never came into the Number of good Nourishments, because they have themselves, and procure unto others the falling Evil.

PICI MARTII.

Wood-Peckers are suspected of the like Malignity, tho' they feed upon Timber-Worms, the most dainty Dish, and most highly esteemed amongst the *Romans* and *Phrygians*.

O R I O L I.

Witwols are of excellent good Nourishment, feeding upon Bees, Flies, Snails, Cherries, Plums, and all manner of good Fruit.

ARQUATULÆ TERRESTRES.

Stonechatters feed as they do, and are of a very good Taste and Juice.

I S P I D A.

The King's-fisher feedeth most upon Water-worms and little Fishes, and is of a bad Relish, and worse Nourishment.

COCCOTHAUSTES.

The Clotbird, called sometimes a Smatch, or an Arling, is as big almost as a Thrush, feeding chiefly upon Cherries, and Cherry-kernels.

NUCIFRAGA.

The Nope feedeth upon Mast, Nuts, and Cherries.

S I T T A.

So also doth the little Pyet, which we call a Nutjobber.

U P U P Æ.

Houps were not thought by Dr. *Turner* to be found in *England*, yet I saw Mr. Serjeant *Goodrons* kill of them in *Charingdon* Park, when he did very skilfully and happily cure my Lord *Pembroke* at *Ivychurch*: they feed upon Hurtle-berries, and Worms, but delight to feed most upon Graves, and Man's Dung, and stinking Soil; wherefore they deserve to be counted very unwholesome.

TURDI

TURDI & TURDELÆ ANGLICANÆ.

Thrushes and Mavises feed most upon Hawth Sloes, Mistle-berries, and Privot-berries; which being lean, deserve, as *Quintus Curtius* used them at *Cæsar's* Table, to be flung out at the Windows; but being young, fat, and in Season, and by cunning drawing, rid of their Gall, they deserve the nourishing in *Lucullus's* Cages, and to be commended by Physicians to *Pompey's* Table for most wholesome Meat.

TURDI EXOTICI.

Felshares are of the like Food, and give almost as good Nourishment, yea, better, when Juniper-berries be ripe, for then all their Flesh is perfumed with the Scent thereof.

MERULÆ.

Blackbirds are preferred by *Baptist Fiera* far before Thrushes, Throstels or Felshares, as being nothing so strong, hot, nor bitter; *Trallianus* commendeth all alike. Their Food is on little Grasshoppers, Worms, Hurtle-berries, Juniper-berries, Ivy-berries, Bay-berries, and Haws; they are suspected to be a melancholic Meat, because they be never found but alone and solitary, whereupon the *Latins* call them *Merulas*, that is to say, *Solitarias*.

STURNI.

Stares Flesh is dry and savoury, and good against all Poison, if *Kiranides* be not mistaken. *Galenus* in one Place compares them for Goodness, with Partridge, Thrush, and Blackbirds; in another Place he dispraiseth them as much for their ill Juice,

Juice, hard Digestion, and bad Nourishment; which nevertheless are both true, that being understood of young Stares fed with wholesome Meat, this of old Stares, who delight to feed of unwholesome Meat as well as wholesome, namely, Hemlocks, Dwale, and such like.

Amongst this Treatise of the greater sort of Land Birds, I had almost forgotten Owls, Rooks, Crows, and Cadesses.

N O C T U Æ.

Concerning Owls, when they be once old, they feed upon Mice, Frogs, Grasshoppers, and all kind of Flesh. Rabbi *Moses* in his Aphorisms saith, that the Flesh of young Owls is dainty and good, strengthening the Mind, and diverting Melancholy and Madness: yea, I have heard certain Noblemen and Gentlemen avouch, that no young Cuckow or Partridge is a finer Meat.

CORVI LEGUMINALES.

Rooks cannot be ill Meat when they are young, for they feed chiefly upon pure Corn; but their Skin is tough, black, and bitter.

C O R V U S.

The Carrion Crow is generally condemned, and worthily despised of all Men; as also the Cadessè or Jack-daw, which is not more unhappy in Conditions than bad of Nourishment.

Now we are come to treat of small Birds of the Land, which we will divide according to the Order of the Alphabet; having first admonished you, that no small Birds must be over-much sodden, or dry roasted; for then their nourishing Moisture is soon taken out; neither are they to be given to
strong

strong Stomachs, lest they be converted into Choler, when else they would wholly turn into good Blood. Finally, young Birds must not hang long before they be dressed; for they are of an airy Substance which will not be soon evaporated. But let us consider every one particularly in his Place..

MONTIFRINGILLÆ.

Bramblings are a kind of small Birds, feeding chiefly upon Seeds, Sloes, and Hawthorn-kernelss

RUBETRÆ.

Buntings feed chiefly upon little Worms.

PYRRHACIA.

Bulfinches feed not only upon little Worms, but also upon Hemp-feed, and the Blossoms of Pear-plums and Apple-trees.

CITRINELLÆ.

Citrinels or Straw-coloured Finches be very small Birds, feeding chiefly of white and black Poppy Seed, but especially of the wild Poppy, called Red-weed.

CERTHIÆ.

Creepers seem to be a kind of Titmice, living upon the Worms which ingender in and betwixt the Barks of Trees.

FRINGILLÆ.

Finches for the most part live upon Seeds, especially the Gold-finch, which refuseth to eat of any thing else.

ACANTHIS.

ACANTHIS ATLANTICA.

So also doth the Canary, Finch or Fiskin; yet the Bull-finch in Hunger feeds upon small Worms; and the Green-finch upon Horse-dung and Nuts in frosty Weather.

A L A N D Æ.

Larks are of three sorts; Field Larks, Wood Larks, and Heath Larks. The first sort feeds upon Corn Seeds and Worms. The second chiefly upon Worms. The third upon Worms and Heath Seed. Some of each sort are high crested like a Lapwing; others uncrested, which are counted the more wholesome. Their Temperament is hot and dry in the second Degree, unless they be young and fat, and then they scarce exceed the first Degree. *Galen* and *Rhasis* write, that as their Broth looseneth, so their Flesh bindeth the Belly.

L I N A R I Æ.

Linnetts chiefly feed upon Flax Seed; but for a Need they eat also the Seed of Hemp and Thistles.

A P O D E S.

Martinets are either smooth or hairy legg'd; for neither of them have perfect Feet, but Stumps instead of Feet. *Baptista Fiera*, in his Treatise of Birds, exclaimeth against them, and calleth them Beggars Meat, ingendering most hot and feverish Blood, fitter to be eaten as a Medicine to quicken Eye-sight and Memory, than as a wholesome or nourishing Meat; but being taken when they are new fledg'd, Experience warranteth them a dainty and good Meat, except they be over roasted.

LUCINIÆ.

L U C I N I Æ.

Nightingales, as *Martial* said, are nothing worth when their Breath is departed ; for as they feed filthily in the Fields upon Spiders and Ants, so their Flesh is unwholesome at the Table.

PARI MAJORES.

Oxeys or great Titmice, feed, as ordinary Titmice do, upon Caterpillars, Blossoms of Trees, Bark-Worms and Flies ; but their Flesh is unwholesome.

R U B E C U L Æ.

Robin-redbreasts feed upon Bees, Flies, Gnats, Walnuts, Nuts, and Crums of Bread ; and are esteemed a light and good Meat.

P A S S E R E S.

Sparrows of the House feed commonly on the best Corn. They are hot and dry almost in the third Degree, ingendering hot and aguish Blood. The best are the youngest, fattest, and wildest. *Trallianus* commends lean Sparrows only to such as are sick of the Tympany ; and young Cock-sparrows Flesh, as well as their Stones and Brains, to such as be cold of Nature, and unable to *Venus* Sports. *Halyabbas* willeth such Men to mince young Cock-sparrows with Eggs and Onions, and to eat them in a Gally-mawfry ; and perhaps you may find them a better Medicine than Dr. *Julius's* Bottle, that is said to have cost 20 *l.* a Pint ; but the red and Hedge Sparrows feed ill, and are both unwholesome.

H I R U N D I N E S.

Swallows, be they either House-Swallows, or Bank-Swallows, are of the Nature and Operations of

of Martlets, but that they are esteemed the hotter of both.

C U R R U C A.

The Titling, Cucknel, or unfortunate Nurse, (for the Cuckow ever lays her Egg in the Titling's Nest) feeds upon Gnats, Flies, and Worms; it is a very hot Bird, coming in and going out with the Nightingale, but of a delicate Taste.

P A R I.

Titmice are of divers Shapes with us in *England*; some be long, others be very short tail'd; some have black Heads, some blue, some green, some plain, and some copped; all of them feed but ill, and nourish worse.

M O T A C I L L Æ.

Wagtails live upon Flies, Worms, and fat Earth, being no bad Meat whilst they are young; unless some, because their Tail is ever trembling, shall therefore divine that they are ill for the shaking Palsy.

R E G U L I.

Wrens feed finely, and sometimes fill themselves so full of little Flies, that their Bellies are like to burst. Their Flesh being salted, cureth Strangullions, and the Stone not confirmed; but no Man ever wrote that they give good Nourishment.

G A L G U L I.

Yellow Hammers feed, as the most part of Titmice, of Seeds and Grain; namely, the Seeds of white and red Roses, Poppy, Burs, Thistles, Succory and Endive, &c. In the Winter-time being fat, they are counted wholesome: at other times they are lean and also bitter.

C H A P.

C H A P. XII.

I. *Of the Flesh of Wild Fowl, abiding and feeding chiefly upon the Waters.*

SYGNI SYLVESTRES.

OF all Water Fowl, the wild Swan is the biggest and fattest in outward Shew : but, as I said of tame Swans, it resembleth a Hypocrite for his Flesh is black, melancholic, and hard of Digestion, tho' not so hard as the tame, by reason of his much flying.

ANSERES SYLVESTRES.

Wild Geese are for the same Reason better than tame, for their high and long Flight breedeth Tenderness of Body, and expelleth many gross and heavy Vapours ; but of all other the Bergamander is the best and lightest.

ANATES FERÆ.

Wild Ducks feed chiefly upon a green narrow leaved Grass, called therefore Ducks-Grass by *Crescentius*, which lieth upon the Waters in Moors, Ponds and Plashees, all Winter long : but they eat likewise the Leaves, Seeds, and Roots of other Water Plants, and also Worms, Spawns of Fishes and Frogs, young Sedge, fat Mud, Water-spiders and all venomous and foul Things : they are no less lecherous than Cock-sparrows, who, as by often treading they kill themselves, and live not
till

till they be two Years old, so wild Ducks by often treading kill their Hens.

ANATES MUSCARIÆ.

But there is a kind of wild Duck, called *Anas Muscaria*, because it eats nothing but Flies; which is of as wholesome and good Nourishment, as the other is bad and heavy of Digestion.

B R A N T Æ.

Barnicles both breed unnaturally by Corruption, and taste very unfavoury. Poor Men eat them, rich Men hate them, and wise Men reject them when they have other Meat.

QUERQUEDULÆ.

Teals and Widgins feed alike upon Worms, Herbs, Roots and Seeds; commonly they are very fat and sweet of Taste, much to be esteemed above wild Ducks or Geese, yet suspected of ill Juice by many Authors.

T O T A N I.

Pool Snipes live wholly upon Fish, and therefore have a strong and uncouth Relish.

M E R G A N S E R E S.

Shell-drakes, or the Ducks of *Italy*, are of most pleasant Taste, feeding purely themselves, and us as strongly; sometimes they wax so fat, that their Feathers being pull'd off, their Body hath weigh'd twelve Pound Weight.

U R I N A T R I C E S.

Divers feed most upon Reeds, Reed-Roots, and Caddis-Worms breeding in them.

S C A R B O I D E S.

Such likewise is the Dobchicks Food; but it is of a strong Smell, and fatter and tenderer than the most part of Fowls that be cloven-footed.

F U L I C Æ.

Coots feed upon Reeds, Mud, Grass, little Snails, and small Fishes; they are of a strong and muddy Savour, best in Autumn, but never wholesome.

N I G R I T Æ.

Moor-cocks and Moor-hens, as also Pocards, be of the like Nature with Coots, save that a fat Pocard is counted a dainty, tho' not a wholesome Meat.

P I C I M A R I N I.

Sea-pies, as Dr. *Cajus* writeth, resemble other Pies in Colour, but they have whole Feet like Water Fowl; they feed upon Spawn, Frogs, and Fry of Fish, and are but of a bad Taste.

M E R G I.

Cormorants, be they grey or black, feed most of Fish and Frogs, but especially of Eels, and relish badly.

A R Q U A T Æ.

Curtues feed wholesomely upon Cockles, Cer-visses, Muscles, and Periwinkles, which maketh them to have no ill Taste, and to be counted restorative amongst the *French*, if they be fat.

G U L O N E S A L B I & C I N E R E I.

White Gulls, Grey Gulls, and Black Gulls, (commonly termed by the Name of Plungers and Water-crows) are rejected of every Man as a fishy Meat; nevertheless being fed at home with new

Curds and good Corn till they be fat, you shall seldom taste of a lighter or better Meat.

PUFINA BRITANNICA.

Puffins being Birds and no Birds, that is to say, Birds in Shew, and Fish in Substance, or, as one may justly call them, feather'd Fishes, are of ill Taste, and worse Digestion, how dainty soever they seem to strange Appetites, and are permitted by Popes to be eaten in Lent.

ERYTHROPODES.

Redlings or Water-Redshanks feed as Water-Rails do, and be of the like Nourishment.

RALLÆ AQUATICÆ.

Water-Rails are preferred in *Italy* before Thrushes or Quails; they feed upon Water-snails and Water-flies, and the Worms breeding in the Roots of Reeds: They be very sweet and pleasant of Taste, giving also a fine and wholesome Nourishment.

L A R I.

Sea-Mews and Sea-Cobs feed upon Garbage and Fish, thought therefore an unclean and bad Meat; but being fatted, as Gulls use to be, they alter their ill Nature, and become good.

P L A T E Æ.

Shovelars feed most commonly upon the Sea-coast on Cockles and Shell-fish; being taken home and dieted with new Garbage and good Meat, they are nothing inferior to fatted Gulls.

C H A P. XI.

Of the Inwards and Outwards both of
B I R D S and B E A S T S.

HAVING hitherto spoken of the Flesh of Beasts and Fowls, it remaineth now to speak of those Parts which are not properly Flesh, but either of another, or a mingled Nature; namely, their Fat, Marrow, Brains, Lungs, Livers, Tripes, Stomachs, &c. together with their Eyes, Ears, Noses, Feet, Pinions, Tails, Rumps, Udders, Stones, and Skins; whereof I will write in order.

F A T.

Fat of Beasts, as it was forbidden the *Israelites* by God himself, for some Cause unto himself best known; so there be many Reasons to persuade us not to eat of the same: for it takes away Appetite, gluts the Stomach, hardly digesteth, turneth wholly to Excrements, and decayeth the retentive Powers, especially if it be the Fat of greater Beasts, or the greater sort of Birds: for the Fat of Rabbit-suckers, and little Birds, and small Chickens, is not discommendable, because it is soon and lightly overcome of an indifferent Stomach. Of fat Beasts and Birds notwithstanding, the Lean is sweetest, so they be not exceeding fat through cramming, but upon their own Feeding, by reason that it is basted and supplied with the Oiliness thereof, and made both tender and of good Relish. Wherefore let some commend large
and

and fat Broths never so much, and flap it up as greedily as they list, yet they will reward us in the End with many Diseases, unless their Stomachs be exceeding strong and good.

M A R R O W.

Marrow is the finest Part, or, as it were, the Sweat of Fat, secretly conveyed into Bones; sweet, unctuous, and pleasant of Taste, nourishing them whose Bodies be dry, and Stomachs able to digest it. It is sodden usually with Capons, Cockrels and Hens, in a nourishing white Broth, and also dainty Pies be made thereof; but I have known many Men to have surfeited of them, and therefore I dare not generally allow of Marrow. Of all Marrows, I find the Marrow of a Deer easiest to digest, next of a young Mutton, and Beef Marrow to be the heaviest. The Marrow of a Goat is very offensive, and the Marrow of Lambs or Calves are not good, because they are crude, bloody, and imperfect for want of Age.

B R A I N S.

The *Egyptians* thought it a capital Offence to eat the Head of any thing, for the Brains-sake, wherein they thought the Soul of every living thing to be placed. And *Plutarch* saith, that many things were thought delicate in his time, which no Man before desired or dared to taste, as the Brains of Birds and Beasts. How abject a thing Brains were in old time, appeareth in *Ulysses's* scoffing of *Agamemnon*, comparing him with a Calf's Brain, as with a most abject and vile thing, which all Men cast away. And verily Brains for the most part are exceeding phlegmatic, of gross Juice, hard Passage, slow Concoction, great

Heaviness, and so offensive to the Stomach, thatt being eaten last, or with any fat Meat, they trouble the same exceedingly, and procure Vomit; wherefore we do well to eat the Brains of Calves,, Lambs, Kids, and Pigs, at the beginning of Dinner or Supper, for were they eaten last, through their unctuous superfluous Moisture, we should bring up all. Likewise I commend the toasting of Pigs Brains at the Fire, being the moistest off all other; the thorough roasting of Hares Brains,, and Rabbits Brains; and the mingling of Sage,, Salt, Pepper, and Vinegar with Calves Brains.

Concerning the Brains of Birds, none are absolutely commendable, but of such Fowl as be of a temperate Constitution, as Cocks, Chickens, Cappons, Pullets, Partridge and Pheasant. Also the Brains of roasted Woodcocks, Snipes, Blackbirds,, and all small Birds, are accounted wholesome; but the Brains of great Birds, Water-Fowl,, Pidgeons, and all sorts of wild Doves, are counted by the old and learned *Arabians* very dangerous; only Quails Brains are commended by *Galen* against the Falling Sicknes, and Cranes Brains against the Hæmorrhoids.

T O N G U E S.

The Tongues of Beasts seem to be wholly of a fleshy Substance; which if we deny not because it is full of Muscles, yet verily the Flesh thereof is more spongy and oily than of any Flesh besides. *Æsop* and *Thales* called Tongues the best and the worst part of the Body; but as an Afs's Bones make the sweetest Regal Pipes of all others, tho' the living Afs be least musical; so let the living Tongues of any Beasts be never so bad, yet they are without comparison the sweetest Meat of all others,

thers, when dead and dress'd: For the Tongues of Beasts are soft, temperate, light, moist and spongy, never faulty of themselves, but marred oftentimes by Miscookery. As for Birds Tongues, they are generally exceeding dry, hard, and grisly, Parrots Tongues excepted, neither could I ever find any Cause, but because a curious and sumptuous Fool would have it so, why *Heliogabalus* should have Pies made of Nightingales Tongues.

CHINE - M A R R O W.

Pith-Marrow, running all along from the hinder Brain, whereof no doubt it is a Portion, to the End of the Back-bone or Chine of Beasts, is no doubt much harder and drier than the Brain itself, especially towards the further End of the Back; which Dryness makes it less loathsome to the Stomach than Brains are; yea, furthermore, it strengtheneth that Body which is able to concoct it. Many are of Opinion, that Caudles made strong with the Pith of a Steer, and Yolks of new-laid Eggs, do by a secret Property restore Nature, and recover the Weakness of Loins caused by Venery. *Montagnana* maketh a singular Confection of divers Marrows to that Purpose, which I will not set down in *English*, lest Wantons be too bold to follow their Follies.

H E A R T S.

Hearts of all living Creatures, whilst Life endureth, are most active and effectual to many Purposes; but after Death there is no Part of less Use, nor less Nourishment; yea, they are harder of Digestion than any Entrail, concocted with no small Difficulty, tho' chosen from the youngest

and tenderest sort of Fowls or Beasts ; yet if any do overcome them, they give no weak nor bad Nourishment.

L U N G S.

Lungs of Beasts are softer than the Heart,, Liver, Kidneys and Spleens ; easier therefore of Concoction, tho' of a more phlegmatic and frothy Substance. *Tacuinus* commendeth them greatly to young Men sick of hot Agues, because they both temper their hot and dry Disposition, as also for that they be light, and soon concocted. But he saith, that therefore they are ill for strong and labouring Men, whom so light a Meat cannot sufficiently nourish, but is more likely to putrefy their Stomachs. The Lungs of Foxes are no wholesome Meat, but rather Medicine to sore Lungs.

L I V E R S.

Livers of all Beasts give but gross Nourishment,, and are hardly concocted, and of slow Passage ; unless it be of Sucklings, or of young Swine fed with pure Meat. The Livers of tame Fowl, as Hens, Capons, Chickens, Ducklings and Geese,, fatted with wholesome and white Meat, please the Taste, clear the Eye-sight, agree with the Stomach, and increase Blood. Cranes Livers sodden in the Broth of Cicers assuage the Pain of the Back and Kidneys, but they are of a small and bad Nourishment. The Livers of Larks and Snipes are very sweet and restorative, as also of a Woodcock, which hath of all other Birds (for proportion of his Body) the greatest Liver.

T R I P E S.

T R I P E S.

Stomachs, Paunches, and Guts of Beasts, are far harder in Substance than their Flesh, requiring much Time e'er they can be concocted, deserving scarce the Name of Meat, because they give so little Nourishment, and so much Excrement: yea, all Tripes and Chitterlings made of elder Beasts (be they Oxen, Swine, or Deer) tho' accidentally through soucing they procure Appetite, yet naturally they are foul and unwholesome Meat, ingendering Scabs, Itches, and Leprosies, and other filthy Diseases like themselves: yet the Taste of Tripes did seem so delicate to the *Romans*, that they often killed Oxen for the Tripes sake, not caring what became of the Flesh, till such time as their licentious Appetite was bridled by Banishment if any should attempt the like again. But the Maws or Gizzards of Hens, Capons, Chickens, and Geese especially, are both tender and pulpy, and are supposed extraordinarily to corroborate the Stomach. So likewise the Guts of Larks, Woodcocks and Snipes, give no bad Nourishment, being presently roasted as soon as the Birds be taken.

M I L T S.

Spleens of Beasts give an unpleasant Taste, and a worse Nourishment; and no marvel, for if Livers, being the Fountains of Blood, be of hard and unwholesome Juice, how can Spleens, the Sinks and Sponges of the Liver, prove wholesome Meat? Only such Hogs Spleen is commended which hath fed long upon Tamarisk, whereby all gross, sour, and melancholic Humours have been consumed in it. *Paracelsus* is the first that ever

commended an Ox's Spleen as available to hasten the Courses of Women.

K I D N E Y S.

Kidneys of Beasts (for Birds have none, the Bat excepted, which also hath Breasts, and giveth Milk) be of a middle Temper betwixt Flesh and Kernels, of hard Concoction and ill Juice, especially in the greater sorts of Beasts, always keeping a Smack of that which passeth through them, and being too strong for most Stomachs; the Kidneys of sucking Lambs, Calves, Pigs, and Kids, are the tenderest and the best, but when they have left sucking they are all too rank.

KERNELS *and* SWEET-BREADS.

Kernels of Beasts, especially such as ly about the Throat and Breast of sucking Calves, Kids and Lambs, are a very good Meat being well digested, drawing near to the Nourishment of Flesh; but if they be not well digested, they breed raw and phlegmatic Humours. Our Countrymen do well first to roast and then to boil the Sweet-bread of Beasts, for thereby all superfluous Moisture is consumed. Kernels of Fowls ly chiefly about the Rump on either Side thereof, and are, as many take it, very restorative.

The M A T R I X.

The Matrix of Beasts, yea, of a barren Doe, so highly esteemed, is but a finewy and hard Substance, slow of Digestion, and little Nourishment.

E Y E S.

Eyes of young Beasts and young Birds are not unwholesome, being separated from their Skins, Fat, Balls, and Humours; for then nothing remaineth but a sweet, tender and musculous Flesh, which is very easy of Digestion.

EARS, SNOOTS, and LIPS.

The Ears, Snouts, and Lips of Beasts being bloodless and of a finewy Nature, are more waterish, viscous, and phlegmatic, than that they may be commended for any good or indifferent Nourishment.

PINIONS and FEET.

The Pinions of Birds, and the Feet of Beasts, are of like Disposition; yet the Pinions of Geese, Hens, Capons and Chickens, are of good Nourishment; and so are the Feet of young Hogs, Pigs, Lambs and Calves; yea, also a tender Cow-heel is counted restorative; and *Heliogabalus* the Emperor, amongst his most dainty and lustful Dishes, made Pies of Cocks Combs, Cocks Stones, Nightingales Tongues, and Camels Heels, as *Lamprius* writeth. *Galen* also for Men sick of Agues boil'd Pigs petti-toes in Barley-water, whereby each was bettered by the other; the Ptisan making them the more tender, and they making the Ptisan more nourishing and agreeable to the Stomach. That sodden Geese-Feet were restorative, *Mes-salinus Cotta* by Trial found out, if *Pliny* may be credited. The Tails or Rumps of Beasts are counted by certain unskilful Physicians, yea, of Dr. *Isaac* himself, to be hard of Digestion. First, Because they are so far distant from the Fountain

of Heat. Secondly, Because they are most of a finewy Constitution ; to which if a third had been added, that they are but Covers of a Close-stool ; perhaps his Arguments would have been of some indifferent Weight ; for indeed the farther any part is from the Heart, it is fed and nourished with the more fine and temperate Blood ; also the Extremities or Ends of Sinews are of strong, wholesome and good Nourishment ; but as for the Tails and Rumps of Beasts, it is indifferently mingled of Flesh, Sinews and Fat ; so that the very Anatomy of them shews them to be a Meat agreeable to all Stomachs ; and verily whosoever hath eaten of a Pye made only of Mutton Rumps, cannot but confess it a light, wholesome and good Nourishment. The Rumps of Birds are correspondent, having Kernels instead of Flesh ; but when they are too fat, they overclog and cloy the Stomach.

U D D E R S.

The Udders of Milch Beasts, as Kine, Ewes, Does, and She-Goats, are a laudable Taste, and better than Tripes, because they are of a more fleshy Nature. Lean Udders must be sodden tender in fat Broth ; fat Udders may be sodden alone ; each of them need first a little corning with Salt, being naturally of a phlegmatic and moist Substance.

S T O N E S.

The Stones of a Boar work Marvels, saith *Pisfanellus*, in decayed Bodies, stirring up Lust thro' abundance of Seed, gathered by superfluous and rank Nourishment. Indeed when Bucks and Stags are ready for the Rut, their Stones and Pisels are taken for the like Purpose : As for the Stones of young Cocks, Pheasants, Drakes, Partridges and Sparrows,

Sparrows, it were a World to write how highly they are esteemed. *Averrhoes* thinks that the Stones of a young Cock, being kept long in good Feeding, and separated from his Hens, do every Day add so much Flesh unto our Bodies as the Stones themselves are in Weight. *Avicen* as much esteemeth Cock-sparrows Stones, or rather more. But the *Paduan* Doctors (but especially *Dr. Calveshead*) giveth that Faculty to the Stones of Pheasants and Partridges above all others.

S K I N.

The Skins of Beasts, yea, of a roasted Pig, is so far from nourishing, that it can hardly be well digested of a strong Stomach. Some Birds are sodden or roasted without their Skins, because they are black and bitter, as Rooks, Daws, Coots, and Moor-hens; and howsoever others are spared, yet the Skin of no Bird turneth to Nourishment, but rather to ill Humours or filthy Excrements. Nay, the very Skin of an Egg, of a Nut, an Almond, a Prune, a Raisin, or a Curran, and generally of all Fruit, is so far from nourishing, that it cometh out of the strongest Man's Body, either whole or broken, as it went in.

C H A P. XIV.

Of M I L K.

FOrasmuch as Children's Stomachs, and old Men's Bodies, and consumed Men's Natures be so weak, that not only all Flesh and Fish, but
I
also

also the Fruits of the Earth are burdensome to their tender and weak Bowels ; God tendering the growing of the one, the Preservation of the other, and the restoring of the third, hath therefore appointed MILK ; which the youngest Child, the weariest old Man, and such as Sickness hath consumed, may easily digest. If we would define or describe what Milk is, it seemeth to be nothing but white Blood, or rather the abundant part of Blood whitened in the Breasts of such Creatures as are ordained by Nature to give Suck ; appointed properly for Children and sucking little ones, but accidentally for all Men, sick either of consuming Diseases or old Age. That Women's Milk is fittest for young Children, may easily be proved by the Course of Nature, which converteth the Superfluity of Blood in a Woman bearing her Child within her to the Breasts, for no other Purpose than that she should nourish her own Babe : For truly nothing is so imperfect, defective, naked, deformed, and filthy as a Man, when he is newly born into the World through a strait and outstretched Passage, defiled with Blood, replenished with Corruption, more like to a slain than a living Creature, whom nobody would vouchsafe to take up and look on, much less to wash, kiss, and embrace it, had not Nature inspired an inward Love in the Mother towards her own, and in such as be the Mother's Friends.

Hence it cometh that Mothers yet hot and sweating with Travail, trembling still for their many and extreme Throws, forget not their newborn Babes, but smile upon them in their greatest Weakness, heaping Labour upon Labour, changing the Night's Trouble with the Day's Unquietness, suffering it to taste no other Milk than that where-

wherewith in their Bellies it was maintained. This doth a kind and natural Mother, if she be of a sound and indifferent strong Constitution, for her Child; and thus did *Eve*, *Sarah*, *Rebecca*, and *Rachel*, yea, all Women which truly loved their Children, and were both able and willing to feed their own. There be many Reasons why Mothers should be afraid to commit their Children to strange Women. 1. Because no Milk can be so natural unto them as their own. 2. Because it is to be feared lest their Children may draw ill Qualities from their Nurses both of Body and Mind, as it fell out in *Jupiter*, whom whilst his Mother committed to *Aega*, *Olen's* Daughter and *Pan's* Wife, to be nursed by her, the Countrywoman living only upon Goats Milk, could not but be of a strong lascivious Nature, which left such an Impression in the Child, that growing once to the Age of a Stripling, he was in love with every fair Wench, lay with his own Sister, forced his own Neices, left no fair Woman unassaulted, if either by Gold, or Intreaty, or Craft, and transforming himself he could obtain her Love. Nay, when he was full of Women's Company, he loved Boys, and abused himself unnaturally in companying with Beasts. The like also is recorded of *Ægysthus*, who being fed in a Shepherd's Cottage only with Goats Milk, waxed thereupon so goatish and lecherous, that he defiled not only *Agamemnon's* Bed, but also neighed in a manner at every Man's Wife.

Nevertheless, if the Mother's Weakness be such that she cannot, or her Frowardness such, that she will not nurse her own Child, then another must be taken suitable to the Child's Constitution; for a fine and dainty Child requireth a Nurse like to
itself,

itself, and the Child of strong and clownish Parents, must have a Nurse of a strong and clownish Diet: for as Lambs sucking She-Goats bear coarse Wool, and Kids sucking Ewes bear soft Hair; so fine Children degenerate by gross Womens Milk, losing or lessening that Excellency of Nature, Wit, and Complexion, which from their Parents they first obtained: Neither is Womens Milk best only for young and tender Infants, but also for Men and Women of ripe Years, fallen by Age or by Sicknes into Consumptions. Best I mean in the way of Nourishment, for otherwise Asses Milk is best, for some Cows Milk, and for others Goats Milk; because the one cleanses, the other loosens, and the third strengtheneth more than the rest. Goats Milk is also better for weak Stomachs, because they feed on Boughs more than Grass. Sheeps Milk is sweeter, thicker, and more nourishing, yet less agreeable to the Stomach, because it is fatter. Cows Milk is most medicinal, because with us it looseneth the Body, though in *Arcadia* it stayeth the Belly, and also cureth Consumptions better than any other Milk. Finally, the Milk of any Beast chewing the Cud, as Goats, Sheep, and Kine, is very ill for Rhums, Murs, Coughs, Fevers, Head-achs, Stoppings, and Inflammations of any inward Part; for sore Eyes also, and shaking of Sinews. *Avicen* saith, that their Milk is hurtful to young Men, because they are choleric; to sore Eyes, Head-achs, Agues and Rheums, because it is full of Vapours; to Convulsions and Cramps, by reason of Repletion; to Resolutions or Palsies, by over moistening; to the Stone and Obstructions, because the Cheesy part of it is very gross.

Of Beasts not chewing the Cud, Camels Milk is the sweetest and thinnest of all other; Mares Milk the next, and Asses Milk of a middle Temper: not so thin, but that it nourisheth much; nor so thick, as that easily it will curdle. As Milk is thinnest in the Spring, and thickest in Summer, because then the Wheyish part is resolved by Sweat; and all Meats then obtain a drier Faculty.

Signs of the best Milk.

There be four Ways in Women and Beasts to know the most nourishing and substantial Milk; namely, by the Colour, Smell, Consistence and Taste. For the best Milk is of a Pearl Colour, neither blue, transparent, nor grey, but white, clear, and confused; the Consistence of it is neither thin nor thick, hanging like a Row of Pearls upon one's Nail, if it be milked on it, not over hastily running off. In Taste it is not sour, bitter, salt, sweet, sharp, nor strong, but sweet, yet not in Excess, and pleasant after an extraordinary kind of Pleasantness: yet *Galen* affirmeth, that if Milk could be tasted when it is first concocted in the Veins and Breasts, it would seem sweeter than Honey itself. The Smell likewise of it is pure and fragrant, tho' proper to itself, and void of Loathsomeness.

Causes of good Milk.

Also it is much material to the Goodness of Milk, to have special regard to the Diet of those Creatures whose Milk we use, or chuse for our Children. *Galen* reporteth, that a Friend's Child of his, having lost his good Nurse by an untimely Death,

Death, was put out to another; who in time of Dearth being forced to feed chiefly upon Fruit and Roots, and Acorn Bread, infected her Child, as she herself was infected, with much grievous and filthy Scabs. And I pray you what else is the Cause, that many Children nursed in the Country are so subject to Frets, Sharpness of Urine and the Stone, but that their Nurses for the most part eat Rye Bread strong of the Leaven, and hard Cheese, and drink nothing but muddy and new Ale? It is also recorded, that a young Man sick of a Consumption used the Milk of a Goat to his great Good, so long as it fed in his own Field; but afterward feeding in another Field where Store of Scammony grew, and some wild Spurge, he fell into a deadly Scouring, and felt no Nourishment.

Furthermore Care is to be taken of their Health that give us Milk; for as an unclean and pocky Nurse, which woful Experience daily proveth, infecteth most sound and lively Children; so likewise a clean, sound and healthful Nurse, recovereth a sickly and impotent Child. Nay, which is more, no Man can justly doubt, that a Child's Mind is answerable to his Nurse's Milk and Manners: For what made *Jupiter* and *Ægyptus* so lecherous, but that they were chiefly fed with Goats Milk? What made *Romulus* and *Polyphemus* so cruel, but that they were nursed by She-Wolves? What made *Pelias*, *Tyrus* and *Neptune's* Son, so brutish, but that he was nursed by an unhappy Mare? Is it any Marvel also, that *Giles* the Abbot, as the Saint-register writeth, continued so long the Love of a solitary Life in Woods and Deserts, when three Years together he suck'd a Doe? What made *Dr. Cajus* in his last Sickness so peevish and so full of Frets at *Cambridgs*, when he suck'd one Woman,

man, whom I spare to name, froward of Conditions and of bad Diet; and contrariwise so quiet and well, when he suck'd another of contrary Disposition? Verily the Diversity of their Milks and Conditions, which being contrary one to the other, wrought also in him that sucked them contrary Effects.

Now having shewed what Milk is best, and how to be chosen, let us consider how it is to be taken and used of us. First, therefore, if any naturally loath it, as *Petrus Aponensis* did from the Day of his Birth, it cannot possibly give him any good Nourishment, but perhaps very much Hurt in offending Nature. If contrariwise any with *Philinus* love nothing else, or with the poor *Bizonians*, can get no other Meat, or with the *Tartarians* and *Arabians* feed most often willingly on Milk; let them all remember these three Lessons.

How Milk is to be eaten and used in time of Health.

First, That they drink or eat the Milk of no horned Beast unsodden, for so will it not easily curdle nor ingender Wind: but Womens Milk, Asses Milk, and Mares Milk, need no other Fire to prepare it, for it will never curdle into any hard Substance. *Secondly*, To be sure that Milk shall not curdle, season it with Salt, Sugar, or Honey, and neither drink any Wine or four thing upon it, nor mingle it with other Meats, but eat it upon an empty Stomach, and fast an Hour after it. *Thirdly*, Exercise not presently upon it, neither sleep upon any Milk taken from Beasts chewing the Cud; and when you have eaten it, wash your Teeth clean; for there is no greater Enemy unto them than Milk itself, which therefore Nature hath

hath chiefly ordained for them, who never had or have lost their Teeth. And truly, as *Marcilius Ficinus* noteth, Milk is not to be used of young Men, who have sound Teeth given them for stronger Meat, but of such as either have none at all, or very few and weak ones; or tho' they have strong Teeth, want Ability and Strength to set them a grinding, as it falleth out in them that are fallen into hectic Fevers. Wherefore when *Poppæa*, Wife to *Domitius Nero*, carried 500 She-Ases, shod with Gold, continually about with her, to bath her Body in their Milk once a Week, and to drink of it every Day, to make her Skin clear and smooth without Wrinkles, she left it rather a Monument of her Pride, than a Memoriall of her Wisdom; for Nature taught her a better Meat, tho' Art could not appoint her a finer Bath. If she had taken it, as the *Arcadians* do Cow-Milk, in the Spring-time only, for a Month or six Weeks together once in the Morning, to cleanse and purge the Body of bad Humours, it had been good and warrantable by Physic; but to use it continually in Health, could not less corrupt her than Goats Milk did my Lady *Penruddock*, of whose cruel and terrible End, caused by the least Worms of all other, perpetually ingendered betwixt the Skin and the Flesh, through Superfluity of Nourishment arising from the long Continuance of Goats Milk, I will not here rehearse, it being fresh enough in their Memories that best knew her, and most loved her. The like may I say of Cow Milk, so generally used of us, that being now and then taken of sound Men, not subject nor distempered with hot Diseases, it nourisheth plentifully, increaseth the Brain, fatteneth the Body, restoreth Flesh, asswageth Sharpness of Urine,

Urine, giveth the Face a lively and good Colour, increaseth Lust, keepeth the Body soluble, ceaseth extreme coughing, and openeth the Breast: as for Children and old Men, they may use it daily without Offence; yea, rather for their good and great Benefit.

What Milk is best in Sickness and Consumptions.

Concerning them that be sick, there are few Diseases to which Milk is not offensive being inwardly taken, except the Consumptions of the solid Parts, *Marasmus*, the Consumption of Flesh, called *Atrophia*, and the Consumption of the Lungs and breathing Parts, called *Phthisis*: For Recovery of the first, Camels Milk is preferred before all others, because it is most moist and thin. The second sort is best recovered by sucking Milk from a Woman's Breast, as most familiar to our Livers and Blood, needing no Preparation, for it is only Blood discoloured, but only Application unto the Flesh.

The Chusing of a good Nurse.

The Nurse must be young, clear of Skin, of a kindly Smell, pure Complexion, good Tempera-
ture, wholesome and moderate Diet, much Sleep,
little Anger, neither too idle nor too toiling, no
Wine-bibber, no Eater of hot Spices, no ordinary
Wanton, and void of all Diseases: Such a Nurse
is sooner wished for than found; yet such a one is
to be chosen either for sound Children or sick Per-
sons, lest drawing Corruption in so fine a Meat as
Milk is, our Consumptions be increased so much
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the more, by how much Poison given with Drim
is more dangerous.

A S S E S M I L K.

The third sort of Consumptions, wherein the
Flesh accidentally decayeth through Exulceration
of the Lungs and breathing Parts, is especially to
be cured by Asses Milk; for which Camels Milk
is unfit, because it is too thin and moist; as also
Womens Milk, because it wholly nourisheth and
nothing cleanseth; whereas Asses Milk is both
Meat and Medicine, cleansing and nourishing alike
not so thin as to hinder Expectoration, not so thick
as to cause Condensation of the Matter putrefied
but being of a middle Temper and Consistence
and consequently most proper for that Disease.
Neither are all Asses of a like Goodness; for a
young Ass's Milk is of the thinnest, an old Ass's
Milk is too thick and dry, but one of a middle
Age is best for that Purpose. Having gotten such
a one, every Morning, four or five Hours before
you use her Milk, shut her from her Foal, and
curry her well and clean, lest her Skin growing
scurvy and foul, ill Vapours be augmented in-
wardly for want of Expiration; then feed her
with grinded Malt, straw-dried, mingled with a
little sweet Fennel-feed, Anise-feed, or Carraway-
feed, which she will eat with great Pleasure, and
digest into a sweet and wholesome Blood. An
Hour after that, milk her as near the Patient as
conveniently you can, that he may drink her
Milk e'er the Air hath altered it, for if it be once
cold it is never wholesome; this is to be done
twice a day, Morning and Evening, upon an
empty Stomach, neither eating nor drinking ought
after

it for two Hours: you may sweeten it also with Sugar-candy, Sugar of Roses, or fine Maiden-Honey, and it will be the more effectual. As soon as the Afs is milked, turn her and her Foal into fine Lease, wherein store of Cowslips, Trefoil, Cinqfoil, Elicampin, Burnet Filipendula, Meadow-tansy, Horse-tail, Plantain, Lambs-tongue, Scabious and Lung-wort groweth. In Winter feed her with the sweetest Hay, growing in the finest and best Meadows. If Asses Milk cannot be conveniently obtained for the Lung-consumption, nor Womens Milk for the Liver-consumption before specified, use the Milk of a meetly young reddish and sound Cow, feeding in the like Lease, or upon the sweetest Hay: But beware, as commonly Fools do not, that you feed them not with new and much less with four Grains; for it maketh their Milk strong, windy, and unwholesome, especially for such as be weak and much consumed; likewise remember to rub and stroke down your Cow every Morning, and her Milk will be both sweeter and more nourishing. Thus much of Milk, what it is, how it is made, for whom and for what Diseases it is convenient, how it is to be prepared and used, how many kinds thereof are wholesome for Man's Body, what Milk is fittest for sound Men, and what for them that be sick; so there resteth no more but to wonder at *Pliny's* Credulity, who as constantly, upon hear-say, avoucheth Mares feeding near the River *Astaces* in *Pontus* to give all black Milk; as *Cardan* reporteth blue Snows to be common near the Streights of *Magellan*.

C H A P. XV.

Of Butter, Cream, Curds, Cheese, and Whey.

THE Milks of horned Beasts, as Cows, Ewees and Goats, do consist of three Substances; Cream, Curds and Whey.

Of C R E A M.

The first, being compared to the rest, is hot and unctuous; the second phlegmatic and viscous; the third of a middle Nature. Again, there be two sorts of Cream; one natural, called the Flour or raw Milk, gathered of the Milk without Fire, after it hath stood in a cold Place; the other called the Flour or Cream of sodden Milk, or clouted Cream, gathered from it after it hath been thickened upon a soft Fire. Raw Cream, how sweet soever it seemeth to wanton Stomachs, yet it weakeneth Concoction, hindereth Retention, and is more hard of Digestion than any Milk. Sodden and boil'd Cream, such as we use in Tarts, Foolish and Custards, is less offensive to the Stomach, and of better Nourishment; yet we do ill in eating it last, when the Lightness and Unctuousity of it sheweth that it ought to be eaten first.

B U T T E R.

Butter, not undeservedly termed the *Flemmish Treacle*, is by labouring and churning made of both sorts of Cream: so that as Milk is nothing but Blood twice concocted, so Butter is nothing but Cream twice laboured. *Pliny* sheweth the true

true making of it, *lib. 28. c. 9.* which I need not to repeat, because it nothing or very little differeth from ours: Only I wonder with him, that *Africa*, and other barbarous Countries esteem it a Gentleman's Dish, when here and in *Holland*, and in all the northern Regions, it is the chief Food of the poorer sort: for go from the Elevation of 52 to 84 of the North Pole, you shall every where find such Store of good Butter, as no where the like, no not in *Parma* nor *Placentia*, nor *Holland* itself, whence so much Butter and Cheese is dispersed through the World. In *Iceland* they make such a Quantity, that having neither earthen Vessels nor Casks enough to keep it in, they make Chests of Fir thirty or forty foot long, and five foot square, filling them yearly with salt Butter, which they bury in the Ground till they have Occasion to use it.

Butter is hot and moist, of gross Nourishment, softening rather than corroborating the Stomach, hastening Meat into the Belly before it be concocted, rheumatic, and easily converted into oily Fumes, which greatly annoy both Throat and Head. It is ill for the Stomach, Rheum, and all Fluxes either of Blood, Humors, or Seed; and in truth it is rather to be used as Sauce and Physic, than as Meat to feed upon. It is best at Breakfast, tolerable in the beginning of Dinner, but at Supper no way good, because it hindereth Sleep, and sendeth up unpleasant Vapours to annoy the Brain, according to the old Proverb, *Butter is Gold in the Morning, Silver at Noon, and Lead at Night.* It is also best for Children whilst they are growing, and for old Men when they are declining; but very unwholesome betwixt those two Ages, because through the Heat of young
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Stomachs,

Stomachs, it is forthwith converted into Choler. Weak Stomachs are to eschew all fat, oily, and buttered Meats, especially when they swim in Butter; for naturally Butter swimeth aloft, and consequently hindereth the Stomachs closing, whereby Concoction is foreflowed, and many ill Accidents produced to the whole Body. The *Dutchmen* have a By-verse amongst them to this Effect:

*Eat Butter first, and eat it last,
And live till a hundred Years be past.*

And *Paracelsus*, in his Book *de Tartaro*, thinketh the *Netherlanders* to be more free of the Stone than other Nations, because their chiefeſt Food is Butter; wherein the silly Alchymist was not a little mistaken, for no People in the World are more subject to that Disease, as the Number and Excellency of Stone-cutters in that Country may plainly prove. And if Butter be less offensive, and more nourishing to them than better Meat, it is to be imputed either to a natural Affection unto it, infused, as it were, with their Parents Seed, or else to a long Custom, which is, as I before noted, another Nature. And verily their natural Love unto that Meat of all others appeareth in this: for that as *English* People, when the Bride comes from Church, are wont to cast Wheat upon her Head, and the *Grecians* to anoint the Door-posts with fat Lard; so when their Brides and Bridegrooms return homeward from Church, one presents them, as presaging Plenty, and Abundance of all good things, with a Pot of Butter; which they esteem the Foundation, tho' a slippery Foundation, of their Lives. The fattest Butter is made of Sheeps Milk, the strongest
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of Goats Milk, but the best and most of Cows Milk, which caused it of the *Grecians* to be called *Butyros*. It were tedious and impertinent to shew how many and necessary Uses it hath in Surgery and Physic, considering that here we are only to describe, as we have done, what Nourishment it giveth, not what it worketh against Diseases.

Of CURDS and CHEESE.

As there hath mention been made of two sorts of Cream, so now also I must write of two sorts of Curds; the one fresh, without Salt or Runnet, the other mingled with the one or both. Now, if the Butter be at Market when the Curds or Cheese is press'd at home, then are they both utterly unwholesome, claming the Stomach, stopping the Veins and Passages, speedily breeding the Stone, and many Mischiefs; but if they be equally mingled with the butterish part, then the Cheese made thereof is wholesome, unless Age or ill Housewifery hath made it bad: for new, sweet, and fresh Cheese nourisheth plentifully; middle-aged Cheese nourisheth strongly, but old and dry Cheese hurteth dangerously; for it stayeth Siege, stoppeth the Liver, ingendereth Choler, Melancholy, and the Stone, lieth long in the Stomach undigested, procureth Thirst, maketh a stinking Breath, and a scurfy Skin: Whereupon *Galen* and *Isaac* have very well noted, that as we may feed very liberally of Ruen Cheese, and more liberally of fresh Cheese; so we are not to taste any further of old and hard Cheese, than to close up the Mouth of our Stomachs after Meat.

Concerning the Differences of Cheese in Substance; good Cheese is neither too soft nor too hard, too close, nor yet spongy, too clammy, nor

yet crumbling, too salt, nor yet unfavoury, too dry, nor yet weeping, pleasantly, not strongly smelling, easily melting in the Mouth, and never burning as it is toasted at the Fire. Likewise Cheese made of Ewes Milk is soonest digested, that of Cows Milk is more nourishing, but Cheese made of Goats Milk is most nourishing of all, being eaten whilst it is new and soft, for it quickly waxeth dry, earthy, and crumbling. The western *Goths*, to prevent the Dryness of Cheese, make them so big, that two strong Men with Levers can scarce move one of them; which also causeth the *Parmisians* to be so big, and also them of *Placentia*, which *Bernardinus Scaccus*, in his *Annals of Trent*, preferreth before the *Parmisians*. But was not that a great Cheese, think you, wherewith *Zoroaster* lived in the Wilderness 20 Years together, without any other Meat? or rather was it not most cunningly made or preserved, when at 20 Years end it did eat as soft as at the first Day? Which tho' some do think impossible, yet the *Parmisian* of *Italy* will prove it true, by Age waxing mellow and softer, and more pleasant of Taste, digesting whatsoever went before it, yet itself not heavy of Digestion. Our *Essex* Cheese, being well handled, would in my Judgment come next unto it, especially if Goats were as plentiful there as Sheep, that there might be a Proportion betwixt the three Milks, without which it is Folly to attempt the like. Now whereas the *Placentians* and *Parmisians* add Asses Milk and Mares Milk, and also Camels Milk, when they can get it, to the making of their Cheese, it is not for the Curds sake, because they yield no hard Curd, but for the butterish part that is taken out of them: for indeed the Butter made of them is most thin, liquid

quid, moist and penetrating, whereby such a suppling is procured, that their Cheeses do rather ripen than dry with long lying.

The *Irishmen*, like to *Pliny's* Barbarians, have not yet so much Wit as to make Cheese of Milk; and our *Welchmen* want cunning to make it well. *French* Cheese, in *Pliny's* time, tasted like a Medicine; but now the Angelots of *Normandy* are counted restorative; which many of our Gentlewomen, and especially a Niece of mine own, have so well counterfeited, that they excel their first Pattern. *Spain* hath forgotten the Art of Cheese-making; and *Portugal* makes them but indifferently well, tho' sometimes the best in the World were made at *Cuna*, near to Cape *Vincent*, where they also made Cheeses of 1000 *lb.* Weight a-piece.

As for our Country Cheeses, *Banbury* and *Cheshire* yields the most, and are best; to which the *Holland* Cheeses might be justly compared, if their Makers could but soberly put in Salt.

As for Butter-milk, and Whey, I leave them to my Treatise of Drinks, because they are of a thinner Substance than that conveniently and properly they may be numbered and accounted amongst Meats. Now a Word or two of Eggs, and then to our variable and no less profitable Discourse of Fishes.

C H A P. XVI.

Of EGGS and BLOOD.

AS the *Æonians* live only on Eggs and Oatmeal, so the *Egyptians* for a great while durst not eat Eggs, because they are unperfect or liquid Flesh; neither did they eat a long time any Milk, because it is but discoloured Blood: Certain *Grecians* abstained from them, because they resemble a little World; for the Shell of them is like the Earth, cold and dry; the White is like to Water, cold and moist; the Foam or Froth in the White resembleth Air, which is warm and moist; the Yolk agreeth with the Fire, which is hot and dry. But to omit such frivolous Reasons, let us not doubt but an Egg is a lawful and wholesome Meat, tempered so excellently well by Nature itself, that it must needs be accounted one of the best Nourishments, being eaten White and all; for they which eat only the Yolk, as many do in a conceit to nourish more plentifully, fall into many hot and dangerous Diseases, unless they have a very cold Liver and a waterish Blood. Contrariwise the Whites of Eggs are so cold, that spongy Wood being thoroughly overlaid with them, will hardly, or not at all be burnt in a glowing Fire. Both being taken together, do so qualify one another, that generally they agree with all Stomachs, or at the least offend none, if we chuse them that be best, and prepare them well after they be chosen. Now all Eggs being potential Creatures, no doubt
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but they are of like Substance and Temper with that which in time they shall be made. Wherefore as the Flesh of Pheasants, Partridges and Hens, be of best Juice, Temper, Quality, Nourishment and Digestion, so likewise their Eggs are wholesomest of all others. Contrariwise, as the *Greek* Proverb saith, *Like Crow, like Egg*. Neither can we imagine how any Egg should be wholesome, proceeding from an unwholesome or dis-tempered Creature. Wherefore we condemn, in the way of Comparison, all Eggs of Turkies, Peacocks, Geese, Ducks, and all Water Fowl, preferring Hens Eggs before all other, because they are a most usual, familiar, and temperate Meat.

What kind of Eggs be best.

In the choice of good Eggs observe these Lessons; 1. That they be rather Pullets Eggs, than laid by an old Hen. 2. That they be not self-begotten, but gotten by the Cock upon the Hen. 3. That they be new, white, and long: for such Eggs nourish plentifully and quickly, clear the Voice and Breast, strengthen the Stomach, recover Men out of Consumptions, and increase Nature so much, that in continuance of time they make us Wantons. They nourish quickly, because they are nothing but liquid Flesh: they nourish much, because their Heat and Moisture is proportionable unto ours: they are wholesomest in the Morning, because they are then newest. They are best in Winter, because Hens are then fattest, strongest, and best relished; they are worst in Summer, because Hens feed then upon Flies, Snails, Cadlocks, and many ill Weeds, which rather scour than nourish their Bodies: they are

best eaten alone, because being mingled with other Meat they corrupt in the Stomach, filling many Mens Faces full of Pimples, Morpewes, and Freckles. They are ill for young Children, especially being often eaten, for that their hot Bodies turn them into over hot Nourishment, whence Itch, Scabs, Inflammations and Corruptions do arise. They are also as bad for old Men, because they are hardly digested of a cold Stomach; fittest they are for temperate young Persons, and such are consumed without any notable Fever.

Concerning the Nature of other Birds Eggs, besides Hens. *Epenætus* extolleth Peacocks Eggs before all other, and then the Eggs of Berganders, and lastly of Pheasants, Partridges and Turkeys, whose Judgment I would have thoroughly confuted, had not daily Experience, and *Antonius Gazius's* Arguments done it already. And verily whosoever will taste other Eggs than which daily we use, shall find none void of a strong Savour and bad Relish, saving the Eggs of Pheasants, Partridges, Berganders, Ostriches, Turkeys, Duckss and Geese, tho' the three last named be bad enough. Yet if Ducks Eggs be hatched under a Hen, they eat more sweetly, and Goose Eggs also hatched under them are thought by *Simeon Sethi* no unwholesome Meat. Pidgeons Eggs are exceedingly hot and of ill Taste, hardly hardening by long seething. The Eggs of Sparrows increase Lust, strengthen the Heart, and nourish abundantly: As for the Eggs of other Birds, great and small, howsoever they are eaten, as *Rhasis* saith, in the way of Medicine, yet they give either none or no good Nourishment. But Hens Eggs are so temperate and nourishing, that *Galen* himself, in certain continual Fevers, gave them usually to his Patients

Patients to restore Spirits; and not without Reason, being of so fine a Substance, and freed in a manner from all Hurtfulness; for they moisten us in hectic Fevers, they nourish us in Consumptions, they strengthen us in Fluxes, they bridle sharp Humours when they gripe us, restore Spirits in Weakness of Heart, they speedily pass from a clean Stomach, neither are they forbidden in a strait and thin Diet, did they not nourish over soon. *Gesner* sheweth a good Reason why new, white and long Eggs be the best of all other.

1. Because new Eggs are ever full, but old Eggs lose every Day somewhat of their Substance, and in the end waxing addle, stink like Urine, whereupon they were called of the Latins *Ova Urinæ*.
2. The whitest Eggs have the palest Yolks, and most thin, fine, little bloody Strings swimming upon them.
3. The longest Eggs are commonly Cock-Eggs, and therefore of better Nourishment.

Some Eggs are almost all Yolk and no White, yea, some have two Yolks in them, others have in a manner no Yolk at all, or at most nothing proportionable; the former sort nourish most, the other are fittest for hot Stomachs.

The Dressing of Eggs.

Concerning the Preparation of them, a rare Egg any way dress'd is lightest of Digestion, a hard Egg is most rebellious, an Egg betwixt both is of strongest Nourishment. *Brassavola* reporteth a Monk to have been made so costive with hard Eggs, that no Art was available to give him one Stool. Furthermore, all hard Eggs, especially hardened by frying, get from the Fire a smoaky and hot Nature, and from the Frying-pan and

burnt Butter a malign Quality, not only as offensive to the Stomach as rotten Eggs, but also sending up bad Vapours to the Brain and Heart. Eggs potcht into Water or Verjuice are fittest for hot Complexions, or Men distempered with Agues; sodden rare in the Shell they are soonest converted into Blood; but being rare roasted in Embers they make the thickest and strongest Blood, and are fittest for weak, cold and watterish Stomachs. Thus much of Birds Eggs, which in a little Quantity nourish much, and are called *co Ficus* the Quintessence of Flesh, because they yield so speedy and fine Nourishment.

Now it resteth to discourse something of Tortoisés Eggs, which be not poisonable nor hurtfull as the Eggs of Snakes, Lizards and Chamæleons; but very fit to nourish Men in hot Agues, where all Birds Eggs may be suspected of inflaming the Blood; for they are of a more phlegmatic Nature, tempering hot Humours, procuring Sleep to the watchful, Moisture to the dried Person, and inspiring as it were a second Life to such as seem desperately consumed of hot Fevers. Sir *William Pelham*, that worthy and valiant Knight, kept them in his Garden at the *Minories*, by the Tower of *London*, where I wondered much at the Beast, and more at her Eggs; for contrary to the Nature of Hens Eggs, the most spotted were the best, and the hardest of Shell the best likewise; and they are worst when they are newest, best when they are three Months old.

Last of all, as touching that Question made by *Plutarch*, and disputed of him more wittily than wisely of either Side, *Whether the Hen or the Egg be first in Nature?* I omit it as a foolish and superfluous Doubt, since common Sense and Reason telleth

telleth us, that the perfecter Creatures were first made, and the whole is more ancient than that which is gotten of the whole.

Of B L O O D.

Blood being the Chariot-man or Coacher of Life, was expressly forbidden the *Israelites*, *Lev. vii.* tho' it were but the Blood of Beasts, partly because they were naturally given to be revengeful and cruel-hearted, partly also because no Blood is much nourishing out of the Body, albeit in the Body it is the only Matter of true Nourishment: Nevertheless the *Laconians* black Broth, so highly commended of *Dionysius*, was made of Kids Blood sodden with Water, Vinegar and Salt; yea, the *Bisaltæ* of *Scythia* make Pottage of Horses Blood and Milk, accounting it their best and strongest Meat. Also in *Ægira* Bulls Blood is so far from being poisonable, as it is in all other Places, that it is held both delicate and restorative; so likewise is the Blood of a Mare that was never covered; for if she once have taken Horse her Blood is dangerous. *Drusus* the Tribune purposing to accuse *Quintus Cæpio* of giving him Poison, drank Goats Blood a good while before, whereby he waxed so pale and colourless, that many indeed suspected him to have been poisoned by *Cæpio*; whereby it is manifest that Blood hath been a very ancient Nourishment, and not lately devised by our Country Pudding-wrights, or curious Sauce-makers, as *Jason Pratensis* and other foolish Dietists have imagined. Nay, which is more, not only the Blood of Beasts hath been given for Meat, but also the Blood of Men and Striplings hath been drunk for a Restorative: yea, in *Rome*, the Seat and Nurse of all Inhumanity, Physicians did prescribe

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their

their Patients the Blood of Wrestlers, causing them to suck it warm breathing and spinning out of their Veins, drawing into their corrupt Bodies a sound Man's Life, and sucking that in with both Lips which a Dog is not suffered to lick with his Tongue; yea, they were not ashamed to prescribe them a Meat made of Man's Marrow and Infant's Brains. The *Grecians* afterwards were as bold and impious as the *Romans*, tasting of every inward and outward part of Man's Body, not leaving the Nails unprosecuted. But of all other, I wonder most at *Marfilius Ficinus*, a most famous Scholar, and accounted for a good Catholic, who hath thus written of the Use of Man's Blood. No doubt, saith he, the Milk of a young and sound Woman is very restorative for old Men, but the Liquor of Man's Blood is far better; which Old Women-Witches, knowing to be true, they get young Children unto them, and prick or wound them, and suck their Blood to preserve their own Health and Life. And why may not then old Men, I pray you, for need, suck likewise the Blood of a young Man or Maid, which is merry, lusty, sound, and willing to spare some of his superfluous Blood for another Man's Life? Wherefore I advise them to suck an Ounce or two of Blood, fasting, out of the Vein of the left Arm, at a little Orifice, towards the Full of the Moon, drinking presently upon it some Wine and Sugar, &c. which tho' he protesteth himself to have uttered as a great Secret, tho' the Prince of *Aboba'y* wrote as much before in his *Old Man's Diet*, and to be as lawful as it is helpful in Physic's Practice; yet, by his leave, I dare again protest and prove the contrary; for it is unlawful to graze upon a Man's Carcase; and is it lawful to eat or drink his

his Blood? What Remedy call you that which is more savage and abominable than the Grief itself? What Law, what Reason, nay, what Conjecture found out this Cannibal's Diet? Well, let it proceed from the *Americans* and *Barbarians*; nay, from the *Grecians*, that were counted civil: let *Democritus* dream and comment, that some Diseases are best cured by anointing with the Blood of Strangers and Malefactors, others with the Blood of our Friends and Kinsfolks: let *Miletus* cure sore Eyes with Mens Galls; *Artemon* the Falling-sickness with dead Mens Skulls; *Antheus* Convulsions with Pills made of dead Mens Brains; *Apollonius* bad Gums with dead Mens Teeth; but far be it from any human or Christian Heart, (brag we of this foolish Invention never so much) to suck away one another's Life in the Blood of young Men, wherein *Charles IX.* King of *France* being but outwardly bathed for his Leprosy, died therefore, and for other his cruel Massacres, a most bloody Death. Wherefore let us content ourselves with the Blood of Geese, Swans, Hogs, and Sheep, in our Sauce and Puddings, which yet are but a gross and fulsome Nourishment, unless they meet with a strong and good Stomach.

C H A P. XVII.

Of FISH generally, and the Difference thereof.

AS amongst Poets there is some called the *Coryphæus*, or Captain-poet, so saith it likewise amongst Meats; some preferring Fruit, as
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being most ancient, cleanly, natural, and needing either none or very little Preparation: others extol Flesh, as most suitable to fleshy Creatures, and giving most and best Nourishment. But the finest Feeders and dainty Bellies did not delight in Flesh with *Hercules*, or in Fruit with *Plato* and *Arcefilaus*, but with *Numa* and *Philocrates* in Variety of Fish; which *Numa* made a Law, that no Fish without Scales nor without Fins should be eaten of the People; whereupon I may justly collect and gather, that he was not ignorant of *Moses's* Law. Also, according to the vain Dream of *Gregory* the Great, Bishop of *Rome*, and the Author of the Carthusian Order, he put more Holiness in Fish than in Flesh, falsely imagining Flesh to be a greater Motive to Lust and Lasciviousness than the Use of Fish; which frivolous Conceit is before sufficiently confuted in the 7th Chapter, and needeth not to be shaken again in this Place. Now I will not deny that Fish is a wholesome Meat, if such Fish could be always gotten as may sufficiently nourish the Body; but now-a-days it so falleth out through Iniquity of Times, or want of Providence, that our Sea-coast and Rivers are more barren of Fish than heretofore, that in the Spring-time, when we ought to feed on the purest and most wholesome Nourishment, our Blood is not cleansed, but corrupted with filthy Fish, I mean salt Herrings, red Herrings, Sprats, Haberdins, and green Fish, which are not amiss for Sailors and Plowmen, but yet most hurtful and dangerous for other Persons. *Gatis* Queen of *Syria* made a Law that no Meal should pass through three Year without Fish; which if it were as firmly made and executed in *England*, no doubt much Flesh would be spared, and Navigation and Fisher-

men

men maintained through the Land; neither should we need to imitate *Gregory* the *Lent*-maker, persuading Men to eat only Fish at that Time, when it is most out of Season, most hardly gotten, and hurtful to the Bodies of most Men. Also in high *Germany* there is both Fish and Flesh continually set upon the Table, that every Man's Appetite, Humour and Complexion, may have that which is fittest for it: in which Country tho' no *Lent* be observed, except of a few Catholics, yet is there abundance of Flesh all the Year long, Restraint being only made in Spring-time of killing that which is young.

Differences of Fish in Kind.

Concerning the Kinds of Fishes, *Pliny* maketh 177 several sorts of them, whereof some being never seen nor known in our Country, it were but Folly to repeat them. As for them which we have and feed on in *England*, they are either scaled, as Sturgeon, Salmond, Grailings, Shuins, Carps, Breams, Bafe, Mullet, Barbel, Pike, Luce, Peach, Ruffs, Herrings, Sprats, Pilchards, Roch, Shads, Dorry, Gudgeon and Umbers; or shell'd, as Scallops, Oysters, Muscles, Cockles, Periwinkles; or crufted over, as Crabs, Lobsters, Crevisses, Shrimps; or neither scaled, shell'd, nor crufted, as Tunny, Ling, Cod, Hake, Haberdine, Haddock, Seal, Conger, Lampreys, Lamperns, Eels, Plaife, Turbot, Flounder, Skate, Thornback, Maids, Sole, Curs, Gild-poles, Smelts, Cuttles, Sleeves, Pouts, Dog-fish, Poulps, Yards, Mackrels, Trouts, Tenches, Cooks, Whittings, Gour-nards and Rochets. To which also we may add, Sticklebacks and Minoes, and Spirlings and Anchovies,

chovies, because they are also neither scaled, cruſt-
ed, nor defended with Shells.

As for the *Goodneſs* or *Badneſs* of Fiſh, it is
leſſened or increaſed upon three Cauſes; the Places
they live in, the Meat they feed on, and their
manner of Dreſſing or Preparation. Concerning
the firſt, ſome live in the Sea, ſome in Rivers,
ſome in Ponds, ſome in Fenny Creeks and Meers.

Difference of Fiſh in reſpect of Place.

Sea-fiſh, as it is of all other the ſweeteſt, ſo
likewiſe the leaſt hurtful; for albeit they are of a
thicker and more fleſhy Subſtance, yet their Fleſh
is moſt light and eaſy of Concoction, in ſo much
that *Zeno* and *Crato*, two notable Phyſicians in
Plutarch's time, commended them above all others
to their ſick Patients, and not without Deſert; ;
for as the Sea-air is pureſt of all other, becauſe it
is moſt toſſed and purified with Winds, ſo the Wa-
ter thereof is moſt laboured, and nourisheth for uſe
the wholeſomeſt and lighteſt Meat; lighteſt, be-
cauſe continual Exerciſe conſumeth the Sea-fiſh's
Superfluities; wholeſomeſt, becauſe the ſalt Wa-
ter, like to Buck-lye, waſheth away their inward
Filth and Uncleanneſs. Of Sea-fiſh thoſe are beſt
which live not in a calm and muddy Sea, toſſed
neither with Tides nor Winds, for there they wax
nought for want of Exerciſe; but they which live
in a working Sea, whoſe next Continent is clean,
gravelly, ſandy, or rocky, running towards the
North-eaſt Wind, muſt needs be of a pure and
wholeſome Nouriſhment, leſs moiſt and clammy
than the others, eaſier alſo of Concoction, ſooner
turn'd into Blood, and every way fitter for Man's
Body. This is the Cauſe why the *Oritæ* and
northern

northern People live as well with Fish alone, as we do here with such variety of Flesh; even I say the Goodness, Lightness, and Wholesomness of their Fish, which is not brought unto us till it be either so stinking or salt, that all their Goodness is gone or dried up.

River-fish likewise are most wholesome and light, when they swim in rocky, sandy, or gravel'd Rivers, running northward or eastward; and the higher they swim up, the better they are: Contrariwise, those which abide in slow, short, and muddy Rivers, are not only of an excremental and corrupt Juice, but also of a bad Smell and ill Taste.

Pond-fish is soon fatted through abundance of Meat and want of Exercise; but they are nothing so sweet as River-fish, unless they have been kept in some River to scour themselves, especially when they live in little standing Ponds, not fed with continual Springs, nor refreshed from some River or Sea with fresh Water.

Fenny-fish of all other is most slimy, excremental, unsavoury, last digested, and soonest corrupted; having neither free Air, nor sweet Water, nor good Food to help or better themselves; such are the Fish of that Lake in *Armenia*, where all the Fish be black and deadly: and albeit our *English* Meers be not so bad, yet verily their Fish is bad enough, especially to Stomachs of other Countries, unacquainted with such muddy and unwholesome Meats.

Differences of Fish in respect of their Feeding.

Concerning the Meats which Fishes feed on, some feed upon Salt and saltish Mud, as near *Lep-*
tis

tis in *Africa*, and in *Eubæa*, and about *Dyrrhachium*, which maketh their Flesh as salt as Brine, and altogether unwholesome for most Stomachs. Others upon bitter Weeds and Roots, which makee them as bitter as Gall; of which, tho' we havee none in our Seas or Rivers, yet in the Island of *Pene* and *Clazomene* they are very common. Also, if *Pliny* may be credited, about *Cephalenia*, *Anipelos*, *Paros*, and the *Delian* Rocks, Fish are nott only of a sweet Taste, but also of an aromaticall Smell; whether it is by eating of sweet Roots, or devouring of Amber and Amber-grease. Somee also feed and fat themselves near to the Common-Sewers, Sinks, Channels and Draughts of greatt Cities, whose chiefeft Meat is either Carrion or Dung; whereas indeed the proper Meat for Fish is either Flies, Frogs, Grasshoppers, young Fry, and Spawn, and chiefly certain wholesome Roots, Herbs and Weeds, growing in the Bottom or Sides of Seas and Rivers. *Cæsar*, *Crasus* and *Curius*, fed them with Livers and Flesh; so also did the *Hieropolitans* in *Venus* Lake. In *Champagny* they fed them with Bread; yea, *Vidius Pollio* fed them with his condemned Slaves, to make them the more fat and pleasant in Taste. But neither they that are fed with Men, nor with Garbage or Carrion, nor with City-filth, nor with any thing we can devise, are so truly sweet, wholesome and pleasant, as they which in good Seas and Rivers feed themselves, enjoying both the Benefit of fresh Air, agreeable Water, and Meat correspondent to their own Nature.

Difference of Fish in respect of Preparation.

Concerning their Difference of Goodness in Preparation, I must needs agree with *Diocles*, who
being

being asked, Whether were the better Fish, a Pike or a Conger? That, saith he, sodden, and this broil'd: shewing us thereby, that all flaggy, slimy, and moist Fish, as Eels, Congers, Lampreys, Oysters, Cockles, Muscles and Scallops, are best broil'd, roasted and baked; but all other Fish of a firm Substance and drier Constitution, is rather to be sodden, as the most part of Fish before-named.

Last of all, we are to consider what Fish we should chiefly chuse, namely the best grown, the fattest, and the newest.

How to chuse the best Fish.

The best grown sheweth that it is healthy, and hath not been sick, which made *Philoxenus* the Poet at *Dionysius's* Table to request him to send for *Æsculapius's* Priest to cure the little Barbles that were served in at the lower Mess where he sat. If a Fish be fat, it is ever young; if it be new, it is ever sweet; if it be fed in muddy or filthy Water, keep it not till the next day, for it soon corrupteth; but if it be taken out of clean feeding, it will keep the longer.

Rules to be observed in the Eating of Fish.

Sodden Fish or broil'd Fish, is presently to be eaten hot; for being kept cold after it but one Day, unless it be covered with Wine-pickle or Vinegar, it is corrupted by the Air in such sort, that sometimes, like to poisonous Mushrooms, it strangeth the Eaters: also Fish coming out of a Pan is not to be covered with a Platter, lest the Vapour congealed in the Platter drop down again upon the Fish;

Fish; whereby that Fish which might else have been nourished, will either cause vomiting or scouring, or else corrupt within the Veins.

Finally, Whosoever intendeth to eat a Fifth Dinner, let him not heat his Body first with Exercise, least the Juice of his Meat, being too soon drawn by the Liver, corrupt the whole Mass of Blood; and let no Fish be sodden or eaten without Salt, Pepper, Wine, Onions, or hot Spices for all Fish, compared with Flesh, is cold and moist, of little Nourishment, ingendering watery and thin Blood: and if any shall think, that because Crabs, Skate, Cockles and Oysters, procure Lust, therefore they are likewise of great Nourishment, the Argument is denied; for though they blow up the Body with Wind, and make good Store of sharp Nature, which tickleth and inciteth us to Venery; yet that Seed is unfruitful, and that Lust wanteth Sufficiency, because it cometh not from Plenty of natural Seed, but from an itching Quality of that which is unnatural. Thus much generally of Fish, in the way of a Preface. Now let us speak particularly of every Fish eaten, or taken by us in this Island.

C H A P. XVIII.

Of S E A - F I S H.

SEA-FISH may be called that sort of Fish which chiefly liveth, feedeth, breedeth, and is taken in salt Water; of which I will write according to the Letters of the Alphabet, that every Man may readily

readily find out the Fish's Name whose Nature or Goodness he desires to know.

ENCRASICHOLI.

Anchovies are but the Sea-Minoes of *Provence* and *Sardinia*; which being poudered with Salt, Wine-Vinegar and Origanum, and so put up into little Barrels, are carried into all *Greece*, and there esteemed for a most dainty Meat. It seemeth that the People of those hot Countries are very often distempered and distasted of their Meat; wherefore to recover their Appetite they feed upon Anchovies, or rather taste one or two of them; whereby not only to them, but also to us Appetite is restored. I could wish that the old manner of barrelling them up with Origanum, Salt and Wine-Vinegar, were observed: but now they taste only of Salt, and are nothing so pleasant as they were wont to be. They are fittest for Stomachs oppressed with Phlegm, for they will cut, ripen, and digest it, and warm the Stomach exceedingly well: They are of little Nourishment, but light enough if they were not so over-salted; they are best dress'd with Oil, Vinegar, Pepper, and dried Origanum; and they must be freed from their outward Skin, and the Ridge-bone, and be wash'd in Wine before they be laid in the Dish.

VARIATÆ. ALBURNI MARINI.

Bleaks of the Sea, or Sea-Bleaks, called of Dr. *Cajus*, *Variatæ*, or Sea-Cameleons, because they are never of one Colour, but change with every Light and Object, like to changeable Silk, are as sound, firm and wholesome, as any Carp: there be great Plenty of them in our southern Seas, betwixt

twixt *Rye* and *Exeter*; and they are best foddens because they are so fine and so firm a Meat.

ABRAMIDES MARINÆ.

Breams of the Sea be of a white and solid Substance, good Juice, most easy Digestion, and good Nourishment.

PISCIS CAPELLANUS. ASELLUS MEDIUS

Cod-fish is a great Sea-whiting, called also Keeling or Melwel; of a tender Flesh, but not fully so dry and firm as the Whiting is. Codds have a Bladder in them full of Eggs or Spawn, which the northern Men call the Kelk, and esteem it a very dainty Meat; they have also a thick and gluish Substance at the end of their Stomach, called a Sown, more pleasant in eating than good Nourishment; for the toughest Fish-glue is made of that. Of all parts of the fresh Cod, the Head, Lips and Palate, is preferred, being a very light, tho' a slimy Meat.

PECTINES PECTUNCULI.

Cocks and Cockles are commended by *Scribonius Largus* for strengthening the Stomach. *Pliny* saith they increase Flesh, but certain it is that they increase Lust; for they themselves are so hot of Nature, that they leap and fly above Water like an Arrow, in the Summer Nights to be cooled by the Air. *Alexander Benedictus* reporteth, that some with eating too many Cockles have become stark Fools. Their Broth looseneth the Body, but their Flesh stays it. *Galen* commends them for a good Meat, but dangerous to them that are subject to the Stone or Falling-sickness. The best Cockles keep in sandy Seas, which maketh them
Purbeck

Purbeck and Selfey Cockles so highly esteemed : They are best in the Month of *May*, for then are they fullest, lustiest, and cleanest of Gravel. To avoid their Gravel, keep them in salt Water or Brine a whole Day before you eat them ; and if you shift them into fresh Water or Brine, when the Tide is coming, they will open themselves, and spue out all their Gravel and Filthiness. Chuse the greatest and the whitest of them, and of all Shell-fish ; they are best broil'd in a Frying-pan, neither are they ill being sodden in Water with Salt, Pepper, Parsley, dried Mint, and Cinnamon, after the *French* Fashion.

C O N G E R.

Conger is nothing but a Sea-Eel, of a white, sweet and fatty Flesh : little Congers are taken in great Plenty in the *Severn*, betwixt *Gloucester* and *Tewkesbury*, but the great ones keep only in the salt Seas, which are whiter flesh'd, and more tender : they feed, as Eels do, upon fat Waters at the Mouths of Rivers running into the Sea : they are hard of Digestion for most Stomachs, ingendering Cholicks if they be eaten cold, and Leprosies if they be eaten hot after their seething. *Philemon* the comical Poet seeing a Conger seething in a Cook's Shop for divers young Gentlemen that bespake it to Dinner, suddenly snatcht away the Pan wherein it boiled, and ran away with it ; the Gentlemen followed and catcht at him like a number of Chickens, whom he had cross'd and turned, and mocked for a great while, till having sported himself enough, he flang down Pan and all with these Words ; *O human Folly ! how do Fools long for unwholesome Meats ?* for he thought Conger bad enough of its own Nature, but far worse
if

if it were eaten hot out of the Pan. In *Englands* we do not amiss first to boil it tender in Water with Salt, Thyme, Parsley, Bays, and hot Herbs, then to lay it covered in Vinegar, and then to broil it; for so is it a meetly good Nourishment in Summer for hot Stomachs.

M E R U L A.

The Cook-fish is so called of the Seamen, because he so pleasantly tasteth when he is well sodden, as tho' he had seasoned himself with Salt and Spices. They are very rare, but tender and light of Nourishment; and there is never seen of them above one at once, which caused the *Latins* to call them *Merulas*, that is to say, the Solitarians, or Hermits, or Blackbirds of the Sea.

CANCRI MARINI.

Crabs of the Sea are of divers sorts, some smooth crufted and some rough crufted, as it were, and full of Prickles, called *Echinometræ*: The first sort hath the two foremost Claws very big and long, the other wanteth them; wherefore as they go side-ways, so these move not themselves but round about like a spiral Line: the first sort are also very big, or never growing to be of any reasonable Size. The great ones are called *Pagurii*, whereof some weigh 10 lb. Weight: Furthermore one sort of the great ones, which is the best of all, goeth so fast upon the Shore that the *Grecians* have termed them *Hippeis*, or light Horsemen. The little sort of Crabs is softer shell'd, called *Pinnotheres*, whose Weakness is defended with abundance of Wit; for whilst he is little, he hides himself in a little Oyfter; and when he groweth bigger, (yet is he never so big as our common Crab)

hee

he conveyeth himself into a bigger Oyfter: of all Sea-crabs this is the lightest and wholesomest; next unto them are our ordinary Crabs, but somewhat harder of Digestion; both of them nourish much, and are highly commended in Consumptions of Lungs and Spittings up of Blood, not only by *Dioscorides*, *Pliny*, and *Avicen*, but also by all Writers, especially if Asses Milk be drunk with them.

As for their manner of Preparation, their Vents are first to be stopped with a Stick's end, and then they are to be sodden in Water for such as are costive, or in Wine for them which are loose bellied; some seethe them in Vinegar, Water, and Salt: but *Galen* saith, that then they are best when sodden in that Water out of which they were taken: the fuller of Eggs, the better they are, for the Female is preferred. Our great Sea-crabs, either of the smooth or rough kind, full of a yellowish red and strong Pulp, luscious in Taste, and bought dearly, are of a very hard Digestion, except they light upon a very strong Stomach. They also over-heat and inflame the Body, whereas contrariwise the lesser sort do cool and moisten it. The Broth of all of them consumes the Stone, and cureth Quartains being drunk every Morning fasting; they are best in Season in the Spring and Fall, as also at the Full of the Moon.

CUCULI MARINI.

Curs are supposed by *Dr. Cajus* to be all one with our Gurnard; but it somewhat differeth, being of a very firm, whitish, dry, sound, and wholesome Flesh; they are best sodden with Salt, Water, Mace, Nutmegs, Parsley and Vinegar.

Sepiæ, vel Lolligines Calamariæ.

Cuttles, called also Sleeves for their Shape, and Scribes for their inky Humour wherewith they are replenished, are commended by *Galen* for great Nourishers; their Skins be as smooth as any Woman's, but their Flesh as brawny as any Plowman's; therefore I fear *Galen* rather commended them upon Hear-say, than upon any just Cause or true Experience. *Apicius*, that great Master-cook, makes Sausages of them with Lard and other things; which Composition I would not have omitted, if it had been worth the penning.

CANIS CETACEOS.

Dog-fish is strong, hard, and of gross and bad Juice; albeit *Hippocrates* commends it in Pleurifies, and also in the Skin-dropsy or *Anasarca*. The Dorry is very like to a Sea-bream, of most excellent Taste, Constitution and Nourishment, being either bak'd or sodden whilst it is alive in Wine, Water, Salt, Vinegar, and Penny-royal.

M U S T E L Æ.

Eel-pouts are best in *April, May, and September*; their Spawn is counted very hurtful, but their Flesh is white, firm, and of good Nourishment, and their Livers most sweet and delicate: seethe them as you do a Dorry, and then broil them a little to make them easier of Digestion, or else boil them as you do Sturgeon, and so eat them cold.

RHOMBI MARINI.

Sea-flounders are very thick, firm, and yett light of Digestion, they are exceeding good for aguish Persons being well sodden, and for some Men, being fried in Vinegar and Butter.

L U C E R N Æ.

Gilt-heads or Golden-poles, are very little unlike the Gournard, save that it seems about the Noddle of the Head as tho' it were all besprinkled with Gold-filings; it is something harder of Digestion, as *Galen* writeth.

CUCULI MAJORES.

Gournards are of two sorts, swarthy or redish; either of them are within of a white, firm, dry, and wholesome Substance; giving our Bodies a competent Nourishment, being sodden in white Wine-vinegar, Salt, Mace, and Onions, or else being sodden only in Wine and then souced.

ASELLUS ISLANDICUS.

Haberdine is nothing but an Island Cod, bigger somewhat than ours, and also firmer.

A S S E L L U L I.

Haddocks are little Cods, of light Substance, crumbling Flesh, and good Nourishment in the Summer-time, especially whilst Venison is in Season.

ASSELLULI LONGI.

Hakes be of the same Nature, resembling a Cod in Taste, but a Ling in Likeness.

AQUILA MARINA.

The Sea-Hawk is of hard Flesh and slow Digestion, as *Galen* avoucheth from *Philotimus's* Mouth; smelling strong and heavily, not to be eaten without Leeks, Onions and Garlic.

H A L E C E S.

Herrings are an usual and common Meat, coveted as much of the Nobility for Variety and Wantonness, as used of poor Men for want of other Provision: it is one of the cardinal Supporters of our holy *Lent*, and therefore not to be ill spoken of; yet *Thomas Cogan*, in his *Haven of Health*, saith, that by eating of fresh Herrings many fall into Fevers, and that red Herrings gives as good Nourishment to the Body as rusty Bacon. And truly I dare avouch, that new Bloat-herrings are little better, and pickled Herrings far worse, tho' you correct them with never so much Vinegar, Salt, Pepper and Oil. As for salt Herrings well watered, or qualified in warm Milk, they taste not ill after they are broiled, but yet they give none or a bad Nourishment, saving to Plowmen, Sailors, Soldiers, Mariners, or labouring Persons, to whom gross and heavy Meats are most familiar and convenient.

RHINOCEROTES ACUS.

Horn-beaks are ever lean, as some think, because they are ever fighting; yet are they good and tender, whether they be eaten fresh or powdered. Highly be they commended of *Alexander Benedictus* in the Plague-time, because they breed no unwholesome or excremental Humours.

LEUCISCI MARINI.

Javelings or Sea-darts are plentiful in the *Venetian Gulf*, and all the *Adriatic Sea*; where having taken the young ones, they salt them and send them to *Constantinople* in infinite Numbers for Anchovies; the greater sort they fry and broil at home, being of a very sweet and soft Flesh.

M I L-

MILVUS MARINUS.

Keelings differ nothing but in Name from Cod. The Sea-kite, called of *Pliny Hirundo volans*, the flying Swallow, resembleth much the flying Herrings so plentiful about the *West-Indies*, which finding not proper Meat within the Waters, flieth after Gnats and Musketoes like a Swallow. Sir *Francis Drake*, whom thankful Posterity will worthily esteem, did first shew me one of them dead, and I think he was one of the first of our Nation that did ever eat them; they are of a good Taste, tender Flesh, but somewhat aguish after the Nature of fresh Herrings.

A S E L L U S.

Ling perhaps looks for great extolling, being counted the Beef of the Sea, and standing every Fish-day as a cold Supporter at my Lord Mayor's Table, yet is it nothing but a long Cod, whereof the greater sized is called Organ-Ling, and the other Codling, because it is no longer than a Cod, and yet hath the Taste of Ling: whilst it is new it is called green Fish, when it is salted it is called Ling, perhaps of lying; because the longer it lyeth, (being conveniently turned, and the Pease-straw often shifted wherein it lieth) the better it is, waxing in the end as yellow as the Gold Noble, at which time they are worth a Noble a-piece. They are taken only in the far northern Seas, where the sweetest and biggest live; but Codlings are taken in great plenty near to *Bedwell*, in *Northumberland-shire*.

LOCUSTÆ MARINÆ.

Lobsters are of a strong and hard Flesh, and hard of Concoction; the Belly, Claws and upper
 L 3 parts

parts are most tender, the Tail-parts tough; when they are seething, their Mouth and lower Ventricle should be stopped with Tow, lest the Liquor being bettered with their Juice, they themselves prove flashy and unpleasant in Taste. As the River-Lobster or Creviss seemeth, as *Dorion* said, to be made only for weak Stomachs; so I think these are ordained only for the stronger sort: for I have known many weak Persons venture on them to their great Hurt, as contrariwise sound Stomachs do well digest them. *Pliny* saith, that in the north-west *Indian* Seas there be Lobsters taken of two Yards length; whereof we have none, or if we had, yet can they not be so wholesome, for the least is tenderest, and the middle-sized is best flesh'd; as for the great ones, they be old and tough, and will cause Sorrow enough before they be well concocted. They come into season with the Buck, and go out of season when the Doe comes in; also in the Wane of the Moon they are little worth, and best towards and in the Full: Clove-vinegar and Jellyflower-vinegar is their best Sauce; and if you butter them after they are well sodden with store of Vinegar and Pepper, they will give a strong Nourishment to an indifferent Stomach: when their Spawn lieth greatest in their Head, then are they in prime; but when all their Spawn is out, then is their Spawn good, and they wax bad.

L U C I I.

Luces, properly called Pikes of the Sea, are so rare in *Spain* that they are never seen. But our *English* Seas, especially those which wash the south Shore, have store of them, which are large, fat, and good. Mr. *Huzzy* of *Cookfield* sent me once:

a Luce out of *Suffex* a Yard and a half long, which being presented by me to the Mirror of Chivalry, the Lord *Willoughby* of *Eresby*, was thought, and truly thought a most dainty Fish; for it eateth more sweet, tender and crisp than our River Pikes, and may be eaten of aguish Persons, weak Stomachs, and Women in Child-bed. Their Feed is chiefly upon young Fry, and Spawns of Fish; and by continual swimming, whereunto they are forced by beating of the Surges, they become tenderer than our fresh Water Pikes, tho' not so fat.

O R B E S.

Lumps are of two sorts, the one as round almost as a Bowl, the other resembling the Fillets of a Calf; either of them is deformed, shapeless and ugly, so that my Maids once at *Ipswich* were afraid to touch it; being flayed, they resemble a soft and gellied Substance, whereupon the *Hollanders* call them Snot-fishes. I liked not their Substance, Taste, nor Qualities, for they were (as they are written of) a crude, raw, and phlegmatic Meat, much like to a Thorn-back half sodden; they are best being boiled and pickled like Sturgeon, and so eaten cold.

S C O M B R I.

Mackrels were in old time in such request, that two Gallons of their Pickle (called the Pickle of Good-fellows) was sold for a thousand Pieces of Silver; but Time and Experience described them to be of a thick, clammy and suffocating Substance, offensive to the Brain, Head and Breast, though pleasant in Taste, and acceptable to the Stomach: Certain it is that they cause Droufiness in the best Stomachs, and Apoplexies, or Palsies, or Lethar-

gies, or Dulness, at the least, of Sense and Sinewss to them that be weak. *Tralianus* rightly adviseth all Persons sick of phlegmatic Diseases and of Stoppings, to beware of Mackrels as a most dangerous Meat; albeit their Liver helpeth the Jaundice, being sodden in Vinegar; and their Flesh sodden in Vinegar cureth the Suffocation of the Matrix: they are best being sodden in Wine-vinegar with Mints, Parsley, Rosemary and Thyme; and if afterwards they be kept in Pickle made off *Rhenish* Wine, Ginger, Pepper and Dill, they prove a very dainty and no unwholesome Meat; they are worst of all buttered. The *Frenchmen* lay Southern-wood upon a Gridiron, and then lay upon the Southern-wood, and so broil them both upon the Fire, basting them well with Wine and Butter, and so serve them in with Vinegar, Pepper and Butter, as hot as can be; by which Way no doubt their Malignity is much lessened, and their Goodness no less increased.

R A J O L Æ.

Maids are as little and tender Skates, feeding chiefly upon Flesh, Livers, and Spawn of Fish; whereas other Fish bring forth Eggs, which are in time converted into their Parents Shape; only Maids-skate and Thorn-back bring forth their young ones without Eggs, after the kind of Propagation of Beasts: they are very nourishing and of good Juice, fit for weak Stomachs, and such as have through Wantonness spoiled themselves and robbed Nature. Boil them in Wine, Water and Salt, with a Sprig of Rosemary, and then eat them with Vinegar, Pepper, and sweet Butter.

Mugiles Marini. Italice Cephalo.

Sea-Mullets differ little or nothing in Shape from Barbels, saving that they are very little or nothing bearded, and those that have Beards have them only on the Nether-lip.

There is Store of them in the Mouth of the River of *Ušk*, and perhaps as many as at *Lateran* in *Provence*. They are so swift, that they often out-swim the lightest Ships; which argueth them to be of a light and aerial Substance. It is strange what is written of this Fish, namely, that it should hurt *Venus's* Game; yea, that the very Broth of it, or the Wine wherein it is sodden should make a Man unable to get, and a Woman unable to conceive Children. Nay, furthermore, *Terpsides* avoucheth, that a little of that Broth being mingled with Hens Meat, maketh them barren tho' never so well trodden of the Cock; whereupon he saith, the Poets have consecrated the Sea-Mullets to *Diana*, as being the Procurer and Preserver of Chastity; which if it be true, as I can hardly think it is, then farewell *Paracelsus's* cabalistical Conclusion, or rather the Follies of *Avicen* and many *Arabians*, which give the Stones, Brains and Combs of most lascivious Birds, as Cocks, Pheasants, Partridges, Drakes and Sparrows, to stir up Lust and increase Seed; for the Sea-Mullet is so lascivious, that a thousand Females swim after one Male as soon as they have spawned, and the Males likewise strive as much if they have not choice of Females; yea, whereas in a manner all kind of Fish spawn but once a Year; they come, like to Swine among Beasts, thrice a Year at the least; yet are they, as Men say, and as many have written since, Abaters of Courage, Extinguishers of Seed, and Charms as it were

against Conception: Nevertheless since their Flesh is wholesome, white, sweet and tender, and they feed clean and good, I dare boldly aver them to be much nourishing, being first well sodden in Wine, Salt and Water, and then either souced like a Gournard, or kept in Jelly like a Tench, or eaten hot with Vinegar and Pepper. Of the Eggs and Blood of this Fish mixed with Salt, which must not be omitted in this Discourse, is also made that which the *Italians* call Botargo, from the *Greek* Words *ᾠα τάριχα*, or salted Eggs.

MITYLÆ CHAMÆ.

Muscles were never in credit but amongst the poorer sort, till lately the lilly-white Muscles was found out about Romer's-wall, as we sail betwixt *Flushing* and *Bergen-up-zom*, where indeed in the Heat of Summer they are commonly and much eaten without any Offence to the Head, Liver or Stomach; yea, myself, whom once 20 Muscles had almost poisoned at *Cambridge*, and who have seen sharp, filthy, and cruel Diseases follow the eating of *English* Muscles, did fill myself with those Muscles of the Low Country, being never a whit distempered with my bold Adventure. Dr. *Wotton* saith, that the least Muscles be ever best, because they are whitest, softest, and soonest digested, but the great ones give a stronger and larger Nourishment; the red ones are very dangerous, yellow ones are suspected, but the white ones are wholesome and much commended, save unto hot and distempered Stomachs: they are best sodden in the Water out of which they were taken, which being not obtained, seethe them in Water and Salt, and a little strong Ale and Vinegar: broil'd Muscles increase Heat and Drought;
frie

fried Muscles do easily corrupt in our Bodies, and turn to bad Juice. If they be kept in the like Pickle, as lately is devised by Serjeant *Goodrons* to keep Oysters in (made of Sea-water, Wine, Vinegar, Bay-leaves, Mint, Pepper, Ginger and Cinna-mon) I durst warrant them as wholesome, and questionless more pleasant than the Oyster. As for Horse-muscles, they deserve not the Remembrance, since neither Experience, Custom, nor Reason, approveth them a wholesome Meat; nay, as *Pliny* saith, *Salem virusque resipiunt*; they taste brackish and strong, having a hidden Poison within their Flesh; yet have I seen them ordinarily sold in *Venice*, which maketh me think that some Sea and River may have wholesome ones of that kind, tho' ours be neither wholesome nor pleasant of Taste. They are exceeding big in *Spain* and the *West Indies*; but the greatest that ever I read of, is that which *Juba* recordeth in his Volumes written to *Cajus*, *Augustus's* Son, being as big in Compass as three Pecks.

M O N A C H Æ.

Nun-fishes were not seen in *England* till Sir *Francis Drake* and Mr. *Cavendish* brought them, (no Man knows out of what Seas) cleaving to the Keels of their happy Vessels. It is a kind of Shell-fish, not winding like a Periwinkle, nor opening his Shell, as Oysters, Muscles and Cockles do, but creeping out of his craggy Cabin, like a Sea-snail, but that, as I said, his Hole goeth strait inward, and windeth not: the Face of it is very white, the Head is covered as it were with a black Veil, like the Nuns of *St. Bridget's* Order, whereof I suppose it took the Name. It feedeth upon

sweet Mud sticking upon Ships-fides whilst they ly at Anchor, and is as wholesome and delicate a Meat as any Periwinkle.

O S T R E Æ.

Oysters do justly deserve a full Treatise, being so common and withal so wholesome a Meat; they differ in Colour, Substance and Bigness; but the best are thick, little and round shell'd, not slippery nor flaggy through abundance of gellied Humour, but short, firm and thick of Flesh, rising up round like a Woman's Breast, being in a manner all Belly, and no Fins; or at the most having very short Fins of a green Colour, and list'd about as with a purple Hair, which will make them indeed to be justly called *Calliblephara*, that is to say, *The fair eye-lidded Oysters*; such are our *Walsfleet* and *Colchester* Oysters, whose good Relish, Substance and Wholesomness, far exceedeth the Oysters of *Usk*, *Pool*, *Southampton*, *Whitstable*, *Rye*, or any Port or Haven in *England*.

Thus much concerning the Body of Oysters; now somewhat concerning their Bigness: *Alexander*, with his Friends and Physicians, wondered to find Oysters in the *Indian* Seas a Foot long. And in *Pliny's* time they marvelled at an Oyster, which might be divided into three Morsels, calling it therefore *Tridacnon*, by a peculiar Name; but I dare and do truly affirm, that at my eldest Brother's Marriage, at *Aldham-hall* in *Essex*, I did see a *Pelden*-Oyster divided into eight good Morsels, whose Shell was nothing less than that of *Alexander's*: But as the *Greek* Proverb saith, *Goodness is not tied to Greatness, but Greatness to Goodness*; wherefore since the little round Oysters be commonly best relished, and less fulsome, let them be

be of the greatest account, especially to be eaten raw, which of all other is thought to be the best Way. *Galen* saith that they are somewhat heavy of Digestion, and ingender Phlegm; but as he knew not the Goodness of *English* Beef, when he condemned the use of all Ox-flesh, so had he tried the Goodness of our Oysters, which *Pliny* maketh the second best of the World, no doubt he would have given Oysters a better Censure. That they are wholesome, and to be desired of every Man, this may be no small Reason that almost every Man loves them. Besides, whereas no Flesh or other Fish is or can be dangerless being eaten raw, raw Oysters are never offensive to any indifferent Stomach. Nay, furthermore, they settle a wayward Appetite, and confirm a weak Stomach, and give good Nourishment to decayed Members, either through their own Goodness, or that they are so much desired.

Finally, if they were an ill and heavy Meat, why were they appointed to be eaten first? which is no new Custom brought in by some late Physician: for one asking *Dromeas*, who lived long before *Athenæus* and *Macrobius* time, whether he liked best, the Feast of *Athens* or *Chalcis*? I like, said he, the *Athenians* Prologue better than the *Chalcidians*, for they began their Feasts with Oysters, and these with Honey-cakes; which argueth them to have been ever held for a Meat of light Digestion, else had they not always been eaten in the first Place. It is great pity of the Loss of *Afellius* the *Sabin's* Book written Dialogueways betwixt the Fig-finch, the Thrush and the Oysters, wherein upon just Grounds he so preferred them before the Birds, that *Tiberius Cæsar* rewarded him with a thousand Pounds Sterling.

The

The fatteſt Oyſters are taken in ſalt Water at the Mouth of Rivers, but the wholeſomeſt and lighteſt are in the Main upon Shelves and Rocks; which alſo procure Urine and Stools, and are Helps to cure the Cholic and Dropſy, if they be eaten raw, for ſodden Oyſters bind the Belly, ſtop Urine, and increaſe the Cholic. How dangerous it is to drink ſmall Drink upon Oyſters appeareth by *Andronicus* the elder, who having made a great Dinner of Oyſters, drank cold Water upon them, whereupon he died, being not able to overcome them. And truly as Oyſters do hardly corrupt off themſelves, ſo if cold Drink follow them, they concoct as hardly; wherefore eſpecially having eaten many, drink either Wine or ſome ſtrong, and hot Beer after them, for fear of a Miſchief. Little Oyſters are beſt raw, great Oyſters ſhould be ſtewed with Wine, Onions, Pepper and Butter, or roaſted with Onions, Pepper and Butter, or bak'd with Onions, Pepper and Butter, or pickled with white Wine-vinegar, their own Water, Bays, Mint, and hot Spices; for of all Ways they are worſt ſodden, unleſs you ſeethe them in that Sea-water from whence they were brought.

All Oyſters are dangerous whiſt they be full of Milk, which commonly is betwixt *May* and *Auguſt*. Raw Oyſters are beſt in cold Weather, when the Stomach is hottelt, namely, from *September* to *April*; albeit the *Italians* dare not venture on a raw Oyſter at any time, but broil them in the Shell with their Water, the Juice of an Orange, Pepper and Oil; which Way I muſt needs confeſs eats daintily. Pickled Oyſters may be eaten at all times, and to my Taſte and Judgment they are more commendable, chiefly to cold, weak, windy, diſtaſted Stomachs, than any way
 elſe:

else prepared. I wonder whether it be true or no which I have heard of, and *Pliny* seemeth also to affirm, that Oysters may be kept all the Year long covered in Snow, and so be eaten in Summer as cold as can be; which if it prove answerable to the Likelihood I conceive of it, I will cry out with *Pliny* in the same Chapter, *Quanti quanties luxuria, quæ summa montium & maris ima commiscet?* “How great and powerful is Riot, which
 “maketh the highest covering of Mountains, and
 “the lowest Creatures of the Seas to meet together?” Yet it is recorded that *Apicius* the Roman kept Oysters so long sweet, were it in Snow, Pickle, or Brine, that he sent them from thence sweet and good to the Emperor *Trajan*, warring against the *Parthians*.

COCHLEÆ MARINÆ.

Periwinkles or Whelks are nothing but Sea-snails, feeding upon the finest Mud of the Shore, and the best Weeds; they are very nourishing and restorative, being sodden at the Sea-side in their own Sea-Water: the whitest flesh'd are ever best and tenderest, and they which are taken in clean Creeks eat pleasant, but they which are gathered upon muddy Shores eat very strongly, and offend the Eye-sight. They are best in Winter and in the Spring, for a Stomach and Liver resolved as it were and dispossessed of Strength. *Apicius* warneth us to pick away the covering of their Holes, for it is a most unwholesome Thing, being nothing but a Collection of all their Slime hardened with seething. The best way to prepare them for sound Persons, is to seethe them in their own Sea-water, or else in River-water with Salt and Vinegar: but for weak and consumed Persons,
Apicius

Apicius willeth them in the Book and Chapter aforefaid to be thus drefs'd; take first the Skim from their Holes, and lay them for a Day or two covered in Salt and Milk; the third Day lay them only in new Milk, then feethe them in Milk till they be dead, or fry them in a Pan with Butter and Salt.

P A S S E R E S.

Plaife, called the Sea-sparrows, because they are brown above and white beneath, are of good, wholesome and fine Nourishment. *Arnoldus de villa nova* writeth thus of them: Of all Sea-fish Rochets and Gournards are to be preferred; for their Flesh is firm, and their Substance purest off all other. Next unto them Plaife and Soles are to be numbered, being eaten in time; for if either of them be once stale, there is no Flesh more Carrion-like nor more troublesome to the Belly off Man: the best Plaife have blackest Spots, as the best Flounders reddest, and the thickest is most commended, and such as are taken upon the eastern Coast, as *Rye*, *Sandwich* and *Dover*; could we have Store at all times of such wholesome Fish at any reasonable Rate, Jackalent would be a Cock-horse all the Year long, and Butchers Meat would go a begging.

ALAUŒ MINORES.

Pilcherds differ not only in Age, as some dream, but even in Substance from Herrings; for their Flesh is firmer and fuller, and their Body rounder, neither are they of so aguish an Operation; they are best broil'd, having lain a Day in Salt, and eaten with Butter, Salt and Pepper.

PORCI MARINI.

Porpoises, Turfions, or Sea-hogs, are of the Nature of Swine, never good till they be fat, contrary to the Disposition of Tunnies, whose Flesh is ever best when they are leanest; it is an unfavoury Meat, ingendering many superfluous Humours, augmenting Phlegm, and troubling no less an indifferent Stomach than they trouble the Water against a Tempest, yet many Ladies and Gentlemen love it exceedingly bak'd like Venison: yea, I knew a great Gentlewoman in *Warwick-lane* once send for a Pasty of it given from a Courtier, when the Prisoners of *Newgate* had refused the Fellow of it out of the Beggar's Basket. Thus like *Lips like Lettice*, and that which is most Mens Bane, may be fittest to delight and nourish others.

P O L P I.

Poulps are hard of Digestion, naught howsoever they be dress'd, as *Platina* thinketh. But since *Hippocrates* commendeth them to Women in Childbed, I dare not absolutely dissuade the eating of them, especially since *Diphilus*, *Paulus Ægineta*, and *Ætius* commend them likewise, saying that they nourish much, and excessively provoke Lust. Indeed if any would eat a live Poulp, to anger others and to kill himself, as *Diogenes* did, (tho' some say that he died of a raw Cow-heel, others, that he stifled himself in his Cloke) no doubt he shall find it a dangerous Morfel; but being well sodden in salt Water and Wine, and sweet Herbs, it is as dainty, and far more wholesome than a Mackrel.

ANATES

ANATES MARINI.

Puffins, whom I may call the feathered Fishess are accounted even by the holy Fatherhood of Cardinals to be no Flesh, but rather Fish; whose catholic Censure I will not here oppugn, tho' I have just Reason for it, because I will not increase the Pope's Coffers; which no doubt would be filled, if every Puffin-eater bought a Pardon, upon true and certain Knowledge that a Puffin was Flesh. Albeit, perhaps, if his Holiness would say, that a Shoulder of Mutton was Fish, they either would not or could not think it Flesh.

ARANEI MARINI.

Quawiners, for so the *Scots* and northern *English* term them, are very subtile and crafty Fishes, but utterly unwholesome for indifferent Stomachs, tho' the poorer sort of the *Orcadians* eat them for hunger.

RUBELLIONES.

Rochets, or rather Rougets, because they are so red, differ from Gournards and Curs, in that they are redder by a great deal, and also less; they are of the like Flesh and Goodness, yet better fried with Onions, Butter and Vinegar, than sodden; because they are so little, that seething would soak out their best nourishing Substance.

PECTINES VENERIS.

Scallops are called *Venus Cockles*, either because she was born in one of them, or because she loved them above all other Meat. *Pliny* extolleth the Scallops of *Alexandria* in *Egypt*, but now the most and best be in *Spain* by *Compostella*, whither many lecherous Men and Women resort to eat Scallops for the kindling of Lust and Increase of Nature.

Nature, under the Name of a Pilgrimage to St. *James's* Shrine: The whitest are best, and least hot, all of them increase Lust, provoke much Urine, and nourish strongly. *Selfey* and *Purbeck* have gotten them Credit for them and for Cockles, above all Coasts of *England*; they are best being broiled with their own Water, Vinegar, Pepper and Butter, but sodden they are held to be unwholesome.

P H O C Æ.

Seals-Flesh is counted as hard of Digestion as it is gross of Substance, especially being old; wherefore I leave it to Mariners and Sailors, for whose Stomachs it is fittest, and who know the best way how to prepare it.

TRICHES. CLUPEÆ.

Shads have a tender and pleasant Flesh, but in some Months they are so full of Bones, that the Danger in eating them lesseneth the Pleasure: they nourish plentifully, especially the *Severn-Shad*, which in my Judgment is void of that viscous Humour, whereby other Shads, no less than Mackrels, inforce Sleepiness to the Eater. They are best in *May*, *June*, and *July*, for then they are full of Flesh, and freest of Bones.

S Q U I L L Æ.

Shrimps are of two sorts; the one crook-backed, the other strait-backed: the first sort is called of *Frenchmen*, *Caramots de la sante*, healthful Shrimps; because they recover sick and consumed Persons: of all other they are most nimble, witty, and skipping, and of best Juice. Shrimps were of great Request amongst the *Romans*, and brought in as a principal Dish in *Venus's* Feasts. The best
Way

Way of preparing them for healthful Persons, is to boil them in Sea or salt Water, with a little Vinegar; but for sick and consumed Bodies dress them after this sort: first wash them clean in Barley-water, then unscale them whilst they are alive, and seethe them in Chicken-broth; so are they as much, or rather more restorative than the best Crabs and Crevisses most highly commended by Physicians. Furthermore they are unscaled, to prevent the Windiness which is in them, being sodden with their Scales, whereof Lust and Disposition to Venery might arise, but no better nourisher than sounder Nourishment.

P R A W N S.

There is a great kind of Shrimps, which are called Prawns in *English*, and *Crangones* by *Romans*, highly prized in hectic Fevers and Consumptions; but the crook-backed Shrimp far surpasseth them for that Purpose, as being of a sweeter Taste and more temperate Constitution.

S Q U A T I N A.

Skate is skin'd like a File, of the same Nature with a Thornback, but pleasanter, more tender, and more available to stir up Lechery; it is so near a Thornback in Shape, that they often couple and ingender together.

LINGULACÆ SOLEÆ.

Soles or Tongue-fishes are counted the Partridges of the Sea, and the fittest Meat of all other for sick Folks; for they are of a good Smell, a pleasant Taste, neither of too hard nor too soft a Flesh, ingendering neither too thick nor too thin Blood; of easy Concoction, leaving none or few Excrements

ments after they be digested. *Platina* fried them, as we do, with Parsley, Butter and Verjuice, and sauced them with Butter and Juice of Oranges; but for sick Persons they are best sodden in Water, Butter and Verjuice, with a little Salt; it is a Fish impatient of Winter, and therefore then it lurketh in deep Holes; but in Summer it sporteth itself abroad, and offereth itself to be seen when it is most seasonable.

CHALCIDES.

Sprats need no Description, being one of Jackalant's principal Pages. They smell well being new and fresh, resembling therein the River-smelt; but their Flesh is queezy, corruptible and aguish, especially if they light on a weak Stomach; they are worst being smoaked or fried, indifferent sodden, and best broil'd.

CHALCIDES MAJORES.

Spurlings are but broad Sprats, taken chiefly upon our northern Coast; which being dress'd and pickled as Anchovies be in *Provence*, rather surpass them than come behind them in Taste and Goodness. Were *Englishmen* as industrious as I could wish, we should sell them dearer to the *French* and *Italians* than their Anchovies are sold to us; for I have seen some prepared by *Dr. Turner* which far exceeded theirs: but strange things are ever best liked; according to that Saying of *Galen*, *Peregrina, quæ ignorant, magis celebrant mortales, quam quod nativum est, quodque esse præclarum norunt*: "Mortal Men, saith he, do more
 " extol foreign things, albeit they know them
 " not, than home-bred and familiar things, tho'
 " they know them to be excellent.

APUÆ INFUMATÆ.

As for red Sprats and Spurlings, I vouchsafe them not the Name of any wholesome Nourishment, or rather of no Nourishment at all; commending them for nothing but that they are Bawv to inforce Appetite, and serve well the poor Man turn to quench Hunger.

ASELLUS ARIDUS.

Stock-fish, whilst it is unbeaten is called *Bucca horn*, because it is so tough: when it is beaten upon the Stock, it is termed Stock-fish. *Rondalitus* calleth the first *Merlucium*, and Stock-fish *Moluam*; it may be *Salpa Plinii*, for that is a great Fish, and made tender by Age and Beating. *Erasmus* thinketh it to be called Stock-fish, because it nourisheth no more than a dried Stock: wherefore howsoever it be sodden, butter'd, fried or baked, and made both toothsome and delectable by good and chargeable Cookery; yet a Stone will be a Stone, and an Ape an Ape, howsoever the one be set up for a Saint, and the other apparelled like a Judge.

The Stilliard Merchants lay it twenty-four Hours in strong Lye, and then as long again in warm Water; afterwards they boil it in abundance of Butter, and so serve it in with Pepper and Salt which way, if any way, it is most nourishing, because it is made not only tender, but also more moist and warm. Now let us stay longer upon the Sturgeon, esteemed sometime the Monarch of all Sea-fish.

ACIPENCER.

Sturgeon is thought of Mr. *Cogan* to be a Fish of hard Substance, not much better in his Judgment

ment than Bacon or Brawn, altho' for the Rareness it be esteemed of great Estates, which I will not deny to be true in old and rusty Sturgeon; but young Sturgeon is so far from being tough or unwholesome, that of all other Fish it is and was ever most preferred. *Severus* and his Followers did so esteem it, tho' *Trajan* for an in-born Hatred could not abide it, that whensoever any great Feast was kept, the chief Gentleman of his Court carried up the Sturgeon, all gilded over with Gold, and attended with minstrelsy and carolling, as tho' a solemn Pageant or Saint's Shrine were to be carried about the City. *Galen* likewise and *Tully* affirm it to be of a sweet, delicate, and good Nourishment. *Cardan* compareth it with Veal, but indeed it is far sweeter. Sturgeons Livers are so exceeding sweet, that at *Hamburgh* they rub them over with the broken Gall, lest the Stomach should be cloyed with over Sweetness. The great and full grown Sturgeons are better than the less, and the Male than the Female; and they which suck and ly at the Mouths of Rivers, are counted sweeter than they which are taken in the main Sea; it feeds not, as other Fish do, upon Flies, Worms, Fish-spawn or Roots, but sucketh like a Lamprey, because it hath no Teeth, of such sweet Morfels or Off-fall as happily it findeth. One thing is admirable in this Fish, that albeit clean contrary to other Fishes the Scales turn toward the Head; yet against the Tide and Stream it swimeth fastest. Physicians forbid all Sturgeon, especially the Head and Fore-part, to aguish Persons, and such as be lately recovered of Agues, because they are so fat and oily that their Stomachs will convert them into Choler. At *Dantzick* and *Hamburgh*, whence we have the best, sometimes they

they are roasted, being stick'd full of Cloves ; but then the Belly only is toothsome, which eateth like Veal, or rather better, if such Sauce be made unto it as we use to roasted Venison. Otherwhiles they are broiled and basted with Oil and Vinegar, having been first a little corned with Salt ; but if Sturgeon be well sodden, and then kept in convenient Pickle, of all other Preparations it is the chiefest, being eaten with Vinegar and sweet Fennel.

They are first sodden in two parts of Water, one of white Wine, and one of white Wine Vinegar with sufficient Salt, Vervine and Dill, as long as one would seethe a Leg of Veal ; then being cold they are divided into Joints and Rands, and put up into Barrels or Kegs, with store of *Rhenish* Wine, Wine-vinegar, and Sea-water ; wherein having lain half a Year, they become a light, toothsome and singular good Meat to an indifferent and temperate Stomach. As for Cavial, or their Eggs being poudered, let *Turks, Grecians, Venetians* and *Spaniards*, celebrate them never so much yet the *Italian* Proverb will ever be true.

*Chi mangia di Caviale,
Mangia moschi merdi & salæ.*

He that eateth of Cavialies,
Eateth Salt, Dung, and Flies.

I commend the Flesh of Sturgeon chiefly to hot and distasted Stomachs, to young Men, and especially in Summer ; at which time, eaten with Jelly-flower Vinegar, it slacketh Thirst, sharpeneth Appetite, setteth the Stomach, delayeth Heat, and giveth both a temperate and a sound Nourishment.

X I P H I I.

Sword-fishes are **much** whiter and pleasanter in Taste than Tunny; but as hard of Digestion, and therefore unworthy any longer Discourse.

R A J A.

Thornback, which *Charles Chester* merrily and not unfitly calleth *Neptune's Beard*, was extolled by *Antiphanes* in *Athenæus's* History for a dainty Fish; indeed it is of a pleasant Taste, but of a stronger Smell than Skate, over moist to nourish much, but not so much as to hinder Lust, which it mightily increaseth. *Albertus* thinks it as hard to be concocted as any Beef, whose Judgment I suspect, since *Hippocrates* permits it in long Consumptions: Assuredly if not the Flesh, yet the Liver is marvellous sweet and of great Nourishment, which the very Taste and Consistence thereof will sufficiently demonstrate. Thornback is good sodden especially the Liver of it, tho' *Dorion* the Musician said, that a sodden Thornback is like a Piece of sodden Cloth; but the Flesh is best broiled after it hath been sodden, to consume the Waterishness.

T H Y N N I.

Tunnies are best when they are leanest; namely, towards the Fall, and the dead of Winter. When they are at the best, their Flesh is unfavoury enough, cloying an indifferent Stomach, and ingendering most gross and superfluous Moistures. As Porpoises must be baked while they are new, so Tunny is never good till it hath been long poudered with Salt, Vinegar, Coriander, and hot Spices. No Tunny lives past two Years, waxing so fat that their Bellies break; at which time more Gain is made of their Fat, by making

Train-oil for Clothiers, than Good by their Flesh which is only good, if good at all, for *Spanish* and *Italian* Mariners.

R H O M B I.

Turbots, which some call the Sea-Pheasant, were in old time counted so good and delicate that this Proverb grew upon them, *Nihil ad Rhombum*; that is to say, *What is all this in comparison of a Turbot*. Verily, whilst they be young, and which time they are called Butts, their Flesh is moist, tender, white, and pleasant; afterwards they are harder to be digested, tho' more crumbly to feel to; and as their Prickles wax longer so their Flesh waxeth tougher. They are better being foddren as you see the Thornback, or rather as you see the a grown Plaice.

B A L Æ N Æ.

Whales Flesh is the hardest of all other, and unusual to be eaten of our Countrymen, no more when they are very young and tenderest; yet the Livers of Whales, Sturgeons and Dolphins, smell like Violets, taste most pleasantly being salted and give competent Nourishment, as *Cardan* writteth.

ONISCI. ALBULÆ. MOLLICULÆ.

Whitings had never staid so long in the Court of *England*, where they are never wanting upon Fish-day, unless they had done some notable Service, and still deserved their Entertainment; the best Whitings are taken in *Tweed*, called Merlings of like Shape and Virtue with ours, but far bigger; all Physicians allow them for a light, wholesome and good Meat, not denying them to sick Persons

and

and highly commending them to such as be in Health; they are good sodden with Salt and Thyme, and their Livers are very restorative, yea more than of other Fishes; they are also good broil'd, and dried after the manner of Stock-fish into little Buckhorn; but then they are fitter, as Stock-fish is, to dry up Moistures in a rheumatic Stomach, than to nourish the Body.

C O L Y B D Æ N Æ.

Yards or Shame-fishes, so called because they resemble the Yard of a Man, are by *Galen's* Judgment as agreeable to weak Stomachs, or Crabs, Shrimps and Crevisses. *Gesner*, in his Book of Fishes, saith, that the *Frenchmen* call this Fish the Ass's Prick, and Dr. *Wotton* termeth it grossly the Pintle-fish. How shameful a Name soever it beareth, it needs not be ashamed of his Virtues; for it nourisheth much, is light of Concoction, and increaseth Nature.

Yellowheads or Giltpoles are before spoken of, next before Gournards. And thus much of Sea-fish. Now fresh Water-fish challenge their due Remembrance, of which we will treat in the next Chapter.

C H A P. XIX.

Of Fresh Water F I S H.

A P I U M.

Alderlings are a kind of Fish betwixt a Trout and a Grayling, scaled, (as the Trout is not) but not so great scaled as the Grayling is; it lyeth

ever in a deep Water, under some old and greene Alder; his Flesh being sodden smelleth like to willow Parsley, whereupon I guess it had its *Latin* Namee and is of indifferent good Nourishment, and provoketh Urine.

B A R B E L L I O.

Barbels are counted nothing but bearded Mulllets. It is most likely that this is the Fish dedicated to *Diana* the Goddess of Chastity; for it is a very cold, moist, and gellied Fish, hurting the Sinews, quenching Lust, and greatly troubling both Head and Belly, if it be usually and much eaten of: Some eat it hot after it is sodden in Wine-vinegar, Thyme, and Savory, which is a good way to correct it; others eat it cold laid in Gelly, which only agreeth with hot and aguish Stomachs in Summer-time: Assuredly the Eggs or Spawn of Barbels is very sharp, griping and corrosive, driving many into bloody Fluxes that have eaten them fasting.

A B R A M I D E S.

Breams seem no other than flat Carps, yee whiter of Flesh, and finer Nourishment. There is a kind of Bream called *Scarus ruminans*, which we call a Cud-bream, because his Lips are ever wagging like a Cow chewing the Cud: this of all other is the lightest, sweetest and best Fish of the River, fitter for weak and sick Persons than such as be in Health, because it is so fine.

A very good Way how to dress most part of Scaled FISHES.

Prepare it after this sort; set on a good Quantity of white strong Vinegar and stale Ale, with a Cursey

Cursey of Salt, a little Mint, Origanum, Parsley and Rosemary; and when your Liquor boileth fast upon the Fire, stop the Mouth of your Bream with a Nutmeg thrust down into his Throat, and cast him in skipping into the Liquor, keeping him down till he be thorough dead and perfectly sodden: Dress Pikes, Roches, Carps, Grailings, Mulletts, and all great Fish of the River in the like sort; for it will make them to eat pleasant, crisp, brittle and firm, not watterish and flaggy, as most Fish do, because we know not how to use and order them.

A L B U R N I.

Bleys or Bleaks are soft flesh'd, but never fat; fitter to feed Pikes than to nourish Men; in the Heat of Summer they are troubled with a Worm in their Stomach, which makes them so mad and frantic, that rowing upon the *Thames* you shall have three or four in an Evening leap into your Boat. A Waterman once opened one, and found a little Worm in it, not unlike to them which grow in Oxens Skins, wherewith they are often enraged, but far less: they are counted a tender, but never a wholesome Meat, because they are so subject to Frenzy and Giddiness.

CYPRINI. CARPIONES.

Carps are of a sweet Taste, and much good Nourishment, in which respects they were dedicated to *Venus*, discommended for nothing but that they will not last long; wherefore they are forthwith to be dress'd, because, thro' Lightness of their Substance, they will soon corrupt. The *Portuguese* suppose that Carps feed upon Gold, because nothing almost is found in their Bellies, but a

yellow glistering Sand; which Opinion is also increased, in that they ly only at the Bottom of Waters: The River Carp is most wholesome, if the Ground of that River be Gravel or clean Sand; otherwise take them out of gravelly Ponds fed with Springs, and fatted with convenient Meat, where they will not only increase mightily in Number and Bigness, but also get a very pleasant Taste and a wholesome Nature: The middle-sized Carp is ever best, agreeing with all Times, Ages and Complexions. The Tongue is the most nourishing part of all, but the Spawn is heavy and unwholesome however it be dress'd. The Head of a Carp, the Tail of a Pike, and the Belly of a Bream are most esteemed, for their Tenderness, Shortness, and well relishing. Some bake a Carp with Spice, Fruit and Butter; but in my Judgment being sodden like a Bream, it is of as good a Taste and better Nourishment. A red Cavial is made of their Spawn in *Italy*, much eaten and desired of the *Jews*, for that they dare not eat of the Cavial of Sturgeons, Seals and Tunny, because they are only to feed upon scaled Fish, and such as carry Fins. Above all things see that your Carps stink not of Mud nor fenny Filth, for they cannot then be wholesome for Man's Body.

LOCUSTELLÆ. ASTACI. CARABI.

Crevilles and Shrimps were appointed by God, saith *Dorion*, as *Athenæus* writeth, for queezing Stomachs, and give also a kind of Exercise for such as be weak: for Head and Breast must first be divided from their Bodies; then each of them must be discaled, and clean picked with much pickling; then the long Gut lying along the Back of the Creviss is to be voided. Lastly, the small
Claws

Claws are to be broken, wherein lieth part of the best Meat. Crevisses feed upon Fish, Water-Herbs, and sweet Clay, but most gladly upon the Livers of young Beasts: before we are to use them, it were good to diet them in a Cistern with Crumbs of white Bread for three or four Days together, so will they be cleansed of all Impurities, and give a more strong and fine Nourishment. They should be sodden in the Water whence they were taken with a little Salt, and never kept above a Day after, for they will soon smell and putrefy: we do foolishly to eat them last, being a fine, temperate and nourishing Meat. They are best from the Spring until Autumn, and at the Full of the Moon they are most commendable. The Females likewise are better than the Males, which a wise Man will soon discern: for consumed Persons, they are first to be wash'd in Barley-water, and then to be sodden in Milk, being first discaled, till they be tender; according as before I wrote of Shrimps.

LEUCISCI.

Daces or Darts, or Dares, be of a sweet Taste, a soft Flesh and good Nourishment, either sodden or broiled, or pickled like Anchovies after the *Italian* Manner.

ANGUILLÆ.

Eels have so sweet a Flesh, that they and the Lampreys were dedicated to that filthy Goddess *Gula*, or Gluttony; yet withal it is so unwholesome. that some *Zoilus* or *Momus* would have accused Nature, for putting so sweet a Taste into so dangerous a Meat: for Eels, as *Hippocrates* writeth, live most willingly in muddy Places; and in

his *Epidemics* he rehearseth many Mischiefs to havee happened to divers through eating of Eels; they give much Nourishment, but very corruptible; they loosen the Belly, but bring Fluxes; they open the Wind-pipes, but stop the Liver; they clear the Voice, but infect the Lungs; they increase Seed, but yet no good Seed: finally, they bring Agues, hurt the Stomach and Kidneys, ingender Gravel, cause the Stranguary, sharpen the Goutt, and fill us full of many Diseases; they are worst in Summer, but never wholesome, the elder ones are least hurtful; and if any be harmless, it is the silver-bellied and the sandy Eel. *Arnoldus de villa nova*, saith, that no Eel is free from a venomous Malignity and a kind of gluttish suffocating Juices. But *Jovius* reporteth, that some Eels are ingendered in a little River by *Cremona*, less a great deal than our little Grigs, hurtful in no Disease, but of a pure wholesome and good Nourishment, which I will believe because so grave a Chronicler reporteth it; otherwise I should think ill, with *Hippocrates*, of all Eels, even of those little ones as well as the Eels in *Ganges*, which are thirty foot long, as *Pliny* writeth. Verily when Eels only sink to the Bottom, and all other Fishes float after they are dead, it cannot but argue them to be of a muddy Nature, little participating of that aerial Substance which moveth and lightneth other Fishes. Again, since like an Owl it never comess abroad but in the Night-time, it argueth a melancholic Disposition in itself, and a Likelihood too beget the like in us. Great Eels are best roasted and roil'd, because their malign Humour lieth more next the Skin than in their Flesh, which is corrected or evaporated by the Fire. Next of all, they are best poudered and souced, and baked with Butter,

Butter, Salt and Pepper ; but worst being sodden in Water, Ale and Yest, as commonly they are ; for the Yest addeth one Malignity to another, and doth more Hurt than I can expresse to the Stomach, Liver and Blood.

RHOMBI FLUVIATILES.

Flounders, if they be thick and well grown, are a most wholesome and light Meat, being sodden with Water and Verjuice, or fried with Vinegar and Butter ; but the little Flounders called Dabs, as they are little esteemed of, so their waterish and flaggy Flesh doth justly deserve it.

T H Y M I.

Grailings, called both of *Greeks* and *Latins*, *Thymi*, because their Flesh smelleth like Thyme when they be in season, are white, firm, and yet a tender Meat, tasting no worse than it smells, and nourishing plentifully. Seethe it in such sort as was described in our Treatise before of dressing Breams, and you will find few Fishes comparable unto it : of all Fishes they only want a Gall, which perhaps is the Cause of their greater Excellency.

G O B I O N E S.

Gudgeons are of two sorts, one whiter and very little, the other bigger and blackish ; both are as wholesome as a Perch ; but if any be found yellowish, they are dry, lean and unseasonable. *Galen* commendeth their Flesh exceedingly, not only because it is short and pleasant in Taste, being fat and friable ; but also for that it is soon concocted, nourisheth much, and increaseth good Blood. They are best which ly about rocky and gravelly

Places, for Fenny and Lake Gudgeons be not wholesome.

PAGANELLI.

Rondeletius, in his Book of Fishes, mentioneth two Sea-Gudgeons, called *Paganelli*, of a far greater Length and Bigness than ours are, which our western Fishermen call by the Name of Sea-cobs: they sometimes come up the River of *Urk*, where they are taken and brought to *Exeter*, and accounted, as they are indeed, a most sound, light, wholesome and nourishing Meat.

CAPITONES.

Gulls, Guffs, Pulches, Chevins, and Millers-thumbs, are a kind of jolt-headed Gudgeons, very sweet, tender, and wholesome, especially when they be with Spawn; for their Eggs are many and fat, giving good Nourishment; and tho' their Flesh be hard in *Albertius's* Judgment, yet it never putrefieth, and is well digested.

FUNDULI.

Groundlings are also a kind of Gudgeons never lying from the Ground, freckled as it were on each Side with seven or eight Spots; they are seasonable in *March*, *April*, and *May*; the best ly lowest, and feed finest, sucking upon Gravel; but they which ly near to great Cities feed upon Filth, and delight in the dead Carcases of Men and Beasts, therefore called of the *Germans*, *Leijteffers*.

All sorts of Gudgeons be wholesome either sodden or fried, agreeing with all Constitutions of Body, Sicknesses and Ages.

PUNGICII SPINACHIÆ.

Hackles or Sticklebacks are supposed to come of the Seed of Fishes spilt or miscarrying in the Water; some think they ingender of their own Accord, from Mud or Rain putrefied in Ponds: howsoever it is, they are nought and unwholesome, sufficient to quench poor Mens Hunger, but not to nourish either rich or poor.

Jacks or young Pickrels shall be described hereafter, when we speak of the Nature of Pikes.

Kobs or Sea-Gudgeons, taken yet in fresh Water, are before spoken of in the Discourse of Gudgeons.

LAMPRETÆ MURÆNÆ.

Lampreys and Lamprons differ in Bigness only and in Goodness; they are both a very sweet and nourishing Meat, increasing much Lust through superfluous Nourishment; were they as wholesome as sweet, I would not much discommend *Lucius Mutæna* and the Nobles of *England* for so much coveting after them; but how ill they are even for strong Stomachs, and how easily a Man may surfeit on them, not only the Death of King *Henry I.* but also of many brave Men and Captains, may sufficiently demonstrate. *Pliny* avoucheth, that they ingender with the Land-Snake; but since they ingender and have Eggs at all times of the Year, I see no reason for it. *Aristotle* saith, that another long Fish like the Lamprey, called *Myrus*, is the Sire; which *Licinius Macer* oppugneth, affirming constantly that he hath found Lampreys upon the Land ingendering with Serpents, and that Fishermen counterfeiting the Serpent's Hiss, can call them out of the Water and take them at pleasure. They are best, if ever good, in *March*

and *April*; for then are they so fat, that they have in a manner no Back-bone at all: Towards Summer they wax harder, and then have they a manifest Bone, but their Flesh is consumed. Seethe or bake them thoroughly, for otherwise they are of hard and very dangerous Digestion. Old Men, gouty Men, and aguish Persons, and whosoever is troubled in the Sinews or finewy Parts, should shun the eating of them no less than if they were Serpents indeed. The *Italians* dress them after this sort; first they beat them on the Tail with a Wand, where their Life is thought to ly, till they be almost dead, then they gag their Mouth with a whole Nutmeg, and stop every eyelet-hole with a Clove, afterwards they cast them into Oil and Malmsey boiling together, casting in after them some Crumbs of Bread, a few Almonds blanch'd and minced; whereby their Malignity is corrected and their Flesh bettered.

Cajus Hercius was the first that ever hem'd them in Ponds, where they multiplied and prospered in such sort, that at *Cæsar* the Dictator's triumphal Suppers, he gave him six thousand Lampreys for each Supper; he fed them with Liver and Blood of Beasts: But *Vidius Pollio*, a *Roman* Knight, and one of *Augustus's* Minions, fed his Lampreys with his Slaves Carcasses; not because Beasts were not sufficient to feed them, but that he took a pleasure to see a thousand Lampreys sucking altogether like Horse-leeches upon one Man.

Concerning our *English* Preparation of them, a certain Friend of mine gave me this Receipt of baking and dressing Lampreys, namely, first to powder them, after parboiling, with Salt, Thyme, and Origanum, then either to broil them as Smatchcocks, or to bake them with Wine, Pepper,

per, Nutmegs, Mace, Cloves, Ginger and good store of Butter. The little ones called Lamprons are best broil'd, but the great ones called Lampreys are best baked. Of all our *English* Lampreys, the *Severn* Dweller is most worthily commended, for it is whiter, purer, sweeter, fatter, and of less Malignity than any other.

L O C H Æ.

Loches, Meat (as the *Greek* Word importeth) for Women in Childbed, are very light, and of excellent Nourishment; they have a Flesh like Liver, and a red Spleen, which are most delicate in Taste, and as wholesome in Operation.

Apuæ Cobitæ, Gesneri, Aliniatæ Caii, Phoxini Bellonii.

Minoes, so called either for their Littleness, or (as Dr. *Cajus* imagined) because their Fins be of so lively a red, as if they were dyed with the true Cinnabar-lake, called *Minium*. They are less than Loches, feeding upon nothing, but licking one another. *Gesner* thinks them to ingender of the waste Seed of Gudgeons; others, that they ingender of themselves out of unknown Matter; yet certain it is that they are ever full of Spawn, which should argue a natural Copulation of them with some little Fish or other: they are a most delicate and light Meat, their Gall being warrily voided without breaking, either fried or sodden.

M U L L I.

Mullets of the River be of like Goodness with the Sea-Mullets, tho' not fully of so fine and pure Substance. *Pholoxenus* the Poet, supping at the lower Maf in *Dionysius's* Court, took suddenly a
little

little lean Mullet out of the Dish, and set his Ear to the Mouth of it; whereat *Dionysius* laughing, and asking him what News? Marry, quoth he, he tells me of some strange News in the River, where—of none, as he saith, can more fully inform mee than yonder great Mullet in the upper Dish: for his pleasant Jest he got the greater; and withall gives us to note, that unless a Mullet be large and fat, it is but a frivolous Dish, making a great Shew on the Table, but little nourishing. How they are best to be dress'd, is already specified, when I wrote of Breams.

V I T U L Æ.

Olafs, or rather Old Wives, because of their mumping and sour Countenance, are as dainty and wholesome of Substance as they are large in Body. It was my Chance to buy one about *Putney*, as I came from Mr. Secretary *Walsingham's* House about ten Years since; which I caused to be boil'd with Salt, Wine and Vinegar, and a little Thyme; and I protest that I never did eat a more white, firm, dainty and wholesome Fish.

P E R C Æ.

Pearches are a most wholesome Fish, firm, tender, white and nourishing. *Ausonius* calleth them *delicias mensæ*, the Delight of Feasts, preferring them before Pikes, Roches, Mulletts, and all other Fish. *Eobanus Hessus*, in his poetical Dietary, termeth them the River-Partridges. *Diocles* the Physician writ a just Volume in the Praise of Pearches, and *Hippocrates* and *Galen* most highly extol them. They are ever in season, save in *March* and *April*, when they spawn. As the oldest and greatest Eel is ever best, so contrariwise the

the middle Pearch and Pike is ever most wholesome. Seethe them in Wine-vinegar, Water, and Salt; and then either eat them hot, or cover them in Wine-vinegar to be eaten cold; for so they both cool a distempered feverish Stomach, and give also much Nourishment to a weak Body.

L U P I.

Pikes or River-wolves are greatly commended by *Gesner* and divers learned Authors for a wholesome Meat, permitted, yea, enjoined to sick Persons and Women in Childbed; yet verily, to speak like a Lawyer, I cannot perceive *quo warranto*; for if fenny or muddy-river'd Fishes be unwholesome, the Pike is not so good as Authors make him, living most naturally and willingly in such Places where he may fat himself with Frogs and Filth. Furthermore, when a Pike is big and full grown, is not his Flesh rather to be counted hard than firm? Indeed I will not deny but a Pike of a middle Size, fed in gravelly Ponds with fresh Livers of Beasts, sodden crisp in Wine-vinegar and sweet Herbs, is of no bad Nourishment for any Man, but fittest for hot cholerick Stomachs and young Persons. *Macrobius* writeth, that the best Pike is taken in a clear River betwixt two Bridges; but I never saw them fat in any clear River, and therefore I suspect their Goodness. Certain it is that old great Pikes are very hard, tough, and ill to digest; young ones, called Jacks, are contrariwise too waterish and moist. Chuse therefore one of a middle Growth, for it is most likely to nourish us best. The *Germans* having split them along the Back, thrust their Tails into their Mouths, and then fry them a little with sweet Butter, then they take them out of the Fry-
ing-pan,

ing-pan, and boil them, as long as one would
scethe an Egg, with Wine, Water, Vinegar and
Salt, galloping on the Fire; and last of all having
sprinkled it over with Powder of Cloves, Cinna-
mon and Ginger, they serve it to the Table.

R U T I L I.

Roches, or Roch-fishes, called so of St. *Roch*,
that Legendary *Æsculapius* and Giver of Health,
are esteemed and thought incapable of any Dis-
ease, according to the old Proverb, *As sound as a
Roch*. Hence have Men collected, that the Flesh
of them is light, sound, and wholesome; which
verily is not to be denied, being sodden like a
Bream: they are full of Bones, which maketh
them the less regarded, tho' wise Men know well
enough that Roses are Roses, albeit their Tree
be dangerous and full of Thorns.

CERNUÆ ASPREDINES.

Ruffs or Ruggels are not much unlike to
Pearches for the Goodness of their Flesh, tho'
their Skin be rougher: the best live in sandy
Places, where they wax exceeding fat and sweet;
dress them as you do Pearches: some take them
for the Basse; and verily by *Gesner's* Description,
they disagree as much as nothing.

S A L M O N E S.

Salmons are a fatty, tender, short and sweet
Fish, quickly filling the Stomach, and soon glut-
ting. *Gesner* commendeth them that go farthest
up into fresh Rivers, accounting them worst which
are taken nearest the Sea; which I find to be true
in the Difference betwixt Salmons of upper *Severn*,
(betwixt *Shrewsbury* and *Beaudly*) and the Salmons
taken

taken betwixt *Gloucester* and *Bristol*. Nevertheless if they go too high up the River, they wax leaner for want of sufficient Nourishment, as manifestly appeareth, which I myself have seen, in the Salmon of the *Rhine* taken at *Ringfelden* beyond *Basil*, and at *Oppenheim* above the City of *Mentz*. Salmons come in and go out with the Buck; for towards Winter they wax Kipper, full of Kernels under their Throats, like a measel'd Hog, and lose both their Redness of Flesh, and also the Pleasure of Taste which else it giveth: they are to be sodden wholly in Wine, or wholly in Water; for if they be sodden in Broth, they prove tough and unpleasant: it is best to see the them in Wine-vinegar and Salt, or else parboil them only in Water, being cut into certain Pieces, and having stick'd those Pieces full of Cloves, broil them upon a Gridiron, and baste them with Butter, and serve them in with Sauce made of Vinegar, Cinnamon and Sugar. Some have pickled Salmon as Sturgeon is used, and find it to be as dainty, and no less wholesome; but salt Salmon loseth a double Goodness, the one of a good Taste, the other of a good Nourishment. Hot Salmon is counted unwholesome in *England*, and suspected as a leprous Meat, without all Reason; for if it be sodden in Wine, and afterwards well spiced, there is no Danger of any such Accident.

As for Salmon-Peals, which indeed are nothing but Sea-trouts, howsoever they be highly commended of the **Western** and *Welch* People; yet are they never enough commended, being a more light, wholesome and well tasted Meat than the Salmon itself.

SALMUNCULI.

Shuins seem unto me a kind of Salmon, whereof plenty is taken in the River running by *Cardiff* Castle; but it surpasseth the Salmon as much in Goodness, as it is surpassed by him in Length and Greatness: boil it in Wine-vinegar, Salt, and sweet Herbs, and you shall find it a delicate and wholesome Fish.

VIOLACEÆ EPELANI RONDELETII.

Smelts are so called because they smell so sweet; yea, if you draw them, and then dry them in a shadowy Place, being seasonably taken; they still retain a Smell as it were of Violets. Their Flesh is of the finest, lightest, softest, and best Juice of all other Fish; their Excellency is in Winter, and whensoever they are full of Spawn. Western Smelts have the greatest Commendation for their Greatness and Goodness. Void the Gall cleanly, and then use the Livers, Guts, Bellies and Fat, for great Restoratives. The best are taken by *Kew* and *Brentford*, within eight Miles of *London*, and at *West-chester*. Seethe them in hot boiling Water and Salt, and take them out as soon as they are sodden; for lying long in the Water they will wax flaggy: their Sauce is Butter and Verjuice mingled with a little gross Pepper; but if you fry them in Butter, eat them with the Juice of *Sevill* Oranges, for that is their best Sauce.

TRUTTÆ.

Trouts are so great in *Northumberland*, that they seem thicker than Salmons, and are therefore called Bull-Trouts; there are especially two sorts of them, Red Trouts resembling little fresh Water Salmons, and therefore termed Salmon Trouts; and

and Gray Trouts or Skurffs, which keep not in the Channel of Rivulets or Rivers, but lurk like the Alderlings under the Roots of great Alders; they are both a very pleasant and good Meat for sound Persons; but they are vastly mistaken who prefer them in Agues before Pearches, whose Flesh is tender, friable, light, of good Juice, and speedy Concoction, when they are in no one thing comparable unto them: they are best being sodden like a Bream and eaten hot, for being eaten cold they lose much of their Grace, and more of their Goodness.

T I N C Æ.

Tenches are naturally such Friends to Pikes, that pity it is they should be separated; yet since I have followed the Order of the Alphabet, I could not but divide them in Name, tho' they agree in Nature. Old Writers hardly vouchsafe to mention them, because they were only esteemed as Beggars Meat: the very Feeling and Smell of them shew, that a Tench is but a muddy and slimy Fish. *Albertus* living 1252 Years after Christ, was the first that ever wrote of the Nature of the Tench. His Flesh is stopping, slimy, viscous, and very unwholesome; and as *Alexander Benedictus* writeth, of a most unclean and damnable Nourishment. *Antonius Gazius* saith, that a fried Tench is a secret Poison; and I remember that Dr. *Cajus*, whose Learning I reverence, was wont to call Tenches good Plaisters, but bad Nourishers: for indeed being outwardly laid to the Soles of ones Feet, they oftentimes draw away the Ague, but inwardly taken they ingender Palxies, stop the Lungs, putrefy in the Stomach, and bring a Man that much eats them to infinite Diseases;

eases; they are very hard of Digestion, burdensome to the Stomach, increasing slimy Nourishment, and breeding Palsies and Apoplexies in the Head: From *May* to *November* they are very dangerous; afterwards hot, choleric, and labouring Men may be refreshed by them, but none else: they are worst being fried, best being kept in Gelly, made strong of Wine and Spices.

U M B R Æ.

Umbers have a dry and whitish Flesh, like the Flesh of Gray Trouts, being of the like Substance, Quality and Goodness, and needing no other Preparation. The Belly of it is preferred before the other parts, and is wholesomest in the Dog-days. *Pisanellus* saith, that it is called *Umbra* in *Latin*, because it swimeth in the River like a Shadow; and he commendeth it exceedingly for young and hot Stomachs, as that also it is soon concocted and increaseth Seed.

C H A P. XX.

Of such living Creatures and Meats as be neither Flesh nor Fish, and yet give good Nourishment to the Body.

COCHELÆ TERRESTRES.

SNAILS are little esteemed of us in *England*, but in *Barbary*, *Spain* and *Italy*, they are eaten as a most dainty, wholesome, nourishing, and restoring Meat. Let us beware when, and in what sort we use them; for they are naught whilst they feed,

feed, but towards Winter having scoured themselves from all Excrements, and batter'd themselves fat with Sleep, then are they wholesomest: also if they feed in Woods, or in Gardens full of Physic Herbs, they are strong both of Smell and Taste, and dangerous to eat of. They desire of all other Herbs to feed of Daffadils and Asphodels; but then they are not so good as those that feed upon other Herbs and Fruits, but especially upon Dew-berries. In *Cadiz* and *Spain* they feed chiefly upon Orange-flowers, which make them very pleasant in eating. In the Islands of *Majorca* and *Minorca*, they never come out of their Caves, but live by sucking one another's Shell, hanging together like a Cluster of Grapes; which no doubt are of a purer Substance than ours, that suck and feed upon all Herbs. *Fulvius Hilpinus*, not long before the Civil War betwixt *Cæsar* and *Pompey*, made in his Garden several Snail-parks, as I may call them, keeping every kind by themselves; there might one find the white Snails of *Reate*, the gray and great Snails of *Illyricum*, the fruitful Snails of *Africa*, and the *Solitan* Snails most famous and excellent of all others; which he suffered not to feed upon what they listed, but made certain Pap with sweet Wine, Honey and Flour, whereby they were fed so fat, and became so wholesome, sweet and delicate, that they were highly esteemed, being sold every Dishful for fourscore Quadrants. But since no Man is in hope to gain so much by that Occupation, they which must needs use them, may chuse them in this sort: First, let them chuse them of middle Size, feeding all Summer-time in hilly Places upon wholesome Herbs. Secondly, Let them not eat them till *September* be past, for by that time they are thoroughly purged of all
Excre-

Excrements. Also, they are unfit for weak, cold and moist Complexions, because they themselves are cold in the first Degree, and moist in the second. They are best for hot Stomachs, choleric Constitutions, thirsty Distemperatures, watchful Brains, and Men troubled with Ulcers of the Lungs, and free from all Stoppings and Inflammations of the Kidneys. *Pliny* wills them to be first parboil'd in warm Water with sweet Herbs and then to be broil'd upon the Coals, and to be eaten ever in an odd Number; but if you dress them as *Apicius* appoints Periwinkles to be dress'd which I before described in the Treatise of Periwinkles, they will prove a light, wholesome and good Nourishment.

TESTUDINES.

Tortoises are likewise no usual Meat amongst us; yet because I see no reason but that Riot may bring them in, and make them as familiar unto us as Turkies are, I will write something of their Choice, Use, Hurtfulness, Correction and Degree of Temperature. Chuse ever the greatest, fullest of Eggs, liveliest eyed, and fatted at home with the best Meat. Their Flesh nourishes plentifully and recovers Men out of Consumptions; yet is slowly digested of weak Stomachs, ingendering thick and phlegmatic Blood, and making the Ears sleepy and slothful. Wherefore see the hinder thoroughly in many Waters with sweet Herbs and hot Spices, especially for that it is no less cold than Snails, and fully as moist, agreeing only at such times of the Year, and for such kind of Persons as Snails be thought convenient for.

R A M Æ.

Frogs are of hard Concoction, troublesome to the Stomach, breeding much Phlegm, and giving no sound, yea rather a bad Juice: yet Water-frogs are best of the bigger sort, and both bred and taken in a dry Season. Their Hinder-parts and Livers, which be two in each, are the best to be eaten; and being thoroughly sodden in Oil, salt Water and Vinegar, and eaten with Sauce made of sweet Herbs, Onions and Scallions, they are no bad Meat for cholerick young Men, tho' for old and phlegmatic Persons they be wholly unprofitable. They are moist in the first Degree, and cold in the second, and therefore to be corrected with hot and drying Simples.

M E L.

Honey and Bread was a great Meat with *Pythagoras* and his Scholars, and counted a sufficient Food for a temperate Life: for Bread strengthens the Body, and Honey both nourishes much, and also cleanseth away Superfluities. *Pollio Romulus* being ask'd by *Augustus* the Emperor how he lived so long? By nourishing, saith he, my Inwards with Honey, and my outward Parts with Oil. The like Answer likewise made *Democritus*, being demanded the like Question. Furthermore, it is so general a Meat through all *Russia*, that the Children eat it on their Bread every Morning, as ours do Butter to their Breakfast; with whom, and with old Men, it agreeth exceeding well, cleansing their Breasts, opening their Pipes, warming their Stomachs, resisting Putrefaction, procuring Solubleness and Urine, and ingendering sweet and commendable Blood; but young Men, whose Moisture is less than Childrens, through
Sharp-

Sharpness of Heat, and whose Stomachs are hotter than old Mens, by much eating of Honey inflame their Blood, increase Choler, bloody Fluxes, Wind, and Obstructions, together with a continual loathing of Meat, and a Disposition to vomit. Honey-cakes were wont to be a great Dish in old times at the end of Banquets, as Gingerbread is with us; which Custom *Macrobius* and *Gellius* have justly reprov'd, because sweet things being last eaten, open the Mouth of the Stomach which after Meat should be closed, and as it were sealed up to help Concoction: Wherefore *Pitellus* doth very well in prescribing us to eat Sugar-rosin, or some four Fruits after Honey, to prevent the ingendering of Choler in the Stomach, and to help the same whilst it concocteth. Raw Honey is never good, therefore clarify it thoroughly at a Fire; and chuse the whitest, purest, clearest, most glistering and thickest, for they are Noes of the best Honey: also let it be Honey that is new and was never pressed out of the Combs, and let young Bees rather than old, feeding upon Thyme, Rosemary, Flowers, and such sweet and wholesome Herbs. Then may you boldly give it with Meat to young Children, to cold and moist Complexions, and to rheumatic old Men, especially in Northern Countries and cold Climates, and in the Winter Season.

C H A P. XXI.

Of Fruit, and the Differences thereof.

NOW we are come to the last Course, which in ancient and more healthful Ages was the first and only, whilst Mens Hands were neither polluted with the Blood of Beasts, nor smell'd of the most unwholesome Scent of Fish. This kind of Meat is commended (like the *Hebrew Tongue*) for three principal Reasons, Antiquity, Purity, and Sufficiency; for it was more ancient than either Flesh or Fish by two thousand Years; it is so pure of itself that it never defiles the Hand, nor needeth any great dressing: and that it is sufficient to maintain us long in Life, not only the History of the first twelve Patriarchs, but also whole Nations living at this Day in *India, Africa and Asia*, and some parts of *Europe*, do sufficiently declare, feeding wholly or principally of Fruit; whereof I find three chief or especial kinds, namely, Orchard-fruit growing upon Trees; Garden-fruit growing upon Shrubs, Herbs and Roots; and Field-fruit, included under the Name of Grain.

C H A P. XXII.

*Of all Orchard Fruit.**Pruna Armeniaca Chrysomela.*

A Pricots are Plums dissembled under a Peach's Coat, good only and commendable for their Taste and fragrant Smell, their Flesh quickly corrupting

rupting and degenerating into Choler and wheyiff Excrements, ingendering pestilent Agues, stopp'ing the Liver and Spleen, breeding ill Juice, and giving either none or weak Nourishment; yet are they medicinal and wholesome for some Persons, for they provoke Urine, quench Thirst: and Syruus made of the Infusion of dried Apricots, qualifies the burning Heat and Rage of Fevers: They are least hurtful to the Stomach, and most comfortable to the Brain and Heart, which be sweet kernel'd, big and fragrant, growing behind a Kitchen-Chimney, as they do at *Barn-elms*, and if thoroughly ripened by the Sun, that they will easily part from their Stone. They are best before Meat, and fittest for hot Stomachs; but let not Women eat many of them, and let them also remember to drown them well in Sack or Canary Wine. *Galen* preferreth Apricots before Peaches because they are not so soon corrupted; whereas common Experience sheweth the contrary: for as Apricots are soonest ripe, so of all other Stone Fruit they soonest corrupt in a Man's Stomach.

A M I G D A L Æ.

Almonds, into whom fair *Phyllis* was turn'd as Poets imagine, are of two sorts, sweet and bitter. These are fittest for Medicine, but the sweet ones for Meat. The sweet Almonds are sometimes eaten green of Women with Child, to procure Appetite; and in Summer of others, because then they are most pleasant: but they nourish most after the Fall, when they are fully ripe, being blanch'd into cold Water: they fatten the Body, give plentiful Nourishment, increase Flesh and Seed, help the Brain and Eye-sight, purge the Breast by spitting, clear the Voice, cleanse the

the Kidneys, and provoke Sleep; eat them not when they are very old and wrinkled, for then they stay long in the Stomach and breed Head-achs: if they be eaten with Sugar, as they are in March-paens, or in Cullices, Mortises, Rice Porridge, or Almond-Milks, they are of greater Nourishment and more easy Digestion; but then they are to be eaten alone, not in the middle, and much less in the end of Meals.

M A L A.

Apples be so divers of Form and Substance, that it were infinite to describe them all; some consist more of Air than Water, as your Puffs called *Mala pulmonea*; others more of Water than Wind, as your Custards and Pome-waters, called *Hydrotica*: Others being first grafted upon a Mulberry-stock wax thorough red, as our Queen-apples, called by *Ruellius*, *Rubelliana*, and *Claudiana* by *Pliny*. Roundlings are called *Mala Sceptiana*, of *Sceptius*; and Winter-Goldlings, *Scandiana Plinii*; Pippins, *Mala Petisia*; Pear-apples, *Melapia*; and Pear-mains or Peauxans no doubt be those *Appiana Mala* which *Appius* grafted upon a Quince, smelling sweetly, and tasting a little tart, continuing in his Goodness a Year or two. To be short, all Apples may be sorted into three kinds, sweet, sour and unsavoury. Sweet Apples moisten the Belly, open the Breast, ripen Rheums, ease the Cough, quench Thirst, help spitting, cure Melancholy, comfort the Heart and Head, especially if they be fragrant and odoriferous, and also give a laudable Nourishment. Sour Apples stay the Belly, hinder spitting, straiten the Breast, gripe and hurt the Stomach, increase Phlegm, and weaken Memory. Unsavoury Apples are unfit

for our eating, appointed rather to fat Hogs and Swine, than to come into our Stomachs. Old Apples are best, if they be such as can bear Agee because by long lying they lose two ill Qualities Waterishness and Windiness, and have also a more perfect and pleasing Taste. As Nuts, Figs and Mulberries, be best towards the lowest Boughs so contrariwise Plums, Apples and Pears, be best from the Top of the Tree, and hanging on the Sunny-side. Sweet Apples are to be eaten at the beginning of Meat, but sour and tart Apples at the latter end. All Apples are worst raw, and best baked or preserved. None at all are good sodden besides the Codlin; which afterwards being made into Tart Stuff, and baked with Rose-water and Sugar, is no bad Meat: their Coldness and Waterishness is soon corrected, either in baking, roasting, or preserving with Cinamon, Ginger, Orange-pills, Anise-feed, Carraway seed, sweet Fennel-feed, and sweet Butter.

Now whereas the old Proverb, *Ab ova ad malum* sheweth that Apples were ever the last Dish set upon the Board, you must understand it of tartness and sour Apples, or else justly, tho' newly, find fault with an old Custom. *Philip* of *Macedonia* and *Alexander* his Son, (from whom perhaps a curious and skilful Herald may derive our *Lancashire* Men) were called *Philomeli*, Apple-lovers, because they were never without Apples in their Pockets; yea, all the *Macedonians* his Countrymen did so love them, that having near *Babylon* surpris'd a Fruiterer's Hoy, they strived so for that many were drowned; which Fight was therefore called by Historiographers, *Melomachia*, the Apple-fight; but cruel Fluxes surpris'd the Army upon this, and many died of intolerable Gripings

Oxyacanth

Oxyacanthæ Spinæ acidæ.

Barberries preserved, are a great refreshing to hot Stomachs and aguish Persons; and being kept in Pickle, they serve for Sallads and the garnishing of Meat; but they are of very little Nourishment themselves, or rather of none at all, tho' by a pleasant Sharpness they edge an Appetite.

Prunus Sylvestris Regius.

Bullices likewise, both white, speckled and black, are of the like Nature, being stewed, baked, roasted or preserved; fitter to be eaten last, to close up the upper Mouth of the Stomach, than first to stop the nether Mouth, unless it be in Fluxes.

S O R B I.

Servises, like to Medlers, are then truly ripe when they are rotten; if you would chuse the best, chuse the biggest, most poulpy, and voidest of Stones. They are cold in the first Degree, and dry in the third, giving little Nourishment; but staying Fluxes, and preventing Drunkenness, strengthening the Stomach, and making a sweet Breath: their great Astringency sheweth that they are to be eaten last, for otherwise they will bind the Body, burden the Stomach, and ingender many gross Humors. *Pliny* maketh four kinds of Servises, one as round as an Apple, another bottled like a Pear, the third oval, made like an Egg. The Apple-servise is most sweet, fragrant and nourishing, the other of a most winy Taste. The fourth kind of Servise is a very little one, called the Torment-servise, allowed for nothing but that it ceaseth the Torments of bloody Fluxes.

CHERRIES.

Cherries were neither brought into *Italy* nor *England* till *Lucius Lucullus* returned from his Victory against *Mithridates*; whereof there are chiefly four sorts amongst us, viz.

Juliana,

Julians, which are red, soft and pulpy, never good but under the Tree; for they rot in Carriage a little way.

Aproniana,

Apronians, which are red, round, and harder, and can abide the Carriage.

Duracina.

Duracines, or in French *Cœurs*, or Heart-Cherries, because they are made like a Heart, which are the firmest of all other.

Ætiana.

The blackest of all be called *Ætians*, because they were brought from *Ætium*, a Promontory of *Epire*. In *England* we have also seen white Cherries growing, wherein the artificial Choler marreth the good Nature and Taste of them; wherefore I will not commend them for Wholesomeness, but shew their Rareness.

Concerning their Uses, let us remember thus much, that the *Cœurs* or *French* Cherries are most cordial, the common and pulpy Cherries most nourishing, the black Cherry's Kernel is the best Meat, but his Flesh unwholesome and loathsome to the Stomach.

Furthermore our common Cherries being ripe and eaten from the Tree in a dewy Morning, loosen the Belly; when contrariwise *Cœurs* and red sour Cherries bind the same, being of a more dry and astringent Faculty.

All

All Cherries, saving them which are black, slack Thirst, cool moderately, and procure Appetite. Sweet and ripe Cherries should be eaten foremost; others are to be eaten last, either scalded or baked, or made into Tart Stuff, or preserved with Sugar, or rather dried after the *German* manner, which they keep all the Year long to quench Thirst in Agues, to cool Choler, to stir up Appetite, to unsur the Tongue and relish the Mouth, to stay puking, vomiting, and all kind of Fluxes.

CASTANEÆ NUCES.

Chestnuts are so discommended of *Galen* in his Book of Thin Diet, that they should be little esteemed, had not latter Ages better considered of their Nature. *Pliny* thought, and I allow his Reason, that it could not be a vile Meat, which Nature had hidden with such wonderful and artificial Covers or Husks. *Divus Tiberius* having been in *Sardinia*, or rather, as I take it, at *Sardis* in *Lydia*, brought from thence some Chestnuts, and set them in *Italy*, whence no doubt they were derived into *France* and *England*. It is questioned by some whether raw Chestnuts may not ingender Lice. But the *French* Chestnut is bigger, tenderer, and far sweeter than ours; whereof there are two kinds, the one of a light and reddish Colour, fittest to be roasted; the other resembling a dark bay, inclining to a blackish brown, called *Coctivæ* of *Pliny*, because they are best sodden. Of all Chestnuts chuse the biggest, fullest, brownest and roundest, and let them be three Months old at the least before you eat them: If you eat too many, they breed Head-achs, Cholics and Cottiveness; but feed moderately upon them in the midst of Meals and they nourish without Offence. They are

dry in the second Degree, and almost as hot as dry; but seething remits a little of each, as roasting addeth somewhat to either Quality. They are best in Winter, agreeing with moist Complexions, and such as are to subject to Stoppings of the Breast and Liver.

Mala Medica & Citria.

Citrons were not known in *Homer's* time to be any Meat; only the Pills thereof were burnt with Cedar-wood in Temples, when they sacrificed to *Apollo*; as thinking the Fume of it a special Preservative against the Plague; neither is the Juice of them since commended but to resist Poison, to qualify Humours putrefied within the Body, to make a sweet Breath, to cure hot burning Agues, and to cure the longing of Women with Child; for which yet the Seeds are thought most medicinal. Nevertheless I am sure, as ripe Citrons in *Spain* do nourish *Spaniards*, so preserved Citrons may no less nourish us, considering that their corrosive Quality is altered by Sugar, and their Coldness made temperate thorough parboiling.

Pruna Damascena.

Damsons, which were first brought from the Mount of *Damascus* in *Syria*, are a most wholesome Plum of all others, giving moderate Nourishment in hot Weather to young, choleric, and dry Stomachs. The most nourishing be fully ripe, sweet, plump, and thin-skin'd. Our Custom is very bad to eat ripe Plums last, when their Sweetness and Lightness persuades us to eat them foremost. Ripe Damsons eaten whilst the Dew is upon them are more medicinal than Meat; but being eaten at the beginning of Dinner
or

or Supper, they are more Meat than Medicine, and give an indifferent Sustainance to an indifferent Stomach, especially when they are preserved. Damsons not fully ripe had need to be boiled or preserved, to correct their cold and crude Nature; but as they are fit for hot Stomachs and aguish Persons, so none at all are good for them that be old, or cold, or waterish and phlegmatic of Constitution.

The like may be said of Damask-prunes, brought out of *Syria*, *Spain* and *Italy*, which are sweet, nourishing and pleasant, being stewed or sodden; when contrariwise the *French* Prune is harsh and sour, fitter to cool Men in Agues, and to edge distasted Stomachs, than to be offered any Man in the way of Meat.

D A C T I L I.

Dates are usually put into stew'd Broths, minced-pies, and restorative Cullices, as tho' they were of very great and wholesome Nourishment. Certain it is that they fatten much and increase Blood, but such Blood as easily turneth into hot Choler. *Alexander's* Soldiers were killed with new Dates; which taste so pleasantly, that only Danger makes a Man surcease to eat them. The best Dates grow by *Jericho* in *Jewry*, the next by *Alexandria* in *Egypt*; but the Dates of *Barbary* and *Spain* have long wrinkled Bodies without Substance: Chuse them which are ripe and not rotten, firm and not worm-eaten, sweet and not astringent, and at the least a Year old after the gathering; for such are best for a cold Liver, fittest to move the Belly and to help the Cough; whereas new Dates bind excessively, stop the Liver, Stomach, Veins, and Lungs, gripe the Guts, breed Head-ach, hurt

the Teeth, and make little Ulcers to arise in the Mouth ; yea, ripe Dates lighting upon a bad Stomach do easily putrefy, ingendering malign Agues, and stuffing the Body with crude Humours, whereupon great Stoppings increase both of Spleen and Liver. They are hot in the second Degree, and moist in the first, never good when they are eaten alone, or without Sugar, which hindereth their speedy Corruption.

*Prænestinæ, Heracleoticæ, Ponticæ & Avel-
lanæ Nuces.*

Filberds and Haselnuts, coming first out of *Pontus*, and translated by the *Romans* into our Country, are found by Experience to nourish the Brain, to heal old Coughs being eaten with Honey, and to stay Rheums if they be toasted. Also being peel'd whilst they are green, and laid a while in Water, and eaten afterwards with Sugar or Salt at the end of Meat, they give a laudable Nourishment, increasing Seed, tempering Blood, and making it of a good Consistence. Chuse ever the longest, ripest, and thinnest shell'd, fullest of Meat, and freest from Spot or Worm ; also eat them whilst they are new, if you purpose to nourish much ; for afterwards they wax more oily and less nourishing : they are best towards Winter, and fitter for strong and able Stomachs, because they easily overturn weak Stomachs, and procure Head-achs.

Ficus Crossi.

Figs are the sweetest Fruit of the bitterest Tree in the World ; for neither Leaf, nor Bud, nor Bark, nor Wood, nor Body, nor Root, nor any part of it is sweet besides the Fruit ; nay, the very Ashes of a Fig-tree are as sharp and bitter as
any

any Soot ; yet Figs themselves are so sweet, that only for Love of them the *Frenchmen* first invaded *Italy*, and inhabited a great part of it many Years ; yea *Moschus Antimolus* the Sophister having once tasted them, he hated all other Meats during his Life ; and *Plato* so affected them, that he was called the *Fig-lover* ; nay, he loved them so much, that he died of Lice, ingendered of corrupt Blood, which the Figs made : also *Pompeius Columna*, Cardinal and Viceroy of *Naples*, died suddenly in the Arms of *Austen Nyphus* that famous Philosopher, with eating too many Figs.

Figs are dangerous without Wine, but wholesome with it. Wherefore let all Men beware of them, as *Solomon* bids us take heed of too much Honey, lest our sweet Meat bring sour Sauce, and Pleasure be punished with too late Repentance. They are seldom eaten of us green from the Tree : and of outlandish Figs, let *Dioscorides* commend his yellow Figs, *Athenæus* his blue Figs, and *Prætenfis* his Mariscas, or Fig-dates ; yet in my Judgment the round, short, and thick barrel'd Figs, (having a thin Skin, and a firm Substance, with few Seeds in them, are of all other the best, tho' not the sweetest, which I nothing doubt to be *Callistruthiæ Galleni*, and those delicate Figs of *Livia Pompeia*, which *Pliny* writes of.

The Seed of Figs nourisheth no more than a Stone, their Skin hardly digesteth, only their pulpy Substance giveth much, tho' no very wholesome nor good Nourishment. Chuse the softest, roundest, newest, soundest, thickest and ripest ; and as you drink Wine upon cold and moist Fruits, so drink small Drink, or suck the sour Juice of Oranges, Pomegranates, Lemons or Citrons, after Figs. Thus being taken they augment Fat,

clear the Countenance, provoke Venery, quench Thirst, resist Venom, purge the Kidneys of Gravel, and nourish more than any Tree-fruit whatsoever. But if you would ripen a Cold, or cleanse your Pipes, or clear your Voice, it is best to eat them with ripe Almonds, or to drink them with Barley-water: Old Age is most offended by them, and such as have stopt Livers, or be of a bad and corrupt Complexion.

Pistacia, or Psittacia.

Fisticks, or rather Pisticks, alluding to the *Syrian* Word, are Nuts growing in the Knob of the *Syrian* or *Egyptian* Turpentine-tree, being so much more wholesome, good and nourishing, by how much they are more sweet, odoriferous, full, big and green: They nourish plentifully, open the Liver, cleanse the Breast, strengthen the Stomach and Kidneys, stay Fluxes and Vomitings, fatten the Body, stir up Lust, and resist Poison. They are wholesome both before and after Meat, being eaten with old Pippins or Sugar-rofin.

Children and hot Complexions must not use them, for they inflame their thin Blood, and cause Giddiness: but even *Galen*, who discommends them more than he needed, alloweth them in Winter for cold, phlegmatic and weak Stomachs. *Isaac* saith, that they are hot and dry in the second Degree, whereof indeed they want very little.

U V Æ.

Grapes differ two ways, especially in Substance and Taste. In respect of Substance, they are either fleshy, which are fittest for Meat, or winy and thin, which are fittest to drink, being made into Wine. In respect of Taste, sweet Grapes fatten

fatten and nourish most, being of hottest Constitution, and speediest Concoction; yet they swell the Stomach, ingender Thirst, and loosen the Body. Sour and harsh Grapes are cold in Operation, hardly digested, of little Nourishment, griping and yet binding the Belly, and therefore fitter to be tasted of as Sauce than to be eaten as Meat.

The *Germans* hang up Clusters of ripe Grapes, suffering them not to touch one another, upon Lines in a cold Gallery, or rather in their Bed-chambers; which being dried nourish much, and yet neither swell the Stomach nor cause Looseness: In heat of Agues one such Grape, or two at the most, do more refresh the Mouth, and restore the Taste, than six Ounces of Conserve of cold Barberries.

Hazelnuts are already written of in our Treatise of Filberds.

Mala Junia.

Junitings are the first kind of Apples which are soonest ripe, coming in and going out with the Month of *June*; of a little, round, and light Substance, tender Pulp, and very fragrant Smell, sent at that time to cool Choler, slack Thirst, and restore Spirits decayed with Heat of Summer; it giveth sufficient, tho' no great nor strong Nourishment, being fitter for young and hot Complexions than them which are weakened with Phlegm.

CORN I.

Kernels or Corneols are of a very astringent and binding Taste, fit to nourish weak Stomachs that can keep nothing, or weak Guts that void all things: For sound Men they are not good, but eaten in small Quantity after Meat; because they firmly seal up the Stomach, and accidentally help
Con-

Concoction. Tart Stuff or Marmalade may be made of them to that purpose, wherein no doubt they excel Quinces. Egleutius-berries be of the like Substance and Nature.

Malum Limonium.

Lemons approach near unto Citrons, and Limes are ingendered of them both. Their Pulp is cold and dry in the third Degree, their Peel hot and dry in the second, and their Seed temperate. If you eat the Juice alone, it causeth Gripings, Leanness and Crudities; but if you eat the Peel with the Pulp, as Nature seemeth therefore to have united them, the Heat of the one correcteth the Rawness of the other, and not only the Stomach, but also the Heart is comforted by them both. They of *Naples* and *Genoa* slice the best and sourest Lemons and Citrons very thin, and having cast on Salt and Rose-water, use them as a general Sauce to all Flesh and Fish; by which Preparation an Appetite is procured, their Wine well tasted, and their Kidneys scoured.

But for as much as we live in a colder Climate, it is best to take the riper sort of Lemons, and to steep their Slices, Peel and all, in Wine, Sugar and Cinnamon, upon warm Coals, and then to eat them alone, or with our Meat. Let old and consumed Persons beware of them, for they will spend their Spirits with abundance of Urine, and also overthrow their natural Heat, which is rather to be quickened and restored with Wine, than quenched or quelled with so great a Cooler.

MESPILA.

Medlers were not seen in *Italy* whilst *Cato* lived, but now in *England* there be too many. Concerning

cerning the Fruit itself, it is never good till it be rotten; wherein the busy Meddlers of our Age may also worthily be compared to them: the great ones, called *Setania*, have most Pulp, the little ones less, but more fine and fragrant; these also do more comfort and bind the Stomach, tho' the great ones excel them in plenty of Nourishment: either sort is to be eaten last, because they are of any heavy and astringent Nature, burdensome to the Stomach, and ingendering gross Humours, if they be eaten first.

M O R A.

Mulberries being black and fat, which is a Sign of their full Ripeness, are hot in the first Degree, and moist in the second; fittest to be eaten before Meat, because they easily pass from out of the Stomach to the Guts, drawing the other Meat along with themselves: they please the Stomach, procure Looseness of Body and Urine, nourish sound and clean Bodies, tho' they corrupt in unclean Stomachs; also they smoothen the Harshness of the Throat, quench Thirst, delay Choler, and cause no great, but yet a natural Appetite to Meat. They should be gathered before Sun-rising, and given only, as I said, to clean Stomachs and before Meat; for they will else corrupt and swell us up, and drive us perhaps into some putrefied Fever. They are fittest in Summer for young Men, and such as abound with Blood and Choler.

Unripe Mulberries, which is discerned by their Whiteness and Redness, may be good to make Medicines for ulcered Throats and Fluxes of the Belly, but they deserve not the Names of Nourishments.

When

When Mulberries cannot be gotten, Blackberries or Dewberries may supply their room, too which *Galen* ascribeth the like Virtues. This one thing let us note, omitted of all Herbarists of our latter Age; that albeit a Mulberry Tree be called in *Greek* and *Latin*, *Morus*, that is to say, a Fool; yet her Wisdom excelleth all other Treess in my Judgment, because it never budeth till all sharp Weather be clean gone, and then spreadeth out her Leaves more in a Day than all other Treess did in thirty before.

O L I V Æ.

Olives, the desired Salad of divine *Plato*, are an usual Dish at most Mens Tables, tho' none of them grow in *England*. Wild Olives are better, than those which are set in City Orchards; which the very Birds do know in *Italy*, more coveting the wilder sort. We have three sorts of them brought into our Country, *Spanish* Olives, *Italian* Olives, and Olives of *Provence*. The first sort is the biggest, but yet the worst, being too yellow, too soft, and too full of Oil: The *Italian* Olive is almost as big, but more firm of Flesh, and pleasanter through retaining his natural Greenishness. The *Provence* Olives are less than either, something bitterer also and more leather skin'd, yet better for the Stomach than the *Spanish*, tho' nothing near the *Italian* or *Bononian* Olive in Flesh, Taste or Goodness: There also their Pickles are made of Water, Salt, and sweet Fennel, which giveth them a greater Grace, and maketh them less heavy unto weak Stomachs.

All Olives, even the best, are but of slow and little Nourishment; serving especially to provoke Appetite, to cleanse the Stomach of Phlegm, to strengthen

strengthen the Guts, and to cure loathing of Meat. It were good to take them out of their salt Pickle, which inflameth Blood, and to lay them a while in Vinegar before we eat them, to correct their Heat, and make them more agreeable to the Stomach. They are best in the midst of Meat with a *French* Salad; for being first eaten, they lie heavy in the Stomach; and last eaten, they offend the Head with their brackish and salt Vapours, which hinder Sleep and increase Thirst.

Malum Aurantium.

Oranges are brought hither of three kinds, some exceeding sweet, others sour, and the third sort unfavoury, or of no Relish. The first sort are sweet and temperately hot, of indifferent Nourishment, good for Stoppings of the Breast, Rheums and Melancholy. Very sour Oranges are extremely cold, making thin and watery Blood, and griping the Belly; but right *Sevill* Oranges have a pleasant Flavour betwixt sweet and sour; whose Juice and Flesh preserved cause a good Appetite, bridle Choler, quench Thirst, yet neither cool nor dry in any Excess. As for unfavoury Oranges, they neither nourish nor serve to any good use, but ly heavy in the Stomach, stirring up Wind and breeding Obstructions in the Belly: Being eaten with Sugar and Cinnamon, *Sevill* Oranges give a pretty Nourishment to aguish Persons, whose Stomachs can digest no strong Meats; and also their Pills preserved do somewhat nourish, especially if they be not spoiled of the white Part, which is most nourishing, as the outward Rind contrariwise is most medicinal; chuse the heaviest, ripest, and best coloured, and those that taste pleasantly betwixt sweet and sour.

Mala

† *Mala Persica.*

Peaches shew manifestly how Change of Earth and Climate may alter Natures; for *Columella*, and divers before *Pliny's* time, have recorded, that in *Persia*, from whence they were brought into *Europe*, Peaches are a deadly Poison; but with us the Smell of a ripe, tender, and fragrant Peach comforteth the Heart, and their Meat not only causeth Appetite, maketh a sweet Breath, and cooleth Choler, but also easily digesteth and giveth good Nourishment. I never saw greater store of good Peaches than in *Switzerland*, where the poor Men fatten themselves and their Hogs with them exceedingly when they are in season. All Peaches are to be quartered, and laid in strong Wine before they are eaten. Ripe Peaches, according to *Galen's* Rule, must be eaten in the beginning of Meals, because they are a moist and slippery Fruit; but hard and unripe Peaches are best at the end of Meat (if ever they are good at all) yea, tho' they be candied or preserved; yet Peaches must be sparingly eaten, for many are dangerous, and killed *Theognostus* that fine Scholar, so much lamented in the *Greek* Epigrams. Four good Morfels are, Peaches, Figs, Melons, and Champignois.

P Y R A.

Pears be of infinite kinds, because Men, by graffing divers Pears together, have made of them infinite Mixtures. The *Norwich* Pear, and *St. Thomas's* Pear, are most durable and very good; the Sand Pear is firm and also nourishing; the Lady Pear is too waterish, tho' beautiful in Colour; the *Katherin* Pear is simply best, and best relished; the Musk Pear is very cordial; the Long-tail

tail hath a good Verdure; the Puff-Pear is full of Wind; the Bell-Pear is very sappy; the Tankard-Pear is somewhat bitterish and noisome to the Stomach. But leaving their infinite Differences of Shape, Colour and Time, let us only write of their Differences in Taste, which are chiefly to be regarded. All sweet Pears be most nourishing, cleansing the Breast of Phlegm, comforting the Stomach, and least binding. Sour and harsh Pears are exceeding hurtful to the Stomach and finewy Parts; unsavoury Pears breed ill Juice, and bitter Pears nourish nothing at all. If a well relish'd Pear be also endowed with a fragrant Smell, as the *Katherin-Pear*, *Violet*, *Poppering*, *Sugar-Pear*, *Musk-Pear*, and such like, they are to be preferred before all others.

Concerning the Preparation of Pears, they are worst raw, and their Skin is most unwholesome; without Wine they are counted Poison, especially being largely eaten as a Meat. They are best being eaten last, as contrariwise Apples for the most part are first to be eaten; because they are rather of a loosening than an astringent Nature. They are better baked than roasted; but dried Pears, in *Harry Stevens's* Judgment, surpass all for strong Nourishment. They are temperate in Heat and Cold, but dry in the second Degree, which causeth them to cease Fluxes and Vomits, to repel Vapours, and strengthen the Stomach.

P R U N A.

Plums grow here in such variety, that to name them only were a tedious Work. The most pulpy, sweet, pleasant and nourishing be these; Pear-Plums, Violet-Plums, Peascod-Plums, our Ladies Plums, Wheat-Plums, Mawdlins, and Damsons,

Damsons, whereof we have already spoken. The least nourishing, tho' some of them taste not unpleasantly, especially the Christian-Plum, are, Bullices, Christians, Prunella's, Skegs and Horse-Plums.

All Plums baked, stewed, or preserved with Sugar, more plentifully nourish, because much of their Sharpness, Waterishness and Rawness, is thereby corrected. Always remember to eat the sweetest sort before, and the sourest sorts of Plums after Meat, lest unorderly eating cause that to be blamed, which was good and wholesome in his due Place.

Here I have Occasion to speak of the Paste of *Genoa*, made of fragrant and fine ripe Plums; which no doubt is not only cordial, but also restorative to such Stomachs as through Extremities of Agues have lost their Strength.

Mala Punica.

Pomegranates, when they are sweet and thorough ripe, loosen Phlegm, help the Stomach, Breast and Cough, increase Venery, provoke Urine, loosen the Belly, moisten the spiritual parts, and give indifferent store of good Nourishment: they are best in Winter for old Men and phlegmatic Constitutions. Sour Pomegranates hurt a cold Stomach, straiten the breast, hinder Expectoration, stop the Liver, offend both Teeth and Gums, cool excessively, stay all humoral Fluxes, yet provoke Urine most plentifully; and therefore they are more prescribed in Agues than the sweet ones, as also to choleric young Men subject to Scourings. *Paulus Aegineta* affirmeth four Pomegranates to bind only sound Mens Bodies, but not such as be sick. Howsoever it is, since the one's Goodness resisteth the other's

other's Hurtfulness, it is best to mingle both their Juices for such as be aguish or weak, and severally to use them for the strong, according as Occasion serveth.

Mala Cotonea & Cydonia.

Quinces are of two sorts; an Apple-Quince, called *Malum Cotoneum*; and a Pear-Quince, called of *Dioscorides*, *Struthium*: both of them were first brought from *Cydon*, a Castle in *Candy*, whereupon they are commonly called *Mala Cydonia*; we account most of the latter sort, but the cotton and downy Quince made like an Apple, is most commended of the *Grecian* and *Latin* Writers. Of either of them chuse the most clear, transparent, thin-skin'd, ungravelly, downy, best smelling, and most furrowed as it were with long Streaks, for the very Scent of such is comfortable; and tho' their raw Flesh be as hard as raw Beef unto weak Stomachs, yet being roasted or baked, or made into Marmalade, or cunningly preserved, they give a wholesome and good Nourishment, and make the Body soluble being eaten last at Meat; for if you eat them first, they cling the Stomach, cause exceeding Costiveness, and hinder Digestion, as *Galen* sufficiently tried in *Protas* the Orator. They are cold in the first Degree, and dry almost in the second; agreeing with all Ages, Times, and Complexions, where just Occasion is given to use them.

Uvæ Passæ.

Raisins are of the same Temperature with the Grapes which they are made of, being also as divers in Taste, Substance and Quality, as they be. That *Noah* was the first Planter of Vines, Christians

ftians know better out of the Bible than any Poet or Heathen Writer could ever aim at ; but who firft devised the drying of Raifins in the Sun, or the preffing them into Frails, is neither fet down by *Pliny*, nor any other Author that I have read. Only this I find by Reason and Experience, that the greateft, fatteft, sweeteft, longeft and blewefte Raifins of the Sun are ever beft ; nourifhing fufficiently, moderately cleanfing, very well temperating ill Humours, mitigating all Pains, and ingendering very pure and good Blood ; yea, the *African* Phyficians that lived in *Galen's* time did, with one Voice and Consent, proteft thus much of them, that for opening the Breaft, Stomach and Lungs ; for cleanfing the Blood, Kidneys and Bladder ; for ceafing all Pains of the Guts, and moderate Nourifhment, no Fruit is to be compared unto Raifins. *Matthiolus*, in his Commentaries upon *Dioscorides*, faith, that Raifins of the Sun being either voided of their Kernels, or growing without Kernels, loofen the Belly, help Hoarfenefs, and both nourifh and cleanfe the Liver : contrariwife, being eaten with the Stones or Kernels, they work rather a contrary Operation. That Grapes nourifh much, we may fee, faith *Galen*, by Vintage-labourers, who come lean to the Vineyard, but return as fat as Hogs. Much more do Raifins of the Sun and other Raifins nourifh our Bodies, and are therefore to be accounted for no bad Meats.

Pyra volema Plinii.

Wardens or Palm-Pears, fo called, becaufe one of them will fill the Palm of a Hand, were firft brought into Credit by *Livia Pompeia* ; they are very hurtful, and almoft indigeftible, being eaten

raw or green ; but towards Winter they are very wholesome for a weak Stomach, being stew'd, bak'd, or roasted, and to be preferred for Nourishment before all Fruit ; ingendering, especially when they are sweet and red, most wholesome Juice ; strengthening Concoction, repelling Vapours from the Head, and comforting the weak and decayed Spirits: would to God every Hedge were as full of them as they are of wild Pears and Crabs, that both Poor and Rich might have a competent Nourishment when Fish and Flesh can hardly be gotten.

JUGLANDES.

Walnuts, or Jupiter's Acorns, for so the *Greeks* and *Latins* called them, are sufficiently nourishing whilst they are green, but when they once wax so dry that they hardly peel, they are more medicinal than nourishing: either of them ingender the Cough, and cause Head-achs ; but if you peel new Walnuts, and wash them in Wine and Salt, they are least offensive to the Stomach, and yet more nourishing, if you eat them with Sugar. Old Walnuts are hot in the third Degree, and dry in the second ; new Walnuts are most temperate in each respect, agreeing with old Men and phlegmatic Persons, being eaten at the end of the Fall, and the beginning of Winter.

C H A P. XXIII.

*Of such Fruits of the Garden as are
nourishing.*

Artichokes grew sometimes only in the Isle of Sicily; and since my remembrance, they were so dainty in *England*, that usually they were sold for Crowns a-piece: Now Industry and Skill hath made them so common, that the poorest Man is possessed of Princes Dainties. *Julius Capitolinus*, in the Life of *Pertinax*, and *Pliny* likewise, in the 19th Book of his Natural History, reports Artichokes to have been of such Estimation in *Carthage* and *Corduba*, that there were sold as many Artichokes in one Year, as came to 6000 Sesterties, which maketh 30,000 *l.* Sterling. The first Sprouts of Artichoke-leaves being soddered in good Broth with Butter, do not only nourish, but also mightily stir up Lust of the Body both in Men and Women; the young Heads of them eaten raw with Pepper and Salt do the like; but the great Heads being once come to Perfection, howsoever they are counted windy and hard of Digestion, fuming up to the Head, and burdensome to the Stomach; yet certain it is that they are of great Nourishment being well prepared. Some boil them in fat powder'd Beef-broth till they be tender, and then eat them with Vinegar, Pepper, Sugar, Butter and Salt. Others having parboiled them a little, take the pulpy Part in the Bottom, and with sweet Marrow, Verjuice, Pepper,

Pepper, Sugar and Gooseberries, make most excellent and restorative Pies. The *Italians* broil them on a Gridiron setting their Bottoms downward, and pouring on a little sweet Oil upon every Leaf as soon as they open with the Heat, and as that soaks in they put in a little more; for if much should be poured in at once, they would smell of the Smoke, by reason that the Oil would drop into the Fire. This way the Artichoke is least windy, and (if it be eaten with Sugar, Butter, and the Juice of an Orange) most pleasant likewise. They are hot in two Degrees, and dry in one, and therefore fittest for cold, aged Persons and Complexions. Remember that raw Artichokes are to be eaten towards the end of Meals, but the other at the beginning or in the midst.

A S P A R A G U S.

Asparagus was in old time a Meat for such Emperors as *Julius Cæsar*; now every Board is served with them. They must be presently gathered when their Heads bow downwards; and being sodden in two or three Waters, to rid them of Bitterness, they are to be boiled in Mutton-broth till they be tender, which is done in a trice. The greatest and tenderest stalk'd are ever best, and few or no kind of Herbs nourish more, being spoiled of their Bitterness and eaten hot. *Galen* doubteth of their active Quality, but yet Experience sheweth them to be temperately moist, and not to exceed in Heat the first Degree.

Ballock's-grass, or Satyrium (whereof there be five principal kinds) is only nourishing in the full, heavy and sappy Root; for the other is of clean contrary Disposition. Some eat them being
O boil'd

boil'd in Goats Milk and Sugar. Others candyy or keep them in Syrup; any way they increasē bodily Lust, strengthen the Liver, help the Parts of Conception, restore them which are consumed, and give plentiful Nourishment in hectic Fevers.

M O R A R U B I.

Bramble-berries or Black-berries, be they of the greater or the less kind, are temperately warm, and sufficiently nourishing to a weak Stomach. How the Poor live upon them, daily Experience sheweth; yet being much eaten they bind the Body, and ingender such putrefied Humors as beget both Scabs and Lice.

BORRAGO. BUGLOSSA. SIRSIUM.

Borrage, Bugloss and Langdebeif, are of so great a Temperature in all Qualities, that they are not only commended for special Cordials being steeped in Wine, or made into Conserves; but also their Flowers, Herbs and Roots, are esteemed restorative, nourishing weak Bodies sufficiently, and strengthening the Parts of Nourishment more than meanly, being sodden in Broths, Cullises, or Gellies.

PERSONATÆ RADIX.

¶ Bur-Roots, (I mean of the Clot-bur) whilst they are young and tender, in the Month of *April*, are very wholesome and nourishing, being eaten like a young green Artichoke with Pepper and Salt. The *Frenchmen* and *Italians* first found them out; since which time they are common amongst us, through the means of them which have travelled into strange Countries.

BRASSICÆ.

Coleworts be of divers sorts, but the most nourishing of all is your white-leaved Cabbage (as big as a great Loaf) called *Brassica Tritiana*, and that which the *Italians* calleth *Cauli flores*; so beloved of *Pompey*, that it was termed *Brassica Pompeiana*. Either of them must first gently be sodden in fair Water, then again steept all Night in warm Milk; afterwards see the them with fat Marrow, or in fat Broths, and they are very nourishing without Offence. Otherwise all Coleworts ingender gross and melancholic Blood. Chuse ever the whitest and tenderest leaved, for they are of the finest and best Nourishment. The *Egyptians* eat Cabbage first to prevent Drunkenness.

DAUCI HORTENSES.

Carrot-Roots are very temperate in Heat and Dryness, of an aromatical and spice-like Taste, warming the inward Parts, and giving great Nourishment to indifferent Stomachs, being sodden in fat and fleshy Broth, or else butter'd. The yellow the Root, the more sweet, tender, and aromatical is the Carrot; and the best grow in a black, soft and ripe, tho' not in a forced Earth.

ANGURIÆ CITRULI.

Citruls, (so much beloved of *Tiberius* the Emperor) are of like Temperature with Melons and Pompions, (of which hereafter) nourishing hot Stomachs very well, being boiled with good Flesh or sweet Milk.

CUCUMERES. MELOPEPONES.

Cucumbers growing in hot Grounds and well ripened with the Sun, are neither moist nor cold

in the second Degree. They agree well with hot Stomachs, being eaten with Vinegar, Salt, Oil, and Pepper; but if you boil them, whilst they are young, with white Wine, Vervain, Dill, and salt Liquor, they are not of a bad Nourishment, as *Galen* took them, but ingender good Humors, and settle a very cold and weak Stomach, as by much Practice and long Experience I have proved in divers Persons.

SCHÆNOPRASA.

Cives or Rush-leeks be almost as hot as Leeks themselves. Some eat them raw in Salads, but then they nourish not. If you boil them twice or thrice in Water, they lose their over-hot and drying Nature, and give no bad Nourishment to cold Stomachs.

Glandes Terrestres Dodonæi.

Earth-nuts grow much on *Richmond* Heath and *Coombe* Park, as also beside *Bath*, as you travel to *Bristol*. They are best in *May*. In *Holland* and *Brabant* they are eaten, as the Roots of Turneps and Parsneps, boil'd in Flesh-Broth, which correcteth their binding Quality, and maketh them of good and wholesome Nourishment.

BULBOCASTANEA.

Earth-chefnuts are far bigger than Earth-nuts, and the Flowers of them are white where the others be red. About *Bath* there is great plenty of them, and they are of like Nourishment and Use with the Earth-nuts.

Intubum sativum Latifolium.

Endive, especially that which hath the longest, largest, softest, and whitest Leaves, is of good Nourish-

Nourishment to hot Stomachs, not only cooling but also increasing Blood, if it be sodden in white Broth till it be tender; but if you eat it raw in Salads, as it is most commonly used, then it only cooleth and lieth heavy in the Stomach, because it is not freed from its Crudities.

VACINIA PALUSTRIA.

Fen-berries grow not only in *Holland* in low and moist Places, but also, if I have not forgotten it, in the Isle of *Ely*. They are of like Temper and Faculty with our Whortles, but somewhat more astringent. Being eaten raw or stued with Sugar, they are wholesome Meat in hot burning Fevers, unto which either Fluxes of Humors or spending of Spirits are annexed. Likewise they quench Thirst no less than Ribes, and the red or outlandish Gooseberry.

MORA RUBI IDÆI.

Trambois, or Rasps, are of Complexion like the Blackberry and Dewberry, but not of so astringent nor drying Quality. Furthermore they are more fragrant to the Nose, and more pleasant in Taste, and of far better Nourishment to hot Stomachs, for cold Stomachs cannot convert them into any good Juice.

ALLIUM.

Garlic was so odious or hurtful to *Horace*, that he makes it more venomous than Hemlocks, Adders Blood, *Medea's* Cups, yea, than the Poison of *Nessus* the Centaur which killed *Hercules*. Contrariwise the *Thacians* eat it every Morning to Breakfast, and carry it with them in Warfare as their chiefest Meat. Whereat we need not mar-

vel, considering the Coldness of their Country, and their phlegmatic Constitution. Let us rather wonder at the *Spaniard*, who eats it more, being a hot Nation, than our labouring Men do here in *England*. Whereby we may see how Preparation begetteth in every thing another Nature: for *Thracians* eat it raw because of their extreme Coldness; but the *Spaniard* sodden first in many Waters, or else roasted under the Embers in a wet Paper, whereby it is made sweet and pleasant, and hath lost more than half of his Heat and Dryness. Thus is Garlic Medicine and Meat; Medicine if it be eaten raw, but Meat and Nourishment, being roasted under the Embers, or stickt like Lard in fat Meat, or boil'd in many Waters, Broths, or Milks. By which way also his fuming and diuretical Quality is much corrected. Yet beware lest you eat too much of it, lest it ingender little Worms in your Flesh, as it did in *Arnulphus* the Emperor, whereof he died. It is very dangerous to young Children, fine Women, and hot young Men; unless the heady, hot and biting Quality thereof be extinguished by the afore-said Means.

C U C U R B I T Æ.

Gourds eaten raw and unprepared, are a very unwholesome Food, as *Galen* saith, exceedingly cooling, charging, and loading the Stomach, and ingendering Crudities and Wind; but being boil'd, baked, or fry'd with Butter, it loseth his Hurtfulness, and giveth good Nourishment to indifferent Stomachs. The Seed of it being husked and boiled in new Milk, is counted very restorative in hectic Fevers.

GROSSULÆ. UVÆ CRISPÆ.

Gooseberries, being thorough ripe, are as nourishing as sweet, and of the like Temper, not only increasing Flesh, but also fattening the Body. They should be eaten first, and not last, because they are so light a Fruit. When they are almost ripe, they are restorative, being made into Codiniac, or baked in Tarts. Sour Gooseberries nourish nothing, serving rather for Sauce to please ones Taste than to augment Flesh.

GROSSULÆ TRANSMARINÆ.

Red Gooseberries or Bastard-Corinths, (commonly called *Ribes* of Apothecaries, and taken of *Dodonæus* for the Bears-berry of *Galen*) is almost of the like Nature with Gooseberries, but more cold, dry and astringent, by one Degree, because they never wax sweet in our Country. They are very cordial and cooling in Agues, being eaten either in Conserve, or Codiniac, yea, nourishing also to hot Stomachs.

LUPULARII ASPARAGI.

Hop-shoots are of the same Nature with Asparagus, nourishing not a little, being prepared in the like sort, which is before described, tho' rather cleansing and scouring of their own Nature.

ALLIARIA.

Jack by the Hedge, as it is not much used in Medicines, so it was heretofore a very ancient and common Meat, being therefore called *Sauce alone*. Countrymen do boil it and eat it instead of Garlic, being no less strengthen'd and nourish'd by it than the *Persian* Children were with Town-cresses. I allow it not for indifferent Stomachs, unless it

hath been steeped in divers warm Waters, and then be eaten, as Garlic may be eaten, moderately; for it is hot and dry more than in the third Degree.

P O R R A.

Leeks are esteemed so wholesome and nourishing in our Country, that few think any good Potage can be made without them. That they ingender Blood no Author denies, but they say it is gross, hot, and evil Blood. Nevertheless if they be first sodden in Milk, and then used in Meat, they are unclothed of all bad Qualities, and become friendly to the Stomach, and nourishing to the Liver. The *Grecians* made such reckoning of Leeks as our *Welchmen* do; yea, he ever sat uppermost at *Apollo's* Feast that brought thither the greatest headed Leek. Some impute that to his Mother *Latona* her longing for Leeks whilst she was with child of *Apollo*. Others say, that *Apollo* did so highly esteem them, because they ingender much Blood and Seed, whereby Mankind is much increased: which Opinion I like best, hearing and seeing such Fruitfulness in *Wales*, that few or none be found barren, and many fruitful before their time.

Porrum sectivum Palladii.

The unset Leek, or Maiden-leek, is not so hot as the knopped ones; because his fuming Quality is diminished by often cutting.

L A C T U C A.

Lettice is not more usually than profitably eaten of us in Summer; yea, *Galen* did never eat of any other Garden-herb save this, for ought we read, whereby he delayed the Heat of his Stomach in Youth,

Youth, eating it foremost, and slept soundly and quietly in Age, eating it last. It is better soddeⁿ than raw, especially for weak Stomachs; and if any will eat it raw, correct it with mingling a little Tarragon and Fennel with it. The young leaf Lettice is simply best, but you must not wash it, for then it loseth its best and most nourishing Virtue that lieth upon the outmost Skin: only pluck away the Leaves growing near the Ground, till you come to the Cabbage of the Lettice, and it is enough. Long use of Lettice causeth Barrenness, cooleth Lust, dulleth the Eye-sight, weakeneth the Body, and quencheth natural Heat in the Stomach: but moderately and duly taken of hot Natures, it increaseth Blood, Seed, and Milk, stayeth all Fluxes of Nature, bringeth on Sleep, and cooleth the Heat of Urine. The middle and thickest part of the Leaf being boiled and preserved in Syrup, as Endive and Succory is done beyond Sea, give a great Nourishment to weak Persons newly recovered of hot Agues. The Romans did eat Lettice last to provoke Sleep: we eat it first to provoke Appetite. So that *Martial's* Question is fully answered:

*Claudere quæ cœnas Lætuæ solebat avorum.
Dic mihi, cur nostras incipit illa Dapes?*

When elder times did feed on Lettice last,
Why is it now the first Meat that we taste?

MELONES & PEPONES.

Melons and Pompions are not so cold nor moist as Cucumbers. Growing in a hot Ground, and thoroughly ripened with hot and dry Weather, they give much Nourishment, especially being baked with good Flesh or sweet Milk, or baked with sweet Apples, Butter, and Fennel-seed.

MELOPEPONES.

Musk-Melons are neither so moist nor cold as the ordinary sort, ingendering far better Blood, and descending more speedily into the Belly. They will hardly prosper in our Country, unless they are set in a very fat, hot, and dry Ground, having the Benefit of Sun-shine all the Year long. *Jason Mainus*, a most famous Civilian, so loved a Musk-Melon, that he said to one of his Friends, 'Were I in Paradise, as *Adam* was, and this Fruit forbidden me, verily, I fear, I should leave Paradise to taste of a Musk-Melon.' Nevertheless let not the pleasant Smell or Taste of them draw any Man to eat too much of them, for they cast *Albertus secundus* the Emperor into a deadly Flux; *Sophia* Queen of *Poland* into a numb'd Palsy, and *Paulus Secundus* the Pope into a mortal Apoplexy. All Melons, Pompions and Cucumbers, are not presently to be eaten out of the Ground, tho' they be fully ripe, but rather a Week after, for with Delay they prove less moist, and also less cold. As for our great Garden-Pompions and Melons, they may tarry in a warm Kitchen till towards *Christmas* before they be eaten, to be more dried from their Waterishness, and freed from Crudities.

N A P I.

Navews, especially *Napus Sativus*, called in *English* Navew Gentle, nourish something less than Turneps, otherwise they are of like Operation. They are best sodden in powder'd Beef Broth, or else with fat Mutton, or powder'd Pork.

C E P Æ.

Onions are very hot and dry; nevertheless being roasted or boiled in fat Broth or Milk, they become

become temperate and nourishing, leaving their hot and sharp Nature in the Broth or Embers. The Priests of *Ægypt* abhorred them of all Herbs; first because, contrary to the Course of other things, they increase most when the Moon decreaseth. Secondly, because they nourish too much, and procure Lust, which religious Men of all other Persons ought to refrain. The greater, whiter, longer, sweeter, thinner-skin'd, and fuller of Juice they be, (such are St. *Thomas's* Onions) the more they nourish and excel in Goodness; but if they be very red, dry, round, light and fourish, they are not so commendable. Raw Onions be like raw Garlic and raw Leeks, (that is to say, of great Malignity, hurting both Head, Eyes and Stomach, inflaming Blood, and ingendering both gross and corrupt Humors) but sodden in Milk, and then eaten Sallad-ways with sweet Oil, Vinegar and Sugar, as we use them in *Lent*, they are hurtful to no Persons nor Complexions.

APIUM HORTENSE.

Parsley nourisheth most in the Root; for if you chuse young Roots and shift them out of two or three warm Waters, they lose their medicinal Faculty of opening and cleansing, and become as sweet, yea, almost as nourishing as a Carrot, being sodden in fat Broth made with good Flesh. The like may I say of *Alexander-buds*, which is nothing but the Parsley of *Alexandria*, being dress'd or prepar'd in the like manner; otherwise they may be used, as Nettles are in Spring-time Pottage to cleanse Blood; but they will give no laudable, or rather no Nourishment at all.

PORTULACA.

Purslane is usually eaten green in Salads, as Lettice likewise: But being sodden in Wine, it is of good Nourishment in the Summer-time unto hot Stomachs, which are able to overcome it.

RADICES SISARI INDICI.

Pottato-roots are now so common and known amongst us, that even the Husbandman buys them to please his Wife. They nourish mightily, being either sodden, baked or roasted. The newest and heaviest be of best Worth, ingendering much Flesh, Blood and Seed, but withal increasing Wind and Lust. *Clusius* thinks them to be *Indian* Skirrets, and verily in Taste and Operation they resemble them not a little.

RADICULA SATIVA.

Radish-roots of the Garden (for they are best) are either long and white without, or round like a Turnep, and very black-skin'd, called the *Italian* Radish. Most Men eat them before Meat to procure Appetite, and help Digestion: But did they know, and yet they feel it, what rank Belchings Radishes make, how hardly they are digested, how they burn Blood, and ingender Lice, cause Leanness, rot the Teeth, weaken Eye-sight, and corrupt the whole Mass of Nourishment, I think they would be more temperate and sparing of them; yet they were so prized amongst the *Grecians*, that at *Apollo's* Feast when Turneps were served in Tin Dishes, and Beets in Silver, yet Radish-roots were not served but in Golden Dishes. Notwithstanding, since by Nature they provoke Vomiting, how can they be nourishing? unless it be to such rustical Stomachs as are offended with nothing,

thing, and to whom rusty Bacon is more agreeable than young and tender Pork. Nevertheless, since only the Heat and Biting of Radish are the chiefest Cause why it nourish little or nothing, as *Galen* saith, no doubt if by steeping in warm Milk, or boiling in fat Broth those Qualities be removed, it would prove the less medicinal, and more nourishing.

RAPI SILVESTRIS RADIX.

Rampions, or wild Rapes, of Nature not unlike to Turneps, eaten raw with Vinegar and Salt, do not only stir up an Appetite to Meat, but also are Meat and Nourishment of themselves. In high *Germany* they are much eaten, and now our Nation knows them indifferently well, and begin to use them.

RADIX ALII URSINI.

Ramseys are of the like Power with Garlic, and are so to be prepared, or else they give neither much nor any good Nourishment.

R A P Æ.

Rapes or Turneps sodden in fat Broth, or roasted with Butter and Sugar put into the midst thereof, nourish plentifully, being moderately taken; for if they be undigested through Excess, they stir up Windiness and many superfluous Humors in the Body. The *Bohemians* have Turneps as red outwardly as Blood, which I did eat of in *Prague*, and found them a most delicate Meat; yea, they are counted so restorative and dainty, that the Emperor himself nurseth them in his Garden. Roasted Turneps are so sweet and delicate, that *Mavius Curius* refused much Gold offered him by
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the *Samnites*, rather than to leave his Turnep in the Embers.

RADICES BRINGII MARINI.

Sea-holly-roots are of temperate Heat and Cold, but somewhat of too dry a Nature; yet prove they moist enough to give plentiful Nourishment, after they have been preserved in Syrup, or candy'd with Ginger, increasing Blood, Seed and Lust, and restoring such as by Lechery have been much consumed.

RADICES SISARI.

Skirret-roots were so sweet and delicate in ancient times, that *Tiberius Cæsar* caused the Inhabitants of *Gelduba* (a certain Segniory upon the *Rhine*) to pay him Tribute at *Rome* in Skirret-roots, bringing them weekly thither whilst they were in Season. They have a long String or Pith within them, which being taken away before they are thorough sodden, maketh them eat exceeding sweet; usually they are boil'd till they be tender, and then eaten cold with Vinegar, Oil and Pepper; but if they be roasted four or five together in a wet Paper under Embers, as one would roast a Pottato, or strain'd into Tart-Stuff, and so baked with Sugar, Butter and Rose-water, they are far more pleasant, and of stronger Nourishment, agreeing with all Complexions, Sexes and Ages, being also of a mild Heat and a temperate Moisture. Did we know all the Strength and Virtues of them, they would be much nourished in our Gardens, and equally esteemed with any Pottato-root.

CEPA ASCALONITES.

Skallions are a kind of little Onions, brought first from *Ascalon*, a Town of *Jewry*, very hot
and

and dry, yea, hotter and dryer by one Degree than any Onions. Cold Stomachs and barren Weaklings may safely eat them raw, to procure Appetite and Lust; but they are not nourishing to indifferent Stomachs till they have been par-boil'd in new Milk. Some correct them, by mincing them small, and steeping them a good while in warm Water, afterwards they eat them with Vinegar, Oil and Salt, after the *Italian* Fashion.

SPINACHIA.

Spinache being boil'd soft, and then eaten with Butter, small Currans and Sugar, heated together upon a Chafing-dish, giveth no bad nor little Nourishment to dried Bodies, and is only hurtful to such as be over phlegmatic.

FRAGULÆ.

Strawberries of the Garden, be they white, red, or green (but the red are best) being once come to their full Ripeness in a warm Summer, and growing in a warm Ground, are to a young hot Stomach both Meat and Medicine; Medicine to cool his Choler and excessive Heat; Meat by his temperate and agreeable Moisture, fit at that time of the Year to be converted into Blood, especially being eaten raw with Wine and Sugar, or else made into Tart-Stuff and so baked: howsoever they be prepared, let every Man take heed, by *Melchior* Duke of *Brunswick*, how he eateth too much of them, who is recorded to have burst asunder at *Rostock* with surfeiting upon them. *Cranz.* l. 9. c. 9. *Hist. Vandal.*

RADIX SPIRA ALBÆ.

Thistle-roots, (I mean of the white Thistle when it first springeth) are exceeding restorative
and

and nourishing, being sodden in white stued Broth or else baked in Tarts, or in Pies like Artichokes. Few Men would think so good Meat to ly hidde in so base and abject an Herb, had not Trial and Cookery found out the Virtue of it.

RAPÆ ROTUNDÆ.

Turneps, in Commendation whereof *Moschios* the *Grecian* wrote a large Volume, are nothingg but round Rapes, whereof heretofore we writ in this Chapter.

NASTUREIA AQUATICA.

Water-creffes and Town-creffes nourish raw and cold Stomachs very well: but for hot or indifferent Stomachs they are of a contrary Nature. *Xenophon* saith, that the *Persians* Children going to School, carry nothing with them to eat and drink, but Creffes in the one Hand and Bread in the other, and an earthen Cruise at their Girdle to take up Water in; whereby we may perceive that they agree well with moist Natures, and such as are accustomed to drink Water; otherwise no doubtt they nourish nothing, but rather over-heat and burn the Blood.

As for Anise, Blites, Blood-wort, Broom-buds, Capers, Calamint, Clary, Dill, Fennel, Galangal, Hyssop, Marigolds, Mustard-seed, Mint, Nettles, Orache, Patience, Primroses, Rosemary, Saffron, Sage, Samphire, Savory, Tamarisk, Tanfy, Taragon, Thyme, Violets and Wormwood; howsoever they are used sometimes in Broths, Pottage, Farings, Sauces, Salads and Tanfies; yet no Nourishment is gotten by them, or at the least so little that they need not, nor ought not to be counted amongst Nourishments.

C H A P. XXIV.

Of such Fruits of the Field as are nourishing,

THE chief Fruits of the Field are Wheat, Rye, Rice, Barley, Oats, Beans, Chiches, Pease and Lentils.

TRITICUM.

Wheat is divided into divers kinds by *Pliny*, *Columella*, *Dodonæus*, *Pena* and *Lobelius*; it shall be sufficient for us to describe the sorts of this Country, which are especially two: The one red, called *Robus* by *Columella*, and the other very white and light, called *Siligo*, whereof is made our purest Manchet. Being made into Furmity, and sodden with Milk and Sugar, or artificially made into Bread, Wheat nourisheth exceeding much and strongly: the hardest, thickest, heaviest, cleanest, brightest, and growing in a fat Soil, is ever to be chosen; for such Wheat, in *Dioscorides* and *Galen's* Judgment, is most nourishing.

SECALE.

Rye seemeth to be nothing but a wild kind of Wheat, meet for Labourers, Servants and Workmen, but heavy of Digestion to indifferent Stomachs.

ORIZA.

Rice is a most strong and restorative Meat, discommendable only in that it is over-binding; very wholesome Pottage is made thereof with new Milk, Sugar, Cinnamon, Mace and Nutmegs; whose

whose Astringency if any Man fear, let him soak the Rice one Night before in sweet Whey, and afterwards boil it in new Milk with Sugar, Butter, Cloves and Nutmegs, leaving out Cinnamon and Mace. Thus shall the Body be nourished, Costiveness prevented, and Nature much strengthen'd and increased.

H O R D E U M.

Barley used any way in Bread, Drink or Broth, is ever cooling, saith *Galen*, and ingendereth butt a thin and weak Juice. Before we use it in Brothss or Ptisan, it should be clean hull'd, and wash'd in many Waters. The Decoction of Barley in Chicken-broth, strain'd with a few blanch'd Almonds, and sweeten'd with Sugar and Rose-water, is a very convenient Meat for sound Men, butt more for them which are sick and abhor Flesh.

Carden saith, that *Galen* maketh mention of a kind of Barley in *Greece* growing without a Husk, and hull'd by Nature; which Place he never citeth, because he was mistaken; for through all *Galen* I could never find any such thing, tho' off purpose I search'd for it very diligently. The best Barley is the biggest and yellowest without, and fullest, closest and heaviest within; it is never to be used in Meat till it be half a Year old, because lying causeth it to ripen better, and to be also far less windy. Being made into Malt by a sweet Fire and good Cunning, it is the Foundation of our *English* Wine, which being as well made as it is at *Nottingham*, proveth Meat, Drink and Cloth to the poorer sort. Parched Barley or Malt is hot and dry, but otherwise it is temperately cooling and less drying. That Wheat and Rye is far more nourishing than Barley, *Plutarch* would

would thence prove, because they are half a Year longer in the Earth, and of a more thick, sappy, and firm Substance. But Rice, being counted and called by *Tragus* German Barley, disarmeth that Reason, which is not sowed till *March*, and yet is of as great or rather of greater Nourishment.

A V E N Æ.

Oats, termed by *Galen* the Affes and Horses Provender, are of the like Nature with Barley, but more astringent, especially being old and thorough dry. Had *Galen* seen the Oaten Cakes of the North, the Janocks of *Lancashire*, and the Grues of *Cheshire*, he would have confessed that Oats and Oatmeal are not only Meat for Beasts, but also for tall, fair and strong Men and Women of all Callings and Complexions: But we pardon the *Grecian's* Delicacy, or else ascribe it to the Badness of their Soil, which could bring forth no Oats fit for Nourishment. Chuse the largest, heaviest, sweetest, fullest and blackest, to make your Oat-meal Groats of, for they are least windy and most nourishing.

F A B Æ.

Beans were first a Field-fruit; howsoever, to make them more sappy, they have lately been set and kept in Gardens. *Pythagoras* forbid his Scholars to eat of them, especially coming once to be great and black-tail'd, because they hinder Sleep, and procure Watchfulness; for which Cause they were given to Judges as they sat down in Judgment, or else in Sleep cause fearful and troublesome Dreams, as you may read in *Tullius's* second Book of Divination: Wherefore howsoever *Camatherus*, *Immanuel Commencæus* his Secretary,

tary, ventured for them, or Men now affect them in these Days, assuredly they are a very hurtful Meat, unless they be eaten very young, and sodden in fat Broth, and afterwards, being freed of their Husk, be eaten in the beginning or midst of Meals, butter'd thoroughly, and sufficiently sprinkled with gross Pepper and Salt; then will they nourish much, and too too much increase Seed to lusty Wantons.

C I C E R E S.

Chiches of *England* are very hard and unwholesome; but in *Italy* and *France* there is a kind of red Chich, yielding a sweet, fine and nourishing Flour; whereof thick Pap or Pottage being made with Sugar, you shall hardly find any Grain or Pulse of comparable Nourishment, as my most honourable good Lord, the Lord *Willoughby* of *Eresby*, in his most dangerous Consumption did well testify. Perhaps this Broth was that, for a Mefs whereof *Esau* sold his Birthright; for no Pulse but this maketh a red Pottage.

P I S A.

Pease are not wholly so windy as Beans, and also of better Nourishment, because they are less absterfive. *French* Pease, *Hasty* Pease, and *Gray* Pease, be the tenderest and sweetest of all others; for the common *Field* Pease or *green* Pease are too hard of Digestion for indifferent Stomachs. Take the youngest, and seethe them thoroughly, butter them plentifully, and season them well with Salt and Pepper, so will they prove a light Meat, and give convenient Nourishment in Summer-time.

LENTE S.

Lentiles were so prized in *Athenæus's* time, that one wrote a whole Treatise in their Commendation; and *Diogenes* commended them above all Meats to his Scholars, because they have a peculiar Virtue to quicken the Wit. Let us, for Shame, not discontinue any longer this wholesome Nourishment, but rather strive to find out some Preparation, whereby they may be restored to their former or greater Goodness.

C H A P. XXV.

Of the Variety, Excellency, Making, and true Use of BREAD.

The Dignity and Necessity of BREAD.

BREAD is a Food so necessary to the Life of Man, that whereas many Meats be loathed naturally of some Persons, yet we never saw, read, nor heard of any Man that naturally hated Bread. The Reasons whereof I take to be these. First, because it is the Staff of Life, without which all other Meats would either quickly putrefy in our Stomachs, or sooner pass through them than they should, whereupon Crudities, Belly-worms and Fluxes do arise to such Children or Persons as either eat none or too little Bread.

Again, neither Flesh, Fruit nor Fish are good at all Seasons, for all Complexions, for all Times, for all Constitutions and Ages of Men; but Bread is never out of Season, disagreeing with no Sickness, Age or Complexion, and therefore truly
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called

called the Companion of Life. No Child so young but he hath Bread, or the Matter of Bread in his Pap; no Man so weak but he eats it in his Broth, or sucks it out of his Drink. It neither inflameth the cholerick, nor cooleth the phlegmatick, nor over-moisteneth the sanguine, nor drieth the melancholic.

Furthermore it is to be admired, saith *Plutarch*, that Bread doth of all other things best nourish and strengthen both Man and Beast; insomuch that with a little Bread they are enabled for a whole Day's Journey, when with twice as much Meat they would have fainted. Wherefore it was not a small Threatening, when God said he would *break the Staff of Bread*; without which our Meat giveth no Strength, as I said before, but either corrupteth in the Stomach, or is converted to slimy Crudities: we may also remember, that of all compound Meats it is the first mentioned in the Scripture, namely, in the third of *Genesis*, where God threateneth *Adam* that in the Sweat of his Brows he should eat his Bread. Again, in the Lord's Prayer, we ask for all bodily Nourishment in the Name of Bread, because Bread may be justly called the Meat of Meats, as without which there is no good nor substantial Nourishment. The *Italians* have a Proverb, *That all Troubles are easy with Bread, and no Pleasure pleasant without Bread*. Signifying thereby our Lives to consist more in Bread than in any other Meat whatsoever.

To conclude, when Christ would describe himself unto us whilst he lived, and leave a Memorial unto us of himself after Death; his Wisdom found no hieroglyphical Character wherein better to express himself (the only Nourisher and Feeder of

all

all Mankind) than by the sight, taking, and eating of Bread; so that I may boldly prefer it above all Nourishment, being duly and rightly used, as agreeing with all Times, Ages and Constitutions of Men, either sick or sound; which cannot be verified of any one Nourishment besides.

Upon which and some other things arose these Questions and Sayings, Whether eating of Crusts of Bread, and Sinews of Flesh, make a Man strong? Whether Ashes be Physic, and mouldy Bread clear the Eye-sight? Money and Bread never brought Plague. Bread and Cheese be the two Targets against Death.

The Authors and Inventors of Bread.

Who was the first Author or Inventor of making Bread, I will not take upon me to determine. *Pliny* ascribeth it to *Ceres*; who seeing what Hurt came to Men by eating of Acorns, devised a Means how to pound Corn into Meal, and then to work, form and bake it into Loaves and Cakes. *Pausanias* ascribeth it to *Arcas*, *Jupiter* and *Calisto's* Son. But without all question *Adam* knew it first, whosoever was the first that made it; yea, since it is the Strengtheners of Life, no doubt as he and his Son knew how to sow Corn, so they were not ignorant or unpractised in the chief Use thereof.

The Differences of Bread.

Concerning the Differences of Bread, some are taken from the Meats we eat; for the *Romans* had *panem ostrearium*, which they only did eat with Oysters. They had also their dainty Bread made with Honey, Spice and Flour; they had also a hasty Cake, called *panis speuticus*, learned first in *Greece*; likewise their Bread differed in baking,
some

some being baked upon the Hearth, others broil'd it upon Gridirons, others fried it like Pan-cakees, others baked it in Ovens, others seeth'd it in Seas like Fritters, others boil'd it in Water like Cinnels, being called *Panes aquatici*; which the *Panthians* taught them.

But the chief Differences are in the Variety of Matter whereof they consist, and the Variety of Goodness, which I will declare in Order. Some Countries, where Corn was either never sown at all, or being sowed cannot prosper, make Bread of such things made into Meal as their Soil yieldeth. The *Oritæ*, *Greenlanders* and North *Icelanders* make it of dried Fish, which being thoroughly dried in the Sun, they beat it first with Hammers then pound it with Pestils, and form Cakes with Water, which they toast at their Fires, made only of great Fishes Bones, for they have no Wood and eat it instead of Bread; yet live they well, and look well, and enjoy Pleasures, saith *Hector Boethius* in his *Scottish History*, abounding in Children's Strength and Contentment, tho' not in Wealth. The *Brasilians* make Bread of the Root of a Herb resembling Purcelane, and of the Barks of Trees as *Oforius* writeth, whom I may believe, because I have eaten of the same Bread, brought home by Sir *Francis Drake*. The most part of *Egyptians* make Bread of Lotus-seed, resembling Poppy, but they which dwell by the River *Astupas* make it of dried Roots beaten to Powder, which they formed like a Tile-stone, and baked it hard in the Sun. Like Bread made the *Thracians* of *Tribulus* or Water-nut Roots, and the *Arabians* of Dates. But the best is made of Grain, which the *Romans*, for 600 Years after their City was built, had not yet learned; and was not afterwards publickly practised by Bakers.

Bakers, till the *Persian Wars*. As for Wheaten Bread, it was so rare in *Cæsar's* time, that none knew how to make it, save his own Baker. And again white Manchet was so hard to come by in the *Grecian Courts*, that *Lucian* protested a Man could never get enough of it, no not in his Dream. Spiced Bread was more ancient, for *Diogenes* loved it above all Meats, and *Hippocrates* and *Plato* make mention of it. Brown-bread was used in *Philoxenus's* Age, and long before; who having eaten up all the White-bread at the Sophist's Table, one set him a great Brown Loaf on the Table, on whom he bestowed this Jest; *Ho la! not too much, not too much, good Fellow, lest it be Night too soon.* Thus much of the ancient making of Bread: Now let us consider,

The useful Matter of Bread.

First, Whereof Bread is made in our Days. *Secondly*, How it is made. *Thirdly*, When, and in what Order. *Fourthly*, In what Quantity it is to be eaten.

Touching the first, Bread is usually made of Rye, Barley, Oats, Miffelin, or pure Wheat. Rye-bread is cold and of hard Concoction, breeding Wind and Gripings in the Belly, ingendering gross Humours, being as unwholesome for indifferent Stomachs, as it agreeth with strong Bodies and laborious Persons; yet openeth it, and cureth the Hæmorrhoids.

Barley Bread is little or nothing better, being tough and heavy of Digestion, choaking the small Veins, ingendering Crudities, and stuffing the Stomach.

Oaten Bread is very light being well made, more scouring than nourishing if the Oat-meal be new, and too much binding if it be old. Howbeit Oats

in *Greece* are recorded to be so temperate, that they neither stir nor stay the Belly.

Mislin or Munkcorn Bread, made of Rye and Wheat together, is esteem'd better or worse, accordingly as it is mingled more with this or that Grain.

But of all other, Wheaten Bread is generally the best for all Stomachs; (yet of too stopping a Nature, if it be too fine) because it is of best Temper, and agreeth with all Natures and Complexions.

Things to be observed in the well making of Bread.

Concerning the well making whereof, we must have great Choice and Care; 1. Of the Wheat itself. 2. Of the Meal. 3. Of the Water. 4. Of the Salt. 5. Of the Leaven. 6. Of the Dough or Paste. 7. Of the Moulding. 8. Of the Oven. 9. Of the baking. All which Circumstances I most willingly prosecute to the full, because as Bread is the best Nourishment of all other, being well made, so is it simply the worst, being marred in the ill handling.

1. Concerning the Wheat, it must be thorough ripe e'er it is gathered, two Months old e'er it be threshed, and a Month or two old after that, at the least, e'er it be grinded. Chuse ever the yellowest without, and smoothest, growing in a hot and fat Soil, hard, white and full within, clean thresh'd and winnow'd, then clean wash'd and dry'd, afterwards grossly grinded (for that makes the best Flour) in a Mill wherein the Grind-stones are of *French* Marble or some other close or hard Stone.

2. The Meal must neither be so finely grinded, as I said, lest the Bran mingle with it, nor too grossly, lest you lose much Flour, but moderately
gross,

gross, that the Bran may be easily separated, and the fine Flour not hardly boulded. You must not presently mould up your Meal after grinding, lest it prove too hot; nor keep it too long, lest it prove fusty and breed Worms, or be otherwise tainted with long lying. Likewise tho' the best Manchet, called *panis Similagineus*, of *Pliny*, be made of the finest Flour passed through a very fine Boulter, yet that Bread which is made of coarser Meal, is of lighter Digestion and of stronger Nourishment.

3. The Water must be pure, from a clear River or Spring; not too hot lest the Dough cling, nor too cold lest it crumble, but lukewarm.

4. The Salt must be very white, finely beaten, not too much nor too little, but to give an indifferent seasoning.

5. The Leaven must be made of pure Wheat, it must not be too old lest it prove too sour, nor too new lest it work to no purpose, nor too much in Quantity, lest the Bread receive not a digesting but a fretting Quality. Where by the way note, that Loaves made of pure Wheaten Meal require both more Leaven and more labouring, and more baking than either coarse Cheat, or than Bread mingled of Meal and Grudgins. In *England* our finest Manchet is made without Leaven, which maketh Cheat-Bread to be the lighter of both, and also the more wholesome; for unleavened Bread is good for no Man.

6. The Dough of white Bread must be thoroughly wrought, and the manner of moulding must be first with strong kneading, then with rolling to and fro, and last of all with wheeling or turning it round about, that it may sit the closer; afterwards cut it slightly in the midst round about, and

give it a Slit or two thorough from the Top to the Bottom with a small Knife, to give a Vent every way to the inward Moisture whilst it is in baking.

7. The Loaves should neither be too great nor too little; for as little Loaves nourish least, so if the Loaves be too great, the Bread is scarce thoroughly baked in the midst: Wherefore the *Franklin's Bread of England* is counted most nourishing, being of a middle Size between Gentlemen's Rolls or little Manchets, and the great Loaves used in Yeomen's Houses.

8. The Oven must be proportionable to the Quantity of Bread, heated every where alike, and by Degrees; not too hot at the first, lest the outside be burnt and the inside clammy; nor too cold, lest the Bread prove sad and heavy in our Stomachs.

9. Last of all, concerning the baking, it must not stay too long in the Oven, lest it prove crusty, dry and cholerick; nor too little a while, for fear it be clammy and of ill Nourishment, fitter to cram Capons and Poultry than to be given to sick or sound Men.

Bread being thus made, strengtheneth the Stomach, and carrieth truly with it the Staff of Nourishment. *Jupiter's* Priests, called *Flamines Diales*, were forbidden to eat either Meal or Leaven by themselves, yet might they eat of leavened Bread and none other. The Reason whereof is alledged by *Plutarch*: They might eat no Meal, because it is an imperfect and raw Nourishment; being neither Wheat which it was, nor Bread which it should be; for Meal hath lost, which it had, the Form of Grain, and wanteth, which it is to have, the Form of Bread. They might eat no Leaven, because Leaven is the Mother and Daughter of

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Corruption, souring all if it be too much, and distasting all if it be too little; but when a just Proportion is kept betwixt them both, Leaven corrects the Meal's Imperfection, and Meal resisteth Leaven's Corruption, making together a well relish'd Mass, called Bread, which is justly termed the Staff of Life.

As for Buns made with Eggs and Spices, as also for Sugar-cakes, Wafers, Simnels and Cracknels, and all other kind of delicious Stuff, wherein no Leaven cometh: I will not deny them a medicinal Use for some Bodies; but if they be usually and much eaten, they rather help to corrupt than to nourish our Bodies.

Of the Age of Bread.

Touching the Age of Bread; as the *Egyptians* Bread made of Lotus-seed is never either good or light till it be hot; so contrariwise all Bread made of Grain is never good till it be fully cold. Hot Bread is exceeding dangerous, swimming in the Stomach, procuring Thirst, most hardly digesting, and filling the Body full of Wind. Neither yet must it be too old and dry, for then it nourisheth nothing, drieth up the Body, increaseth Costiveness, and very hardly passeth from out the Stomach.

Of the Use of Bread.

Last of all, concerning the Use of Bread, it consisteth in the Quality, Quantity, and timely taking of it. The inmost Crumbs of Bread are most nourishing, and fittest for hot and choleric Persons; contrariwise the Crumbs next the Crust are fittest for phlegmatic Dispositions, unto whom sometimes we allow the Crust itself, or else the Crumbs toasted at the Fire. Leavened Bread is

also most convenient for weak Stomachs, because it is soonest digested; but if it be too much leavened, it annoyeth them as much in Gripings of the Belly and Spleen-swellings.

It is question'd by some, whether Children should eat much Bread without Meat, *aut contra*.

New Bread, so it be not newer than one Day, is most nourishing; but old Bread, as I said before, is most drying.

Concerning the Quantity of Bread, we are to understand, that as Drink is necessary to hasten Meat out of the Stomach when it is concocted, so Bread is as needful to hang it up, and stay it in the Stomach till it be concocted: For if we eat Flesh, Fish or Fruit, without Bread, it will either return upward, as it fareth in Dogs, or beget Crudities and Worms, as it happeneth to greedy Children, or turn to most cruel Fluxes, as it falleth out in the time of Vintage, and at the gathering of Fruit, when many Grapes, or Apples, or Plums be eaten without Bread.

Nevertheless over much Bread is as hurtful, yea, the surfeiting of it is more dangerous than of any Meat: For Flesh, Fruit or Fish, being immoderately taken, are quickly corrupted into a thin Substance, which Nature may easily avoid; but the Surfeit of Bread is incorrigible, remaining so dry, hard and tough in the Stomach, that it will neither be voided upward nor downward without great Difficulty, resisting the Operation of any Medicine, stopping the Veins, and daubing as it were the Bowels, otherwise sensible enough, and ready to be stirred with the least Physic, with a slimy and viscous Mortar. Eat therefore no more than to make a convenient Mixture of Meat and Drink; for as there must be a sufficient

cient Quantity of Sand to combine Lime and Water together; not too little, lest the Mortar be too liquid; nor too much, lest it be tough; but a certain Proportion to be aimed at by the Plaisterer; so a due Quantity of Bread maketh a perfect Mass of Nourishment, which else being too liquid would turn to Crudities by passing overtily into the Guts, or being too thick would either putrefy at length, or at the least wax burdensome to the Stomach and choke the Veins. Note also this, that the more liquid and moist your Meats are, so much the more Bread is required; but the more dry and solid they are, the more Drink is to be taken and the less Bread.

Last of all, to speak of the Time and Order to be observed in the eating of Bread; howsoever *Antoninus* that holy Emperor of *Rome*, did make his Breakfast only of dry Bread, and then presented himself to all Suiters till Dinner-time; we must conceive, first, that he was rheumatic through his Night-watchings and great studying. Secondly, That he was old and subject to the Dropsy; otherwise he was foolish to prescribe himself that Diet, or his Physicians mad that persuaded him to it. For as first Lime, and then Sand are mingled with Water; so first Meat, then Bread should be eaten together, and afterward Drink should be poured on like Water to mingle them both. *Socrates* said truly, that some Fools do use Bread as Meat, and some use Meat as Bread: For some will break their Fast with Bread, which commonly is dangerous; others will eat at Dinner a little Meat, and too much Bread, which is almost as unwholesome; others will end their Meals with Drink and Meat, when Reason and Experience sheweth, that the

upper Mouth of our Stomach is best closed up with Bread and Dryness; in the sealing and closing up whereof Perfection of Concoction doth greatly consist.

Cyrus the Great, being ask'd daily by his Steward what he should provide for his Supper, never gave him other Answer than this, *Only Bread*; shewing us thereby, that as our Breakfast must be of the moistest Meats, and our Dinners moderately mingled with Dryness and Moisture; so our Suppers should be either only of Bread, or at the most of Meats as dry as Bread, especially in these Islands and moist Countries, so subject to Rheums and superfluous Moistures.

CHAP. XXVI.

Of SALT, SUGAR, and SPICE.

THERE was a Sect of Philosophers, called *Elpistici*, commending Hope so highly above all Virtues, that they termed it the Sauce of Life; as without which our Life were either none at all, or else very loathsome, tedious and unfavoury. May I not in like manner say the like of Salt, to which *Homer* giveth the Title of Divinity, and *Plato* calleth it *Jupiter's* Minion? For tell me to what Meat, be it Flesh, Fish, or Fruit, or to what Broth Salt is not required, either to preserve, season or relish the same? Nay, Bread, the very Staff and Strength of our Sustenance, is it not unwholesome, heavy and untoothsome, without Salt? Wherefore in the same Temple *Neptune* and *Ceres*

res ever stood together, because no Grain is good unsalted, be it never so well spiced or sugared, or otherwise artificially handled. Besides this, the famous Warriors in old time, accustomed to hard and sparing Diet, howsoever voluntarily they eschewed Flesh or Fish as Meats too delicate for Soldiers Stomachs, living only upon Bread, Onions, Leeks, Garlic, Town-cresses and Roots, yet they did eat Salt with every thing, as without which nothing was deemed wholesome. And truly what is Flesh but a Piece of Carrion, and an unfavoury Carcass, till Salt quickens, graces, and preserves it, infusing throughout it, as it were, another Soul? What is Fish but an unrelish'd Froth of the Water, before Salt correcteth the Flashiness thereof, and addeth Firmness? Yea, Milk, Cheese, Butter, Eggs, Tree-fruit, Garden-fruit, Field-fruit; finally, all things ordained and given for Nourishment, are either altogether unwholesome without Salt, or at the least not so wholesome as otherwise they would be.

Plutarch moveth a Question in his Natural Disputations, why Salt should be so much esteemed, when Beasts and Fruits give a Relish of other Tastes, but none of Salt? For many Meats are fatty of themselves, Olives are bitterish, and many Fruits are sweet, many sour, divers astringent, some sharp, and some harsh; but none are salt of their own Nature. What should be gathered of this? that the Use of Salt is unnatural or unwholesome? Nothing less. It is enough for Nature to give us Meats, and elsewhere to give us wherewith to season them. And truly since Salt may either be found or made in all Countries, what needed Fruit, Flesh or Fish, to have that Taste within them, which outwardly was to be had at Man's Pleasure.

Now if any shall object unto me, the *Egyptian* Priests abstaining wholly from Salt, even in their Bread and Eggs, because it ingendereth Heat and stireth up Lust; or *Apollonius*, *Herophilus's* Scholar, who by his Physician's Counsel abstained wholly from any thing wherein Salt was, because he was very lean, and grew to be exceeding fat by eating Honey-sops and sugar'd Panadoes: I will answer them many ways, and perhaps sufficiently.

First, That long Custom is a second Nature, and that it had been dangerous for the *Egyptian* Priests to have eaten Salt, which even from their Infancy they never tasted.

Again, whereas it was said, that they abstained from it for fear of Lust, no doubt they did wisely in it; for of all other things it is very effectual to stir up *Venus*, whom Poets feign therefore to have been bred in the Salt Sea. And Experience teacheth, that Mice lying in Hoys laden from *Rochelle* with Salt, breed thrice faster there than if they were laden with other Merchandise. Huntsmen likewise and Shepherds seeing a Slowness of Lust in their Dogs and Cattle, feed them with Salt-Meats to hasten coupling; and what maketh Doves and Goats so lusty and lascivious, but that they desire to feed upon salt things. Finally, remember that Lechery, in *Latin*, is not idly, or at adventure, termed *Salacitas*, Saltishness; for every Man knows that the saltier our Humours be, the more prone and inclinable we are to Lechery; as manifestly appeareth in *Lazars*, whose Blood being over salt causeth a continual tickling and Desire of Venery, tho' for want of good Nourishment they perform little.

Wherefore whosoever coveteth to be freed off that Desire with the *Egyptian* Priests, which is an unnatural

unnatural thing to covet, let them altogether abstain from Salt in every thing; but look how much they gain in Impotency that way, so much they lose of Health in another way: For as Sheep feeding in salt Marshes never die of the Rot, and be never barren, but contrariwise are rotted as well as fatted in fresh Pastures; so likewise whosoever moderately useth Salt shall be freed of Putrefaction and Stoppings, and live long in Health, no Disorder being elsewhere committed, when they which wholly abstain from it both in Bread and Meat, shall fall into many Diseases and grievous Accidents, as did *Apollonius* himself for all his Fatness; and as it happened to Dr. *Penny*, who after he had abstained certain Years from Salt, fell into divers Stoppings, cruel Vomitings, intolerable Head-ach and strange Megrims, whereby his Memory and all inward and outward Senses were much weakened.

Remember here, that I said whosoever moderately useth Salt; for as wholly to refuse it causeth many Inconveniencies, so to abuse the same in Excess is no less dangerous, ingendering Choler, drying up natural Moisture, inflaming Blood, stopping the Veins, hardening the Stone, gathering together viscous and crude Humours, making Sharpness of Urine, consuming the Flesh and Fat of our Bodies, breeding Salacity and the Colt-evil, bringing finally upon us Scabs, Itch, Skurf, Cankers, Gangrenes and foul Leprosies. They which are cold, fat, waterish and phlegmatic, may feed more plentifully on Salt and salt Meats than other Persons; but choleric and melancholic Complexions must use it more sparingly, and Sanguineans must take no more of it than lightly to relish their unsavoury Meat.

Our Wiches in *Cheshire* afford so good Salt, through God's singular Providence and Mercy towards us, that I am eased of a great Labour in shewing the Differences of Salt. Only thus much I leave to be noted, that Bay-salt is best to make Brine of, but our white Salt is fittest to be eaten at Table. Finally, since not only we in *England*, but also all other Nations, yea, the old *Romans* and *Grecians*, as *Pliny* and *Alexander* remember, placed Salt ever first at the Table, and took it last away, insinuating thereby the necessary Use thereof with all kinds of Meats; let us conclude with the Scholars of *Salernum*, in good Rhime and better Reason.

*Sal primo debet poni, non primo reponi,
Omnis mensa male ponitur absque sale.*

Here I might speak of *Sal Sacerdotale Aetii*, called the Priests Salt, mingled with many sweet Herbs and Spices to preserve Meats; as also of Chymical Salts drawn from Wormwood, Cinnamon, Cloves, Guajacum, and other infinite Simples; but since they are rather medicinal than belonging to ordinary Diet, I have Reason to omit them.

Now if any will marvel, why I should write thus much in the Commendation of Salt, when by general Consent of Writers it is not nourishing: I answer, that it is, and that not only accidentally, in making our Meat more gracious to the Stomach, hindering Putrefaction, and drying up superfluous Humours; but also essentially in itself, being taken in its just and due Proportion: For our Bodies have and should have Humours of all Tastes; yea, the firmest Element of our Body is

nothing but Salt itself, and so termed by the best, tho' the newest Philosophers; which will hardly be preserved without eating of Salt.

Hence comes it that Soldiers, Seamen and Country-labourers, accustomed to feed usually upon hung Beef, salt Bacon and salt Fish, have a more firm Flesh and greater Strength than ordinary Citizens and dainty Gentlemen. And if salt Meats, not over-salted, be generally held to give the best Nourishment, why should we deny that Salt nourisheth?

A Woman eating much Salt when she is with Child, bringeth forth a Child without Nails.

Salt in Pottage is forbidden in hot Agues.

They who eat much Salt and Vinegar have burnt Livers, and live unsound.

Of SUGAR.

Sugar or Sachar is but a sweet, or, as the Antients term it, an *Indian* Salt. The best Sugar is made of the Tears or Liquor of Sugar-canes, replenished so with Juice that they crack again. Other sorts are made of the Canes themselves finely cut, and boiled so long in Water till all their Gumminess gather together at the Bottom, as Salt doth in *Cheshire* at *Nantwich*. The best Sugar is hard, solid, light, exceeding white and sweet, glistering like Snow, close and not spongy, melting, as Salt doth, very speedily in any Liquor. Such cometh from *Madeira* in little Loaves of three or four Pound weight a-piece; from whence also we have a coarser sort of Sugar-loaves, weighing seven, eight, nine or ten Pounds a-piece, not fully so good for candying Fruits, but better for Syrups and Kitchen Uses.

Bar-

Barbary and *Canary* Sugar is next to that, containing 12, 16 and 17 *lb.* weight in a Loaf. But your common and coarse Sugar, called commonly *St. Omer's* Sugar, is white without and brown within, of a most gluish Substance, altogether unfit for candying or preserving, but serving well enough for common Syrups and seasoning of Meat.

Of the Powder of which Sugar our cunning Refiners make such white and glorious Sugar in Shew, that albeit it be neither sweet, light nor kindly, yet they feel an unspeakable Sweetness by that Art, or rather Trade, or rather Mystery, or rather (if I am not mistaken) flat Cozenage and apparent Knavery.

Concerning the Uses of this worthy and sweet Salt, they are many and good. For whereas Honey is hurtful to cholerick Complexions, Sugar is incommodious or hurtful unto none; yea, it is so mild and temperate, that *Galen* doth not disallow it to be given in Agues. Furthermore it nourisheth very plentifully, yea, it maketh many things to become exceeding good Meat, (by conditing, preserving and conserving) as Citrons, Lemons, Oranges, Nutmegs, Ginger, and such like, which of their own Nature do rather hinder Nourishment, and procure Leanness. Besides this, it delighteth the Stomach, pleaseth the Blood and Liver, cleanseth the Breast, restoreth the Lungs, (especially being candy'd) taketh away Hoarseness, and asswageth Drought in all Agues, giving also no small Ease to inflamed Kidneys, and to Bladders molested with Sharpness of Urine.

Sugar keepeth Children from ingendering off Worms, but being ingendered maketh them stir.

It were infinite to rehearse the necessary Use of it in making of good Gellies, Cullises, Morteſſes, white:

white Broths, and restorative Pies and Mixtures ; which since Cooks do and ought chiefly to practise, I will not further usurp upon their Province, only say, Sugar never marred Sauce.

Of SPICES.

Spices are properly called such sweet and odoriferous Simples as are taken from Trees, Shrubs, Herbs or Plants; some whereof are growing in *England*, or home-bred. others fetch'd from far Countries, called outlandish Spices.

Home-bred Spices are these, Anise-feed, Dill, Fennel-feed, Alcost, Cumin, Carraways, Clary, Coriander, dried Mint, dried Nep, dried Origanum, Parsley-feed, dried Gelly-flowers, Roots of Galinga and Orris, dried Primroses, Penny-royal, Rosemary, Saffron, Sage, Oak of Jerusalem, Bay-berries, Juniper-berries, Southern-wood, Tanfy, Tamarisk, Thyme, dried Wall-flowers, Violets, Varvein, Winter-savory, Wormwood, and such like.

Outlandish Spices are these chiefly, Lignum-Aloes, Folium Indicum, Cinnamon, Ginger, Mace, Coves, Pepper, Nutmegs, Pills of Citrons, Lemons and Oranges, Grains, Cubebs and Saunders, &c. which being no Nourishment of themselves, and serving only to Physical Uses, I rather ought to send you to the Herbals of *Lobelius*, - *Dodonæus*, *Clusius*, *Turner*, and *Baubinus*, (where at large you may hear of their Virtues) than to stand here upon them any longer in my Treatise of Nourishments. Wherefore let it be sufficient for me to have set down their Temperatures in the fifth Chapter of this Treatise ; and now let me proceed to discourse of Sauces, wherein, as Occasion serveth, I will somewhat enlarge my Treatise of Spices, which I might have handled in this Chapter.

C H A P. XXVII.

*Of the necessary Use and Abuse of SAUCES,
and wherein they consist.*

Plutarch boldly affirmeth, that the Antientss knew never any Sauces but two, *Hunger* and *Salt*; calling that the Night, and this the Light of Sauces: For as in the Night all Colours be alike, so nothing is unfavoury to a hungry Stomach; and as the Light discerneth Colours, so Salt sheweth the Variety and Excellency of all Tastes. Proof hereof we have usually at our Tables, where: having tasted of Vinegar or sour Fruit, or eaten much sweet Meats, the best Wine is presently distasted after it, and the Goodness thereof undiscerned till a little Salt be eaten.

Concerning Hunger, I yield unto *Plutarch*, for without that even Salt and Vinegar and every thing is unfavoury, according as it is written of the Cooks of *Athens*; who vaunting by their divers Pickles, Sauces, Powders and Mixtures, to procure any Man an Appetite, yet in the end they found it true, that the best Sauce is loathsome without Hunger. *Dionysius* also supping once, after Hunting, with the *Lacedemonians*, most highly extolled their black Broth; afterwards eating of the same another time, without Exercise premised, he did as deeply dispraise it.

The like we read of *Ptolomy* in *Platina*, and of *Socrates* in *Tully's Tusculan Questions*, who walked ever before Meat a Mile or two, to buy him

him this Sauce of Hunger. *Anacharsis* was wont to say, that dry Ground is the best Bed, a Skin hardened with Exercise the best Garment, and natural Hunger the best Sauce; which Addition of this Word *natural* cleareth the Question; for over much Hunger tasteth nothing better than over much Satiety, the one loathing good things because of Fulness, the other commending bad things because of Emptiness.

As for Salt, the second Sauce of the Antients, I have already enough commended it in the former Chapter; nevertheless it is not sufficient, nay, it is not convenient for all Stomachs: for even old times afforded two Sauces, Salt and Vinegar, the one for hot Stomachs, the other for cold, knowing well enough that Appetites are not procured in all Men alike, because Want of Appetite ariseth from divers Fountains.

Plutarch railleth mightily against Sauces and Seasonings, avouching them to be needles to healthful Persons, and unprofitable to the Sick, because they never eat but when they are hungry, and these ought not to be made hungry, lest they oppress Nature by eating too much. But I deny both his Arguments; for as many sound Men abhor divers things in their Health roasted, which they love sodden; so likewise they love some things seasoned after one Fashion, which seasoned or sauced after another Fashion they cannot abide, even tho' they be urged unto it by great Hunger.

As for them that be sick, whosoever dreameth that no sick Man should be allured to Meat by delightful and pleasant Sauces, seemeth as froward and fantastical as he that would never whet his Knife. And tell me, I pray you, why hath Nature brought forth such Variety of Herbs, Roots, Fruits,

Fruits, Spices and Juices, fit for nothing but Sauces, but that by them the Sound should be refreshed, and the sick Men allured to feed upon Meat? for whom an over strait Abstinence is as dangerous as Fulness and Satiety is inconvenient.

All which I write, not to tickle the Epicures of our Age, who to the further cramming of their filthy Corps, make curious Sauces for every Meat, or to force Appetite daily where no Exercise is used; for as Morris-dancers at Burials make no Sport, but rather give Cause of further lamenting, so Appetites continually forced weaken a diseased Stomach, either making Men for a time to eat more than they should, or else afterwards bereaving them of all Appetite. *Socrates* compared the over curious seasoning of Meat, and these Epicurean Sauce-makers, to common Courtezans curiously painted and sumptuously adorned before they entertain their Lovers, whereby they stir up new Lust in withered Stocks, and make even the gray-headed spend and consume themselves. Even so, saith he, these new found Sauces, what are they but Whores to edge our Appetite, making us to feast when we should fast, or at least to feed more than Nature willeth? Also he resembleth them to tickling under the Sides and Arm-pits, which causeth not a true and hearty, but rather a convulsive and hurtful Laughter, doing no more Good to pensive Persons than hard scratching is profitable to a scald Head, wherein yet it delighteth to his own Hurt.

There is a notable History written of *Alexander* and Queen *Ada*, who purposing to present the Conqueror with her best Jewels, sent him two of her best Sauce-makers to season and dress his Meat, commending their Skill exceedingly in her Letters:

ters: But *Alexander* having bountifully rewarded them for their Travel, returned them with this Message, that he had a long time entertained two for that Purpose, which made him better Sauce to his Meat than any other could make in his Judgment, namely, *Nyctoporia* Night-marching, who ever got him a Stomach to his Dinner, and *Oligaristia* little dining, who ever procured him a Stomach to his Supper. Shewing thereby that Exercise before Dinner and Supper are the best Sauce-makers, because they bring forth Hunger, which tasteth, yea, which causeth us also to digest all things.

And verily for strong and able Persons, what need we prescribe more Sauces than Exercise and Hunger? Nevertheless because many Mens Trade of Life, and Estate of Health is such, that either they cannot exercise themselves abroad, or else are not able through Weakness to do it at home, whereupon want of Appetite and want of Digestion, the only Founders of Sauces, must ensue; it will not be amiss to set down some Simples, which may be the Matter of Sauces for both those Inconveniencies.

The most usual and best Simples whereof SAUCES are made.

If the Stomach want Appetite, by reason of cold and raw Humours furring the same, and dulling the Sense of Feeling in the Mouth thereof.

Hot Sauces.

Make Sauce of Dill, Fennel, Mint, Origanum, Parsley, dried Gelly-flowers, Galingal, Mustard-feed, Garlic, Onions, Leeks, Juniper-berries, Sage, Thyme, Vervein, Betony, Salt, Cinnamon, Ginger, Mace, Cloves, Nutmegs, Pepper,

Pepper, Pills of Citrons, Lemons and Oranges Grains, Cubebs, and such like; mingle some once two, or three of them together, according as Occasion most requireth, with Wine or Vinegar strong of Rosemary or Gelly-flowers.

Cold Sauces.

Contrariwise wanteth your Stomach Appetite through abundance of Choler, or adust and putrefied Phlegm? Then restore it with Sauces made of Sorrel, Lettice, Spinache, Purselane, or Saunders, mingled with Vinegar, Verjuice, Cyder, Alegar, or Water itself, or with the Pulp of Prunes, Apples, Currans, and such like.

As for Digestion, it waxeth slow and weak, either because the Stomach is too cold, or because the Meat is of bad Digestion which is put into it.

Sauces for slow Digestion.

Cold Stomachs must be quickened with Sauces hot of Spice, and Meats hard of Digestion must be helped with hot things; therefore I commend the Use of Mustard with Beef, and all kind of salted Flesh and Fish; and Onion-sauce with Duck, Widgeon, Teal, and all Water-fowl; Salt and Pepper with Venison, and Galingal-sauce with the Flesh of Cygnets, and Garlic or Onions boil'd in Milk with a Stubble-Goose, Sugar and Mustard with red Deer, Crane, Shovelar and Bustard.

Sauces for temperate Meats.

But for temperate Meats and speedy of Digestion (as Pork, Mutton, Lamb, Veal, Kid, Hen, Capon, Pullet, Chicken, Rabbit, Partridge, Pheasant, &c.) we must likewise devise temperate Sauces; as Mustard and Green-sauce for Pork, Verjuice and Salt for Mutton, the Juice of Oranges
or

or Lemons with Wine, Salt and Sugar, for Capons, Pheasants and Partridges, Water and Pepper for Woodcocks, Vinegar and Butter, or the Gravy of roasted Meat with Rabbits, Pidgeons or Chickens; for if their Sauces should be either too cold or too hot, such Meats would soon corrupt in our Stomachs, being otherwise most nourishing of their own Nature. As for the just Quantity and Proportion of every thing belonging unto Sauces and Pickles, albeit *Apicius* took great Pains therein, writing whole Volumes of that Argument, yet few of those Sauces agreed with most Mens Natures, and some of them perhaps, if we might peruse those Books, were grounded upon little or no Reason; wherefore I leave the directing of them to particular Cooks, who by Experience can best aim at every Man's Appetite, and know also sufficiently how to correct that Flesh by artificial Preparation and appropriated Sauce, which Nature hath made queezy or heavy to indifferent Stomachs.

Some have put the Question, Whether there be any Sauce but Appetite? or whether it be good to use Sauces?

C H A P. XXVIII.

Of Variety of MEATS, that it is necessary and convenient.

PHILO, a most excellent Physician, having invited *Philinus* to Supper, entertained him with all kind of Fowl, Fish and Fruit, killing also as many Beasts as if he had purposed to celebrate an

an Hecatomb: But his eloquent Guest, for hee was counted the best Counsellor at the Bar of *Athens*, either to reprove his Friend, or to try his Oratory, accused him at the Table of a double Trespass, the one against himself, the other against Nature. Against himself, because he allured him to surfeit by Variety of Dishes; against Nature, because Nature teacheth us to feed but upon one Meat, and yet *Philo* himself did feed upon many. But tell me, *Philinus*, for I am a Physician likewise, and sworn to defend my Teachers no less than my Parents, how is it an unnatural thing too feed upon many Dishes? Marry, saith he, Nature teacheth us to feed upon that which will make us to remain longest in Life and Health: Wherefore if we would feed as Beasts do upon some one thing, we should outlive them; whereas now, through our Variety of Dishes, they outlive us.

Again, do not you Physicians, being but Nature's Ministers, dissuade Men in Agues from Diversity of Meats, bringing unto them only some one Dish of a Rabbit simply roasted or boiled, neither smelling nor tasting of any Mixture, nor marred, or infected with Variety of Sauces? Furthermore doth not the Dyer's Art instruct us, nor Colour keeps so long in Cloth or Silk, as that which is made by one Simple? And is not the sweetest Oil marred by mingling, which being kept alone by itself would be ever fragrant? Even so fareth it likewise in Meats; for any one Meat of an indifferent Constitution will be easily concocted, when many strive so one with another, whether of them shall go out foremost into the Guts, that one stayeth too long and is corrupted, whilst the other is not half changed.

And

And tell me, *Philo*, why should it not be in Meats as it in Wines? doth not Variety of Wines make bad Distribution, and cause Drunkenness sooner than if we kept to one Wine? No doubt it doth, else had the Law *contra Allænias* been frivolous and vain, precisely forbidding Vintners and Waiters at the Table to mix one Wine with another. Musicians likewise, by tuning all their Instruments into one Harmony, plainly shew what Hurt cometh by Inequality and Change of Things. *Socrates* was wont to say, whom the great Oracle of *Apollo* hath crowned for the wisest *Grecian*, that Variety of Meats is like a common House of Courtezans, which with Variety of Faces, Trickings and Dressings, rather empty than fill up *Venus's* Treasury, kindling rather a Flame to consume our Lust, than giving a gentle Heat to conserve our Lives. Wherefore when the Jars of Crowders shall be thought good Music, and mingled Wines allowed for Wholesomeness, and whorish Allurements taken for Preservers of Life; then will I also confess Variety of Dishes to be tolerable, and that one Man at once may taste and feed safely of many Dishes. In the mean time let me still commend the old *Romans*, who judged as ill of common Feasters as of them which erected a Baudy-house: And give me leave to imitate *Plato*, who at a great Feast fed on nothing but Olives, thinking one Dish most wholesome where many are.

Other Objections against Variety of Meats.

Thus much said *Philinus* against *Philo*, as *Plutarch* writeth, whose Arguments I will then answer in order, when I have first given a further

Strength to his Assertion, by other Proofs and Authorities that himself perhaps did never dream off namely these.

Rogatianus, a noble Senator of *Rome*, having spent much Money on Physic to no good purpose, feed afterwards, by his Friends Advice, never but upon one Dish; whereby he was quit of his Grief for many Years. *Epicurus* also placing all Felicity in Health and Pleasure, fed but sparingly and simply upon one Dish, were it Roots, Apples, Pearss Plums, or Pulse-pottage; for he never eat Fish nor Flesh, also he did eat but one kind of Bread and never drank but one sort of Drink, were it Wine or Water. *Jovinianus Pontanus* being asked why he never fed but upon one Dish; "I abstain," said he, from many Meats, that many, nay that all Physicians may abstain from me."

A Cook in *Lacon* being bidden by his Master to dress him a Piece of Flesh, he asked of him Cheese and Oil to make the Sauce; to whom his Master answered, Away, Fool, away; if I had either Cheese or Oil, what needed I to have bought a Piece of Flesh? Whereby we perceive that in old Times Men fed only upon one Dish, thinking it Folly to kill Hunger with many Meats, when it may be killed with one.

Epaminondas also being invited to a Friend's House, seeing the Variety of Dishes, departed with these flouting Speeches: "I will not trouble thee, for I see thou art sacrificing to the Gods, not making a Dinner to thy Friend." And yet the Tables of the ancient Gods, being but indeed Devils, had no great Variety upon them: For when the *Athenians* did celebrate the great Festivals of *Castor* and *Pollux*, their Dishes were only these, Cheese, Mace, Olives and Leeks: Afterwards

wards, when *Solon*, to imitate *Agamemnon's* Example in *Homer*, added a Spice-cake, he was rather counted a Giver of ill Precedents to Men, than any whit the more bountiful to the Gods.

The like may we say of the *Romans*, who offered first to their Gods no Flesh nor Fish, but a little Orchard and Garden-fruit, and of the *Egyptians* whilst the *Mameluks* ruled over them; and of the *Carthaginians*, whose famous quaternal Feast consisted only of four Dishes, dry Figs, ripe Dates, green Leeks, and four Milk. Nay, to come nearer to our own selves, the *Scots*, our fellow Islanders and northern Countrymen, beginning the Morning with a slender Breakfast, did in old times fast till Supper, feeding then but only of one Dish, using generally so temperate a Diet, that not Judges and Kings, but Philosophers and Physicians seemed to have given them Precepts: What need I remember, that *Moschus Antimolus* the great Sophister lived all his Life-time only with Figs; *Stilpo* only with Garlic; *St. Genoveve* the holy Maid of *Paris*, 35 Years only with Beans; and *Zoroaster*, that silver-headed Nestor, 20 Years in the Wilderness only with Cheese; or that the Kings of *Egypt* fed never upon more Meats than either Veal or Goslings? Whereby we may understand that with one Dish Men lived a long and healthful Life, and that Variety of Diseases sprang first from Confusion and Variety of Meats. It is written of the *Romans*, that whilst their greatest Feasts had but three Dishes, the People were sound, healthful and sober; but when *Augustus* the Emperor brought in three more, and permitted the *Romans* to have three in their Houses, and six in their Temple-feasts, his Riot is said to have corrupted *Rome*, and brought in Physic. Also

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whilst

whilst the *Laconians* had little Dishes and little Tables, so that they could neither have many Guests, nor much Meat at their Board, Thrift, Wealth and Health embraced one another ; afterwards all went to Ruin when Variety of Dishes were admitted, their Boards enlarged, and After-courses induced by the *Ionians*. The People of *Lithuania* were very frugal, laborious and healthful, saith *Æneas Sylvius*, till *Switrigalus* made them exceed by his own Example, who had no fewer than 130 Dishes at a Meal ; whereupon his own Life, and the happy Estate of his Subjects was soon shortened. What should I stand upon the *Romans* Riot in *Antoninus Geta*, *Commodus* (*Adrian's* Son) *Vitellius* and *Heliogabulus* their Dominions and Times of governing the Empire ? when Dormise, Timber-worms and Snails were served for Dainties ; when the Livers of great Fishes, the Brains of Pheasants and young Peacocks, the Kernels of Lampreys, brought by Fly-boats and Light-horsemen out of *Spain* to *Rome*, when infinite Numbers of Nightingales Tongues, the Brawns of Kings-fishers, Pheasants-combs, Peacocks-gizzards and Wrens-livers, were made altogether into one Pie ; when finally three Courses came daily to *Geta's* Board, and as many Dishes at each Course as there be Letters in the Alphabet. But what followed ? Marry, infinite Diseases and infinite Physicians ; whereof some were so ignorant that they tormented the People worse than Sickness, in such sort that *Galen*, *Herophilus*, *Erastistratus*, and divers *Greek* Physicians were sent for to recover them, languishing and consumed almost with Fevers, whereinto through Excess and Variety of Meats they were justly fallen.

So likewise fell it out with the *Israelites*, who in the Wilderness longed first for the Fish of *Egypt*, then for Cucumbers, Pumpions, Leeks, Garlic and Onions. Then being fed with Manna from Heaven, they loathed it because it was but one Meat. Last of all Quails came down, yet were they never satisfied with one Meat, were it never so good, coveting still Change and Variety were it never so bad; wherein both they and we shew plainly from what Root we are first sprung. For when our first Parents might eat of all Trees and Fruits in Paradise, yet the Shew, Lure and Desire of Variety made them touch and taste the unbidden Fruit. After the Flood, when Flesh, Fish and Fruit, were permitted to be indifferently eaten, and Blood and Fat only forbidden, yet we gather up the Blood and Fat of Beasts to make us Puddings, and abstain not, for Recovery of Consumptions, to suck the hot leaping and vital Blood out of one another's Veins. Neither are we contented to feed, as wise Men should do, upon wholesome Meats, but we mingle with them Venison of wild Bears, the Flesh of scabby Cuc-kows, the Spawn of Whales, Sturgeons and Tun-nies, and other very loathsome Things, only for Variety's sake and Delight of Change. *Licinius*, tho' he fed upon many Dishes, yet he must end his Meals with a Lamprey-Pie. *Lucius* never sup'd without Oysters, nor *Sergius* without a Dorry: whereupon they were justly nicked by these Names, *Licinius-Lamprey*, *Sergius-Dorry*, and *Lucius-Oyfterman*.

Thus inborn Impiety, ingrafted by Propagation from *Adam* and *Eve*, hath made us to lose the Desire of Unity in all Things, coveting Variety of Meats, Drinks and Women, yea, of Gods

and Religion, never contented with what is given for our Good, but desirous of that which we snatch for our own Hurt.

An Apology for Variety of Meats, answering the former Objections.

Hitherto I have spoken much from *Philinus's* own Mouth, and more from mine own in his Behalf, to oppugn the Variety of Meats. Now read I pray you with the like Patience, how I shall defend *Philo* against *Philinus*, and prove apparently that Variety of Meats is both at Board, and in our Stomachs, most agreeable to Nature, and consequently beneficial to maintain us in Health.

First, therefore, *Philinus* abused our Ears, in saying, that all Beasts feed only upon some one kind of Meat: For *Eupolides's* Goats, yea, and ours too, feed upon Thyme, Mint, Hyssop, Heath, Ivy, Oaken-buds, Beech, Ash, Mullen, Chervill and Tamarisk, and many other Herbs differing not less in Taste, Smell, Substance and Virtue one from another. What Shepherd is ignorant that his Flock feedeth upon Filipendula, Daiesies, Moufear, Couslips, Lambs-tongue, Milk-wort, Saxifrage and little Mullen? yet work they no worse Effect in their Stomachs than if they had only been fed with Grass: What should I speak of the Ostrich, which devoureth Iron and Pap together, and refuseth no Meat, unless Men had also an Ostrich's Stomach? Only let him serve to disprove *Philinus* avouching all Beasts and Birds to tye themselves as it were to one Meat, and not to eat at once of divers Nourishments.

Secondly, Where it was affirmed that brute Beasts and Birds outlive Men, because they are of a simpler

simpler Diet; I must pardon *Philinus*, being a Heathen, and ignorant of the Scriptures; wherein *Methusalem* and divers Patriarchs are register'd to have lived longer than any Beast or Bird whatsoever, called fitly of *Homer* by the Name of Mortals, as upon whom more Rots, Murrens, Aches, Diseases and Plagues do light, than usually happen unto Men. Nay, go to your Raven and Stag, those longest Livers of all the unreasonable Breathers; feeds not the Raven upon all Flesh? eats not the Stag of all Herbs, Boughs and Mast, that comes in his Way? yea, feedeth he not sometimes upon Snakes and Adders?

Thirdly, The Physicians giving of simple Meats to aguish Persons, proveth no more that Variety is not good for most Men, than that because *Thersites* can hardly carry his single Spear, therefore *Agamemnon* shall not put on his compleat Armour.

Fourthly, The Sedition and Tumults foolishly feared, and rashly presupposed, to be in Meats of divers kinds, afflicting the Stomach either at the time of Concoction or Digestion, that Reason of all other is most unreasonable: For who would or can imagine, that Man, the Epitome or Abstract of the whole World, in whom something of every thing (to speak Platonically and yet truly) is placed and inserted, could live ever or long in Health without Variety of Meats? *Hippocrates* seeing such Variety of Simples rooted, sprouted and quickened upon the Earth, gathereth thereupon very truly and learnedly, that there lie hidden in the Earth all kinds of Tastes, Smells, Liquors and Heats, and that it is not (as some imagine) a dry and cold Dust, void of all Taste, Heat and Moisture.

Much more then may I justly avouch, that many Meats may and do best agree with most Mens Stomachs,

machs, in whose Bodies not only firm Flesh, butt also thin Blood, sweet Phlegm, bitter Gall, andl sourish Melancholy is necessary to be preserved;; wherefore let hot Meats, cold Meats, moist Meats,, dry Meats, bitter Meats, salt Meats, light Meats and heavy Meats be mingled together in an indifferant Stomach, so that they be well prepared,, orderly taken, and no Error committed in Time,, Measure and Quantity, no Sedition or Tumult will arise, no not so much as if the Stomach hadl taken but one Meat; for, according to that œconomical Distribution of *Empedocles*,

*Sweet straitways will itself to sweet apply,
Sharp runs to sharp, with Gall doth bitter ly;
Hot Drinks and Meats to fiery parts ascend,
Whilst cold and moist to watery Members tend.*

And no marvel, considering that natural Heat,, like a good Steward, dissolveth the Mass into a creamy Substance, running thorough all himself,, that he may give unto all their due Nourishment. Wherefore since this little World of ours was created full of Variety, why should we tye our Stomachs only to Fruit, Fish or Flesh, when God in his Goodness hath given us all of them?

Nay, furthermore, since Man can digest more sorts of Meats, Stones and Metals, being rightly prepared, than either the Goat, Raven or Ostrich, why should his Power be bridled by any unnatural Edict, proceeding rather from the Brain of a senseless Head, than from the deep and mature Judgment of any Physician? For Sense teacheth us, that most compound Bodies must feed upon divers Meats; and that not Variety but Satiety, not Quality but Quantity, not simply taking but
unorderly

unorderly taking of them, out of Time, out of Season, and out of their due Place and Proportion, causeth that Diffention and Tumult in our Bellies, whence all manner of Dislikings or Discontentments arise, and at which, to use *Hippocrates's* Words, *Nature is distracted, troubled, and, as it were, gnasheth her Teeth.*

As for that Simile of Dyers, and the other of sweet Oil, and the third of Music, they are all more childish than worthy of an Answer.

For simple Colours, as white and black, are not the purest, for then the Skies should bear them; yea, the purest Jewels give most Variety of Colours and Lights in their own kind. And whereas Cloth dyed with some one Simple keepeth longest his Colour in *Philinus's* Opinion, it is little material if it were true, considering Meat is not given to dye our Bodies, but to be transformed into our Substance.

Again, tho' a sweet Oil keepeth best his Scent and Perfection whilst it is unmingled, yet that disproveth not the Necessity of Mixtures, for whose sakes Simples were no less created than Consonants and Vowels appointed to bring forth Syllables: Wherefore I laugh, whilst others praise and extol *Guevarraes* Folly, who like another *Erasistrates*, whom he apishly followeth in many Points, complaineth of compound Medicines, reducing all kind of Agues to be cured with a plain *Ptisan*, a thin Cucumber-milk, and a little Water and Oil mingled together. Foolish Bishop, I deride thy Ignorance, because thou deservest not to be pity'd, deriding others. Go to the little Bee, thou great Ideot, and tell me if thou canst number out of how many Flowers Honey is made. Honey, I say, the sweetest Meat and best Medicine of all

others; yea, the very Quintessence, as *Isaac* the *Netherlander* writeth, and refined Marrow of infinite wholesome and good Vegetables. Can that imperfect Creature perfectly convert so many divers Juices into one sovereign Meat, and may not Man, the perfectest Creature of all others, do the like in his Stomach, when he feedeth of many good and wholesome Dishes? As for *Socrates's* Comparison, whom *Apollo* himself termed the Prince of Sages, I answer thus:

What tho' Variety be to the Stomach, as choice of fair Women in a weak Man's Eye, causing more strong an Appetite than Reason or Nature would? By the same Argument we might as well reprove Cleanliness in handling, Skill in seasoning, and Handsomness or Neatness in serving in our Meats, because when these concur we feed more largely; which if it be a Fault, let *Philinus* hereafter eat Bread made of Meal which was never boulded, and Parsneps and Raddish never wash'd nor scraped; let him eat of boil'd Meat that was never scum'd, and of dry, lean Birds, such as *Q. Curtius* threw out at the Window, never basted, and of bitter Feldefares never drawn.

But I, and all wise Men with me, will consider, that as Honesty and Delight may be match'd together, so Cleanliness and Variety is no Hindrance to a good Stomach or good Digestion, but rather an Help and Friend to both. Nay, it fareth with our Stomachs as it doth with Sailors, who can easily pull in the Sheet when they have too much Wind, but cannot enlarge it when they have too little; for so likewise it is a small Labour or Cunning to kill Appetite by only seeing and feeding upon one Dish, but to revive it being extinguish'd, or to sharpen it being dulled, requireth no little

little Art, and consisteth chiefly in Variety and well dressing of Meats.

Item, To answer in a Word, the Law *contra Allæniæ*; I grant the thing, but I deny the Equity: For what greater Reason have we to mingle Wine and Water, which was forbidden but at drunken Feasts, than to mingle a tart Wine with a pleasant, a temperate Wine with a hot Sack, and a sourer, when Occasion persuadeth, with Alecant, or a harsh Binder? Therefore, to return *Philinus*'s own Sword into his own Bosom, as it is not unlawful, by the Law of Reason and Nature, nay, as it is necessary and expedient to mingle Wines for some Persons; so Variety of Meats taken orderly at one Meal, are lawful, necessary and expedient.

Moreover, to beat him again with his own Similies, I confess all Instruments of Music to be tuned to one Harmony; but being so tuned, if the Musicians play ever (like the Cuckow) but one Song, will not the Ear and Head be wearied and offended? Nay, will they not in time be both sick? Can the Eye see at once many Objects, the Ears hear many Instruments playing together, and (*Philinus*) shall not the Stomach as well concoct, keep and digest for the Body many Meats? But when Reason faileth, thou hast almost daunted *Philo* with inartificial Arguments, drawn from Antiquity, Examples, Customs, and Sanctions of Senators.

Now if by the like Arguments I confirm Variety, I doubt not but, like a Scholar, I may cry *Quittance*; but if, furthermore, I confute thy Authorities, as being either falsified or unaptly applied, thou shalt live in my Debt till the next *Audit*.

Wherefore to begin with *Rogatianus* ; albeit for many Years he was delivered of the Gout, yet *Cælius* avoucheth not that he was perfectly cured. And *Epicurus*, tho' he fed but upon one Dish at a Meal, yet perhaps at every Meal he fed on a several Dish. *Pontanus* also was a weak and sickly Man, to whom I confess many Dishes, especially being of contrary Kinds or Qualities, are not to be permitted. Neither doth the Gentleman's Answer in *Lacon* prove more the Use than of one Dish at a Meal, than his Cook's Demand inferreth the Use and Mingling of many Meats. But if by the few Dishes upon the Altars of Heathen Gods, thou thinkest to prove that Men at home feed only upon one Meat, thou art much deceived, for hereafter I will plainly demonstrate that they fed on many. As for the old *Scottish* Custom, suppose it were true, yet sure I am, that since King *Arthur's* Days, who lived some Years before Christ, their own Chronicler recordeth them to have used great Variety of Dishes. That *Moschus Antimolus* lived only with Figs, it is no great Marvel, when he hated from his Cradle all other Meat. *Stilpo* also fed only on Garlic, because his Poverty was such that he could buy nothing else. As for *Genoveve* the holy Maid of *Paris*, albeit I suspect *Marulus* for a common Liar, yet he saith, that her feeding so long upon one Dish consumed her Body, and that upon the Bishop's Licence she was enforced to eat Milk in *Lent*. *Zoroaster* was no doubt a most learned Philosopher, who if he lived twenty Years in the Wilderness only with one Cheese, no doubt it was some great Cheese, like to *Parmisan*, full of Variety, and not made of one but many Milks. As for the monstrous Riot of the *Ionians*, *Lithuanians*, and latter *Romans*,

mans, drawn from the Example and Imitation of those wicked Princes and Emperors, I detest and abhor it as much as *Philinus*, ascribing unto excessive Variety as many Mischiefs of Body and Mind, as temperate Variety brings Profits, Health-refreshings and Pleasures to them both. The *Jews* murmuring doth as little please me; for tho' Nature told them that one Meat could not conveniently nourish every Man, especially such as were accustomed forty Years together in *Egypt* to feed diversly; yet when every Man felt that one Meat sent by God did miraculously preserve Man, Woman and Child, agreeing with all Ages, Times, Persons and Complexions, they ought to have been contented; being as perfectly nourished with one Dish as any of us can be with many.

Last of all, that Example of *Adam* and *Eve* is most violently wrested against Variety, whereas rather it is an Argument against Unity; for suppose they had at once tasted of all Fruits in the Garden, could they have been sick upon it? No verily, but the tasting of one alone (I mean the forbidden one) was the Parent and Author of all Diseases: Wherefore the Variety of wholesome Meats set down by Physicians are not offensive, when one Dish forbidden may prove dangerous; as I could prove by many Reasons, did not Experience clear it with her Sun-shine.

Now to answer Examples also with Examples; tho' the Kings of *Egypt* had no great Variety of Dishes, yet that they ever fed on two at the least, *Diodorus Siculus* reports. And if the old *Romans* fed not diversly, why had they usually three Dishes at their Table? The *Persians*, tho' they had but few Meats, yet they abounded in Salads and Jun-kets. The old *Grecians* contrariwise used much

Meat and few Junkets; yea, I read that *Plato* himself when *Socrates* and *Menippus* supped with him, had six several Dishes at his Table, Figs, Peas, Beans, Whortle-berries, roasted Beech-nuts, and Wafers in the End to close up their Stomachs, whereof they all fed, saving that *Menippus* set aside the Wafer-cakes with his Hand, saying, that *A sweet After-course makes a stinking Breath*. Another time I read, that *Plato* set before his loving Friends and fellow Citizens, Olives, Herb-salads, divers kinds of Flesh and Fish, and last of all new Cheese; whereby any wise Man may gather that the Antients fed upon many Dishes of opposite kinds, and gratified their Stomachs (which every Man's Stomach coveteth) with Variety of Meats. As for our own Nation, for whom chiefly I write this Treatise, *Hector Boetius* avoucheth, that *Englishmen* from before King *Arthur's* Days, were accustomed to feed much and very diversly. And *Paulus Jovius* writeth thus; 'The whole Nation of *Englishmen* delight still, as ever they did heretofore, in feasting and making of good Chear, eating much Meat, and of many sorts, prolonging their Sittings with Music and Merriments, and afterwards sporting themselves in set Dances.'

Wherefore since we are naturally desirous of many Meats, and have Stomachs above all other Nations able to digest them; and Custom also hath confirmed our Variety of Dishes (which cannot even in bad things be suddenly altered without a Mischief) I persuade strong and indifferent Stomachs to continue their used Diet, feeding orderly and soberly of divers Meats. Divers I say, but not too many; for I like not, *dubias Cœnas*, the doubtful Feasts of Cardinal *Wolsey*, nor the Abbot of *Glassenbury's* Diet, who were served with so
many

many sorts of Dainties that one might stagger and doubt where first to begin his Dinner; nor the ancient Tables of *London*, where, as *Diogenes* said of *Maronia*, every Citizen's House in a manner was a Cook's Shop, till Plenty of Mouths made Penury of Provision, and Dearth of Corn and Victuals lately taught them Sobriety.

Last of all, where the Proverb saith, that *many Dishes make many Diseases*; it hurteth not our Position and Defence of Variety: For not Diversity but Multitude offended our Stomachs, that is to say, more Diversity of Meats than they can well abide: Accordingly as much Meat hurteth not Concoction, but that which is over much, taken in too great a Quantity, whereof we are now to discourse in the next Chapter.

As for Variety of Meats in the Time of Sick-ness, let us hear what *Galen* saith: “ Diversity
“ of Meats are as necessary in Sickness, if it be
“ a compound Sickness, as Variety of Medicines.
“ For a hot Liver requireth a cooling Meat, and
“ a cold Stomach that which is hot: And if a
“ mix'd Disease have made a mix'd Distempera-
“ ture in any Part, there divers and compound
“ Meats be of Necessity required. Otherwise
“ many Meats, especially of contrary Kind, Sub-
“ stance and Quality, are most hurtful and tumultu-
“ ous. *Com. in. 1. de vict. rat. in ac. cap. 3. &*
3. de vict. rat. in ac. cap. 35. & primo in Eund. cap. 18. Whereby we may easily perceive, that Variety of Meats is permitted sometimes to the Sick, yea, tho' it be joined with Contrariety of Kinds.

C H A P. XXIX.

Of the Quantity of Meats.

THAT Saying of the wise Man, *Eat not too much Honey*, sheweth unto us, that even the most wholesome and nourishing Meat of all others will prove dangerous and hurtful to our Health, if it be not soberly and measurably eaten. Temperance being not only the Carver, but also the Commander at our Tables.

We find likewise several Sayings recorded, as that we must eat by Reason and not by Appetite; that strait girding makes little eating; that in time of Famine, tho' we desire most, Satiety is most perillous; that in rainy Weather little Meat, little Drink, and much Exercise within Doors is best; that melancholy Persons eat much, cholerick drink much, phlegmatic sleep much; great Livers great Eaters; that a lean Woman is a Tavern of Blood; that they which eat little, are never good Travelers. The *Spaniard* eats, the *German* drinks, and the *English* exceeds in both.

TEMPERANCE, *what it is.*

But would you know what Temperance is? It is a Virtue, timely, moderately and comely using those Things, which be truly necessary and natural. For some Things be both necessary and natural, without which we cannot live, as Meat and Drink; others natural but not necessary,
without

without Use of which many of us may live, and live in Health, as Venus-game; others necessary but not natural, as strong Exercises for some Bodies; others neither natural nor necessary, as over curious Cookery, making fine Meat of a Whetstone, and *quelque-chofes* of unfavoury, nay, of bad and unwholesome Meat. There be two Vices equally opposite to this Virtue; Surfeiting, when a Man eateth more than either his Stomach can hold or his Strength digest; and Self-pining, when we eat less than our Nature craveth, and is able to overcome.

The first of them, namely Surfeiting and Excess, tho' it be a Vice of all others most hurtful to the Body, and consequently noisom to the Mind, yet we read that whole Nations, Emperors and Potentates, have both esteemed, honoured and rewarded it for a Virtue: For the *Sicilians* dedicated a Temple to Gluttony, and *Aristophanes* writeth thus of the Barbarians:

*Them only Men Barbarians think,
That can devour most Meat and Drink.*

Of this Crew was *Maximinus* the Emperor, who, like our old Abbay-lubbers, did eat till he sweat; yea, *Sabellicus* affirmeth, that his one Day's Sweat gathered up in Goblets, did amount to the Measure of six Sextaries. *Claudius Cæsar* and *Vitellius*, the Emperor, were like unto him, eating commonly so much that they were forced once or twice in a Meal to go out and vomit, and then returned to the Table again, giving a fresh Charge to a forelorn Stomach. And tho' *Aurelianus* the Emperor fed moderately himself, yet he exceedingly loved and honoured a great Gour-

Gourmand, who usually at one Meal did eat a Hog, two Wethers, and a whole Brawn, drinking upon it a whole Firkin of Wine poured down his Throat thorough a Funnel: Also *Firminus Sallencius* did eat a whole Ostrich in a Day; and *Clodius Albinus*, Commander for the Romans in France, is register'd to have eaten at one Sitting, 500 Figs, 100 Peaches, 10 Musk-melons, 20 lb. weight of Raisins of the Sun, 100 Snipes, 10 Capons, and 150 great Oysters.

Neither was our Country always void of a *Woolmar*, who living in my Memory in the Court, seemed like another *Pandareus*, of whom *Antonius Liberalis* writeth thus much, that he had obtained this Gift of the Goddess *Ceres*, to eat Iron, Glass, Oyster-shells, raw Fish, raw Flesh, raw Fruit, and whatsoever else he would put into his Stomach, without Offence; yea, as *Monica*, *Augustine's* Mother, was given to Excess of Wine, so himself, such are even godly Mens Imperfections at some times, confesseth his own Proneness and Inclination to Riot, in these Words: "O Lord, thou hast taught me to use Meat not for Lust and Wantonness, but for Life and Health. Nevertheless when I sit down for Reflection's sake, the Snares of Concupiscence and Surfeit lie in my way like crafty Fowlers, and the Maid presumeth above her Mistress; so that it is doubtful whether Necessity or Riot be Commander, and hardly can I resist Riot's Desire, no tho' it afterwards bringeth me to great Pain." And no Marvel, *Augustine*: For, from whence cometh Soreness and Weariness, Heaviness of Spirits, Dulness of Senses, Stiffness and Pains of Joints, Unweildiness, Belchings, Crudities, Fevers, Distastings of Meat, Loss of Appetite, and other tempestuous Evils, but

but from Repletion, Surfeity and Satiety? What Weakness of Body cometh by Excess of eating, we need no more Examples than this of our own Countrymen, which *Boethius* noteth, in his *Scottish* History of King *Arthur* and his Knights, who having recovered *York* from the *Saxons* and *Picts*, in spite of their Beards, kept there such a grand *Christmas*, that afterwards fighting again with the *Saxons*, his Soldiers were found so weakened with surfeiting, that their Arrows could hardly pierce the *Saxons* furr'd Doublets, being able before to strike thorough their Iron Armour. What Scholar hath not read of *Herodotus*, the Minstrel of *Megara*, whose Girdle in the Waist was three Yards and a half long, or of *Milo Crotoniates* that great *Pamphagus*? Yet they died both very weak Men and young, by oppressing strong Nature with too heavy Burdens. The Stoicks imputed all Diseases to Age, but *Erastistratus* did not ill to ascribe either all or most of them to *Excess*; for if a Man feed too much, three principal Discommodities arise thereof: First, all natural Spirits leave their several Standings, and run headlong to the Stomach to perfect Concoction; which if with all their Forces they cannot perform, then Brain and Body are over-master'd with heavy Vapours and Humours: But suppose they perform it, what followeth but foggy Fat instead of Flesh? or at the least such abundance of both, that no Sovereignty nor Ability is left for the Actions of the Mind? Which, as *Menander* well noteth in one of his Comedies,

*Desireth not to play with Swine,
Nor dwell in Hogsheads full of Wine.*

For

For *Heraclitus* was of a right Opinion, *That the wisest Soul dwelleth in the most empty Body*; which we may partly illustrate by these Examples. The moist Eye seeth worst; the fullest Vessel soundeth least, and the Sun hardly shineth thorough a cloudy Air. Even so in a full and troubled Body, over-poised with Variety and Plenty of Meats, the Eye of our Mind must needs be darkened, the Voice of Reason cannot be heard, and the Sunshine of Understanding cannot shine into our Hearts, being destitute of Will, and much more of Ability to execute any thing that is good: Nay, through surfeiting we live groveling and groping after base Delights, as Hogs do for Acorns, being disabled so much as to think a good Thought.

Hippocrates and *Galen* say, that the Bodies of ordinary great Feeders stand upon a dangerous Point, or as you would say, upon the Razor's Edge; for if they feed moderately, Alteration of Custom hazards their Health; if they persist in Excess, they are suddenly strangled with Apoplexies, as *Cælius* hath well noted.

To prevent all which Sickneses both of Body and Mind, Oh what severe and good Laws were there made by *Fannius Didius*, *Licinius Crassus*, *Cornelius Sylla*, *Lepidus* and *Antius Restio* against Riot? Yet the Concord of Vices so prevailed, that Lust continued Excess, Excess brought forth Unruliness, Unruliness Contempt of Government, whence came fatal Destruction to the *Roman Monarchy*.

The *Scots* punished their Belly-gods in this sort; first, they filled their Bellies as full of good Meat as ever they could hold; then they gagged them, and threw them into the next River with their

Arms

Arms pinion'd, saying, *Now as thou hast eaten too much, so drink too much.*

Plutarch remembereth, that, by the *Athenians* Law, whosoever did slay a living Beast, he should be hang'd as a Felon, because they would not have a Beast tormented; which Punishment if it were just, as it seemed just in *Xenocrates's* Opinion, then what Pains ought they to endure, who by surfeiting not only torture, but also most unnaturally seek to kill themselves, making their Graves with their own Teeth, flaying and unskinning themselves as it were of Reason's Robe, yea, unfouling their Bodies, being dedicated Temples to the Holy Ghost, as much as in them lieth with the Form of Swine?

The second Vice, namely Self-pining, is as far from Temperance on the right Hand, as Surfeiting erreth on the left. *Sozomenus* maketh mention of a Monk in *Cælo-syria*, called *Battheus*, fasting voluntarily so long till his Teeth were full of Worms. And in the Legendary, *St. Francis*, *St. Bennet*, *St. Rainulph*, and divers other Men, Maids and Women, are highly extolled for consuming their Bodies with excessive Abstinence; which being a thing against Nature and Godliness, which forbiddeth us to scourge or mark, and much more to consume our Bodies, it shall need no Confutation at all, especially in this gluttonous Age, wherein we are so far from any such fasting, that we wholly delight in Riot and Feasting. Only let me say thus much out of *Hippocrates*, that a very thin and precise Diet is not to be prescribed to any one of indifferent Health and Strength; nor scarce to any, except their Disease be exceeding sharp, which are very weak: For the prescribing of Meat by Drams or Ounces, driveth
many

many Fears into a weak Man's Mind, taketh all Alacrity from the Heart, maketh a Man jealous of his own Fingers, daring to eat nothing with Chearfulness, because he ever suspecteth that he eateth too much. Hence came that golden Aphorism, tho' not register'd in his Aphorisms :

*An Over-yielding lengtheneth the Grief,
But timely Permission maketh it brief.*

As for Temperance, which I can never enough reverence or commend, would to God it were as well practised of every particular Man, as it is necessarily required to be in Physicians. First, That by long Life they may, with *Galen* and *Hippocrates*, get Perfection in that Art which they profess ; whereas now many Physicians are buried under a Doctor's Name, before they ever tasted of *Hygea* her Cup, or saluted *Panacea* afar off. Secondly, If they by surfeiting or fasting hurt their own Bodies, how shall their Doctrine be followed by their Patient, when it is broken and crossed by themselves ?

The rude *Persians* are recorded to have ever fed so temperately, that to spit or blow their Nose was both execrable and punishable amongst them. Likewise they, as also the *Romans*, permitted any Man to give him that yawned a Blow on the Ear, because Spitting, Sniveling and Yawning, are only the Fruits of Fulness or Idleness. Much more should learned Physicians moderate themselves, who give Laws to others, and not rashly run into that Excess, which even the savage *Scythians* and *Persians* ever abhorred.

It is also recorded of the *Spanish* Women, that a certain Girdle is kept of some two Foot long in every Town, which if any Woman's Belly exceeds

exceeds in Compass, unless it be by Child-going, they are counted detestable and infamous: Let it be therefore a greater Shame for us, Physicians, by ill Example, to purchase our own Discredit, and also to lessen our Skill, and shorten our Lives as much as lieth in our own Power: For *Theophrastus* falsely accused Nature, in that she gave long Life to Ravens and Crows, whom it little profited, and but a short time to Men, and the shortest of all to Students, whom Reason would have to live long for the mutual Benefit one of another, and the public Good of the Commonwealth. More justly he might have accused Men and Students themselves, for abridging their natural Days by Surfeiting and Drunkenness, Chambering and Wantonness, Excess and Riot; considering that Nature ever most preserveth and tendereth the most worthy Creature, did it not destroy and ruin itself.

Timotheus having supped with *Plato*, and eaten, contrary to his Custom, very moderately, slept very quietly that Night, finding neither Cholic to awake him, nor Belchings in the Morning to annoy him; wherefore as soon as he awaked, he broke forth into this Exclamation with a loud Voice: "How sweet, how sweet are *Plato's* Suppers, which makes us in the Night-time to sleep, and in the Morning to breathe so sweetly!" Yea, but some will say, How shall we know when we have eaten enough? At whom *Democritus* would have laughed a Month together, and perhaps have returned them this Answer; Fools and Ideots that you are, know you when your Horse and your Hawk, and your Dog hath enough, and are you ignorant what Measure to allow yourselves? Who will urge his Horse to
eat

eat too much, or cram his Hawk till she be over-gorged, or feed his Hound till his Tail leave waving? And shall Man, the Measurer of Heaven and Earth, be ignorant how in Diet to measure the Bigness or Strength of his own Stomach? Knows he by Signs when they are over-filled, and is he ignorant of the Signs of Repletion in himself? namely, of Satiety, Loathing, Drowsiness, Stiffness, Weakness, Weariness, Heaviness and Belching? Doth not every Man know, that Enough consisteth not in filling the Paunch, but in taking sufficient to maintain Nature, which no doubt is satisfied with a little, as *Solon* said at the wise Mens Feast; *Summum, imo divinum bonum est nullo vesci alimento; proximum vero & naturale quod à minimo.* “It is, (said *Solon*) the greatest, yea, the divinest good Thing of all other, to eat no Meat; and the next unto that and most natural is, to feed as sparingly as may be.

But can you not prescribe one certain Measure or Quantity fit for all Men? No verily, for to prescribe to all Men, or to one Man at all times, one certain Quantity of Meat, were to make a Coat for the Moon; which if either *Jupiter* her Father, or *Latona* her Mother could have done, they would long e'er this with some Robe or other have covered her inconstant Body, increasing or decreasing every Moment. And verily *Hippocrates* hath truly written; “The Quantity of Meats ought not to be appointed by Weight, Number or Measure, but by Sense and Ability of our Stomachs; for some cannot digest much, others are offended at a little, others are not satisfied till their Maw be filled, others have too much when it is half-filled.

It were strange to recite what great Store of Meat some have eaten, and others daily eat, without Offence: *Aristotle* in his Politics, calleth the Fencers and Wrestlers Diet of his time, a necessary Gourmandise; because through abundance of Exercise, which consumeth Spirits and Humours, they were enforced to eat both much and often. Nay, *Cornelius Gemma* affirmeth, that he saw, whilst he lived, an aged Woman, which from her Infancy fed in excessive Measure, eating something continually every Hour, besides her ordinary Meals of Breakfast, Dinner and Supper, which were of an incredible Quantity; in the End dying with abundance of Fat and Flesh, (for the Caul of her Belly weighed twenty Pounds) they perceived all this to come from a peculiar and special Tempera-
ture, called of the *Grecians* *ιδιουσυγκρασία*; for her Liver was greater and heavier than all the rest of her Bowels laid together; exceeding red, and swelling with store of Blood and Wind. *Surius* and *Bruyrinus*, and *Schengkius*, tell of many others, who lived long in Health tho' they fed excessively, having as it were an Ostrich's Stomach joined with a Dog's Appetite.

On the contrary Side, some may as well live with Hunger and long Abstinence a great while, according as I have read in many Authors. *Hippocrates* thinketh, that if a Man abstain from Meat and Drink seven Days he cannot escape Death; yea, when some afterwards were persuaded to eat, their Meat never passed thorough them, because the hungry Gut, called *jejenum intestinum*, was by Abstinence clung together. But *Pliny* saw the contrary, and *Tinous's* Aunt lived two Months together without Meat or Drink. *Albertus*, *Alexander Benedictus*, and *Jacobus Sylvius*, write yet
of

of more strange and incredible Abstinence both on Men and Women; which truly I would have registered amongst the Lies of the Golden Legend, and the Abbot of *Ursberg's* Chronicles, had not *William Rondeletius*, and honest *Joubertus*, written the like of a *French* Gentlewoman, living almost three Years without any Sustenance of Meat, Bread, Broth, or Drink, who afterwards was married and conceived a Child, which she brought well forth, and happily alive. By all which Examples we may easily gather how absurd the Fashion and Custom was before *Plutarch's* time, when every Man did not carve for himself, but was carved unto by another; and that, after the College-Fashion, so equally, that none had more or less than his Fellows: Which Order, howsoever it pleased *Hagias* the Sophister, because Feasts in *Greek* are called Divisions, and the Masters of Feasts Great Dividers, and Servants Carvers; and *Maera* and *Lachesis*, being the Goddesses of Feasting, were called so of Equality of Division; and that Peace is maintained where Equality is kept, and that *Agamemnon's* Soldiers, as *Homer* testifieth in sundry Places, had every one alike Measure and Weight of Victuals; yet, by his Leave, neither is Humanity therein observed, nor geometrical Proportion kept, nor Nature imitated. For tell me, what Humanity can we call it to give a Man less than his Stomach wanteth? What geometrical Proportion is that which giveth as much to the half-full as the empty Vessel? and how dare we prescribe one Quantity to all, when Mens Stomachs be as divers in Quantity of Receipt and Ability of Concoction as their Faces be differing in Appearance? So that it is too little for one which is too much for another; and no certain Measure, nor Number, nor Weight is to be:

be prescribed to any Man, but every one to feed according as his Stomach is able to concoct; which, to use *Hippocrates's* Phrase, tho' it have no Ears, yet hath it Intelligence to beg his own, and Wisdom to discern when it hath enough, willing us not to eat till we have an Appetite, nor to eat so long till we have none. This Rule *Galen* observing, amongst many other, he was seldom sick; and lived, as *Sipontinus* writeth, 140 Years.

Also let us remember, that in Youth, Health and Winter, we may feed more plentifully; as also after Exercise, and at our own ordinary Table: But when we are at great Feasts, or forced to eat upon strange Meats, be they never so finely drefs'd, let Jealousy be our Carver, after the Example of *Augustus Cæsar*, and also of *Plato*, who at great Feasts fed only on some known Dish. I have read somewhere, when they of *Thasis* invited *Alexander* to a Feast, that he fed well upon their fat Mutton and Beef, and gave away the forced Dishes and curious *Quelquechoses* not to his own Countrymen and Soldiers, but to his Captives and Slaves, saying, That he would rather they were all dead, than that any of his own, by surfeiting upon any unknown Meat, should be ever so little sick.

And thus much of the just Quantity of Meats, which Physicians may aim at by long Experience, prescribing a full Diet to them that be sound and strong, and accustomed to much feeding; a moderate Diet to them that be indifferent; and a thin Diet to such Weaklings and sick Persons as require neither much, nor often feeding.

C H A P. XXXII.

Of the Quality of Meats.

H*ippocrates* and *Galen* bid every Man, both in Health and Sicknes, beware what kind of Meat he most commonly useth; for like Food like Flesh, like Meat like Nourishment.

And therefore we find that some have Quail's Stomachs, and may eat Poison. A Woman by Custom drank the Juice of Hemlock usually, *Gal. lib. 3. simp. medic. cap. 18.* And a Maid fed usually, by Custom, upon Napellus, Spiders, and other Poisons, *Cælius lib. A. L. 11. cap. 18.* *Mithridates* the younger used continually a Counter-poison made of Poisons, insomuch that when he would have poisoned himself, being by his Son *Pharnaces's* Villainy betrayed to *Lucullus*, he could not do it, and therefore killed himself by the Help of a *Frenchman*, *Plin. lib. 23. cap. 9.*

All which Cautions are particularly set down by *Hippocrates* and *Galen*, tho' scatteringly and by Pieces in several Places, that I need not add to his own Words; which I have aphoristically set down in these Sentences following, because no Man ever did the like.

1. Let every Man take heed what Quality his Meat is of; for Custom begetteth another Nature, and the whole Constitution of the Body may be changed by Diet.

2. We should take those kinds of Meats which are best for our own particular Bodies, for our

own particular Age, Temperature, Distemperature and Complexion: For as every particular Member of the Body is nourished with a severally qualified Juice; so Labourers and idle Persons, Children and Striplings, old Men and young Men, cold and hot Bodies, phlegmatic and choleric Complexions, must have divers Diets.

3. Young, hot, strong and labouring Mens Stomachs may feed of Meats, giving both an hard and a gross Juice, as Beef, Bacon, powder'd Flesh and Fish, hard Cheese, Rye-bread, and hard Eggs, &c. which may nourish slowly, and be concocted by Degrees; for if they should eat Things of light Nourishment, as Veal, Lamb, Capons, Chickens, poach'd Eggs, Partridges, Pheasants, or Plovers, &c. either their Meat would be too soon digested, or else wholly converted into Choler. Contrariwise Milk is fittest for young Children, tender Flesh for them that are growing, and liquid Meats for such as be sick of sharp Diseases.

Furthermore if any Mans Bowels or Body be too dry, a moist Diet of Suppings and boil'd Meats yield him a Remedy; but if it be too moist, all his Meats and Diet must tend to Dryness.

4. Sweet-meats are unfit for young Children and young Men, and hot Stomachs; for they corrupt Childrens Teeth, and turn most into Choler in young Mens Stomachs, but they are good for old Men and cold Complexions; yea, Honey itself agreeth with them.

5. Bitter Meats ingender Choler and burn Blood, giving no general Nourishment to the whole, howsoever they be acceptable to some one Part.

6. Sharp Spices, which I have particularly named before in the fifth Chapter of this Book,, are most unfit for tender Bodies, whose Substance is easily melted and inflamed, howsoever strong Men may eat them with gross Meats.

7. Sour Meats and sharp together, as Lemons,, Oranges, Citrons and Vinegar, offend cold Stomachs and finewy Parts; but if they be cold and astringent, as Sorrel, Quinces, Cervises and Medlers, they are not so offensive, nay, they are profitable to all Stomachs being eaten last, unless the Body be subject to Fluxes.

8. Meats over-salted how dangerous they are,, Inflammations, Leprosies, Sharpness of Urine, and great Obstructions happening to such as use them much, do sufficiently declare; agreeing with none but strong Bodies, as Sailors, Soldiers and Husbandmen, accustomed to hard Labour and much toiling.

9. Fatty Meats are not good but for cold and dry Stomachs; for in sanguine and choleric Stomachs they are soon corrupted, in phlegmatic Stomachs they procure Looseness and hinder Retention: Only they are fit for Men naturally melancholic, giving to them a kindly Warmth, and also a most convenient and proper Moisture.

10. All Meats should be given very hot to cold and raw Stomachs; but cold Meats to cold Stomachs are very hurtful. *Pityllus* had so cold a Stomach, saith *Suidas*, that he made a Sheath for his Tongue, to swallow down his Pottage scalding hot: And *Eunapius* reporteth the like of *Proaereseus* the Sophister: Yea, I myself have known a *Shropshire* Gentleman of the like Quality.

11. When any Man is sick or distemper'd, let his Meats be of contrary Quality to his Disease

for Health itself is but a kind of Temper gotten and preserved by a convenient Mixture of Contraries.

Now in what Degree most particular Meats be hot, cold, and dry or moist, is sufficiently declared above in the fifth Chapter, where I have largely set down the Differences of Meat both in Kind, Substance, Temperature and Taste, whereunto I refer you.

12. Above all things take heed that you eat not through Hunger of a Meat, which either naturally or accidentally you loath; for as the pleasing Meat is best concocted, yea, tho' it be somewhat of the worst kind, so Meats loathed turn into Wind, Belchings, Vomitings and cruel Gripings, because the Stomach doth not affect them. But what Meat is fittest and most agreeable to every Man's Taste, Humour and Nature, rather proper Experience doth teach us, than any Man's Judgment can direct us.

13. Let a strong and good Stomach taste of all things, but not feed upon them as Nourishments; yea, it is good in Health to taste every thing, lest we refuse that in Sicknes which perhaps we shall have most Cause to feed on; as it happened to *Titus* the Emperor, whose over-nice feeding and bathing hastened his Death.

C H A P. XXXIII.

Of the Time, Order, and Manner of Eating.

ATHEŒUS, in his Feast of Sages, saith, that the old Grecians lived very temperately ; but yet he saith, that usually they made three Meals a-day, one early in the Morning, another at Noon, and the third at Night. The first was called ἀρχαῖσμα, because it was nothing but a Sop of Bread soaked in a little Wine. The second was called ἀριστον, because it was made of home-bred Things, which are thought to give the best and strongest Nourishment.

The last was called by two Names, ὀψώνιον, signifying a late eating, and δειπνὸν, because it required Care and Cost. In *Plutarch's* time Breakfast was called γεύμα, because they did only taste and go. Dinner was termed παρ' ἐνδοῖον, as being a Noon-meal. Supper was called κοινὴ, for that it was not private, as Breakfast and Dinner, but either common amongst Neighbours, or at least with all their own Household. How Beavers, called *Procænia*, and Sleep-drinks, called *Prohypnia* and *Metacænia*, came up, none have yet thoroughly determined, tho' here, amongst Labourers, and in *Germany*, amongst Gentlemen, they are ordinarily put in practice.

Breakfasts are fit for all Men in stinking Houses or close Cities, as also in the time of Pestilence, and before you visit the Sick ; for empty Veins draw deepest, and what they first receive, be it good

good or bad, with that they cleanse or infect the Blood. Contrariwise, where the Air is pure, clear and wholesome, it is best to fast till Dinner, unless you be either of growing Years, or of a choleric Stomach, for then you must not in any Case be long fasting.

Dinners and Suppers are generally necessary and convenient for all Ages, Times of the Year, and all Complexions, especially in these northern Parts of the World, where inward Heat being multiplied by outward Coldness, our radical Moisture would be soon consumed, if it were not restored by a double Meal at the least.

Whether Dinner or Supper should be largest.

Now whether at Dinner or Supper we may feed more plentifully, is a great Question amongst Physicians; either because they affirm too generally on either Side, or because they were ignorant of Distinctions. Some are just of *Leonard Fuchsius's* Opinion, that our Supper should be the larger of both, for these Reasons. First, Because, as we may eat more in Winter than in Summer, our Inwards being then hottest, through Repercussion of Heat by external Coldness; so the Night resembling Winter, as *Hippocrates* noteth, no Reason but that then we should feed most. Secondly, We may then feed more largely, because Sleep ensueth, with whom Blood, Heat and Spirits, return more inward to the Belly, Bowels, Stomach, and all Parts of Concoction, than when by light Exercise or Musing, they are distracted upward, downward, and outward to other Parts.

Again, Look what Exercise is to the Joints and Muscles, that is Sleep to the Bowels; that is to

say, Look how Labour and Exercise doth warm the one, so doth Sleep and Quietness warm the other. *Galen* likewise writeth thus; "Whilst a Man sleepeth, all Motive and sensible Faculties seem to be idle; but natural Powers are then most active, concocting Meat not only better in the Stomach and Guts, but also in the Veins and whole Habit of the Body." *Paulus Ægineta* is of the same Judgment, writing thus; "Sleep is a Ceasing or Rest of animal Faculties, proceeding from the moistening of our Brain with a sweet and profitable Humour; which whosoever taketh in due Order, Quantity and Time, he receiveth thereby many singular Commodities, namely, good Concoction of Meat, and Digestion of Humours, and Ability to labour easily and chearfully after Digestion; where he addeth this Reason of better Concoction in Sleep out of *Hippocrates*: "He that is broad waking is hottest outwardly, but he that soundly sleepeth is hottest inwardly.

Now if any shall object, that no Sleep can be wholesome or sound after Supper, because it is taken upon a full Gorge, I answer him thus; Physicians write not to Ideots and Fools, but to Men of Sense and Reason; whom common Sense may teach, that they are not, like Swine and Beasts, first to fill their Bellies, and then presently to sleep upon it, but to sit or walk easily after Supper for an Hour or more, to settle their Meat to the Bottom of their Stomach, that it may prove less vaporous to the Head, and be sooner concocted lying nearer the Liver.

Furthermore when I said, that we should feed more largely at Supper than at Dinner, I meant nothing less than to counsel Men to gorge themselves up to the Top of their Gullet; but to advise

*The following 4 Leaves are placed
wrong & interrupt the Succession of the
proper Pages.*

Anglus, at the Bottom. His Dedication to Queen *Elizabeth* is subscrib'd with his Name as we here spell it. After the Queen was dead, her Name was cross'd out, and King *James's* put in; and under the Name of the Author at the End, there was added *Scoto-Anglus*; which Alterations are in a Hand different from the said Dedication, and from that in which the Body of the Work itself is written; but they might possibly be made by the Dr. as well as the Marginal Additions throughout the whole Volume, which also are in a different Hand from the Text. For this, as well as the Dedication, seems to be a fair Transcript, made from what the Doctor had written, or dictated as his most finish'd and compleat Copy for the Press^e; through which, it was many Years before it made its Way to the Publick, as we shall relate. After King *James* came to the Crown, it seems that the Time and Expence required in printing the Work, and representing the *Insects* in Sculpture, probably first design'd on Copper-plates, to answer the Title-page above-mention'd, delay'd the Publication, till Sickneſs and Death divided the Author from his Labours. He had, for some time before he died, resided at *Bulbridge*, near *Wilton* in *Wiltshire*, as a Retainer to the Earl of *Pembroke*; from whom he had a yearly Sallary allow'd him as long as he lived, mostly through the Favour of that Earl's excellent Lady, *Mary Countess of Pembroke*^f. As the Earl was Lord President of *Wales*, he had

^e This curious *Manuscript*, adorn'd with *Drawings* of the *Insects*, is preserved in the Library of Sir *Hans Sloane*, who very courteously obliged me with the Liberty of making these Observations upon it.

^f *Athen. Oxon.* vol. 1. col. 249.

much Occasion to visit and reside upon the Borders of that Principality ; and that Dr. *Moffet* attended upon him thither, appears plainly, where he is describing the Situation of *Ludlow-Castle*, and mentions himself as a Sojourner there, while he was writing this Book of *Foods*^s. But he seems to have ended his Life at, or near *Wilton*. He made his Will in the beginning of *June 1604*, and as its Brevity will apologize for our not making any Abbreviation of it, we shall present it to our Readers entire ; and it is as follows.

“ IN the Name of GOD, Amen. Being as-
 “ fured of my Resurrection to Life, through
 “ the only Merits of my Saviour JESUS CHRIST,
 “ I commit my Body to the Earth, and my
 “ Soule into the Handes of Him that gave it.
 “ And now being in perfect Memorie, tho’
 “ weake in Bodie, I make this my last Will
 “ and Testement, in Forme following. First
 “ unto *Susan*, my Wife’s eldest Daughter, I
 “ give and bequeath my Paire of Virginals. And
 “ unto *Richarde*, her eldest Son, all my other
 “ Instruments of Musique whatsoever. And
 “ unto *Martha*, another of my Wife’s Daugh-
 “ ters, I give Three Pounds in Money. And
 “ unto the Boy *Thomas Pomery*, I give Thirtie
 “ Pounds of Money. Moreover unto *Dodson*
 “ *Hall*, Nephew unto my Wife, I give Ten
 “ Pounds in Money ; and also, all my wearing
 “ Apparel, excepting my Damaske Gowne, and
 “ one other black Cloth Gowne, and my best
 “ black Cloake. All other my Goods and Chattels,
 “ my Debts and Legacies being paide, my Will

“ and Pleasure is, that my Wife during her
 “ Widowhoode shall have the Use of them all.
 “ And if she be hereafter marryed, then the
 “ whole do I give unto my Daughter *Patience*.
 “ Provided that if my Wife do not marrie be-
 “ fore my Daughter be eightene yeares of Age;
 “ then when she is of the Age of eightene, that
 “ she presentlie have the one haulfe unto herself,
 “ the Use of the other haulfe remayning unto
 “ my Wife, during her Widowhoode. And
 “ after, if she marrie, or chaunce to dye, the same
 “ haulfe to return likewise unto my Daughter.
 “ And if my Daughter chaunce to dye, before
 “ she be eightene Yeares old, then the haulfe
 “ that is in my Wife’s Handes remayning, to
 “ remayne likewise unto my Wife forever. Also
 “ I give unto my deare Friend and Father in
 “ Christe Mr. *Parker*, my best *English Bible*.
 “ The second of *June*; signed and sealed with
 “ mine owne Hande: By me *Thomas Moffet*—
 “ Unto my Sister *Thomas*, I give thirtie Shil-
 “ lings, to be put into a Ringe. My Over-
 “ seers, I make my two Brethren, *William*, and
 “ *Peter*; and give to each of them, in confide-
 “ ration thereof, thirtie Shillings. By me *Tho-*
 “ *mas Moffet*. Signed and sealed in the Presence
 “ of us, as Witnesses, *Thomas Brewer*, *Dodson*
 “ *Hall*, *William Collyer*.^h”

Soon after he had executed this Will, he died;
 for on the third Day after the Date thereof, that
 is to say, on the 5th of *June*, 1604, he was buried at
*Wilton*ⁱ, and Administration was granted to Ka-

^h Ex Registr. vocat. Harte: qu. 91. in Cur. Prærog. Cantuar.
ⁱ Church-Registr. at *Wilton*.

therine, the Relict of the Deceased, on the 20th of *November* following.

As to that learned Work, his History of *Insects*, there were some Endeavours made after the Doctor's Death to publish it, for the Benefit of the Family, dedicated, as aforesaid, to *K. James*: But the Expence restrain'd its Publication, and it could not for many Years struggle into the Light. It lay in this Obscurity with the Author's Friends till one *Darnell*, who had been formerly the Doctor's Apothecary, sold the Manuscript above-mentioned to *Sir Theodore de Mayerne* the King's Physician, and it lay many Years in his Study unpublish'd, because he could not, after much Solicitation, as he says, both at home and abroad, procure any Printer to be at the Charge of setting this Orphan, as he calls it, forth to the World. Then the Epistle Dedicatory, to one of those Princes, *Sir Theodore* thought would appear unseasonable, when he publish'd the Work, after they were both dead; and he cared not himself to dedicate another Man's Labours to *King Charles*, who reign'd when he gave us his Edition thereof, or obscure his Majesty's Virtues with the Smoke of courtly Eloquence; but because *Dr. William Paddy*, a Knight also, and Physician to that King (when after the Murder of *Henry IV. of France*, *King James* invited *Doctor de Mayerne* into *England*) had entertain'd him very courteously here, and shew'd him other Tokens of Friendship and Approbation; he therefore, when he publish'd it^k,
made

^k Under the Title of *Insectorum, sive minimorum Animalium Theatrum*, olim ab *Edoardo Wottono*, *Conrado Gesnero* *Thomaque Pennio* inchoatum. Tandem *Tho. Moufeti Londinatis* operâ sumptibusque

made a Dedication of the said Book to him, as he informs us therein; and has further in the same, by many Observations, illustrated the Wisdom of Providence, in that minute, but multifarious part of the Creation, whereof our Author has so learnedly treated. Sir *Theodore* has moreover in that Dedication to Sir *William Paddy*, spoken very justly in Dr. *Moffet's* Commendation, calling him, *An eminent Ornament of the Society of Physicians; a Man of the more polite and solid Learning, and renown'd in most Branches of Science.* So towards the Conclusion desires, that Sir *William* would suffer a friendly Hand to usher into his Library the said Issue of the most learned *Moffet*, now at last brought to Light; and among so many Volumes wherewith the Shelves of his Study were so choicely enrich'd, *Locum parente & nato dignum assignato*, &c. that he would prefer it to a Place worthy of the Parent and his Offspring.

Our Author, in his Preface, sets forth the Progress that was made by his Predecessors in this Work, especially Dr. *Penney*, who had bestow'd fifteen Years upon it, in reading all Books treating of, and corresponding with all Persons knowing in the Subject, yet he left his Papers in great Confusion; and they had been lost, for looking so like waste Paper, all blotted and ragged as they were, if Dr. *Moffet*

que maximis concinnatum, auctum, perfectum: Et ad vivum expressis Iconibus supra quingentis illustratum. Londini, ex officinâ Typographicâ Thom. Cotes, &c. Folio, 1634. The said Figures of the Insects are printed from Wooden Cuts. Nor is there the Frontispiece graved on Copper, before spoken of, prefixed to Sir *Theodore's* Edition. This *Theatre of Insects* was publish'd in English by Dr. *John Rowland* in folio, 1658, and it is joined to *Edward Topsell's History of Four-footed Beasts and Serpents*, printed the same Year.

had not carefully separated them from what was allowed as such, to be cast away, and with a large Sum of Money redeem'd the Fragments; chusing thereby to diminish rather his own Fortune, than the Fame of his Friend, who had bestowed so much Pains in describing the *Insects*, and so much Money upon procuring their Prints. Wherefore he resolved, through many Discouragements, to digest and interweave the Observations which *Wotton* and *Gesner* had left also upon this Topick, together with *Penny's*, in a methodical Manner; and has enliven'd the same with such a Spirit and Elevation of Stile, as may exalt our Considerations upon this exiguous Part of the Creation, to magnify and adore the Wisdom and Power of the Creator himself, no less for his Miracles in Miniature, or in these compendious, than in his more capacious Operations; and yet, at the same time, lead us to acknowledge also, from considering how much more has been given to the supream than this inferior Order of the Creation, how much greater our Obligations are, who have received his Gifts in greater Perfection. Moreover, he retrench'd abundance of Tautologies, and in their room has added many Philosophical Arguments of his own, many Historical Examples, and Medicinal Receipts, besides above an hundred and fifty Draughts and Descriptions of new discover'd Insects, which were unknown to *Gesner* and *Penny*. In short, the whole is such a copious and comprehensive *Natural History* of this most numerous Species in that extensive Sphere of Life, that few, who have not seen the Work, would believe so much Matter could have been amass'd

on such little Creatures, which are commonly so much unobserv'd: And there are few who have been ambitious to write upon the same Subject, but have made free with this History to supply themselves, as from a Fountain, which has had much drawn out of it, and is still full. But that Freedom has been generally taken, without making the Acknowledgments to his Name which were due to it, even by the Rule of his own Practice; since he has so faithfully produced the Authorities whence he derived his Intelligence, and so frequently ascribed to every Author his proper Share in the Composition.

Lastly, for the Book before us, these *Rules of Food*, now revised and corrected by the ingenious Author of the *Introduction* prefix'd, the less need be said in Approbation either of its Matter, Method, or Stile, since they carry *in it*, so manifestly, their own Recommendation; and *before it*, that of such sufficient Judges, as were Sir Francis Prujean, Sir Baldwin Hamey, Sir George Ent, Dr. Wilson, and especially the learned Editor Dr. Bennet. His Edition was printed above 50 Years after the Author's Death¹: And tho' it is not apparent therein, whether it was publish'd from one more early in Print, or was then first printed from the Manuscript; yet from these Words of the Editor, in his Epistle at the Beginning, "That, to raise our Author from Oblivion, his own Relations, and their Interests, much solicited his Help, but the Merits of the Man were the greatest Motives, &c." it may be supposed, that he then first set forth the

Work, from the Doctor's Original, which he received from them. And our Country no doubt is much obliged to them, for setting before us such Variety of those Provisions which Providence has so plentifully bestowed upon us, with such judicious Directions for the due and discreet Use of them. For since Men will besiege and demolish their own Castles, with that very Ammunition which was appointed to maintain and strengthen them; and more of them fall, by Repletion, Surfeit, and Satiety, than by the Assaults of Time itself; since greater Numbers dig their Graves with their own Teeth, and die more by those fatal Instruments, than the Weapons of their Enemies; since Nature is satisfied with Moderation, but suffocated by Superfluity, the *Qualities* of our *Food* cannot be too well known, nor *Rules* and *Precautions* in the Choice and Use of it, too much recommended: among which we may best conclude, in our Author's Way of thinking, that for the *Preservation* or *Improvement of Health*, no Rule accords better with *Nature*, than our choosing *Exercise* for the Creator of our Appetite; none better with *Reason*, than making *Temperance* the Carver of our Diet.

them of both their Meals to make Supper the larger, for the Reasons alledged, and for infinite Reasons besides which I could set down.

For whom large, or sparing Suppers be most convenient.

Nevertheless I do not so generally set this down, as that it is best for all Persons, but for them only which be sound and in Health: For if any be troubled with great Head-achs, or Rheums, or nightly Torments of any Part, their Supper ought to be very little, slender and dry, and also to be taken very timely in the Evening; that Nature, being freed all Night-time of other Offices, may only attend Concoction of the Disease's Cause.

Last of all, I except also them which have long been accustomed to small Suppers and long Dinners; because the Imitation of a long Custom, though it be evil, breedeth no common or petty Danger. *Laurence Joubert*, in his eighth Paradox written to *Camusius* the King of *France's* Secretary, wonderfully striveth to oppugn this Opinion, but profiting no more with his Head and Hands, than the Mouse in the Tar-barrel doth with her Feet; for when he hath done all that he can, he only proveth that better Digestion is in the Day-time, and not better Concoction, as hereafter, upon some other Occasion, I will plainly demonstrate to the Learned.

How often a Man should feed in a Day.

Furthermore I would not in like-manner have any Man think, that I prescribe two or three Meals, and neither more nor less to all Persons:
For

For Children may feed much and often ; old Men little and often : Where by the Way note this out of *Plutarch*, that old Age is not ever to be stinted by Years, but by Decay and Loss of natural Strength.

For in some northern Countries, and he nameth ours, few Men are old at half a hundred Years, when the *Ethiopians* and southern People are old at thirty. They are long young and lusty, because much feeding restoreth Decay of Moisture, and outward Coldness preventeth the Loss of in-born Heat. These contrariwise are soon old, because outward Heat draweth out their inward Moisture, which should be the Maintainer and Food of their Heat natural.

Also I permit unto true Labourers and Workmen to feed often, yea, four or five times a-day if their Work be Ground-Work or very toilsome, because continual spending of Humours and Spirits, challenges an often restoring of the like by Meat and Drink.

Finally, whosoever by some natural and peculiar Temperature, or else upon any Sickness, is enforced to eat often ; it were against Art, Reason, and Nature, to number and stint his Meals. *Claudius Cæsar* had so gnawing a Stomach, that he could eat at all Hours. And *Aulus Vitellius*, even at his God's Service and Sacrifice, could hardly refrain from snatching the Meal and Oil out of the Priest's Hand ; yea, he baited at every Village as he rode upon the Way, and swept clean the Ambury in every Inn. Contrariwise some either by Nature or Custom eat but once a-day, others only twice, and some thrice ; as you may read in *Benevenius*, *Ferdinandus Mena*, and *Bartholomæus Anulus* ; and as I myself can also witness
by

by divers of our own Countrymen, if I purposed or thought it needful to produce their Names. The like may I say of set Hours to dine or sup in; for albeit I could ever wish and think it generally wholesomest to dine before the highest of the Sun, and to sup seven or eight Hours after Dinner, yet if any be accustomed, with *Augustus Cæsar*, to eat only then, and as often as he is hungry, I forbid him not to discontinue his own Course, albeit I rather impute it to a foolish Use than to any inward Prescript or Motion of Nature. *Cælius* therefore not unwittily termeth Courtiers by the Name of *Antipodes*; for as it is Day with them when it is Night with us, so Courtiers and Princes eat when all others sleep; and again, perverting the Order of Nature, and setting as it were the Sun to School, sleep out the sweetest part of the Day, wherein others eat and work.

Concerning the Manner of eating, it is not alike in all Countries. The *Jews*, *Grecians*, and old *Romans*, did eat lying and declining to their right Side. Only the *Illyrians* sat boult upright as we do now, with a Woman placed, after the new Hans Fashion, betwixt every Man. *Masiniſſa* did most commonly eat and walk, yet sometime he did also eat standing, and sometimes leaning after the *Roman* Guise, but he never sat at his Meat; because he thought Eating to be one of the slightest Services to be done of Men, upon which they should neither stand, ly, nor sit long. For mine own part, I prescribe no other Manner of eating than we have received and kept by long Tradition. Nevertheless, that declining towards the right Side was the best Manner of Position in feeding, the Example of Christ and his Apostles do sufficiently prove, who, when they had choice
of

of Rites and Manners, observed ever that which was most wholesome, seemly and natural.

Now how long we should sit at Dinner and Supper, tho' it be not set down precisely by Physicians, yet generally we may forbid too long or too short a Time. *Switrigalus* Duke of *Lithuania* never sat fewer than six Hours at Dinner, and as many at Supper; from whom I think the Custom of long sitting was derived to *Denmark*; for there I remember I sat with *Frederic* King of *Denmark*, and that most honourable *Peregrine* Lord *Willoughby* of *Eresby* (when he carried the Order of the Garter) seven or eight Hours together at one Meal. Others feed quickly and rise speedily; but neither of those Courses be allowable: For as too long sitting causeth Dulness of Spirits, and hindereth the full Descent of Meat to the Depth of our Stomachs; so too speedy rising causeth an over-hasty settling, and maketh it also to pass out before it be well concocted.

To conclude, mince or chew your Meat finely, eat leisurely, swallow advisedly, and sit upright with your Body for an Hour's Space or less; for longer sitting is not requisite for the Body, howsoever some affect it, nay, it is rather hurtful unless it be confirmed by long Custom, or made more tolerable by reason of some Pastime, Game, or Discourse to refresh the Mind. But of all long Sitters at the Table, farewell *Hugutio Fagiolanus*, who, as *Petrarch* reporteth, lost both the City of *Pisa* and *Lukes* at one Dinner, because he would not arise, tho' a true Alarm was given, to repel the Enemy, till his Dinner were fully ended, which usually was protracted two or three Hours.

Laft

Last of all, concerning the Order of taking of Meats, the first Course in old Times was called *frigida mensa*, the cold Service; because nothing but Oysters, Lettice, Spinache, cold Salads, cold Water and cold Sauces were then set on the Table; which Order was clean altered in *Plutarch's* Time, for they began their Meals with Wine, hot Pottage, black or pepper'd Broth, and hot Meat, ending them with Lettice and Purcelane, as *Galen* did, to suppress Vapours and procure Sleep; which Example is diligently to be followed of cold Stomachs, as the other is to be imitated of them which is over-hot.

Likewise that the most nourishing Meat is first to be eaten, that ancient Proverb ratifieth, *Ab ova ad mala*, from the Eggs to the Apples; wherefore I utterly mislike our *English* Custom, where Pheasant, Partridge and Plover are last served, and Meats of hard Concoction and less good Nourishment sent before them. As for Fruit, if it be not astringent, as tart Apples, Pears, sour Plums, Quinces, Medlers, Cervises, Cornels, Wardens, sour Pomegranates, and all Meats made of them, it should be eaten last.

Contrariwise all sweet and moist Fruit, as ripe Melons, Gourds, Cucumbers, Pompions, old and sweet Apples, sweet Pomegranates, sweet Oranges, and all Things either fatty, light, liquid and thin of Substance, and easy of Concoction, should be first eaten, unless we be subject to great Fluxes of the Belly, or cholerick Dispositions of Stomach, and then the contrary Course is most warrantable. For if slippery and light Meats went foremost into hot Stomachs, they would either be burnt before the grosser were concocted, or at the least cause all to slip downwards over-soon, by making the lower
Mouth

Mouth of the Stomach too too slippery. And verily I think that this is the best Reason where-withal to maintain our *English* Custom, in eating Beef and Mutton foremost before Fowl and Fish; unless the Reason drawn from Use and Custom may seem more forcible.

Finally, let me add one Thing more, and then an End of this Treatise; namely, that if our Breakfast be of liquid and supping Meats, our Dinner moist and of boil'd Meats, and our Supper chiefly of roasted Meats, a very good Order is observed therein, agreeable both to Art and the Natures of most Men.

F I N I S.



