
FOODS
&
DRINKABLES

LONDON
1745





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The Approbation of the Dean and Doctors Regent of the Faculty of Physic, in the University of Paris.

THE underwritten Doctor Regent, and Dean of the Faculty of Physic in the University of Paris, do certify, That, I have read a Book, Intituled, A Treatise of Foods, &c. writ by M. Lemery, Doctor Regent of the said Faculty of the Academy Royal of Sciences; wherein I have met with nothing but what is good for the Preservation of Health, in respect to the Use of Foods; the Good and Ill Effects of which, the Author has explained, according to the most received Principles of this Age; and in pursuance to the Judgment of M. Le Moine, Le Rat, De Belestre, de la Carriere, Vernage, and Le Clerc, nominated before by me to peruse the said Book; I do, with the good Leave of the Society, allow it shall be printed, conceiving it will be of general Use to Mankind.

De F A R C Y, Dean.

An Extract of the Registry of the Academy Royal of Sciences.

Messieurs de Hamel, Homberg, and Morin, who were nominated to peruse the Work of M. Lemery, Intituled, A Treatise of Foods, &c. having given an Account that they found the same was writ methodically, and according to the best Principles of Natural Philosophy and Physic; and very instructive to all that have a Regard to their Health: The Society, upon their Report, have thought the Printing of it will be useful, and even agreeable to the Public: In Testimony whereof, I have signed this Certificate.

F O N T E N E L L E,

Secretary to the Royal Academy of Sciences.

THE Treatise of Foods of the Learned Dr. Lemery, is very entertaining, useful, and worthy to be Printed.

Edward Brown, President.

Walt. Charleton, Elector & Censor.

Charles Gifford,

Joh. Bateman,

John Woodward,

} Censors.

Of the College of Physicians in London.

TREATISE

OF ALL

SORTS of FOODS,

Both ANIMAL and VEGETABLE;

ALSO OF

DRINKABLES:

Giving an Account

How to chuse the best SORT of all KINDS;

Of the good and bad Effects they produce; the Principles they abound with; the Time, Age and Constitution they are adapted to,

Wherein their Nature and Use is explain'd according to the Sentiments of the most eminent Physicians and Naturalists Ancient and Modern.

The Whole divided into one Hundred seventy-six Chapters

With REMARKS upon each,

Written originally in FRENCH.

By the Learned M. L. LEMERY,

Physician to the King, and Member of the Royal Academy;

Translated by D. HAY, M. D.

To which is added,

An Introduction treating of FOODS in general:
A Table of the Chapters, and an Alphabetical Index.A Work of universal Use to all who are inclin'd to know
the good or bad Qualities of what they eat or drink.

LONDON:

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

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THE
P R E F A C E.

THE Machine of Man's Body, ought to be considered as a wonderful Complication of several Sorts of Parts, which by the mutual Help they afford one another, concur all together to perform and support the Life of this Composition. Each of these Parts, having a considerable Motion, undergo a continual Dispersion of their Substance, and consequently, stand in absolute Need of Foods, to repair and restore them. In the mean Time, if Foods contribute so necessarily, to the Preservation of Life and Health; they also produce the greatest Part of those Distempers, to which we are subject, and many Times, by the ill Use of them, cause even Death itself. All which being set together, we may easily see, that the Ground-work of our Preservation, consists chiefly in a Knowledge of suiting Foods to every Constitution, as it best agrees with it; and so the Knowledge we ought to be most desirous of, should be that of Foods.

Several Authors have treated of this Subject, but some of them have been so large and prolix,

that there is no Reader, though never so much bent upon it, but must be dashed, in considering only the Length of the Work: Others have handled it with so much Barrenness and Brevity, that you can scarce meet with half the Things there which ought to be in. Besides, as most of these Authors have written at a Time, wherein Peripatetic Qualities only, were thought sufficient for explaining the Phænomena's of Nature; their Books are in this Age, looked upon to be no longer of Use, seeing Words only, will not satisfy us.

These Reasons, have inclined me to fall upon this important Subject. I am far from attempting to say, that I have perfectly accomplished my Design; this would be to anticipate too much in Favour of my own Work, and run the Risque of falling under a Misfortune so common, with many Authors, who have obtained no other Commendations, than what they have lavished upon themselves in their Prefaces. Besides, I have too great a Regard for the Publick, to attempt to give Judgment in my own Cause, before I have heard theirs.

I have observed the same Method, in all the Chapters of this Treatise. I first speak of the Kinds and Choice, that ought to be made of Foods: Then shew the good and bad Effects of them, the Chymical Principles they contain, and those they abound with; and lastly, the Time, Age, and Constitution, they agree with. Pisanellus

in his Treatise of Foods, has very near observed the same Method, and it is of him that I have borrowed it; however, I have made some Alterations therein, which I thought to be necessary. In short, it is the only Thing I have taken out of that Author, and any one may easily see, how little like we are to one another, in any Thing else, and especially in the Way of our explaining the Nature and Properties of Foods.

You will at the End of every Chapter, find Remarks, which make up the principal and greatest Part of this Work. I have endeavoured to make them both instructive and agreeable; and I have omitted nothing, at least so far as I was able, of what is most peculiar, in respect to the Nature and Use of Foods. I have by Chymical and Mechanical Reasons, unfolded the Qualities and Virtues which I have attributed to it, and used my utmost Endeavours, to render my Explications clear and intelligible. At the End of these Remarks, I have given the Etymology of most Part of the Foods: Several of them are very good, but others it may be, do not altogether look like Truth: But as I collected them for no other End, than a little to divert the Reader, and to inform him, of what divers Authors have writ, who have applied themselves to this Kind of Learning; I will by no Means warrant them.

I have divided this Work into three Parts. In the first, I treat of Foods made of Vegetables

tables or Plants. In the Second, of those which Animals afford us, and the last is a Treatise of Drinkables. As there is no other Mineral, but your common Salt, that is used in Food, I have not put that into a particular Class, but at the End of the first Book, concerning Vegetables.

I have in the Beginning of this Work, made a Kind of preliminary Discourse, wherein you have a general Idea of Foods. I say something first of the Air, and shew the great Benefits it produces in us. I afterwards proceed to solid and liquid Foods, and explain a great many Things, the Knowledge of which, may be of good Use, and not only necessary for the Preservation of Health, but also for the better Understanding of several Things, that follow in the Book.

I have more particularly apply'd myself to treat of those Foods, which are in Use amongst us, however, I have sometimes occasionally taken notice of some Aliments and Drugs, that are commonly made use of in far distant Countries, an Account of which, I thought would not be so pleasant to the Reader.

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THE

INTRODUCTION.

Of FOODS *in general.*

EVERY Thing that is proper for recruiting the Decays of the solid or fluid Parts of our Body, deserves the Name of Food; and according to this Definition, the Air ought to be look'd upon as real Food, and that which is most of all necessary for us. In short, there is no Body but must be sensible, of the indispensable Need we have of it every Moment, for the Preservation of our Life and Health. This Food is of great Use to us: In the first Place, it necessarily concurs to effect the two alternative Motions of Breathing, and to cause the Blood to circulate in the Lungs: Secondly, the saline, nitrous, and volatile Particles of the Air which have been let into the Blood, either by Way of Breathing, or that of Foods, and are closely mix'd therewith, divide and attenuate its gross Parts, preserve its Fluidity, and make this Liquor fitter to circulate in all the Parts of the Body: Thirdly, the Air, by its elastick Particles, communicates a certain oscillating Motion, or Shivering, to our Humours, which being vigorously press'd together by the Bowels, or the external Parts of the Body, are quickly reduc'd to
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2 *The* INTRODUCTION.

their pristine State: Lastly, the Air does not only animate all our Liquors, but 'tis also very likely, that it serves for the Generation of the greatest Part of the Animal Spirits; and this therefore is perhaps the chief Reason why we stand in such great Need of it every Moment; for as the Spirits are much more abundantly dissipated than the solid Parts, they therefore ought the more frequently and plentifully to be supplied again.

There are two other Sorts of Foods that indeed are not so absolutely necessary for us every Moment, as the Air is; yet without them we cannot subsist long, the one is solid, and the other liquid Food; solid Foods serve for two principal Ends; first, for repairing the solid Parts of the Body; and in the second Place, for increasing these very Parts, so as that they may attain to the Bigness that Nature hath allotted them. Liquids are us'd for the quenching of Thirst, and repairing the Decays of the fluid and moist Parts of the Body. We shall confine ourselves here to speak of solid Foods, and treat more at large of Liquids, in the Treatise of Drinkables.

As we are under a Necessity of using solid Foods from Time to Time, Nature makes us sensible of the Need of them by Hunger; and she has connected a Kind of Pleasure with our satisfying the same, that so we might the more readily look out for that which so necessarily concurs for the Preservation of our Lives; and this is the Way that Hunger is caus'd.

When we have been long without eating any solid Foods, the Mass of Blood is become sharper than it was before, not only because a Part of its oily and balsamick Principles have been us'd, in order to the recruiting of the solid Parts, but also because the rest of these Principles having been attenuated and divided, by Way of Fermentation, it is no longer in a

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Condition sufficiently to attemper the over-violent Operation of the sharp Salts of this Liquor by its ropy Parts: But the salival Juice, which as every Body knows, proceeds immediately from the Blood, being then sensible of this Sharpness, and pricking the Fibres of the Stomach more than ordinary, puts the Soul in mind of the Need which the Body has of Food. This Juice does at first but cause a small Degree of Hunger, because it makes hitherto but a light Impression; but as its Sharpness doth continually increase more and more in Proportion to that of the Blood, it operates at length with so much Violence, that Hunger becomes insupportable, and even mortal, without the same be satisfied; because the Humours are then rarified to that Degree, that being no longer able to circulate as before, they cause an extraordinary Heat in the Parts, and break the Vessels wherein they are contain'd.

If we consider this Way of unfolding the Cause of Hunger, we may easily understand, why young People, and those of an hot and bilous Constitution, whose Parts are much dissipated, and Humours considerably agitated, do oftner than others perceive the Need they have of Victuals.

Some pretend, that Men may live six or seven Days without the Use of solid Foods: *Pliny* also assures us, that some have liv'd eleven Days: They tell us several Stories of Persons that have liv'd a whole Year without eating; but these are Things so extraordinary, that we must pass them over in this Place. There are indeed some Animals that can subsist several Months without eating, either because their Humours are but a little agitated and thin, or because the Pores of their Skins are very close; or lastly, because they are in a deep Sleep for a great while, as *Martial* says of the *Dormouse*.

————— *Pinguior illo*
Tempore sum, quo me nil nisi famnus alit.

It may be easily apprehended, that in all such Cases, the solid and fluid Parts of these Animals being not much dispers'd, neither do they stand in Need of any great Matter to repair them, but we must not from thence conclude that a Man must live as long without eating as these Animals, because he differs from them in all Respects.

There are certain Drugs which are not in themselves nourishing, that appease Hunger for some Time; such as Tobacco smok'd, which causing a great deal of Spitting, carries away Part of the Humour that causes Hunger: These Drugs do indeed help People to bear Hunger longer, but yet they cannot hinder the Strength of your Body afterwards from decaying.

A Stomach, provided it be moderate, contributes to Health, and is a good Sign of it; not only because it leads us to seek for the Food we are in Need of, but also because, when we have an Appetite, the Digestion is more easy. In short, this sharpish or acid Juice, which, by pricking the Sides of the Stomach, causes Hunger, operates afterwards upon the Foods, and helps to consume them in the Stomach, as we shall set forth more at large in its proper Place.

But on the contrary, when the Stomach is any Ways altered, all the Parts of the Body feel the Effects of it, and very dangerous Diseases follow. The Stomach is sometimes very weak, sometimes excessively so, and at other Times deprav'd.

Now in the first Case, the Ferment of the Stomach not being pungent enough, and at the same Time viscous and glewy, is so far from exciting a Person to seek for Food, that it causes a Loathing thereof, and even hinders Digestion: Then they

fall insensibly into a languishing State and Decay, because the Mass of Blood wanting the Spirits and nourishing Juices, and being not sufficiently recruited, does but weakly ferment.

It happens also very often, that we have not an universal Loathing of all Sorts of Foods, but only some; insomuch, that many can neither look upon nor smell to them, without being disturbed: This Aversion is sometimes natural, and no other Reason can be given for it, unless it be that these Foods, by a certain Configuration of the Parts, which is unknown to us, and which very justly may be called a secret Antipathy to the Parts of our Bodies, excite a disagreeable Impression in us, from whence arises a strong Aversion to them: This Aversion at other Times proceeds from a less Cause: For Example, some that have eaten Victuals ill drest, which tho' in its Kind was before pleasing to the Palate, grows afterwards so loathsome, that they cannot taste of it, though never so well drest; the Reason that may be given for it is, that the Spirits having in the Beginning received disagreeable Impressions from these Foods, they leave the same in the Brain; which reviving, and as it were awakening again, as soon as these Foods are seen, smelt, or tasted, another Time, the Spirits are violently agitated, and refuse to receive them.

In the next Place, where Hunger is great, the Juices which are in the Stomach, are so sharp, pungent, and so roughly grate upon the Fibres of that Part, that it will make People to eat continually, without being satisfied: But it usually happens in this bad Case, that the Stomach being overcharg'd with Food, they bring up what they eat, as in the *Canine* Appetite, so call'd, because those who are troubled therewith, vomit like Dogs, after they have eat too much.

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Lastly, the Appetite is deprav'd, when People have a Relish of nothing but bad Things, as Coals, Clay, Earth, and many more which they prefer before good Food; this oftner happens to Maidens and Women, than Men: It is usually caus'd by the Stoppage of their Terms, or some Obstructions, wrought in the lower Part of the Belly, which afterwards causes a great Change in all the Liquors of the Body, and particularly, in the Fermentation of the Stomach; the which, by its Depravedness does so affect the Fibres of that Part, that it entertains the ill Things we have spoken of, with more Satisfaction than better Foods.

All Food consists of four Sorts of Principles, *viz.* Oil, Salt, Earth, and Water, and so the Difference that is between one Sort of Food and another, consists exactly in the Conjunction and different Proportion there is between these same Principles, as we shall more clearly show, when we come to explain the Effects of some Foods.

In the first Place, Food is either simple or medicinal; the first nourishes and restores the Parts, and keeps them up in the same State, as Bread does: The other nourishes indeed, but at the same Time, alters the present and actual Disposition of our Body, as Lettice does; and so there are some Foods, which besides their nourishing Virtue, are also astringent, opening, thickning, attenuating, good to provoke Urine, Womens Terms, and so forth: Insomuch, that a Physician ought to apply himself very much to the Knowledge of them, that so he may prescribe them right, according to the particular Ailment of each Person. Plain and medicinal Foods differ no otherwise, saving that in the first, the Principles are found in a just Proportion and Connection one with another, but that in the other, some of these Principles are predominant,

Secondly,

Secondly, Food proves more or less agreeable to the Taste, as its Parts are more or less subtil, and apt to pass lightly over the nervous Fibres of the Tongue: We shall hereafter be more particular, as to the Tastes of them.

Thirdly, Food is easy or hard of Digestion, as its Principles are more or less united. For Example, soft and moist Foods, without being viscous, and that contain a sufficient Quantity of volatile and exalted Parts, are easy of Digestion; but on the contrary, those that are hard and close, and abound in dull, gross, and earthly Parts, are not digested without much Difficulty.

Fourthly, either the Food produces a good Juice, that is, good Humours, that are well temper'd, or else bad Juice, and sharp and over-agitated Humours; or lastly, such as are fat enough from that wholesome Mediocrity we have spoken of.

Fifthly, it is the more or less easily distributed in the Parts, as it is more or less endu'd with phlegmatick, volatile, and exalted Particles, that serve as a Vehicle to it. For Example, Sparagras is easily spent, because it consists of much essential Salt; on the Contrary, Beans and Pease sometimes cause Wind and Obstructions, by Reason of some viscous, glewy, and gross Parts, which these Pulse contain.

Sixthly, Food is more or less nourishing, according as it abounds more in those Parts that are oily, balsamick, and apt to stick to the solid Parts, and according as there is more Resemblance between the Contextures of its Parts, and that of our Bodies; and 'tis by Reason of this Disposition in the Parts, that Bread is a Food that suits us best, as Hay does Horses, and other Foods other Animals.

Each Food hath also a peculiar Taste, whereby 'tis known, and coveted or loathed; this Taste may likewise make Way for us to conjecture, what Prin-

ciples it contains, the Composition of them, and the Effects they are apt to produce. We may say, that all these Tastes have their Origin only from Salt, and that they do not differ one from another, but upon the Account, that the Salt is variously united with other Principles, and differs also of itself. In short, those Bodies that are wholly divested of Salt, are insipid: There are a great many Sorts of Tastes, which may be reduc'd to eight, *viz.* bitter, acid, sharp, salt, acerb, harsh, sweet, and oily.

The bitter Taste is produc'd by the sharp Salts found there, half embarras'd and kept under by the oily Parts; infomuch, that they retain but half their Strength only; for if they had had the whole, they would not cause Bitterness but Sharpness. There are a great many sweet Things, as Honey in particular, which being too much boil'd, grow bitter; the Reason of which is, because their Salts, while they are boiling, become sharper than they were, and free themselves a little from the ropy Parts that incumber them. Bitters, very near produce the same Effects as sharp Things, tho' not with so much Force.

An acid Taste, is caus'd by a Salt of the same Nature; this Salt usually operates upon us, by coagulating and thickning the Liquors of our Bodies: But it ought to be taken in a small Quantity, for otherwise, it must produce a real Dissolution.

The sharp Taste, is sometimes caus'd by acid Salts, that are much agitated, which rudely prick, and in many Places, that which stops their Passage; and sometimes also by their Alkali Salts, which by their rough and uneven Superficies, violently strike the Fibres of the Tongue; sharp Things are apt to attenuate, divide, and rarify the gross Parts of the Liquors.

Salts consist of an acid Liquor, incorporated with some earthy Matrice, or rather, is nothing else but

a Composition of Acid and Alkali. In short, if you mix the Spirit of Salt, which is an Acid, with the Salt of Tartar, which is an Alkali, you'll make a Salt like that of Bay-Salt: Salts produce middling Effects between those of Acids and Alkali.

Rough and harsh Tastes are produc'd by gross Acids, united in such a Manner with the earthy Parts, that these Acids roughly enough prick the Fibres of the Tongue, and the earthy Parts, at the same Time, swallowing up the Moistures of that Part, bind it up and make it to be stiptick. Rough and harsh Bodies are apt to precipitate sharp and bitter Things to qualify their Operation, and give a greater Consistence to the Humours of our Bodies.

Sweets are compos'd of Acids, but such as are so much incumber'd with oily and ropy Parts, that they can do no more, than gently tickle with their subtiler Points, the Fibres of the Tongue. Sweet Bodies are proper to qualify the sharp Humours, that fall on the Lungs and other Parts, a little to cut the dull and viscous Phlegm, and to produce several other the like Effects.

Oily Bodies, contain very little Salt, and many oily Parts, which sliding over all the Tongue, make but slight Impressions there: Oily, as well as sweet Things, are good to qualify the over-violent Agitation of sharp and pungent Humours.

Indeed, we pretend to do no more here, than to give a rough *Idea* of the Tastes we speak of, every one of which is subdivided into several others, who have a different Disposition of Parts, and also produce particular Effects. For Example, Honey is not sweet after the same Manner as Milk is, nor mild as Sugar, and so on.

If you would live well, and without being incommoded, you must take special Care, to keep always within the Bounds of Moderation; and eat no more

Food, than you have occasion for your Subsistence, It is not possible to determine the Quantity every one ought to take ; for those who are weak and nice, ought not to eat so much, as those that are strong, and us'd to much Exercise; and that Quantity which for these last, would be very moderate, would be too much by a Deal, for the other.

If, therefore, it is very good, and even indispensably necessary for all Sorts of Constitutions, in order to the Preservation of Life and Health, to take their Food moderately ; it is also very dangerous to eat to Excess, be it more or less. In short, too strict Diet by no Means agrees with Persons in Health, because it inflames their Humours, makes Way for the spirituous Parts to fly away, and weakens much ; and hence it is that *Hippocrates* says, in the Fifth Section of the Fifth Aphorism, that there is many Times more Danger, in observing large and exact Diets, than in eating but a little more than will sustain you. Indeed, Diet is very good and necessary for sick People, because they should avoid as much as may be, by the Digestion of the Foods, to distract Nature, which is entirely taken up in digesting and expelling the morbifick Humour. In the mean Time, there is no Need of observing such a regular Diet, in Cronical Distempers, where People's Strength being wasted through the Length of the Distemper, stand in Need of recruiting.

As to what we call Excess, in Opposition to Diet, that is when People eat too much Victuals, the Inconveniencies arising therefrom are well known, since 'tis a very common Vice: It makes People heavy and stupid, causes Crudities and Obstructions ; and we may even say, that most Diseases have had their primary Origin from hence, and therefore 'tis not without good Reason, that it grew into a Proverb, that Intemperance was the Mother of Physicians,
and

and that Gluttony destroy'd more Men than the Sword. *Plato*, in order to prove the Intemperance of a certain City, says, it employ'd and bred several Physicians: And *Hippocrates* in the Seventeenth Aphorism of the Second Section, says, that when People take more Food than Nature can bear, it causes Sickness, and that that is known by the Cure.

Among Foods that are us'd, some require dressing, as the Flesh of four-footed Animals, Fowls, and several Fishes: There are others which we eat as Nature has prepar'd them, such as ripe Fruits, Oysters, &c. Foods are dress'd and season'd different Ways; they are particularly cook'd three Ways, *viz.* by Frying, Roasting, and Boiling, all which are very wholesome, since without them, we should find it difficult to digest the greatest Part of the Foods we eat; and each of these Ways may more particularly agree with some Constitutions, more than others, as we shall explain it elsewhere.

As for the Seasoning of Things, that is sometimes necessary, in order to promote the digesting of Foods, and distributing them into the Parts; but we should have no other End in it, than this, and not do it to that Excess, and commonly as 'tis practis'd, with a Design only to give our Foods a nicer and more attractive Gust, and to promote eating, even at a Time when we stand least in Need of it. This must be a pernicious Custom, because it causes extraordinary Fermentations in us, that communicate very much Sharpness to our Humours, and in a little Time, corrupt them. So do we find, those who keep great Tables, and live deliciously, healthier, and live longer than others? Nay, rather do not those who content themselves with plain Foods, and season them no farther than is requisite for their Health, do better in these Respects than the others? *Diogenes* the Cynick, accused Men of Folly, who
made

made long Prayers to the Gods, for the Preservation of their Healths, (a Thing, said he, which was in their own Power) and who as soon as they had done, wallow'd themselves in all Sorts of Debauches.

Several Nations in antient Times, prescribed no certain Time for Eating, and took no Victuals, but when they found themselves hungry. We cannot absolutely determine the Hours, and how many Meals we ought to eat a-Day: Appetite and Habit ought to decide this Matter; for Example, those who have been us'd to two or three Meals a-Day, at certain Hours, and find themselves well upon it, ought to pursue this Way of living, 'till something causes them to change it. However, we may say in general, that the most universally receiv'd Custom, and such as suits us best, is to make two Meals a-Day, *viz.* Dinner and Supper. Several People, especially Children and old Folks, add two more, which are Breakfast and Beaver, and the Reason is, because Children being, by the great Fermentation of their Humours, subject to dissipate the same much, and standing in Need of recruiting more than others, and old People eating but little at every Meal, ought to do it the oftner.

It is a great Dispute among Physicians, whether in general, we ought to eat more at Night, or in the Morning. *Hippocrates, Celsus, and Galen*, pretend 'tis more wholesome to make small Dinners, and large Suppers, than otherwise the contrary; and the Reason *Galen* gives is, that Foods are sooner and more perfectly digested, while we are asleep, than waking; and that the Space between Supper and Dinner, is double of that between Dinner and Supper.

Aetnarius and *Avicen*, pretend the contrary, and would have us eat more at Dinner, than at Supper; and

and the School of *Salernum*, seems to be of the same Opinion by these two Verses.

*Ex magnâ Cœnâ stomacho fit maxima Pœna,
Ut sis nocte levis, fit tibi Cœna brevis.*

As for my Part, I think that those who are in good Health, may eat as much at one of the two Meals they make a-Day, as at the other; and even a little more at Supper, than Dinner, provided they do not exceed the Bounds of Moderation; the Reason is, that a Man who is in good Health, is capable of bearing this small Irregularity: But yet I am of Opinion, that 'tis generally more wholesome, for those especially, who are of a weak and tender Constitution, to eat less at Supper, than at Dinner. Yet it is, not because I am not of *Galen's* Mind, that Foods in the Stomach, are at least as well digested when we sleep, as when we are awake. In short, Foods, when we are asleep, float less in the Stomach, and the Animal Functions, being, I may say, at Rest, the Animal Spirits glide more abundantly into the Channels, appointed for the natural and vital Functions, from whence it follows, that they must be better done: But this Reason is not sufficient to determine us absolutely, to eat more at Supper than at Dinner. In short, we ought to eat Victuals, only with a Design to repair the Decays of the Parts of the Body, and so should proportion, as much as in us lies, the Quantity of our Food, with the Waste of our Parts: But we waste less after Supper, to Dinner Time, than we do from Dinner, to Supper Time: For tho' the Space between Supper and Dinner were double to that between Dinner and Supper, we do however use a great Part of this Time, in Sleep and Rest, when we waste a great deal less, than when awake, or in Motion. It is easy to prove this Truth.

It

It follows, according to the Explication we have given of Hunger, that it must increase in Proportion to the Waste we sustain in our Bodies, and that it is a very manifest Sign of it: This being allow'd of, there is hardly no Body but has observ'd, that all the Night while he sleeps, and even for some Time after he awakes in the Morning, he in a Manner feels no Hunger, tho' it may be sometimes, ten or eleven Hours since he supp'd. Moreover we find, that those who sleep, when not us'd to it, after Dinner, are not so hungry at Supper, as if they had not slept. We find also, that those who spend all the Night without Sleep, or do not sleep so much as they were wont to do, or have broken Sleeps only, are sooner and more hungry than others.

Lastly, Experience teaches us sufficiently, that it is more wholesome to sup lightly, than plentifully; and *Cardan* says upon this Occasion, that he had seen and conferr'd with several Persons that liv'd to be a hundred Years old, who declar'd to him, that they had always made it a Rule to eat little at Night. In short, how many ill Effects do we find of eating large Suppers? and the Reason is, because the solid Parts having but little Need of being recruited, in Time of sleeping; the Mass of the Blood remains a great while incumber'd with the Weight of the viscus and gross Parts of the Stomach, which hinder it to circulate, as easily as before, and send too great a Quantity of Vapours into the Brain, cause Obstructions in the small Conduits, as also Heaviness and Difficulty of Breathing.

As for the Method to be prescrib'd, concerning Foods, you must not in the first Place, give yourself a Loose, in eating of several Sorts of Dishes at a Meal; for besides, that this will make us always eat more than is necessary, it happens also, that these different Foods, hinder the digesting of one another.

Secondly,

Secondly, we ought always at the Beginning of Meals, to eat those Foods that are most liquid, and easy of Digestion, and then the harder Sorts; to the End that the first having an easy Passage thro' the Stomach, and going into the milky Veins, may make the Way clear, for those that follow, which are to continue longer in the Stomach and Entrails. Lastly, we are to shun every Thing, that may obstruct the digesting of Foods; such as immoderate Heat, and too violent Exercise, which dissipates the Spirits too much; too much Drinking, which causes the Victuals to float in the Stomach, and sleeping presently after eating: For tho' many People do better digest their Victuals when asleep, than awake; however, 'tis necessary we should for some Time after Meals, converse with our Friends, about some agreeable Things, and to take a few Turns, that so we may recall the natural Heat, and put it in Action, from whence we have this Verse.

Post Cœnam stabis, aut Passus mille meabis.

We should also during the Time of digesting our Victuals, forbear too serious Applications of Mind; and in a Word any Thing, that is apt to cause violent Distractions in the Animal Spirits, and to hinder the natural Heat from continuing the Work it hath begun.

Food, before it is fit to recruit the solid Parts of our Bodies, is prepar'd several Ways, and undergoes various Changes: It is at first cut, divided and chewed by the Teeth; after which the salivary Glands, which are numerous enough, and whose excretory Channels discharge themselves into the Mouth, afford a Liquor which serves to water the Food, and to bring it into the Form of a Paste: When it is in this State, it goes down the Throat into the Stomach, where by a Fermentation caus'd in the Parts

of it, it assumes a new Form, and is changed into an Ash-colour'd Liquor call'd the *Chyle*: there are several Causes, that concur to effect this Change.

In the first Place, the salivary Liquors which continually supply the Glands of the Stomach; this Liquor hath been the Occasion of great Disputes among several Physicians, who have taken upon them to determine the Nature of it. Some pretended it was acid, and even that its Acidity, was prevalent enough, since it must be such as could dissolve the greatest Part of the Foods we take; others have thought, that this Juice not only contains acid Parts, but also salt, alkaline, and sulphurous ones, &c. by the Help of which, it is proper for attenuating the different Parts of the Foods, and serves to menstruate the same, insomuch, that they have not stuck to give it the Name of the Universal Dissolvent, or the Alkaest, which *Vanbelmont* so much extols.

But if these two Opinions were never so little consider'd, they would be soon found to be defective; for in the first Place it is not necessary we should attribute so great an Acidity to the salivary Juice of the Stomach, in order to make out the Nature of Digestion. In short, this Juice would operate as much upon the Sides of the Stomach, as upon the Foods, and cause Prickings, and considerable Inflammations in that Part: Yet we are not bound to believe, that Foods are dissolv'd in the Stomach, in the same Manner as Metal is by *Aqua Fortis*. Nature acts by those Ways that are gentle and suitable, to our Constitution, as we shall shew hereafter. Indeed it may happen in the Case of great Hunger, and of Sickness, that the salivary Juice of the Stomach, proves to be such as is represented to us, but this does not come to pass, when it operates in its own natural Way.

As for the second Opinion, I think it is unnecessary to have Recourse to the Multiplicity of acid, saltish, alkaline and sulphurous Particles, in order to understand how Food is digested. The salivary Liquor operates chiefly by its watry Parts, which steep the Foods in the Stomach, and thereby put their own Salts upon acting; in the same Manner as a little Leaven mixed with Dough, helps Fermentation. It is also for the same Reason, that some Remains of the last Meal, that sticks in the Wrinkles of the inner Membrane of the Stomach, and grows eager therein, by mixing itself with fresh Food, may serve to help Digestion.

The second Cause, which concurs to digest Food in the Stomach, is the Heat, which not only proceeds from the Bowels in the lower Part of the Belly, but also from the Excrements contain'd in those Parts: This sweet and temperate Heat, does very near produce the same Effects upon Food, as the Dung the Chymists make use of, in order to the Digestion of many Sorts of Things.

Lastly, the Muscles of the Midriff and Abdomen, by their repeated Compressions, distil a great Quantity of Liquor from the Glands of the Stomach, and more and more divide and attenuate the Parts of the Food.

When the Chyle has been sufficiently wrought, and perfected in the Stomach, it descends into the *Duodenum*, where it obtains a new Degree of Perfection, by its meeting with the *Pancreatick* Juice and Biles: These Liquors coming to mix therewith, help to make it more fluid, attenuate it anew, and precipitate its gross Parts; after which it easily gets into the milky Veins, which convey it into the adjacent Reservatory, where 'tis steep'd anew by the *Lympha*, which draws nigh in great Plenty. Lastly, it gets up into the *Canalis Thoracica*, from thence to

the subclavial Vein, and so into the right Ventricle of the Heart, by the upper *vena cava*: When this Chyle is mix'd with the Blood, it is rarified anew, by the volatile and exalted Parts of the Blood, by the saline and nitrous Particles of the Air, that are continually mixing themselves with this Liquor; and lastly, by the repeated Beating of the Heart and Arteries: It is moreover necessary, that for some Time it should retain yet its chylous Consistence, whereby 'tis fitted for nourishing and repairing the solid Parts: For I am firmly of Opinion, that as soon as it becomes Blood, it is no longer for this Use, as we shall endeavour to prove.

We may, by a mechanical Solution, distinguish two Sorts of Parts in the Liquor, that runs in the Arteries and Veins: The one is essentially red, and may be look'd upon as a Chyle, which by long and successive Fermentations, hath acquir'd such a Degree of Attenuation, as is requisite to make it real Blood: The Truth of this Argument is prov'd plainly by chymical Operation, where by boiling for some Time, Part of the Chyle or Milk, with two Parts of Oil of Tartar, makes the Liquor, as white as it was before, grow red.

The other Part of the Liquor found in the Veins and Arteries, is but superficially red, for it loseth this Colour, the more it is wash'd: This is easily condens'd by Reason of its viscous and gross Parts. It is of the Consistence of Gelly, and does not differ from the Chyle, saving that having circulated for some Time, with the sanguine Liquor, it is a little more refined than the other. However there is more Reason to call it Chyle, than Blood, since it still retains a chylous Consistence, and a whitish Colour, and hath not yet acquir'd the true Characteristick of Blood, which consists in a strong Attenuation of the Parts, that produces the red Colour, as before observ'd.

Now

Now besides the Parts already mentioned, we may also observe two Sorts of Serofities, in the Liquor of the Veins and Arteries; the one, which is purely watry, and fluid throughout the whole Mass; the other, which is oily and balsamick, and being put upon the Fire, is easily congealed: This last serous Part may be call'd the most subtil and most refin'd Part of the Chyle.

By this mechanical Solution, you may see, that the Blood consisting of thin Parts, that are much agitated, is not fit for condensing the Fibres of the Parts, in order to the nourishing them in the Vessels. On the contrary, the Parts of the Chyle being viscous and glewy, may easily stick to and incorporate with those same Vesicles, and there lose their Motion. Moreover, it is observ'd, that all the solid Parts of our Body, are naturally of a whitish Colour, that the Juices extracted from them, are very like unto the Chyle, and that they are red, but only superficially. For Example, if you wash the Liver well in hot Water, it will lose its red Colour, and become whitish; which by the Way, does give us farther Reason to believe, that the Blood doth not properly yield Nourishment to any Part.

Moreover, it is observ'd, that many lean Persons are full of Blood, and that fat People have not so much of it; and the Reason perhaps is, because the Chyle in the first sooner turns into Blood, by Reason of the greater Fermentation it undergoes, which renders it unfit to nourish the solid Parts: On the contrary, the Chyle in the other, being subject only to a moderate Fermentation, still retains more of its chylous Consistence, which makes it quickly forsake the Liquor with which it circulated, in order to unite in all void Places, with the solid Parts, to which it is convey'd. In short, for the better understanding how the chylous Parts yield Nourishment, you must

must know, that the Chyle, according to its different Degrees of Attenuation, doth more or less easily pass thro' the Pores of the different Parts of the Body ; infomuch, that in one Condition, it is proper for nourishing the Flesh, in another the Sinews, in a third the Gristles, in a fourth the Bones, and so on.

It may perhaps be objected against me, that I assign no Office to the Blood, since the Chyle contributes alone to the Nourishment of the Parts.

I answer, that the Parts of the Blood have several Uses : First, they digest, and quickly bring the chylous Parts to a Perfection, as before noted ; secondly, they make use of them as a Vehicle ; and lastly, they concur with the airy Particles, in the Generation of the animal Spirits.



A

TREATISE

O F

F O O D S.

P A R T I.

Of Food made of Vegetables, or Plants.

A P L A N T is an organical Body, to which a Root and Seed is essential ; this Body usually produces Leaves, Stalks, and Flowers : It consists in all its Parts of Pipes or Channels ; the one containing those Juices which are necessary for the Vegetation of the Plant, and serve for Veins and Arteries, by conveying the Juice to the Top of the Plant, and back again to the very Root ; the others are full of Air, and ought to be look'd upon as it were the Lungs of the Plants ; they are call'd *Traces* by the illustrious *Malphigi*, who was the first Discoverer of this admirable Structure. These two Sorts of Vessels are united in the Stalks, and dispers'd in the Roots and Branches : they do not immediately join with one another, but leave Intervals between, that are fill'd

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fill'd with many small Vesicles, which receive the Matter convey'd into them by the Pipes.

We say that a Root is essential to a Plant: Indeed no Plant can live or grow without it, since it is that which first receives the Juices of the Earth, and makes them fit to be sent into the other Parts. We do not say the same Thing, in Respect to Stalks Leaves, Flowers, and Fruits; for we find Plants that want some of these Parts, and yet cease not to grow and live. For Example, *Sow-bread*, and some Sorts of *Mushrooms*, have neither Stalks nor Leaves; other Plants there are which bear no Flowers, as *Fern*, *Maiden-hair*, *Polypody*, &c. As for the Seed, that we look upon as essential to the Plant as the Root is, tho' it be not always so discernable. There are several Sorts of *Mosses* and *Mushrooms*, as well as many Plants that grow in the Bottom of the Sea, whose Seed we do not know; however we do not conclude from thence, that they have none, but only that their Seed is so small that it cannot be discern'd; or else, that this same Seed is so slightly join'd to the Body of the Plant, that the least Wind or Agitation separates the same from it; and hence it is, that when we come to search the Plant, we find none of it; this Opinion is very well grounded. In the first Place, since 'tis certain that those Kinds of Plants, whose Seeds we have discover'd, proceed also from Seeds, 'tis to be presum'd with good Reason, that those Plants whose Seeds we have not yet discover'd, yet must proceed from them; since the Author of Nature always acts by the most plain Methods, and that the same is most natural and less subject to Change, as we shall prove hereafter. In the next Place what can we conceive of the successive Production of every Plant? Shall we say it proceeds from a fortuitous Conjunction of some Principles, which meet together and form this admirable Frame,

For

For besides, that we cannot well comprehend how pure Chance can in such a Manner, and with so much Art set in Order such a great Number of Parts, which so indispensably stand in Need of one another, for the Support of the vegetable Life. We cannot imagine, if this Principle be admitted, why new Species of Plants do not grow every Day.

It is best therefore we should have Recourse to a clearer and more certain Cause, *viz.* to the Author of Nature, who in the Beginning of the Creation having produced the first Plant of each Kind, lodg'd therein all the Veins or Roots of the same Kind of Plant, in such a Manner, that all future Generations were no more than the Explications or Unfoldings of the Production of the first Shoot.

Having gone thus far, it will be no hard Matter for us to conceive how all these Shoots or Germs might have been comprehended in one only, since Reason dictates to us that Matter is divisible *ad infinitum*; besides 'tis easy to be understood, that each Germ contains in Miniature all the Parts of a Plant, as you may see before your Eyes in Seeds dissected. For Instance, in a Bean, wherein the *Radicula* represents the Root of the Plant in Miniature, and where you may discern all the other Parts in the same Manner.

We conclude then, that all Plants proceed from Seed; and we do not only compare these Seeds to small Eggs, but also the Life and Nourishment of Plants to those of Animals. In short, the *Germs* both of one and the other, are but Embrio's, where all the Parts are couch'd within a very small Compass; the Sap which is an intermixture of the Humidity of the Earth with the Moistures and farinous Part of the Seed, extends and unfolds those small Parts in the same Manner as the nourishing Juice hatches the Eggs of Animals. As to the Life and Nourish-

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Nourishment of Plants, they proceed from the Juice contain'd in their Pipes, that by the Means of the Root rises continually from the Earth, and so circulates, rarifies, and distributes itself into all the Parts of the Plants. This Juice swells the little Bags, and following the different Modifications thereof, filtrates athwart the different Parts of it. For Example, that which is most pure and fine, serves to nourish the Flowers and Fruits, that which is not so, supplies the Branches, Leaves, and Roots, the most gross and earthy serves for the Bark, the most oily is for Gum and Rosin, just the same as we find it in Animals, where the Food they receive into the Stomach, passes afterwards into the Blood, circulates into the Vessels, and pursuing its different Degrees of Attenuation, serves to nourish the different Parts of the Body. We may also add, that as these Aliments are subject to various Alterations, according to the different Parts of the Body wherein they are, so the Roots give the first Formation to the Juice they immediately receive from the Earth, after which the Stalks prepare it for the Leaves, and the Leaves for the Flowers, which may be also consider'd as the Bowels design'd for the Seed, as the Testicles of all Women are appointed for containing the Eggs, by the Help whereof, Animals are multiplied.

Tho' several Plants are fed by the same Juice which they receive from the Earth, yet they have very different Virtues, Taste and Smell; and this proceeds from the natural Disposition of their Pipes or Conduits, which admit but of Part of the Juice of the Earth that most agrees with them; or because this Juice in the Pipes is subject to different Fermentations and Workings that much alter it. The particular Dispositions of the Pipes of a Plant is in like Manner the Cause why one requires one Climate, and another Sort another Climate; one the Sun, the
other

other the Shade, one Moisture, and the other Dri-ness, one a fat Soil, and other that which is sandy and stony. Many Plants thrive in the Neighbourhood of others, while some Sorts die, or cannot thrive to any Purpose in such Neighbourhood. Lastly, there are some which necessarily require to be cultivated, and others to which Cultivation is hurtful.

In former Times, when People were contented with a Little, and that Delicacy and pernicious Tenderness, which now is but too much in Vogue, was not known; in those Times I say, when Temperance and Frugality were in their full Lustre, Men made use of but plain Foods, and such as were easily prepar'd; I mean Fruits, and other Plants which the Earth plentifully supplied them with, according to *Ovid*, in the 15th Book of his *Metamorphosis*:

———— *Ætas, cui fecimus Aurea nomen,*
Fœtibus arbutis, & humus quas educat,
herbis
Fortunata fuit.

They had Reason to call this the Golden Age, for besides that Men were better and more virtuous than they are now, which yet I shall not take upon me to demonstrate in this Place; they were also more strong and robust, liv'd longer, and were subject to less Diseases than we. In a Word, it may be said, that the Food which Plants afford us, are in some Measure to be prefer'd before all others, because they are lighter, easier of Digestion, and produce more temperate Humours; and for that Reason our first Parents, who liv'd upon this Sort of Aliment were much haler than we; they were so favoury to them, as salted and seasoned Meats are now to us, which we order a Thousand
C Ways,

Ways, and are for the most part injurious to our Health, because they excite violent Fermentations in us, which corrupt our Humours, whereby the solid Parts of the Body lose their recurring Vertue, and at last the Principles of Life are destroy'd. And therefore we ought not to think it strange, since we have taken the Pains to find out such a Multitude of different Foods which were unknown to our Ancestors; that we have introduced a Cloud of Diseases which they knew nothing of.

Here a Conjecture may be made; that it looks as if the Food which the God of Nature designed for us, and what best agreed with us should be Plants, seeing that Mankind were never so hale and vigorous as in those first Ages, wherein they made use of them; moreover, we find in Plants those Things that are not only necessary for Life and Health, but also that Plants are delicious and pleasant: Lastly, we find that Horses, Beeves, and Elephants live upon nothing but Plants, and that these Animals are large, fat, very strong, and rarely out of Order, which is a plain Evidence that these Aliments are very wholesome.

There are a great many Sorts of Plants that are us'd for Food, the Fruits of some are only in Esteem, the Roots of others; some afford good edible Flowers, and others Seed, while many are valued for their Stalks and tender Leaves, as you may see in the following Chapters.



C H A P. I.

Of STRAWBERRIES.

THERE are two Sorts of *Strawberries*, the one domestick, or such as are cultivated in Gardens, the others grow wild in Woods and other Places; the first are best, most valuable, and nourishing. *Strawberries* are also distinguish'd by their Colours, for some are red, and others white; you should choose such as are large, full of Juice, ripe, of a good Smell, and of a sweet and viruous Taste.

Strawberries allay the over-violent Agitations and Sharpness of the Humours, they provoke Urine, create an Appetite, moisten much, are a Cordial, and resist Poison.

The Nature of *Strawberries* is not bad, they can do no Injury, unless they should be taken in too great a Quantity.

They contain much Phlegm, and essential Salt, and a small Quantity of fine Oil.

They agree very well in hot Weather with young People that are of a choleric and sanguine Complexion.

R E M A R K S.

The agreeable Smell that exhales from *Strawberries*, plainly shews that the volatile or essential Salts contain'd therein, are attenuated, dissolv'd, and exalt their Sulphur, and are united thereunto in such a manner, that being afterwards convey'd, to the Nerves of the Smell, they lightly prick and as it were tickle them, and it is

this raising up of the sulphurous Parts of the *Strawberries* that renders them of a vinous and agreeable Taste.

Strawberries are moist'ning and cooling, because they contain many phlegmatic Parts, that are proper to extend the too sharp and agitated Salts of the Humours; and to moderate their Action, or Motion. The essential acid Salts that are in *Strawberries*, may also contribute to produce the good Effects of thick'ning the Humours a little, and thereby moderating the rapid Motions of their insensible Parts. They pretend that *Strawberries* are a Cordial, and resist Poison, and that probably, because they are compos'd of some pretty volatile and exalted Principles capable to strengthen the Heart, and to keep the Liquids of the Body in a just Fluidity.

They make a very pleasant Liquor of *Strawberries*, Water, and Sugar, called *Strawberry-Wine*, and is much us'd during the great Heats of Summer; it cools, moistens and quenches Thirst. Wild *Strawberries* have sometimes a sharpish Taste, because the Sun not having so much Influence upon them as upon Garden *Strawberries*, by Reason of the Shade of the Trees, their oily and saline Principles have not been rais'd enough, nor sufficiently united one with another, so as to produce such a pleasant and agreeable Taste as Garden *Strawberries* have.

Strawberries, in Latin *Fraga*, is deriv'd from *Fragrare*, to smell well; because they have a pleasant Smell.

C H A P. II.

Of R A S B E R R I E S.

THERE are two Sorts of *Rasberries* commonly used, *viz.* the White and the Red; you ought to chuse those that are large, full of sweet and vinous Juice, and pleasant to the Taste and Smell.

They are of a moist'ning and cooling Nature, cordial, and fortify the Stomach; they'll sweeten
your

your Breath, and purify the Blood, and are reckon'd to be *Antiscorbutick*, and *Antinephritick*.

They easily corrupt in the Stomach, if they continue any Time there.

They contain a pretty Quantity of fine Oil, much essential Salt, and Phlegm.

They are proper in warm Weather, and suit young bilious People, and such in whom the Humours are too sharp, and over-much agitated.

REMARKS.

The *Raspberry* is a Kind of a cultivated *Mulberry*, and bigger than a *Strawberry*, a little hairy, sometimes white, but oftner red, and made up of a Number of small Berries fasten'd to one another.

Their refreshing Taste and Smell proceed from their essential Salt, intermixt with some oily Parts a little refin'd, which lightly pricking the Nerves of the Taste and Smell, excite an agreeable Sensation in them.

Now *Raspberries* containing very near the same Principles as *Strawberries*, produce also the same Effects; in the mean time they are moister and more phlegmatic than the other, and not so compact in their Parts, for which Reason they easily corrupt in the Stomach, if they continue there too long.

They make a Sort of Liquor of *Raspberries*, with Sugar and ordinary Water, called *Raspberry-Wine*, much us'd in the Heat of Summer; and the same is as pleasant as that of *Strawberry-Wine*, and endu'd with the like Virtues.

Raspberry-Flowers are made Use of against *St. Anthony's Fire*, and Inflammations in the Eyes.

As for the Leaves and the Tops of this Shrub, they are of a deterfive and astringent Nature, and they are made use of against Gangreens in the Mouth and the Gums.

Raspberry, in Latin *Framboesia*, comes from *Fragrare*, to smell well, because it has a pleasant Smell, as well as the *Strawberry*. The *Raspberry-Bush* in Latin they call

Rubus Idæus, because 'tis a kind of a Briar that formerly grew in great Plenty upon Mount *Ida*.

C H A P. III.

Of GOOSBERRIES that grow upon prickly Bushes.

THERE are two Sorts of them, the one which grows upon wild prickly *Gooseberry-Bushes*, and the other upon Garden or cultivated ones: Those that grow wild are the most common, but the other are better, and more pleasant to the Taste; they make use of this Fruit either, when green, in Ragoos, or eat them ripe off the Trees. Choose the largest, plumpest, and best tasted ones.

Gooseberries create an Appetite, they are of an astringent and cooling Nature, they stop Looseness the Spitting of Blood, quench Thirst, and are good for People in Fevers, mix'd with their Suppings; they resist Poison, and hinder the nobler Parts from corrupting.

They are not good for melancholy Persons; they sometimes incommode the Stomach, prick and contract it a little too much, especially when they are green.

They have a great Deal of Oil, essential Salt, and Phlegm in them; they are very good in hot Weather for young, bilious, and sanguine Persons.

R E M A R K S.

Gooseberries in the Beginning are green, and of an acid Taste, because the acid Salt contain'd therein in a large Proportion is not yet incumber'd with Sulphurs, and thus it can operate upon the Nerves of the Tongue very powerfully;

erfully ; insomuch that this Salt being at that Time united with nothing else but some Proportion of Earth, excites an astringent and stiptic Sensation ; whereas afterwards the little Oil contain'd in the *Goosberries*, which before was kept back by passive Principles, gets loose, rises, and by the Help of Fermentation unites itself with the Salts, and divests them partly of their Strength ; then it is that *Goosberries* are ripe when they have a sweet Smell, and yellowish Colour. From whence we may conclude, that the more ripe *Goosberries* are, they are so much the less astringent ; and so when you have a Mind to have *Goosberries* preserv'd, the green are to be preferr'd before those that are ripe.

The said essential Salt wherewith *Goosberries* do abound, is the Cause of the principal Effects wrought by them. In short, they would not create an Appetite, were it not that this Salt lightly pricks the little Fibres of the Stomach ; they would not cool, and be good for People sick of Fevers, and be endu'd with the like Vertues ; but because this Salt, by imparting a little more Consistence to the Humours, stops their violent and impetuous Motion.

Goosberries are not good for melancholy Persons, because they increase acid Humours in them, which they are already incommoded with in too great a Degree.

A *Goosberry* in Latin is called *Uva Crispa*, because it is like a *Grape*, and hairy.

It was also called *Grossularia simplici acino à cute fructus grossa*, because the Skin of this Fruit is a little thick, and that it grows in Berries, or separate Grains, not *Grape-wise*.

C H A P. IV.

Of GOOSBERRIES, which grow Grape-wise, and not upon prickly Bushes.

THERE are two Sorts of *Goosberries* which grow like *Grapes* in Bunches, one is Red and

the other White; these last are not so common as the other; they have very near the same Taste; both the one and the other ought to be chosen, when ripe, large, round, soft, shining, full of Juice, of a sharpish Taste, and good Smell.

The red and white *Goosberries* are cooling, moderate the Heat of the Bile, and other Humours, contract the Stomach a little, and resist Poison. Some People, by the frequent eating of *Goosberries*, have found some little Prickings in their Stomachs; and this Over-sharpness of *Goosberries* is allay'd, by mixing a little Sugar with them, whereby they will be qualify'd, and render'd less hurtful.

Goosberries contain a little Oil in them, and a great Deal of essential Salt and Phlegm.

They are good in Summer-time for young choleric People, and such as are troubled with too sharp and over-agitated Humours.

R E M A R K S.

The *Goosberries* which grow in Bunches, called in Latin *Ribes*, are little round Fruit, about the Bigness of *Juniper Berries*, they grow upon a Shrub very well known, and are much us'd in Foods.

The sharpish Taste of *Goosberries* proceeds from the acid Salts contained plentifully in them, which are loosned and extended by a sufficient Quantity of Phlegm; besides, 'tis this acid Salt that renders *Goosberries* cooling, and proper for allaying the Heat of the Bile.

Sugar taken with *Goosberries* allays their Over-sharpness, by the sulphurous Parts, which bind up and embarrass the Acids of *Goosberries*. They make very good Sweetmeats of *Goosberries*, as also a Liquor of them, with Water and Sugar, called *Goosberry-Wine*, used in the Heat of Summer, to cool and moisten the Body.

They likewise make a Syrup of them, much used in Physick, as also in Food; the same being cooling, moist'ning, and very agreeable to the Taste; they mingle it
with

with Water, and give it them to drink who are sick of Fevers. *Goosberry* Leaves are astringent.

C H A P. V.

Of C H E R R I E S.

TH E R E are several Sorts of *Cherries*; first, red ones, of a sharpish Taste, and the most common of any; secondly, red, white, or black *Cherries*, that are bigger than the other, and of a more compacted Pulp, called a hard *Cherry*; and lastly, there are small, wild, black *Cherries*, with a long Stalk, pleasant Juice, which dyes a Black or Purple. The *Cherries* ought to be chosen when ripe, juicy, big, plump, and well tasted.

They keep the Body open, quench Thirst, cool, create an Appetite, are a Cordial, and resist Poison. They provoke Urine, and are reputed good for the Diseases of the Head. The Stones are look'd upon to be proper for the Stone in the Kidneys and Bladder, when taken inwardly; they likewise make Use of them for Pains in the Head, arising from a Fever.

Cherries easily corrupt in the Stomach, they also cause Wind and Cholic; they have more Phlegm in them than any other Principle, a little Oil, and a little essential Salt.

They are good for young bilious Persons in hot Weather; but old Men, and such as are phlegmatic, ought to abstain from them.

R E M A R K S.

They never saw any *Cherries* at *Rome*, before that famous Battle, wherein *Lucullus* defeated the Great *Mithridates*.

dates. This Conqueror brought some of them from a City of *Pontus*, called *Cerasus*, and now *Cherrifonda*, from the first of which *Cherries* were denominated. This Fruit will not grow every-where; there has been great Pains taken, to cultivate the *Cherry-Trees* in *Egypt*, but it would never grow and bear Fruit there.

Cherries are much used in the Heat of Summer; the first mention'd by us are the best for Taste, and Men's Health; not only by Reason of their sharpish Taste, which creates an Appetite, but also because they are moister, and of an easier Digestion. And indeed it may be reckoned a great Misfortune in some Countries, especially to the Peasants and Poor, when it proves a scarce Year for *Cherries*, because a Pound of them, and a Piece of Bread, will easily subsist them without Wine.

Cherries are of a moist'ning and cooling Nature, because they consist of very watry and phlegmatic Parts, which are proper to allay the violent Motions of the Liquors; they likewise quench Thirst, because these watry Parts dissolve, and take away the sharp Salts that are the Cause thereof. Lastly, they keep the Body open, by dilating the gross Humours contained in the Entrails, and driving them out.

Cherries consist of a Substance that is not very compact and close in its Parts, and therefore they easily corrupt in the Stomach; they also contain a little viscus and acid Phlegm, which pricking the Sides of the Entrails, and coming to be rarified by the Heat of the Body, causes Cholic and Wind.

They make very good Sweetmeats of *Cherries* by preserving them, and these moisten and cool much, and may be given People in Fevers.

The *Cherries* must be dried for the better keeping of them, but then they shrink up, because they are spoiled of the Phlegm which keeps them soft.

C H A P. VI.

Of APRICOCKS.

THERE are three Sorts of *Apricocks*, the first of which are pulpy, almost round, grow as big

as a small *Peach*, flat on the Sides; one of which ^{is} of a dark Red, and the other Yellowish; the Pulp is tender, pleasant, and of a good Smell: It contains a very hard and flat Stone, wherein there is a bitter Kernel: The second differs from the first, in that they are of a more whitish Colour, and that the Kernel is sweet. Lastly, the third are smaller than the others, but not so well tasted, and of a yellowish Colour. These last grow upon a Tree that is not cultivated like the rest. In chusing your *Apricocks*, take those that are pulpy, large, well coloured, and well tasted; they moisten, create an Appetite, provoke Urine, are a Cordial, Pectoral, and promote Spittle. An Infusion of *Apricocks* is look'd upon to be good to allay the Heat of Fevers; they also say, that the Kernel of an *Apricock* kills the Worms.

Apricocks fill the Stomach with Wind, and easily corrupt there; and therefore they ought to be moderately taken.

They contain an indifferent Quantity of Oil and essential Salt, and much Phlegm.

They are good in hot Weather for young People that have good Stomachs, and of a bilious and sanguine Complexion.

R E M A R K S.

Apricocks, in Latin are called *Armeniaca*, from *Armenia*, because they were at first brought from *Armenia* to *Rome*. The *Greeks* gave them the Name of *Bericocia*, and the *Latins* *Precocia*, that is, early ripe Fruits, because fit to be gathered before *Peaches*, which do not ripen before *Autumn*, and of which they were reckoned to be a Species.

Apricocks are Fruits of an agreeable Taste, and used more for Pleasure than Health; they cool and moisten, because they contain much Phlegm, intermix'd with a great Quantity of acid essential Salt, and fit to allay the violent Motion of the Liquors, yet they create an Appetite,

petite, because this acid Salt lightly pricks the Sides of the Stomach.

In the mean Time, People ought to be cautious of this Sort of Food, which contains a viscous and thick Juice, and sometimes at the very first Passages, causes Wind, and crude Humours.

They preserve *Apricocks*, to render them more pleasing to the Taste, and that they may keep the longer. Being thus order'd, they are the less obnoxious, because their viscous Phlegm is rarified by the Sugar and Boiling. They are also more pectoral than raw *Apricocks*; for besides the oily and embarrassing Parts naturally contain'd in them, the Sugar wherewith they are preserv'd, supplies them with other Qualities proper to allay the Sharpness of the Breast. The Kernel of an *Apricock* Stone has this in common with all Bitters, that it kills the Worms.

You may extract an Oil out of them good for Noise in the Ears, for Deafness, and easing the Piles.

C H A P. VII.

Of PEACHES.

YOU ought to chuse such as are of an agreeable Smell, soft Pulp, juicy, vinous, well-colour'd, full ripe, and that are not easily separated from the Stone.

They help a stinking Breath, proceeding from corrupt Matter, exhaling from the Stomach; they cool, moisten, and are a little opening.

As *Peaches* are of a soft and moist Substance, they easily and soon corrupt in the first Passages; cause Wind and Worms: They contain much Phlegm, essential Salt, and very little Oil.

They agree in hot Weather with young, bilious, and sanguine Persons; but they are hurtful to old People,

People, and to such as are phlegmatic, or have weak Stomachs.

R E M A R K S.

A *Peach* is a Fruit well known, and much in use for the Excellency of its Taste; most of the antient Authors ascribe many ill Effects to it: *Galen* makes it to be very pernicious, and yet we do not find it has so many ill Qualities, unless when 'tis not ripe enough, or us'd to Excess, for in those Cases it produces Wind and indigested Humours arising from the viscous Phlegm contain'd therein.

Peaches are good against stinking Breaths, they having a pleasant Smell; and besides, consume the corrupt Humours that are in the Stomach; they open the Body a little, either by dilating the gross and earthy Humours that are in the Bowels, by the phlegmatic Parts where-with they abound, or pricking the intestinal Glands by the Help of their acid essential Salts, which from this Irritation furnishes more Liquor than before. Lastly, *Peaches* are very moist'ning and cooling, because, for all we have already observ'd, they contain much Phlegm, and acid essential Salt.

They usually mix a little Sugar with *Peaches* when they eat them, this makes them the more wholesome, for the Sugar corrects and rarifies their viscous Phlegm. They also preserve *Peaches* in order to make them more agreeable to the Taste.

Renaud assures us, That in order to know what Colour a *Peach* is within, you need do no more than examine that of its Skin, for the Pulp of the *Peach* is red, if the Skin be so, yellow, if the Skin be yellow, and party-coloured if the Skin be so.

Peaches are usually eaten in Wine; and as the Wine does in a manner lose all its Virtue when they are steeped therein, this Circumstance gave the Antients Occasion to believe that this Fruit was noxious, and deposited a certain malignant Quality into the Wine; but they did not observe, that a *Peach* being of a porous and spongy Nature, supp'd up the Spirits of the Wine, and made it watry, without communicating any such supposed Malignity to it.

The Kernel of the *Peach* contains much Oil and essential Salt; it is good against Worms; you may force out of it an Oil, that is accounted good for Noise in the Ears. This Oil by the Help of its essential Salts, rarifies and expels the viscous Humours, which by their lodging in the Ears, cause Disorders therein.

The Flowers and Leaves of a *Peach Tree* are also used for the killing the Worms; they are purgative, and opening.

Peaches in *Latin* are called *Persica Mala*, because the *Peach-Tree* was first brought out of *Persia*.

C H A P. VIII.

Of P L U M B S.

IT is both difficult and tedious to describe here all the different Sorts of *Plumbs*, which are almost innumerable; there are those that are white, green, grey, and of several other Colours; they also induce a Difference between them from their Bigness, Form, Taste, and the Places where they grow. Thus some are large, small or middle-sized; others round, oval, or oblong; some sweet, sharp, or harsh, and accounted more or less so, according to the Places from whence they are brought. Of all the Sorts of *Plumbs*, those are the best in their Kind, which have a tender and fine Skin, are sweet, of a pleasant Taste; and lastly, that are fresh gather'd, and before Sun-rising.

They are of a moist'ning, cooling, soft'ning and laxative Nature; they quench Thirst, and create an Appetite.

Those that have a weak Stomach, and cannot easily digest their Food, ought not to eat *Plumbs*, for they do much weaken it; besides, they produce a Quantity of gross and phlegmatic Hu-

mours,

mours, and therefore they are not good for aged and decrepid Persons, and such as are full of Phlegm.

Plumbs contain a little Oil, much essential Salt and Phlegm; they are good in hot Weather for young People that are of a bilious and sanguine Constitution.

REMARKS.

As there are a great many different Kinds of *Plumbs*, there are some of a very pleasant Taste, and used at the best of Tables; others are of so bad and disagreeable a Taste that they cannot be eaten. *Plumbs* also differ in respect to the Effects produc'd by them; those that are commonly used for Foods, are of a moist'ning, laxative, and soft'ning Nature; those on the contrary, that are stiptic and harsh, such as wild *Plumbs* be, are astringent, good to stop Bleeding, Looseness, and Vomiting. These two Sorts are used in Physick. For Example, the Pulp of the black *Damascene* is the chief Ingredient of a purging Electuary. The *Accacia Nostras* is nothing else but the thickned Juice of the *Wild Plumb*. This last is made use of upon such Occasions where you would bind the Body. These two contrary Effects proceed from the different Disposition of the Principles whereof each of these *Plumbs* are compos'd. As for those which are harsh, we have Room to conjecture, that the acid Salts are united to earthy Particles, fit to consume the superfluous Moistures, which relax and debilitate the Parts. Then for the other, which are of a more agreeable Taste, the acid Salts are more at Liberty, and float in too great a Quantity of Phlegm, for which Reason these *Plumbs* are soft'ning and laxative, and therefore are not good for those who have a weak Stomach, and are full of Phlegm.

They make good Comfits of several Sorts of *Plumbs*, they are also dried in an Oven, and then they are called *Pirunes*; they also ought to make Choice of such as are new, tender, soft, and of a good Taste. They have likewise the same Vertues as *Plumbs*.

C H A P. IX.

Of A P P L E S.

THERE are so many different Sorts of *Apples*, that 'tis impossible to describe them all; they vary in their Form, Bigness, Colour and Taste. There are those also that have something of a *Pear* in them, and that proceeds from the Grafts made upon *Apple-Trees*. You ought to chuse such *Apples* as are plump, good-coloured, well-tasted, and above all, full ripe.

They are pectoral, cause Spitting, open the Body, and are cordial and cooling.

They are not at all good for those who have a weak Stomach. Boil'd *Apples* are to be preferr'd before those that are raw, because they are of easier Digestion.

They all of them contain much Phlegm, Oil and essential Salt.

They are wholsom at all times for young bilious Persons, melancholy People, and such as have a good Stomach.

R E M A R K S.

Apples are Fruits very well known, and much used for Food; the *Apples* commonly made use of, and such as are well tasted, moist'ning and cooling, are pectoral and open the Body, because they contain an oily and phlegmatic Juice within them fit to produce these good Effects. They are not at all proper for those that have a weak Stomach, because this Juice does but weaken it still the more.

Boil'd *Apples* are to be preferr'd before raw ones, because boiling takes away the undigested Moisture that is in them, which makes them a little windy.

Apples which are kept all the Winter, are better than the others, because they have a longer Time for the over-raw Moisture that is in them to evaporate ; and in that Respect they are also more pleasing to the Taste ; they ought not to be boil'd before they are full ripe, for the Juice that is in them before that Time not being well digested, and too gross, they cause a Stoppage in the Vessels,

The more sweet and pleasant *Apples* are, the more wholesome they be, and therefore those which either from their acid or stiptic Nature have not this good Taste now mentioned ought to be avoided. For Example, you ought not to use those wild Apples that grow in Woods and mountainous Places, for they are sour and astringent ; however they may be good for those who have Diarrhea's, or some Disorder in the Throat, for which stiptic and astringent Things are very good.

They make a very delicious and wholesome Comfit of Apples, call'd Apple-gelly, and the same is moist'ning, cooling, pectoral, and much us'd.

Apple in Latin is called *Malum à μέλω*, to Cure, because this Fruit is much us'd for Food, and Health.

C H A P. X.

Of P E A R S.

TH E R E are several Sorts of *Pears* as well as of *Apples*, that differ in Form, Bigness, Colour, Taste, and Smell ; the best are those that are sweet, full ripe, plump, and that are neither harsh nor stiptic.

Pears create an Appetite, and fortify the Stomach ; those that are of a harsh and sour Taste, are more astringent than others, and fitter to stop a Looseness.

Those that are subject to the Cholic ought not to use *Pears*, neither ought they to be eaten before other Victuals. They

They contain much Oil, and essential Salt.

They suit at all Times to any Age and Constitution, provided they be moderately used.

R E M A R K S.

Pears are Fruits much in Esteem for the Goodness of their Taste; most Sort of Pears fortify the Stomach, because they contain a thickish Juice, full of earthy Parts, fit to give a greater Consistence to the Liquors, and to swallow up the superfluous Moistures that weaken the Parts. Those Pears which have a harsh Taste, are more astringent than the others, because their Juice is thicker, and more earthy.

The Juice of the Pears being thicker, as before noted, there is Time requir'd to digest and ferment the same in the Stomach, and therefore by its long Stay there it causes Wind, and even the Cholic in some Persons.

To render Pears the easier of Digestion, they boil them, and mix a little Sugar with them, whereby they are rendered more wholesome, according to that Line,

Cruda gravant Stomachum, relevant Pyra cocta gravatum.

Pears ought not to be eaten before other Victuals. because they may continue too long in the first Passages, cause Obstructions there, and so hinder other Foods taken afterwards from passing through.

The Kernels of a Pear are good for killing the Worms, and to prevent Putrefaction.

Pears in Latin were called *Pyra*, a *Pyramide*, because they have one End like a Pyramid.

The Wild Pear-Tree in *Greek* is called *ἀγρῶς* from the Verb *ἀγρῶν* to strangle, because the chewin the Fruit of this Tree closes up the Fibres of the Mouth and Throat in such a Manner, as if a Man was like to be strangled by it.

C H A P. XI.

Of F I G S.

TH E R E are several Sorts of *Figs* that differ in Form, Bigness, Colour, and Taste; whatever Kind they be, you must chuse such as are soft; juicy, and of a good Taste; those that have a tender and delicate Coat are more easily digested than others: however they ought not to be eaten 'till the Skin is taken off, and that they are full ripe.

They are very nourishing, quench Thirst, all y sharp Humours in the Breast; they are likewise look'd upon to be good against the Stone in the Kidneys, and to resist Poison: They make Gargarisms of them for Distempers in the Throat and Mouth, and they are also outwardly applied for to soften, digest and hasten Supperation.

The immoderate Use of this Fruit usually causes Winds and Crudities, and therefore 'tis pernicious to those that are subject to the Cholic, it also very often causes the Bloody-flux.

It contains a small Quantity of Oil, essential Salt, and much Phlegm. It agrees with any Age and Constitution, provided it be ripe.

R E M A R K S.

The *Fig* is a very delicious Fruit us'd at the Tables of the best Quality; when they are about the Bigness of a Pea, they are in Latin named *Grossulus*; when they are grown larger, yet not full ripe, they are named *Grossus*, and *Grossa*, and lastly when full ripe *Ficus*. It grows to the Bigness and in the Form of an ordinary Pear.

Tho' the Fig-tree be cultivated in temperate Climates,

yet the Figs there produc'd are not to be compar'd with those growing in *Languedoc, Provence,* and other warm Countries; for the Goodness of Figs consisting in a perfect Union of Sulphurs and Salts which produce a sugar'd and very pleasant Taste, it is easy to imagine, that those produced in these warm Countries receive a larger Quantity of Sulphurs and refined Salts; seeing such Places more abound in these Principles than temperate ones do; to which we may also add, that the Heat of the Sun, which is more powerful in those Parts, digests, ripens, and more attenuates the Parts of these Fruits, and gives them a more delicious Taste.

Figs allay the sharp Humours of the Breast, nourish and moisten much, because they contain a viscous and oily Juice, fit to embarrass the sharp Salts that prick the Breast, and to repair the solid Parts that have been dissipated, by condensing and congealing the same in all their own small Vacuities. In the mean Time this Juice produces several ill Effects. In the first Place it renders the Figs hard of Digestion, by the Dulness and Grossness of their Parts; then it causes Wind, and the Cholic, by being rarified in the Bowels by the Heat of the Body; and lastly, it very often occasions the Bloody flux; for growing eager by its long Continuance in the Bowels, it corrodes and ulcerates those Parts.

They dry Figs in an Oven, and when they are dried, they are in Latin called *Caricæ*, or *Ficus passæ*, they are much used in Physic, and Foods; they are easier of Digestion than others, because by this Manner of ordering them, they are divested of a good Part of their viscous Phlegm.

India Figs are so called, because they come from a Tree that grows in the *Indies* near *Goa*; they are in Shape like our Figs, with this Difference, that they are as red as Blood both within and without; they are sweet, and good to eat, yet do not taste so well as those that grow in *Europe*. These Figs have very near the same Virtues as the others, and the Bark of their Tree serves to make Stuffs of.

A Fig in Latin *Ficus*, à *φύω*, to Produce and Generate because the Fig-tree multiplies apace.

C H A P. XII.

Of Q U I N C E S.

TH E R E are three Kinds of *Quinces*; the first of which are small, very odoriferous, downy, green at first, then turning a little upon the yellow, when they have attain'd to their full Ripeness; the second are larger, not so odoriferous, less downy, of a soft Pulp, and pale Colour; the third are those which grow on the wild *Quince-tree*; they are more backward than the others, smaller, and less us'd; they grow on rocky Places: You should make Choice of the first Sort, as having more Virtue, and a better Taste; but they ought to be full ripe.

They cherish the Heart, fortify the Stomach, stop Looseness, and Bleeding at the Nose; they help Digestion, prevent Drunkenness, and are opening.

Quinces being eat raw, and before Meals, cause the Cholick, Wind, and bad Digestion; and therefore 'tis proper before you eat them, to let them be well boiled, and mix a little *Sugar* with them; by which Management, they'll produce good Effects.

They contain much acid Salt, Oil, and Phlegm.

They agree at all Times, to any Age and Constitution, provided they be well boiled, and taken moderately.

R E M A R K S.

Quinces are Fruits that are not only us'd for Food, but also much for Physic. They have so pleasant and strong a Smell, especially the smaller ones, that they cause many People's Heads to ach, which shows they consist of

some

some very volatile and exalted Principles. When they are green, they have such a harsh and stiptic Taste, that you cannot possibly endure them in your Mouth; but as they ripen, so they gradually grow sweet, yet when full ripe, they still retain a certain harsh Taste, which cannot be removed but by the boiling them, and therefore *Quinces* are but little eat, unless they be well boil'd.

The rough and harsh Taste of green *Quinces* proceeds from the strict Union there is between their Salts and Sulphurs with the terrestrial Parts; for their active Principles sensibly disengage themselves by the Fermentation of the earthy Parts which do detain them. Lastly, when full ripe, they retain a harsh Taste, because these same earthy Parts are in such a Manner united to the saline Principles that they still retain enough for the effecting of that stiptic and harsh Taste.

Quinces fortify the Stomach, help Digestion, stop Looseness and Bleeding at the Nose, because they contain a thick earthy Juice, proper for thick'ning of those Liquors that are too thin, much agitated, and to swallow up the superfluous Moisture that debilitates the Fibres of the Parts. They are look'd upon to be good to prevent Drunkenness; their gross Parts serving to precipitate the Vapours of the Wine, or other, spirituous Liquors, and hind'ring them to fly up into the Head. It is said, if taken before Meals they bind, and if after, they loosen the Body. However, I am of Opinion, that let them be taken when they will, they are more of a binding than loosening Nature. It is also said, they are good against Poison, and that the *Spaniards* before they went to fight the *Africans*, provided themselves with Store of *Quinces*, that in case they should be wounded with poison'd Arrows, they might the more easily be cured, tho' I should not for my Part trust much to this Remedy.

When *Quinces* are raw, they contain a viscous and gross Juice, which fermenting in the Stomach and Bowels, there cause Wind and Cholic. They preserve *Quinces* with Sugar, and thereby they make them more wholesome.

They likewise make several Stomachical Compositions of *Quinces*, such as *Quiddany*, *Quince-Syrups*, and di-
vers

vers others, that serve as well in Health, as in Sick-
ness.

Quinces were brought to *Rome* out of *Syria*, and are called *Cydonia*, from *Cydon*, a Town of *Candia*, from whence the *Quince-Tree* was brought to *Greece*.

They were also called *Mala Catonea*, because they are cover'd with a Kind of Cotton or downy Subitance.

C H A P. XIII.

Of P O M E G R A N A T E S.

THERE are three general Kinds of *Pomegranates*; the first are sharp, the second sweet, and the third vinous, being a Medicine between both: You are to chuse such *Pomgranetes* as large, full of Grains, ripe, juicy, and well tasted.

The sweet *Pomegranates* allay the sharp Humours of the Breast, stop Coughs, cool, and moisten the sharp ones, fortify the Heart, hinder Vomiting and Looseness, create an Appetite, keep down Choller, and allay a Fever; they are more valu'd in Physick, than the other Kinds, and sick Persons are order'd to suck the Grains of them.

The sweet ones create Wind; and as for the sharper Sort, they are injurious to the Breast, as well as to the Teeth and Gums.

The sweet ones contain much Sulphur, Phlegm, and a middling Quantity of acid Salt, the vinous one contain much acid Salt, Phlegm and Oil: And lastly, the sharper Sort have much Acidity, Phlegm, and an indifferent Quantity of Oil.

The sweet and vinous *Pomegranates*, at all Times, suit every Age and Constitution, provided they be moderately us'd; the sharp ones are wholesome in hot Weather, for young bilious People; but they
are

are hurtful to old Folks, because they bind up and prick the Breast, and make those Persons to breathe more difficultly, who do it already with Pain enough.

R E M A R K S.

Pomegranates are Fruits well known, and made use of more for Pleasure, and to create an Appetite, than for Food; the Difference of Taste we find between the three kinds of *Pomegranates*, arises, in those that are sweet, from the oily parts, being there in greater plenty than the salt ones, from which last they take away all their Acidity, by encumbering of them; whereas in those that are sharp, the Salts are to be found in a far greater quantity than the oily principles, and deeply impress their Acidity. Lastly, those that are vinous have a sweet and pungent Taste, because their oily and saline principles meet there in a just Proportion, so that the Acids being not entirely swallow'd up by the oily Parts, still retain Virtue enough to tickle the little nervous Fibres of the Tongue with their subtiler Points.

The sweet *Pomegranates* allay the sharp Humours of the Breast, moisten and cool by their watry and sulphurous Parts, which are fit to diffuse and embarrass the sharp Salts, and to calm their over-violent Motion: The sharp ones are astringent, good for Inflammations and Fevers, by thick'ning and a little coagulating of the Liquors by their acid Salts; as also by keeping under those sharp and exalted Salts, which excite an extraordinary Fermentation and Boiling in the Humours.

Sour *Pomegranates* incommode the Breast, Teeth, and Gums, by pricking those Parts too much.

It is said that sour *Pomegranates* will become sweet, if you put Urine that has stood for some Time, human Ordure, or Swines Dung about the Root of the Tree that bears them. If this be true, 'tis because the volatile Salts and exalted Sulphurs which these Things plentifully contain, are distributed into the whole Plant, and uniting with the Acids of the *Pomegranates*, take a great Part of their Sharpness away.

Pomegranate-Flowers stop Looseness, Running of the Reins, Spitting of Blood, and are good for Ruptures.

The

The Rind of the Pomegranate is in Latin called *Malicorium*, i. e. the Hide of the Apple, because this Rind is as hard as Leather. It is also nam'd *Sidium*, from the Fields of *Sidon*, where formerly they grew in great Numbers. It has the same Virtue with the Flower.

The Seed of the Pomegranates is astringent, or used in Injections.

The Sea-Pomegranate is a hard Body, and petrified, that grows on the Rocks, and in Colour and Shape like a Pomegranate.

Pomegranates in Latin are called *Mala punica*, à *punico colore*, from their red Colour. They are also nam'd *Granata*, à *granis*, because they contain a great Quantity of Grains; or else à *Granatensi* in *Hispaniis regno*, because they grow in great Plenty in the Kingdom of *Granada* in *Spain*.

C H A P XIV.

Of M E L O N S.

A *Melon* ought to be of a very pleasant Smell, and exquisite Taste, fresh gather'd, and ripe enough; the Pulp should be tender, soft, delicate, reddish or yellowish: In a Word, 'tis the Taste only that makes a Difference between good and bad *Melons*.

It cools and moistens, quenches Thirst, and creates an Appetite: 'tis said, That the frequent Use of this Fruit will prevent the Stone in the Bladder and Kidneys.

It is windy, and sometimes causes great Pains in the lower Part of the Belly; and therefore 'tis not good for those who are subject to the Cholic: It is observ'd also, that the Use of these *Melons* causes Bloody-fluxes and Fevers, but more especially Quartan Agues.

It contains much Phlegm, Oil, and essential and volatit Salt.

It agrees in hot Weather, with young Persons that have a good Stomach, and are of a hot and bilious Constitution; but 'tis pernicious to old People, and to those that are phlegmatic and melancholy.

R E M A R K S.

The pleasant Smell and delicious Taste of the *Melon*, indicate that a Part of its volatile Substances are so far freed from gross Principles, as to form an agreeable Impression upon the Nerves of the Tongue and Smell. These Qualities, which are the chief Graces of this Fruit, are to be met with in a larger Degree in the *Melons* that grow in hot Countries, than in those that are in cold ones. The Reason is, because the Heat of the Sun in hot Climates has a greater Force, and is more powerful in exciting an internal Fermentation, whereby the Principles of the *Melons* are raised up, and separate themselves from the gross Matters wherewith they are embarras'd.

The Quantity of the Phlegm with which the *Melon* abounds, renders it cooling and moistning, because it extends those Principles that are sharp and much agitated from the Mass of Blood, and disuniting the same, hinders them from acting with so much Violence as before. This same Phlegm filled with an acid Salt, yet creates an Appetite, by pricking a little the Sides of the Stomach.

As for those Pains and other Inconveniencies caused by the *Melon* in the lower Parts of the Belly, they proceed from a viscous and acid Juice contained therein, which makes so much the more Impression, since by its Viscosity it remains firmly fix'd to the Parts, and which by fermenting and growing more and more eager, wastes and corrupts the Aliments that pass thro' those Places; and these Aliments being afterwards convey'd into the Mass of Blood ferment it different Ways, and so produce different Fevers.

Moreover 'tis this gross Humidity that renders the *Melon* hard of Digestion, and therefore you ought to drink Wine when you eat this Fruit; for the Wine attenuating this Viscosity, hinders it to produce such ill Effects.

The Seed of the *Melon* is one of the four grand cold Seeds, it is very lenitive, and they press an Anodine Oil out of it.

The

The Melon in Latin, is called *Melo à μήλον*, an *Apple*, because in Shape 'tis like unto it.

C H A P. XV.

Of CUCUMBERS.

YOU must chuse such as are long, thick, full ripe, having a thin Rind, and full of white, juicy, and firm Pulp.

It moistens and cools very much, quenches Thirst, allays the Sharpness of Humours, and too great Fermentation of the Blood, and provokes Urine.

They are ill of Digestion, and produce gross and phlegmatic Humours.

They contain a little Oil, much Phlegm, and an indifferent Measure of essential Salt.

Cucumbers in hot Weather are proper for young Persons of an hot and bilious Constitution; but weak and tender People, that have a bad Stomach, or are of a phlegmatic Temper, ought to abstain from them.

R E M A R K S.

Cucumbers are Fruits much in Use for Food, they are usually yellowish, sometimes white, and at other times green. These Fruits moisten much, because they contain a viscous and thick Juice, very fit to qualify the over violent Motion of the Humours. In the mean time, this Juice makes them hard of Digestion, because they continue long in the Stomach, and that their Parts cannot be disjoined without Difficulty; and therefore they ought always to be well dress'd and order'd before they are eaten, that so this viscous Phlegm wherewith they abound, may be the better digested; you may also mix

some other Things with them to help Digestion, such as Onions, Salt, Pepper, and other Things of the like Nature.

We find a Number of Seed in *Cucumbers*, which contain a sweet oily Kernel, agreeable enough to the Taste: This Seed is one of the four grand cold Seeds, and much used by Physicians in Emulsions. It is also very qualifying, refreshing, and moist'ning. It works likewise by Urine.

A wild *Cucumber* is very different from that us'd by us for Food, for it contains a viscous and very sharp Juice; this Juice being thickned, is the *Elaterium* us'd in Physic, when you would effectually purge away thick Phlegm, and gross and tartarous Humours.

They find in the Sea long and thick *Cucumbers*, like ore's Fingers, who like the Land *Cucumbers* have little Bosses or Knobs on the Surface of them; they grow upon Rocks, are hard and petrified; they be called *Sea-Cucumbers*.

Cucumbers in Latin is called *Cucumis*, or *Cucumer*, à *Curvatura quasi Curvimer*, because the Stalks of this Plant are crooked.

CH A P. XVI.

Of P U M P K I N S.

TH E R E are three Kinds of *Pumpkins*, that differ from one another only in outward Form; the first is cylindrical, and extraordinary both as to Length and Bigness; the second like a Flagon, thick, round, and bellied; and the last of the Shape of a Bottle, with a big Paunch, and a narrow Neck; and contains also browner Seeds than the other Kinds: Your *Pumpkins* ought to be tender, fresh gather'd, light, and with a white and soft Pulp.

All the Kinds of *Pumpkins* are cooling, moist'ning, allay sharp Humours, and quench Thirst.

They

They are hard to be digested, weaken the Stomach, and cause Wind and Cholic.

Pumpkins contain much Phlegm, a middling Quantity of essential Salt, and a little Oil.

They agree in hot Weather with young bilious People, but Persons of a cold and phlegmatic Constitution ought to abstain from them.

R E M A R K S.

Pumpkins are large Fruits, fit to be eaten; and they also make use of them for Flagons, after the Pulp is taken out, and that they are dried; they grow easily in cold and moist Places, for they want nothing but viscous and gross Juices, which the Soil of those Places abundantly supplies them with.

Pumpkins are moist'ning and cooling, and qualify sharp Humours; because they contain a great many dull and viscous Parts, as we have observ'd, and such as are proper to produce these good Effects: These same Parts render the *Pumpkins* of difficult Digestion, weaken the Stomach, and cause Wind and Cholic.

They usually mix the *Pumpkins* with some Aromatic Herbs, such as *Parsley*, *Onions*, *Mustard*, *Pepper*, and several other sharp and volatile Things, fit to attenuate the viscous Phlegm of this Fruit in the Stomach.

They preserve *Pumpkins* with Sugar, in order to make them more pleasing to the Taste, and more wholesome. In short, they rarify their gross Substance by boiling them well; and besides, the Sugar, wherewith they are mix'd, gives them a little Sort of pricking Quality, that makes them less insipid to the Taste, and more easy of Digestion. Preserv'd *Pumpkins* may be us'd in Distempers of the Breast, in order to allay the Sharpnesses that are there.

Pumpkins contain a great many Seeds, which are flat, oblong, cover'd with a hard Rind that is a little woody, whitish or grayish. Under this there is a small sweet and very pleasant Kernel, which contains a great deal of Oil that may be easily press'd out of it, and as proper to soften the Skin, and make it more smooth. The Seed

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of the *Pumpkin* is one of the four grand Cold Seeds ; it is pectoral, works by Urine, cools and moistens much.

Pumpkin in Latin is called *Cucurbita, quasi Curvata*, because the Plant is naturally crooked, if it be not supported.

C H A P. XVII.

Of GOURDS.

YOU are to chuse such as are big, pulpy, firm, whitish or reddish, and of a sweet and agreeable Taste.

The Pulp of the *Gourd* moistens and cools, allays the Sharpness of Humours in the Breast, and qualifies the over-violent Motion of the Humours.

The *Gourd* causes Wind, and breeds gross Humours.

It contains a little Oil, much Phlegm and an indifferent Quantity of Salt.

It agrees in hot Water with young bilious People, but old Folks, and such as are of a weak Constitution, tender, and phlegmatic, ought to abstain from it.

R E M A R K S.

Gourds or *Citruls* are cultivated in Gardens ; they are very large Fruits, with a hard Rind, and within contain a Pulp that is like enough to that of *Cucumber* ; the inner Part whereof is of a soft Substance, wherein you will find oblong, large, black, ruddy or red Seeds, cover'd with a hard Skin.

The Seed of the *Gourd* is one of the four grand Cold Seeds, it moistens, cools much, and is us'd in *Emulsions*, *Brotbs*, and *Decoctions*.

The *Gourds* do very near contain the same Principles as *Cucumbers*, and *Pumpkins*, and the ordering and Con-

texture

texture of their Parts are alike, and Vertues the same. We shall not explain here the Manner how they produce their good or ill Effects, since we have done that already, in speaking of the other two in the foregoing Chapters.

It is said that the *Gourds* of *Egypt* are incomparably bigger and larger than those of *Europe*; *Bellonius* also assures us, that there are some of them so heavy, that a Camel cannot carry above five or six. These *Gourds* contain a Liqueur, which they mix with a little Rose-water and Sugar, and thereof make a very pleasant and cooling Drink.

Gourd in Latin is called *Citrullus*, à *Citreo colore*, because when it is ripe, its Rind is of the Colour of a *Citron*.

C H A P. XVIII.

Of O R A N G E S.

THERE are two general Species of *Oranges*; one of which are bitter, acid, small, yellowish and greenish, and have a very pleasant Smell; the others are sweet, larger than the bitter one, of a yellow gold Colour, and good Smell; the Distinction we have here in *England*, is *Seville* or *China Oranges*, but we'll keep to our Author; they make use of these two Kinds in Foods; the bitter ones are more us'd in Phyfick than the sweet; and both in the one and the other, you are to chuse such as are new, full of Juice, of an agreeable Smell, and thin rinded.

The Rind of the bitter *Orange* is much us'd in Foods and Phyfic, and they make *Zests*, (or what we call *Orange-peel*) of it: It is stomachical, exhilarates the Heart, and refreshes the Brain; it promotes Womens Terms, revives the Mass of Blood,

and creates an Appetite ; they also do preserve the Rind of the Sweet *Orange* ; but 'tis not so stomachical as the other.

The Juice of the sweet and bitter *Orange* cools, moistens, allays Fevers, fortifies the Heart, and creates an Appetite.

The Rind of the bitter *Orange* heats much, and causes a strong Agitation in the Humours, when us'd to Excess.

The Juice of the sweet *Orange*, immoderately taken, weakens the Stomach, and causes Wind. As for the Juice of the bitter *Orange*, it sometimes incommodes the Stomach and Breast, by a little too rough pricking of those Parts.

The Rind of the bitter *Orange* contains much exalted Oil, and volatile Salt.

The Rind of the sweet *Orange* does not abound so much with these Principles.

The Juice of the bitter *Orange* contains much Phlegm and essential Salt, and a little Oil.

The Juice of the sweet *Orange* contains much Phlegm, an indifferent Quantity of Oil, and of acid essential Salt.

The Rinds of the sweet and bitter *Oranges* agree at all Times, to all Sorts of Ages, to Persons that have a weak Stomach, and those of a phlegmatic and melancholy Constitution. As for the Juice of these Fruits, it is very good in hot Weather for bilious Persons, and those whose Humours are too sharp, and too much agitated.

R E M A R K S.

Oranges are brought from several Parts ; the best and the most in Esteem for a good Taste, are those which grow in hot Countries ; not only because the Soil of those Places, having Store of exalted Sulphur, and volatile Salts in it, communicates a great Quantity of the same

to these Fruits, and gives them an agreeable Smell. But because the Heat of the Sun there digests, and more compleatly ripens their Juice, and gives them a more delicious Taste.

The Juice of the bitter *Orange* is sharp, because it contains much acid Salt in it, and that this Salt is a little embarras'd with the ropy Parts, which is the Reason that it communicates almost all its Acidity to the little nervous Fibres of the Tongue. As for the Juice of sweet *Oranges*, as it contains less Salt than that of the bitter one, and that this Salt is kept under by a great Quantity of oily Parts, it's easy to be understood, that it can make but a light Impression on the Parts it touches.

The Juice of the sweet *Orange*, and that also of the bitter one, produce almost the same Effects, as we have observed. However, in medicinal Things they prefer the Juice of the bitter *Orange* before the other, for cooling, and moist'ning, and mitigating Fevers; because this Juice has more of the Acid in it, and can more easily thicken the over-thin'd Liquors, allay their violent Motions, and keep down those sharp Humours that throw them into an extraordinary Fermentation.

They press out the Juice of the bitter *Orange*, and mixing the same with a little Sugar and Water, make a very pleasant Drink of it, which may be given to those that are feverish, in the hot Fit.

As for the making of *Orange-Peel*, they chuse that Part of the Rind which is most outward, because 'tis that which contains the exalted Principles, that gives all the Virtue to this Rind.

Orange in Latin is called *Aurantium*, *ab auro colore*, because the Rind of this Fruit is of a yellowish Colour like Gold. It is also for the same Reasons called *Aurum Malum*, as appears by this Verse of *Virgil*.

Aurea mala decem misi, cras altera mittam.

C H A P. XIX.

Of the ORANGE-FLOWER.

YOU ought to chuse such as are white, fair, of an agreeable Smell, and fresh gather'd.

They kill the Worms, cheer the Heart and Brain, help Womens Terms, strengthen the Stomach, and assist Digestion.

The immoderate Use of this hot Flower renders the Bile more sharp, and by that Means may cause different Diseases.

It contains much exalted Oil, volatile Salt and Phlegm.

The *Orange-Flower* agrees at all times with aged, phlegmatic, and melancholy Persons; as also with those that have a weak Stomach, and do not easily digest their Food.

R E M A R K S.

The *Orange-Flower* is us'd in Food and Physic; they preserve it whole, and by distilling, extract from it a Liquor of a very pleasant Smell, and much us'd in Cordial, Hysteric and Cephalic Potions. It's pleasant Smell proceeds from those Sulphurs and Salts contained therein, which are elevated with the Liquor, and mix therewith. The *Orange-Flower* helps Digestion by its volatile Principles, which divide and attenuate the gross Parts of the Aliments. It also refreshes the Heart and Brain, and helps Womens Terms, because the same exalted Principles revive the Mass of Blood, increase the Quantity of Spirits, and rarify the viscous Juices which obstruct the Course of the Menstruous Humour.

C H A P. XX.

Of L E M O N S.

YOU must chuse such *Lemons* as are ripe, large, of an aromatic and pungent Smell and Taste: They must not be eaten when fresh gather'd from the Tree, but you ought to tarry for some Time: The best are those that come from hot Countries.

The Rind of the *Lemon* being chew'd, makes the Breath sweet; and being taken inwardly helps Digestion: It resists Poison, fortifies the Heart and Brain; and 'tis preserv'd in the same Manner as they do that of the bitter *Orange*.

The Juice of *Lemon* cools, quenches Thirst, resists Poison, allays the over-violent Motion of the Blood, and of other Humours, and is good for feverish Persons.

This Juice is hard of Digestion, causes Wind and Vapours; and for the Rind, it heats too much when us'd to Excess.

The Rind of the *Lemon*, and especially the outermost Part, contains much exalted Oil and volatile Salt.

The Juice of *Lemon* abounds in acid Salt and Phlegm, but contains little Oil.

The Juice of *Lemon* agrees in hot Weather with young bilious People; its Peel agrees with Folks at all times, provided it be us'd moderately, and for no other End than to help Digestion, and to animate the Blood and Spirits.

R E M A R K S.

The *Lemon Tree* is cultivated in hot Countries; its
Leaves

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Leaves are like that of *Laurel*, which made *Virgil* say,
—————*Si non alium jaclaret odorem,*
Laurus erat.

It's Fruit, as well as the bitter *Orange* contains two Parts of two different Virtues, I mean its Rind or Peel, and its Juice. In short, one heats, and the other cools. It may likewise be said, that *Lemon* is much like unto the bitter *Orange*, by the Effects it produceth from its acid Taste and Principles, and therefore 'tis not necessary I should here dilate upon the Vertues of the *Lemon*, since I should but repeat what I have already said of bitter *Oranges*.

They usually mix the Juice of *Lemon* with Sugar, to make it the more agreeable, and less liable to produce ill Effects. The Sugar upon this Occasion operates so, as to bind up the ropy Particles of its Oil, the Acids of the *Lemon*, and to hinder its pricking the Stomach, or the other Parts of the Body too much.

They frequently make use of a *Lemon* stuck round with Cloves, to smell to, and to keep them from the Effects of a bad Air.

Lemon Seed is used in Physic to kill and expel Worms, it is Cordial, and resists Poison.

Lemon in Latin is called *Citrum à Κίτρος*, which comes from *Κέδρος*, a *Cedar*, because the *Lemon* as well as the *Cedar*, is very odoriferous.

There is another Kind of *Lemon* which is not sharp tasted, but hath a sweetish but insipid Taste; it's larger than the other, and not so much used.

C H A P. XXI.

Of CITRONS.

THere are two Sorts of *Citrons*, viz. sweet and sour; the first are little us'd, unless it be for their Peel, which is preserv'd; but the other is much us'd.

You should chuse such as are ripe, good coloured,

of a pleasant Smell, like that of a *Lemon*; they must not be eaten, no more than *Lemon*, upon their being first gather'd from the Tree.

Citron-peel helps Digestion, gives a good Stomach, resists Poison, and animates the Mass of Blood and Spirits.

The Juice of the four *Citron* cools, allays the Heat of the Humours, creates an Appetite, stops Vomiting, promotes Urine, dissolves the Stone in the Kidneys and Bladder, strengthens the Heart, and resists Poison.

This Juice incommodes the Stomach, causes the Cholic, and sometimes very strongly pricks the Parts it touches; but to avoid this Inconveniency, it ought to be mix'd with Sugar, that so it may be a little moderated in its Operation. As for the *Citron-peel* or Rind, it produces the same Accidents with that of the *Lemon*.

Citron-peel contains much exalted Oil, and volatile Salt. As for the Juice of *Citron*, it has much Phlegm and acid Salt, but little Oil in it.

The Juice of *Citron* agrees in hot Weather with young bilious People, and such whose Humours are sharp, and too much agitated; but it does not suit old Men at all: *Citron-peel* well preserv'd, agrees at all Times with any Age or Constitution, provided it be taken to help Digestion only, and to fortify the Stomach.

R E M A R K S.

The Tree that bears the *Citron*, is a Kind of a *Lemon-Tree*, its Leaves and Flowers being altogether like unto those of the true *Lemon-Tree*, and differs not from it any otherwise than in the Shape of its Fruits, which is but a little rounder than the *Lemon*, and whose Rind is a little thicker.

The four *Citron* is not only like *Lemon* in its external Shape,

Shape, but also in its Principles, in the Disposition of them, and in its Vertues.

They make of Sugar, Water, and the Juice of the four *Citron*, a pleasant Liquor, commonly called *Lemonade*. It's very cooling; they also prepare a Syrup of the Juice of the four *Lemon*, which is much used in Physic.

The Seeds of a *Citron* are bitter, and good, as well as those of *Lemon*, to kill Worms, and to keep off the Inconveniencies of a bad Air.

Citrons in Latin are called *Limones*, à λειμῶν, a *Meadow*, because the *Citron-Tree* in Colour is like a *Meadow*, or because its Fruit before it is ripe, has a verdant Colour.

C H A P. XXII.

Of GRAPES.

THERE are three Sorts of *Grapes*, viz. the white, the red, and the black; whether of the one or the other, you ought to chuse such as are of a sweet and agreeable Taste.

Grapes open the Body, create an Appetite, are very nourishing, excite Seed, and qualify the sharp Humours of the Breast.

The too frequent Use of *Grapes* brings the Cholick, and causes Wind, which produces the Spleen, and great Pains that arise therefrom.

This Fruit contains much Oil, Salt and Phlegm.

They agree with every Age and Constitution, provided they be not used to Excess: However, old People ought to abstain from them, for *Grapes* weaken them too much, and increase the Defluxion which their Age too frequently subjects them to.

REMARKS.

A *Grape*, before it comes to that Maturity whereby it is made pleasant to the Taste, passes thro' very different States; for at first the Fermentation of this Fruit being but just beginning, it appears harsh and stiptic, because its active Principles, and especially the Salts, are kept under, and as it were chain'd down by the earthy Parts, that they cannot but rake the Nerves of the Tongue after an unpleasant Manner. The *Grape* in this Circumstance is more astringent than in any other, by reason of the earthy Parts that are join'd and united to its Acids, in the Manner we have already mention'd.

When the Fermentation is grown a little stronger, the Salts insensibly free themselves from the Fetters which held and fix'd them before; and now being no more so strictly united to the earthy Parts, they can impart a good Part of their Acidity to the Tongue. The *Grape* in this State is not so astringent as it was, though it be so still in some Measure; not only upon the Account of the Acids it contains, but also because these same Acids are not altogether freed from the earthy Principles.

Lastly, the Fermentation continuing more and more to attenuate and take away the Principles of the *Grape*, causes its oily Parts, which before were fix'd by the earthy ones, to get the Ascendant, and uniting closely with the Salts, divest them of one Part of their Activity and Force, and cease not to tickle the nervous little Fibres of the Tongue by its most subtle Points. The *Grape* has then a sugar'd and agreeable Taste, and is in its full Ripeness. The Principles of this Fruit are also subject to several other Alterations; when after the *Grape* has been press'd, they let it ferment a-new to make Wine of them. We shall speak of this Fermentation, when we come to treat of Drinkables.

The ripe *Grape*, which before was astringent, becomes of a softning and laxative Nature; the Reason thereof is, that then it contains more watry Parts than at other Times, and that its oily Principles, being not detain'd by other gross Principles, are also in a better Condition to loosen the Fibres of the Stomach and Bowels, and to dilate the Excrements contain'd therein.

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A ripe *Grape* is pectoral, and very nourishing, by its oily and balsamic Parts, that are proper to qualify the sharp Salts that prick the Breast, and to unite with the solid Parts that want recruiting.

Young Foxes grow very fat in Autumn, in those Places where there are Vines, and their Flesh at this Time is tender, delicate, and good Meat. But it is observable, that when the Vintage is over, and that these little Animals can find no more *Grapes*, they grow lean, and their Flesh loses the good Savour it had before. There are also many other Animals who grow fat in Grape-time, which shews this Fruit is very nourishing.

The *Grape* contains a viscous Phlegm, which fermenting and rarifying itself in the Stomach and Entrails, causes Wind and the Cholick, and therefore it ought to be moderately taken.

They dry *Grapes* in the Sun and Oven, for the preserving of them, and they call them in *Latin*, *Uvæ passæ*, or *Passulæ*; the large ones they name *Uvæ Damascenæ*, and the smaller Sort *Uvæ Corinthiacæ*. Dry *Grapes* are more wholesome than others, because they are divested of the viscous Phlegm which they had in them before.

They preserve green *Grapes* to make them more pleasant, and that they may keep them the longer. This Comfit is cooling and moistning.

They also of the Juice of green *Grapes*, Water and Sugar, make a cooling Drink, which is not us'd but in excessive Heats.

When in the Spring they prune the Top of the Vines which are in the Sap, there is a Liquor which naturally distills from them, that being drank, is opening detensive, and good for the Stone and Gravel; and it clears the Eye-sight, if you wash the Eyes therewith.

A Vine in *Latin* is call'd *Vitis*, a *Vico*, *flecto*, because it is pliable, and twists itself about the Stocks or neighbouring Plants.

C H A P. XXIII.

Of MULBERRIES.

TH E R E are two Sorts of *Mulberries*, the white and the black, the first of which is not us'd in Foods ; as for the other, they are much in Use : You ought to chuse such of them as are big, plump, full ripe, gather'd before Sun-rising, of a sweet and agreeable Taste, and such as have not been injur'd by some little Animals.

They are good to qualify the sharp Humours in the Breast, to quench Thirst, to allay Evacuations upwards and downwards, caused by sharp Humour ; they create an Appetite, and excite Spitting ; they are deterfive and astringent before they are ripe, and made use of in Gargarisms, for Distempers in the Throat.

They are windy, and those that are subject to the Cholic, ought not to make use of them.

Mulberries contain much Oil, Phlegm, and essential Salt.

They agree in hot Weather, with young bilious and sanguine People.

R E M A R K S.

Mulberries when they are but young grown, are bitter and harsh, and afterwards become sweet and pleasant, for the same Reasons we have already given in the Chapter of *Grapes*, which at first are harsh, and afterwards acquire a sweet Taste.

It is said, that white *Mulberries* came originally from a common *Mulberry* being grafted on a white *Poplar*. These *Mulberries* have a Kind of a Honey, insipid and disagreeable Taste, and therefore they are not us'd in Foods.

Foods. As for the black *Mulberries*, they are much in Vogue, because of their delicious Taste; they are full of sweet Juice, and dye of a Blood Colour; this Juice is pectoral and moistening, and allays immoderate Evacuations caus'd by sharp Humours, because they contain many oily Parts, that are proper for producing these good Effects.

The Poets gave the *Mulberry-Tree* the Epithet of *Prudent*, because it does not begin to bud 'till the Sharpness of the Winter is quite gone. In short, it does not bud 'till the Month of *May*, and bears not Fruit 'till *August* and *September*. *Horace* makes an Elogy upon *Mulberries*, and recommends the gathering of them before Sunset.

—— Ille salubres

*Æstates peraget, qui nigris prandia moris
Finiat ante gravem, quæ legerit arbore solem.*

The Bark and Root of the *Mulberry-Tree* is detesive and opening.

A *Mulberry* in *Latin* is call'd *Morum*, à μαυρός, *niger*, *black*, because it is commonly black.

C H A P. XXIV.

Of the SERVICE, or SORB-APPLE.

YOU ought to chuse such as are big, full ripe, well tasted, and of an agreeable Smell.

Sorb-Apples are astringent, good to stop Vomiting, Bleeding at the Nose, and Diarrheas; they also create a good Stomach.

The immoderate Use of the *Sorb-Apple* produces a Quantity of gross and tartarous Humours; and oftentimes causes Gripes and the Cholic.

They contain much Oil, essential Salt, united with some earthy Parts, and Phlegm.

They agree in the Winter with young bilious People,

People, and those that have a weak Stomach, provided they use them moderately.

R E M A R K S.

The *Sorb-Apples*, do not ripen upon the Trees, as other Fruits do, but they must be gather'd in *Autumn*, and spread upon Straw, where after they have lain for some Time, they alter very much in their Consistence and Taste, for from being hard, bitter, and unpleasent, they become soft, sweet, and delicious.

Service-Apples are astringent, because they contain gross and tartarous Parts, which fix and embarass the sharp and over-thin Humours, that cause Diarrheas, Vomiting, and Bleeding.

The immoderate Use of this Fruit is often pernicious, because that being endu'd with a gross and earthly Juice, as we have before observ'd, it also produces many gross Humours. Besides, this Juice continuing to ferment a great while in the Stomach and Bowels, grows eager, pricks the Fibres of those Parts, and causes the Gripes, and the Cholic.

If you extract the Juice of the *Sorb-Apple*, and leave it to ferment for some Time, it becomes vinous, and like *Perry*. We shall in the Place where we treat of Drinkables, shew how this vinous Taste is produc'd.

The *Sorb-Apple* in *Latin* is called *Sorba*, from *Sorbere* to swallow, because these Fruits when ripe, are soft and easy to swallow.

C H A P XXV.

Of M E D L A R S.

YOU are to chuse such as are big, full ripe, with a tender Pulp, and sweet and agreeable Taste.

They prevent Drunkenness, stop Looseness, strengthen,

strengthen the Stomach, and hinder Vomiting: Their little Stones are us'd in astringent Compositions for the Belly, and are opening by Urine: They are also esteem'd to be good for diminishing and expelling the Stone out of the Kidneys and Bladder.

Medlars eaten to Excess do not easily digest; they incumber the Stomach, and hinder the Digestion of other Aliments.

They contain much Oil, earthy acid Salt, and Phlegm.

In Winter they agree with young People of a bilious Nature, and such as have a weak Stomach.

R E M A R K S.

There is a great Likeness between *Medlars*, and *Service-Apples*, for both of them ripen in the same Manner, and have very near the same Virtues. In the mean time *Medlars*, which contain Principles that are more united with the earthy Parts than *Sorb-Apples*, are also more astringent.

The riper *Medlars* are, the more they lose their astringent Virtue; the Reason is, because according to the Measure they ripen, their Salts get the Ascendant, and free themselves from the earthy Parts that do detain them, and that do not a little contribute to their Astringency. Again, the Juice of the *Medlars* when they are green, is thicker and grosser than when they are ripe; and lastly, fitter to give a Consistency to the Liquors, and put a Stop to their over-violent Motion.

The Leaves and Flowers of a *Medlar* are astringent and deterfive, and are made use of in Gargarisms, for Inflammations in the Throat.

The *Medlar* in Latin is called *Mespilus*, and also *trilocum*, *quasi triossum*, because they contain'd but three Kernels, tho' usually they have four or five.

C H A P. XXVI.

Of N U T S.

YOU are to chuse such as are large, ripe, fresh and not rotten.

Nuts kill the Worms, and are look'd upon to be good against Poison, to provoke Wind and Sweat. From dry *Nuts* they extract an Oil, which have the Virtue to clear, digest, and fortify the Nerves, to expel Wind, and to cure the Gripes in Women newly lain in.

The Use of *Nuts*, especially dry ones, incommode the Throat, the Tongue, and the Palate: *Nuts* are also hard of Digestion.

They contain much Salt, Oil, and earthy Parts.

They agree with old People, and those of a phlegmatic and melancholy Constitution.

R E M A R K S.

Nuts taste well enough when they are fresh, but as they grow old, so they become oily, and also disagreeable to the Taste, and prejudicial to Health. In short, as they dry up, so they lose the watry Moisture that serves to diffuse the sharp Salt which is naturally to be met with in *Nuts*, and which afterwards growing more active and pungent, produce many ill Effects, by pricking the Parts they come at.

Dry *Nuts* are yet more hard of Digestion, because they Pulp is become solid, compact, and so united in its Parts, that it will not without much Difficulty ferment in the Stomach.

A *Nut* is cover'd with two Rinds, the one, which is call'd the Husk, is as it were fleshy, green, and us'd by Dyers; the other is hard and woody; this is that which is next to the *Nut* itself, and they commonly call it the Shell;

Shell ; those two Rinds are sudorific, and drying ; they use the last with *Sarsaparilla*, and *Guaica*, in Diet-Drinks.

Preserv'd *Nuts* are very agreeable and wholesome ; they fortify the Stomach, give a good Appetite, correct Stinking Breaths, and provoke Seed, but they do not produce those ill Effects which dry *Nuts* do, because the Sugar hath allay'd and embarras'd their sharp Salt.

They take the principal Ingredient of the Antidote used by *Mitbridates* against Poison to be *Nuts*, to which a few other Things were added.

They also say, that *Galen* prepar'd his *Diacaryon*, or *Dianucum* of the Juice of *Nuts*, with which he mix'd some Honey, to make the Composition agreeable.

The *Nut-Tree* and *Nut* are in *Latin* called, *Nux*, à *Nocere*, to hurt, and that for several Reasons: First, because the *Nut* produces many ill Effects, as we have before observ'd. Secondly, because the Smell of the *Nut-Tree* causes the Head-ach, and makes many People giddy ; and lastly, because 'tis observ'd that Plants grow but indifferently under the Shade of the *Nut-Tree* ; wherefore they are usually planted in remote or By-places, according to the following Lines.

Me, sata ne lædam, (quoniam sata lædere dicor,)
Cultus in extremo margine fundus habet.

The *Nut* is also called *Juglans*, quasi *Jovis Glans*, because that in ancient Times People fed upon *Acorns* ; but afterwards having found out the *Nut*, which is more pleasing to the Taste than an *Acorn*, they honour'd it with the Name of *Jupiter's Acorn*.

Lastly, the *Nut* is also nam'd *Nux Regia*, because the *Nut-Tree* was brought from *Persia*, by the Kings of *Rome*, and cultivated in several other Places.

C H A P. XXVII.

Of F I L B E R T S.

YOU are to chuse such as are large, full grown, and each having a Kernel that is almost round, reddish, full of Juice, of an excellent Taste, and not worm-eaten.

Filberts are more nourishing than *Nuts*; they are pectoral, binding in Respect of a Stool, but work by Urine.

They are windy, and hard of Digestion.

They contain a middling Quantity of volatile and essential Salt, much Oil and earthy Parts.

The moderate Use of this Fruit agrees at all times, with every Age and Constitution, provided there be a good Stomach.

R E M A R K S.

The *Filbert* is a Fruit well known; they are of a different Bigness, grow upon a common Shrub in Hedges and Woods, and the same is also planted in Gardens.

Filberts, as well as *Nuts*, contain a great Quantity of Oil, and the same is easily extracted. In the mean time *Filberts* have a more agreeable Taste than *Nuts*, because their Salt is not so sharp as that of *Nuts*, and that it is also closely united to the oily Parts.

Filberts are pectoral and nourishing, because of their oily Parts; they also are of a binding Nature, by reason of their earthy Principles, which communicate a greater Consistence to the Liquors, and swallow up the over-abundant Moistures that loosen the solid Parts. In the mean while they are hard of Digestion when immoderately used, because of their solid and earthy Substance.

The Husks or Covers of the *Filberts* are astringent, and proper for binding the Body, but provoke Urine.

They

They cover *Filberts* with Sugar, and make Comfits of them of an excellent Taste; they are commonly used for a *Dissart*, and help Digestion.

The *Filbert-Tree* is in Latin called *Corylus*, à *καρυα νυξ*, a *Nut*, as much as to say a small *Nut*.

Filberts in Latin are nam'd *Avellanæ*, quasi *Abellinæ*, a Name taken from a Town in *Campania*, formerly call'd *Abella*, where these Trees were very common.

They were also called *Ponticæ*, because that according to the Account given by *Pliny*, they were first brought from *Pontus*.

C H A P XXVIII.

Of ALMONDS.

THERE are two Sorts of *Almonds*, viz. the sweet and the bitter, each of which have their peculiar Virtues. You ought to chuse such as are new, large, plump, of an high Colour, and such as have not been rooted by the Weather, and have grown in hot Countries.

Sweet *Almonds* are very nourishing, qualifying, and pectoral; provoke Spiting, cause Sleep, increase the seminal Powers, and are opening.

Bitter *Almonds* are deterfive, attenuate and rarify the gross and viscous Humours, provoke Urine, and are much us'd in Physic.

Sweet and bitter *Almonds*, when dry, are hard of Digestion, continue long in the Stomach, and cause Pains in the Head.

Sweet *Almonds* contain much Oil, but little Salt and Phlegm.

Bitter *Almonds* contain more Salt in them than the sweet ones, much Oil, and a little Phlegm.

Both the one and the other agree at all times with every Age, and all Sorts of Constitutions, provided they be moderately used.

REMARKS.

Almonds are Fruits much us'd in Foods, but sweet *Almonds* are more than the bitter ones; both the one and the other grow upon a Tree, in *Latin* call'd *Amygdalus*, an *Almond-Tree*, which is cultivated in Gardens; its Leaves are so like unto those of the *Peach-Tree*, that they can hardly be distinguish'd one from another. Their Flowers do also much resemble those of the *Peach Tree*, with this Difference, that they are more whitish, and not purgative.

After your *Sweet Almonds* are bruise'd and steep'd in Water, they squeeze a milky Juice out of them, which is given to lean, consumptive, and pleuretic People, and does them a great Deal of Good; the Reason of which is, because the Milk contains a great many oily, balsamic, and embarrassing Parts, fit for nourishing and restoring the solid Parts, moderating the violent Motion of the Humours, and allaying their Sharpness.

The Difference of Taste between the sweet and bitter *Almonds* proceeds, in that there is less Salt in the sweet ones, and that this Salt is perfectly confin'd and coop'd up by the rosy Parts, insomuch that it can make but a very slight Impression upon the Tongue.

The bitter ones, on the contrary, contain much sharp Salt, which being but half embarrass'd with the oily Parts, cause a stronger but more disagreeable Sensation, &c. This Salt also makes the bitter *Almonds* deterfive, opening, and capable of rarifying gross and viscid Humours.

It is said, bitter *Almonds* poison Foxes and Poultry; they are also reckon'd good to prevent Drunkenness. *Plutarch* upon this Occasion tells a Story of a certain Physician, who liv'd with *Drusus*, the Son of the Emperor *Tiberius*, and who by the Use of bitter *Almonds*, became so great a Drinker, that he was never made drunk, and out-did all that liv'd in his Time that Way.

They extract from sweet and bitter *Almonds* an Oil much us'd in Physic. It is observ'd, that that of the bitter *Almonds* grows not so soon rank, and will keep longer than that of sweet *Almonds*; the Reason whereof is,

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that

that the bitter Almonds being endued with more Salt than the sweet ones, their Oil is also better and less subject to ferment and corrupt.

They put Sugar to sweet Almonds to preserve them, and then they are very pleasant, and usually served in *Dissarts*. They also braysweet Almonds, and mix this *Patie* with Sugar and Rosewater, and this they make into *Macaroons*. Lastly, Almonds make up a Part of several delicious *Dainties*, too long here to be describ'd.

C H A P. XXIX.

Of PISTACHOES.

YOU are to chuse those *Pistachoes* that are heavy, very full, new, of a pleasant Smell, and good Taste.

Pistachoes are of a moist'ning and pectoral Nature; they fortify the Stomach, create an Appetite, and augment the Seed; they are opening, and very wholesome for lean Persons, and such as have a Pain in the Reins of the Back.

The immoderate Use of *Pistachoes* heats too much, causes Dizziness, and Pains in the Head.

They contain a little volatile and essential Salt, and much Oil.

They agree at all times, with every Age and constitution, provided they be moderately us'd.

R E M A R K S.

Pistachoes, in Latin *Pistacia*, *Phistacia*, or *Fistici*, are a Fruit both as to Bigness and Shape much like a green Almond; they are sent dry'd into Europe, out of Persia, Arabia, Syria, and the Indies. Pliny reports, that *Vitellius* was the first that brought them out of Syria into Italy, as *Flaccus Pompeius*, a Roman Knight, was also the first
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that carried them into *Spain*. They grow in Bunches upon a Kind of *Indian Turpentine-Tree*, described by *Theophrastus*.

This Fruit has two Rinds; the first is tender, and of a greenish Colour, mix'd with red; the second is white, hard, and brittle. Its Almond is of a green Colour, intermix'd with red within, and green without, and of a very agreeable Taste.

Pistachoes are moist'ning, pectoral, and good for phthical and nephretic Persons, because of their oily and balsamic Parts, that are proper to produce good Effects. They likewise fortify the Stomach, create an Appetite, and improve Seed, because they contain some volatile Salts, which communicate a sweet and agreeable Heat into those Parts they touch. When *Pistachoes* are used to Excess, they heat too much, and cause other ill Accidents; because the Heat excited by their volatile Salts, is augmented in Proportion to their Quantity, and afterwards incommodes the Party.

Confectioners, after they have well clean'd the *Pistachoes*, preserve them with Sugar, and then they have an excellent Taste.

C H A P. XXX.

Of P I N E - A P P L E S.

YOU are to chuse such as are large, white, tender, pleasing to the Taste, and new; for when they grow oldish, they acquire an insipid and oily Taste.

They are very nourishing, allay the sharp Humours in the Breast, and are good for phthical and consumptive People; they qualify the Heat of the Urine, occasion'd by sharp and pricking Humours, and they increase Milk and Seed.

They are hard of Digestion, and produce many
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gross

gross Humours, and therefore ought to be moderately used.

They contain much Oil, and but little Salt.

They agree at all times, with young Men of a dry and bilious Constitution.

R E M A R K S.

Pine-Fruits, in Latin call'd *Strobili*, or *Pinei*, or *Nucæ Pinæ* or *Coccali*, are bony oblong Shells, wrapt up in a thin light and reddish Skin, each of which incloses an oblong, half-round, white, tender, and well-tasted Almond. These Shells are found in the scaly Pine-Apple, and cannot be separated from the same, without heating them in an Oven; but then they open of themselves, and discover the Shell contain'd therein.

The best of this Sort of Fruit comes from hot Countries, such as *Catalonia*, *Provence*, and *Languedoc*.

These Fruits by their oily Substance supply the Blood Vessels with a chilous Juice, fit for restoring the solid Parts, allaying the Sharpness of the Humours, and increasing Milk. In the mean time this Fruit having a Pulp that is somewhat solid, is not so easy of Digestion, and produces many gross Humours.

You may from *Pine Leaves* extract an Oil, which is pectoral and softening.

Confectioners preserve them with Sugar, after they have for some time suffer'd them to be heated, in order to scour them.

C H A P. XXXI.

Of C H E S N U T S.

THERE are two Sorts of *Chestnuts*, viz. wild and Garden ones; the last are larger and better tasted than the other. You should, in Respect
to

to both Kinds, make Choice of the largest you can get, such as are plumpest and most pulpy.

They are very nourishing and astringent; their Rind is made use of to stop the Whites in Women.

Chesnuts are hard of Digestion, produce gross Humours, and cause Wind.

They contain a little Salt, much Oil and Earth.

They agree in cold Weather with young bilious People, and those who have a good Stomach; but melancholy and old Persons, as also those who abound with gross and tartarous Humours, ought to abstain from them.

REMARKS.

Chesnuts are Fruits that grow plentifully in several Places, and serve to feed a World of People; they are cover'd with a hard Skin, and guarded on all Sides with Points. This Skin and Shell opens into three or four Parts, as soft within as Silk, and contains one or more *Chesnuts*. These Fruits, when they are large, are by the *French* call'd *Marons*, most of which are brought from *Vivares* and *Limosin*.

Chesnuts are very nourishing, by reason of the oily Parts which they contain; they are also astringent, because of their gross, earthy, and unrefined Substance, which fixes and stops the violent Motion of the Humours; this same Substance renders *Chesnuts* hard of Digestion, apt to produce gross Humours, and cause Wind; for which Reason they ought always to be well dress'd and order'd before they are us'd, and mix'd with some Things which may promote Digestion in the Stomach.

After you have gather'd your *Chesnuts*, they should be kept for some Time before you eat them, for they will be thereby better relish'd, and more wholesome, because of a small Fermentation wrought therein, which a little elevates the Parts of the *Chesnuts*, and makes them more easy of Digestion.

They make, in those Countries where no Corn grows, Bread of *Chesnuts*, which they first dry, and then reduce

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it to Meal; this Bread is lumpish, heavy, and hard of Digestion.

Chestnut in *Latin* is called *Castanea* from *Castanum*, a Town in the Province of *Magnesia*, from whence *Chestnuts* were formerly brought. *Galen*, in his second Book of the Nature of *Aliments*, reckons *Chestnuts* in the Number of *Acorns*, and one of the first Class amongst them. *Theophrastus* and *Dioscorides* call it $\Delta\iota\varsigma\ \beta\alpha\lambda\acute{\alpha}\nu\alpha\varsigma$, i. e. *Jupiter's Acorn*.

C H A P. XXXII.

Of O L I V E S.

YOU ought to chuse such as are large, pulpy, well preserv'd and tasted, and those that have been cultivated in hot Countries.

They create an Appetite, fortify the Stomach, dissolve and expel the viscous and gross Humours fix'd there, repress Reachings, and are a little nourishing.

They produce no ill Effects, unless they are us'd to excess.

They contain much Oil, Phlegm, and essential Salt.

They agree in cold Weather with any Sort of Age and Constitution, provided they are good, and well preserv'd.

R E M A R K S.

Olives are oblong or oval and juicy Fruits, larger or smaller, according to the Country they grow in: Care must be taken to gather them before they are ripe, and then they have a harsh bitter Taste, not to be endured, because their Salts are clogg'd and swallow'd up by the earthy and gross Parts.

Olives are preserv'd with Water and Salt, and then they

They become pleasing to the Taste; the Reason is, because the Liquor of Brine causes a little Fermentation in the *Olives*, by the Help thereof the Salts free themselves by Degrees of the earthy Parts that do retain them; and afterwards with more Lightness and Delicacy prick the nervous Fibres of the Tongue.

The Brine produces another good Effect in the *Olives*; for by its saline Parts it stops up the Pores of this Fruit, and prevents the Air from entering too much into it, and thereby causes a considerable Fermentation therein, which destroys the Fruit, and soon rots them.

Olives well preserv'd create an Appetite, by gently pricking the Sides of the Stomach, not only by their acid Salts, but also by those communicated to them by the Pickle. They also bind up and fortify the Stomach by their earthy Parts, which swallow up the over-abounding Moistures that relax the Fibres of that Part.

The *Picholines* are *Olives* cut in several Places, and then steep'd in Pickle; they are sooner in a Condition to be eaten than others, because that by the Help of the Incision made in them, the Brine or Pickle is sooner and more effectually communicated to their whole Substance.

Oil of *Olives* is much us'd in Aliments; it is of a qualifying, mollifying, anodine, dissolving, and detersive Nature, good for the Cholic and Bloody-flux, and is prepar'd in this Manner.

They get together in *November* or *December*, a great Quantity of full-ripe *Olives*, and lay them by for a Time in some Corner of the House, where they are heated, and thereby become purified of their watry Moisture; then they grind them in a Mill, and put them into Rush or Palm Frails, plac'd on the Top of one another Press-ways, and the first Oil that comes from them, is called *Virgin's Oil*.

They sprinkle the *Olives* with warm Water, and by pressing them a-new, and still the more, there comes a good Oil from them.

This done, they stir the *Olives* again, and sprinkle them with hot Water; from which, thus order'd, there proceeds another Oil, full of Dregs, and not so good as the rest.

These Oils are easily separated from the Water, because they swim at Top; but they find a Kind of Lees at the Bottom, which the Antients call *Amurca*.

Those *Olives* of which you design to make Oil, must ripen 'till they are even rotten; and the Reason is, because the sulphurous Parts in them have had Time to disengage themselves from those gross Principles, which before fix'd them, which we know by the sweetish and oily Taste that then they had. They also let them ferment for some Time before they press them, that so those sulphurous Parts may free themselves, and be more fully separated from the watery and saline Parts, with which they were united in the Fruits. Here it is to be observed, that you cannot extract a Drop of Oil from green *Olives*, but only a viscous Juice; because their oily Principles are very strictly united with their other Principles.

The Leaves of the *Olive-Tree* are astringent, and fit to stop the Bleeding of the Nose, and Looseness.

There are certain wild *Olive-Trees* that grow near the *Red-Sea*, from which there sweats out a Gum, that stops Blood and cures Wounds.

The *Olive Tree* in *Latin* call'd *Olea*, comes from the *Greek* Word *ἔλαια*, which also signifies the same Thing.

C H A P. XXXIII.

Of D A T E S.

YOU ought to chuse such as are new, large, sweet, full of Juice, yellow, ripe, of a firm Pulp, that is easily separated from its Stone or Kernel, and has not been worm-eaten; those are the best, that come from the Regency of *Tunis* and *Barbary*.

Dates are of a moist'ning and qualifying Nature, very nourishing, stop a Cough, are a little deterfive, astringent,

astringent, and proper for the Diseases of the Throat; they are look'd upon to be good for strengthening a Child in the Mother's Womb.

They produce a great many ill Humours, and therefore those who feed upon them become full of the Scurvy, and soon lose their Teeth; they are hard of Digestion, and cause Obstructions in the Bowels.

They contain much Oil, Phlegm, and essential Salt.

They agree at all times with any Age, and with all Sorts of Constitutions, provided they be moderately taken.

REMARKS.

Dates are oblong, round, pulpy, yellow Fruits, a little more thick than long, and agreeable to the Taste. It contains a very hard, long, round, or greyish Stone or Kernel, wrapp'd up in a fine thin and white Skin; they grow upon a large Tree, in *Latin* call'd *Palma*, and in *English* the *Palm-Tree*.

These Fruits are not much us'd amongst us, save in Physick; but they are much eaten in *Syria*, *Egypt*, *Africa*, and the *Indies*; they never become sweet in those Parts of *Spain* that border upon the Sea, but retain an unpleasant and harsh Taste. Some Authors report, that several of the Eastern People have made Bread and Wine of *Dates*.

Dates consist of many oily and embarrassing Parts, which render them moist, nourishing, and proper to allay the sharp Humours in the Breast, and stop Coughing; they are also deterfive, astringent, and good for Distempers in the Throat, because they contain a gross and earthy Juice, full of essential Salts, and capable to produce good Effects.

The *Date-Tree* in *Latin* is called *Dactylus*, because in Shape it is much like one's Finger, nam'd $\Delta\acute{\alpha}\kappa\tau\upsilon\lambda\omicron\varsigma$ in *Greek*.

It is also in *Latin* called *Phœnicobalanus*, which is

compounded of *Ψόνιξ*, *Palma*, a *Palm-Tree*, and *Balanus*, an *Acorn*, i. e. a *Palm-Acorn*.

The *Palm-Tree* in *Latin* is nam'd *Palma*, à *παλάμη*, *manus*, a *Hand*, because the *Leaves* of this *Tree* are like an open *Hand*.

C H A P. XXXIV.

Of CAPERS.

YOU are to chuse such as are green, tender, well pickled, and of a good Taste.

They are opening, provoke *Women's Terms*, and are good for such as are troubled with *Asthmas*, the *Spleen*, and *Obstructions* in the *Bowels*; they create an *Appetite*, fortify the *Stomach*, kill the *Worms*, and increase the *Seed*.

Capers, if us'd moderately, do no *Mischief*; but when taken to *Excess*, they heat, and a little too much rarify the *Humours*.

Capers contain much *essential Salt*, and a little *Oil*.

They agree in cold *Weather* with old *People*, of a *phlegmatick* and *melancholy Constitution*.

R E M A R K S.

Capers are a Sort of *Tufts* or *Flowers*, that grow on the *Tops* of some particular *Branches* of the *Caper-Trees*. When they have attain'd to such a *Bigness*, then they gather and preserve them with *Water* and *Salt*. If you should tarry longer before you gather them, they will open into a white *Flower* with four *Leaves*, in the Form of a *Cross*, and then cannot be preserved.

Preserved *Capers* are much used in *Ragouts*, rather for *Sauce* than *Food*; they are preserv'd for two *Reasons*: In the first *Place*, in order to divest them of that unpleas-

sant

fant Taste they have ; and secondly, that they may be the longer kept. We have already given an Account how the Salt produces these good Effects, when we speak of *Olives*.

The chief Virtue of *Capers* consists in the essential Salt which they contain, which being endued with much Motion and Solidity, makes its Way through, by bruising and attenuating the gross Things that obstruct its Motion.

The Bark of the *Caper-Tree*, and that of its Root also are us'd in Physick ; they have the same Vertue, and contain the same Principles as *Capers*.

The green Flowers of a *Spanish Broom* being preserved as *Capers* are, have very near the same Taste, and produce the same Effects.

Capers in *Latin* are called *Cappares*, à *Capite*, a Head, because they resemble small Heads.

C H A P. XXXV.

Of B E A N S.

TH E R E are two Kinds of *Beans*, viz. the Garden and Field *Bean* ; the first are flat, sometimes bigger and sometimes smaller, usually of a whitish Colour, and sometimes of a red Purple : They are contain'd, to the Number of five, in a thick, long, pulpy Cod, made up of two Sides ; the other *Beans* are oblong, blackish, whitish, or yellowish, and growing, as well as the other, in Cods ; but they are smaller, and of a rounder Form. You are to chuse, of either Kind, such as are tender, well-grown, unspotted, and that have not been worm-eaten.

Beans cause Sleep, allay the Sharpness of Humours, provoke Urine, remove the Megrim, and are very nourishing ; they are deterfive and binding, when

when taken in Decoctions; they also make Flout of them, which is us'd in Cataplasms, for dissolving, soft'ning, digesting, and forwarding Suppuration.

Beans are windy, and cause the Cholic.

They contain much Oil, and essential Salt.

They agree at all times with young bilious Persons, and those who have a good Stomach.

R E M A R K S.

Beans are a Pulse much us'd for Food; they contain oily and balsamick Juice, which promotes Sleep, by embarrassing the animal Spirits a little, and throwing them into a Kind of Repose. This Juice is also proper to give good Nourishment, and to allay the Head-ach, by softening the sharp Humours that cause it.

In the mean Time, *Beans* are somewhat of a viscid Substance, which when it ferments and rarifies in the Bowels, sometimes causes Wind and Cholic.

They dry *Beans*, in order to keep them the longer, but they have not so good a Taste as they had before; and that in all Probability, because in the drying of them they lose some volatile and exalted Parts, which contribute to make them of a more pleasing Taste.

The Stalks, Leaves, Cods, and Flowers of *Beans* being taken in a Decoction, are softening, opening, and cooling.

There is a Kind of *Bean* brought from *America*, of the same Form and Colour as ours, but smaller. This *Bean* is separated in the Middle by a small and thin Skin, and has quite another Vertue than our ordinary *Beans*, for it very violently works both upwards and downwards.

Beans in *Latin* are called *Fabæ*, from *φαγειν*, comedere, to eat, because People eat a great deal of this Pulse.

C H A P. XXXVI.

O f P E A S E.

TH E R E are three Sorts of *Pease*; the first are almost round, of a green Colour at first, and as they dry, they become corner'd, white, or yellowish; these *Pease* are contain'd in longish, cylindrical Cods, compos'd of two Sides; the second are large, angulous, party-colour'd, white and red, and grow in large juicy Cods; the last are white, small, and contain'd in small Cods; those of the first and third Kinds grow in Fields, and those of the second are sown in Gardens: When you come to chuse of any Kind of them, pitch upon those that are tender, new, and not worm-eaten.

Pease qualify the sharp Humours of the Breast, stop Coughing, afford good Nourishment, are mollifying, and a little laxative.

They are windy, and bad for those who are subject to Gravel.

They contain much Oil, essential Salt, and Phlegm.

They agree at all times, especially with young People, and almost all Sorts of Constitutions, provided they be us'd moderately. In the mean time, as for those Persons who are full of gross Humours, *Pease* does not agree well with them.

R E M A R K S.

Pease are a Pulse much us'd for Food; the smaller and greener they are, the better is their Taste; and thus they are serv'd to the Tables of People of Quality, and such as are for nice Eating.

They also dry *Pease*, that they may be the longer kept, but

but they have not when dry that Taste they had before; for the same Reason that we have already given about dry *Beans*.

Pease produce the greatest Part of their good Effects, by the Help of their oily and balsamick Parts, which embarrasing the sharp Humours of the Breast, stop Coughs; and by easily condensing in the Vacuities of the solid Parts, repair and nourish them. The first Porridge or Boiling of *Pease* is softening and laxative, because it is fill'd with the more dissoluble Salts of this Pulse; these Salts irritating and pricking the intestinal Glands, cause them to let pass through their Pores, a greater Quantity of serous Matter than they were wont to do.

Pease contain a viscous and thick Juice, which causes Wind, and produces gross Humours, and therefore they are not good for those that are troubled with Gravel.

There are other Sorts of *Pease*, which they call *Chick-pease*, which are white or red, black or purple, and have the same Taste as your common *Pease*; they are in Shade almost like the Head of a Ram, and therefore this Plant has been called *Cicer arietinum*. They are contained in small Cods like Bladders, and not much us'd for Food, but more in Physic; the red ones are esteem'd before the others.

Chick-pease provoke Urine, Women's Terms, and allay the sharp Humours of the Breast; they make Use of them by way of Decoction for the Stone and Cholic in the Reins.

Pease in Latin are called *Pisa*, à πῖσσι or πῖσι, *cecidit*, it is fallen, because if you do not sustain the Plant whereon *Pease* grow, it falls.

It is also said, that *Peas* came from the City of *Pisa*, where they grew formerly in great Plenty.

C H A P. XXXVII.

Of FRENCH and KIDNEY-BEANS.

THEY eat *French-Beans* either in the Cods or without; they make use of them in their Cods,

Cods, when they are green, tender, and young; but as soon as ever they grow hard and whiter, and that the *Bean* is come to a certain Bigness, they shell them: These *Beans*, which are like a small *Kidney*, are usually white, and sometimes red, black, or speckled: You ought to make choice of such as are tender, well-grown, plump, not worm-eaten, and may be easily boiled.

French Beans provoke Urine, and Women's Terms; they are very nourishing, and of a dissolving, qualifying Nature; they make use of the Flower of this *Bean* in Cataplasms.

French Beans are windy, burden the Stomach, and sometimes cause Reachings, and Inclination to vomit.

They contain much Oil, essential Salt and Phlegm. They agree at all times, with those that have a good Stomach, and are young and hale; but weakly People ought to abstain from them.

R E M A R K S.

They sow *French-Beans* in the Spring, and sometimes after Harvest, for it is a Pulse much us'd when young; they have then a good Taste, but when they cause them to be dried for the preserving them, they have not that agreeable Taste they had before; but are subject to the same Alterations as dried Beans and Pease.

The white *French-Beans* are the most common, but they are not the more delicious; the red ones are much better tasted, and more wholesome, for they are less windy, and easier of Digestion; and the Reason of this Difference may be, that the red *French-Beans* have more exalted Principles in them, which may be known from their red Colour, which usually proceeds from a strong Attenuation and Rarifying of the sulphurous Parts.

We have taken Notice, that those *French-Beans* which are soonest boiled, are the most wholesome, because they consist of a Substance that is not much united and bound up in its Parts, and which easily digests in the Stomach.

French-Beans contain the same Principles, and produce the same Effects as *Pease*; and therefore to set forth their Vertues, we have no more to do, than to reason in the same Manner as we have done in Respect to *Pease*. All the Difference we find between these two Sorts of Pulse is, that *French-Beans* are a little more windy, and harder of Digestion than *Pease*.

French-Beans in *Latin* are called *Phaseoli* or *Phaseoli*, à *Phaseo*, a little *Ship*, because it is pretended, that the Seed of this Pulse in some Measure resembles a little Ship.

C H A P. XXXVIII.

Of LENTILS.

THERE are two Sorts of *Lentils*; the first of which are small, orbicular, thin towards the Edges, raised up in the Middle, round, hard, flattened, white, yellowish, or blackish, and two or three of them together in small Cods; these in *Latin* are called *Lentes minores*: The other are twice or thrice as big as those of the first Sort, and you must chuse both of the one and the other, such as are plump, and easily boiled.

Lentils afford indifferent Nourishment, allay the Over-fervency of the Blood; are deterfive and binding, when you eat them whole, but laxative when the plain Decoction of them is only used.

Lentils produce gross and tartarous Humours, cause Obstructions in the Bowels, and are look'd upon to weaken the Eye-sight.

They contain an indifferent Quantity of essential Salt, and much Oil and Earth.

Lentils agree at all times, and at any Age, with Persons of a hot and choleric Nature, and phlegmatic Constitution; but those who are melancholy, and abound with earthy and gross Humours, ought to abstain from them.

REMARKS.

Lentils are much us'd in *Lent-time*; they bind up and qualify the too great Motion of the Humours, by their gross and earthy Juice, which thickens the Liquors, and gives them a greater Consistence than before.

Lentils loosen the Body, when us'd in Decoctions, because the Water dissolves no more than the essential Salts of this Pulse, which are proper to produce this Effect, leaving their earthy Parts behind, which chiefly contribute to make the *Lentils* astringent, as we have observ'd already.

Lentils in *Latin* are called *Lentes*, à *Lenis*, sweet, because they formerly believed the Use of *Lentils* would make the Humours sweet; or because *Lentils* are smooth, and soft to the Taste.

C H A P. XXXIX.

Of R I C E.

YOU are to chuse such *Rice* as is clean, white, new, plump, hard, and swells when it is boil'd.

Rice is softening, thickens the Humours, moderates a Looseness, increases Seed, repairs and supplies the Parts of the Body with good Nourishment, stops Spitting of Blood, and is good for phthical and consumptive Persons.

Rice is windy, and heavy upon the Stomach, and the over-frequent Use of it causes Obstructions.

It contains much Oil, and an indifferent Quantity of Salt.

It is good at all times, and for Persons of any Age, whose Humours are too sharp, and much agitated; and for those, who having impaired their Strength, stand in need of some Food to restore it.

REMARKS.

The Plant that bears *Rice* is cultivated in moist and marshy Places; for as *Rice* abounds in oily Principles, those fat Earths supply it more abundantly than others: Of all the Parts of the Plant, there is none but the Grain or Fruit that serves for Food, and the same is blackish, oval, and oblong, growing in Clusters, inclos'd in a yellowish, rough, little Cod, that terminates in a small String. The usual Way of dressing *Rice* is to boil it in Milk: It is also sometimes put into Soup; but the Eastern People use it altogether, and much oftner than we.

Rice is of a soft'ning restoring Nature, and by its oily, balsamic, and embarrassing Parts, affords good Nourishment: It also stops Looseness and Spiting of Blood, in thick'ning the sharp Humours a little, by its viscous and glewy Juice, and thereby allaying the over-violent Motion of them.

In the mean time, *Rice* being close and compact in its Parts, is sometimes heavy upon the Stomach, and as it does not easily digest, but remaining a long Time in the first Passages, it ferments, rarifies, and causes Wind there: It may also cause Obstructions, by its dull and gross Juice, which stopping in the small Pipes, hinders the Liquors from circulating.

C H A P. XL.

Of G R O O T.

YOU are to chuse such as are new, well-clean'd, white, and not musty, and made of good Oats.

It is moist'ning and qualifying, and fit to embarrass the sharp Salts in the Breast, Blood, and other Humours, to cause Sleep, to cool, to remedy consumptive Distempers, and to afford good Nourishment to the Parts; they use it by Way of Decoction made with Water and Milk.

Oat-

Oatmeal lies a little too heavy upon the Stomach, and causes Wind.

It contains a middling Quantity of essential Salt, and much Oil.

It agrees at all times, with every Age, and all Sorts of Constitutions, and especially with those whose Humours are very subtil, sharp, and in an extraordinary Motion.

REMARKS.

Groot is nothing else but *Oats*, divested of their Husk and outer Parts, and made into large Meal by the Means of a Mill.

It is very commonly used; they boil it in Water or Milk: It cools and moistens much, and produces many other good Effects; because it contains, as well as *Rice*, oily, balsamic, and embarrassing Parts, which operate in the same Manner as those of *Rice* do.

They also use Barley-meal boiled in Milk or Water; and this Aliment well ordered, is very pleasing to the Taste, and has the same Virtues as *Groot*, yet is not quite so nourishing. You are to chuse such Barley-meal as is new drest, full, white, and dry: The best is that brought from *Vitri* in *France*.

They also of Milk and Flower make a very common Dish, which moistens, and is very nourishing, with which they feed Infants. It is a Food very pleasing to the Taste, and very wholesome.

Groot in *Latin* is called *Grutum*, à Γεῦρα, which signifies the same Thing.

C H A P. XLI.

Of MILLET.

YOU ought to chuse *Millet* that is white, plump, large, hard, shining, and of a sweet and agreeable Taste. It

It is Anodine, of a softening Nature, proper to suppress and embarrass the sharp Humours in the Breast: It is a little binding, and allays the too violent Motions of the Humours.

It is a little windy, easy of Digestion, and heavy in the Stomach.

It contains much Oil, and a little essential Salt.

It agrees at all times, and at any Age, with Persons of a bilious Constitution, and such as have a good Digestion; but melancholy People, and those that abound with gross Humours, ought to abstain from it.

R E M A R K S.

The Plant which bears *Millet* grows easily in moist, sandy, and shaded Places: Its Grain, which indeed is much used for Food, is small, almost round or oval, yellow or white, and wrapt up in small, thin, and tender Shells or Husks. Of these, and Milk together, they make a Kind of Dish, which in Taste is much like unto that of *Rice*: *Millet* is also much like unto *Rice* in its Principles, and the Effects produc'd by it; and all the Difference between them is, that *Rice* is still more agreeable and nourishing than *Millet*.

The Seed of *Millet* being reduc'd into Flour, is used in anodine and dissolving Cataplasms.

Millet in *Latin* is *Milium*, because the Grains of it grow in great Numbers, and as it were by Thousands, upon the Plant that bears them.

C H A P. XLII.

Of ANISE.

YOU ought to chuse such *Anise-seed* as is large, clean, plump, fresh-gathered, of a good Smell, and

and sweet Taste, yet intermix'd with a little agreeable Sharpness.

Anise-seed fortifies the Stomach, expels Wind, is cordial, allays the Cholic, increases the Milk of Nurses, and sweetens the Breath.

The too frequent Use of *Anise-seed* renders the Humours sharp and agitated.

Anise-seed contains much fine Oil, and volatile Salt.

It agrees at all times with old and phlegmatic People, and with those who are subject to Wind and Cholic, and have a weak Stomach.

R E M A R K S.

Anise is a small Seed of a green grey Colour, which is commonly called *Green Anise*, to distinguish it from the other *Anise-seed*, which is preserv'd. The best comes from *Malta* and *Alicant*, and that from the last Place is not so agreeable as the other.

Pastry-Cooks make very good Biskets, wherein they put *Anise-seed*, and also put this Seed into other Compositions, in order to give them a good Taste, and aromatic Smell.

Anise-seed helps Digestion, and fortifies the Stomach by its volatile and exalted Principles, which in this Part excite a gentle and moderate Heat, and which attenuate and dissolve the Foods contain'd therein. *Anise-seed* also expels Wind, by rarifying the viscous Juices, which by their heavy and gross Qualities stop up the Wind, and hinder it to break out. Hence it is also that *Anise-seed* allays the Cholic, that very often is caused by Wind, and must cease as soon as the same is expell'd. Lastly, *Anise-seed* sweetens the Breath by its aromatic Taste and Smell, and that proceeds from the volatile Salt it contains; which being join'd with the exalted Sulphurs, are fit to tickle, or rather very lightly and tenderly to prick the little nervous Fibres of the Tongue, and the inner Tunick of the Nose.

There is another Sort of *Anise-seed*, called *China* or *Siberia*

Siberia Anise, and is of the Shape and Bigness of the Seed of a wild *Gourd*, but of the Taste and Smell of our *Anise-seed*, though stronger. It is very rare in *Europe*, the *Chinese* mix it with their Tea, and Sherbet, to make their Liquor more pleasant. This *Anise-seed* has the same Vertues, and every Way the same Principles as ours.

Anise in *Latin* is *Anisum*, quasi *ἀνισιον*, quod cibi appetentium præstat, because it creates an Appetite; or *ελιε*, *ὄτι ἀνισι τας υἱων υμαρῶνες*, quod tensiones flatulentas laxat, because it expels Wind, &c.

C H A P. XLIII.

Of B R E A D.

Bread differs according to the various Things it is made of, according to their respective Proportions, according as the Dough is prepar'd, and according to the Way of baking it. The best is that made of good *Wheat Flower*, wherein they leave a little Bran, which is well kneaded, and sufficiently fermented, and lastly, well bak'd, with a moderate Heat, so that it ought not to be neither too hard nor too soft. It ought no to be eaten too new, because it will clog the Stomach, but you ought rather to stay 'till it is a little stalisht.

Bread is nourishing enough, and good Food; Bread-Crust toasted is binding, but the Crumb used in *Cataplasms*, softens, digests, sweetens, and dissolves.

Bread produces no ill Effects, unless eaten to Excess, or that it be ill made. For Example, when it is too much bak'd, or not enough, it is hard of Digestion, and heavy upon the Stomach.

Bread contains much volatile Salt, Oil, and Phlegm.

Bread

Bread agrees at all times, with any Age and Kind of Constitution.

REMARKS.

Bread is nothing else but Dough bak'd, and very nourishing, because those Things of which it is made are full of unctious, oily, and ballamio Particles. The Crumb of Bread us'd in *Cataplasms*, is of a soft'ning, digesting, and dissolving Nature, because it contains many oily and phlegmatic Principles, fit to render the Fibres of those Parts more soft and supple; and because also it does by its volatile Salts open the Pores of that same Part, and attenuate and dissolve the gross Juices got together therein. The Crust of Bread toasted, is of a binding Nature; and the Reason is, because that being become very porous and spongy, by undergoing a Kind of Calcination, it swallows up the abounding Moistures that relax the Parts, and gives a greater Consistence to the thin Liquors, that too easily are evacuated.

Bread is so necessary a Food, that we cannot but take the more Notice of it; we eat nothing almost without Bread, and even without it the most Part of Foods which we do eat would grow loathsome to us. There are but few Nations that do not use Bread, but Wheat does not grow every where; several People make Bread, or something that serves in the Stead of it, of other Things.

It is said, that in antient Times, instead of Wheat, they made Bread of Acorns and Beach-Fruit; and we are assured, that there are still some People in the World that do make use of them.

Chestnuts and Dates have also been used to make Bread of, as we have taken Notice before, in speaking of these Foods.

The *Americans* make a well-tasted Bread of the Roots call'd *Cassavee*; though the Juice of these Roots is poisonous, but loses that ill Quality by being dress'd and bak'd.

Some Authors give us an Account, that in some Places they dig a Kind of Mortar out of the Earth, which they bring to a fine Flower, of which the People make Bread and Cakes; this indeed is very strange, and wants onfirmation.C

In

In the *Moluccas*, and divers Parts of the East, they make use of the Pith of certain Trees to make Bread of, and the same by the Inhabitants of those Parts is called *Sagdu*.

The *Icelanders*, *Laplanders*, and several other Nations, let Fish be dry'd and harden'd with Cold, which they make afterwards to serve them instead of Bread. Some People also about the Gulph of *Arabia*, make Bread of Flesh dried in the Sun; and they must have died of Hunger had they not found out this Invention, for their Land is so barren, that nothing grows upon it.

—Other People have dried the Flesh of several Animals, and mixing the same with the Barks of Trees, make Bread of it. And in some Places they make it also of certain Sorts of Nut shells. In short, we should not easily make an End, should we give an Account of the several Ingredients, whereof People in several Parts of the World have been oblig'd to make Bread; either because their Soil will produce no Corn, or because they must otherwise perish with cruel Hunger. Father *de Terire*, in his natural History of the *Antilles*, says of the Island of *Guadaloupa*, that the Inhabitants, for Fear of perishing with Hunger, made Bread of the Fruits of a Tree growing there, called *Courbaria*.

Of all the Kinds of Corn used, Wheat is that which makes the best Bread, and is most in Use.

Wheat differs very much, according to the Country it grows in; you ought to chuse that that is clean, dry, heavy, and plump. They lay it by for some Time before it is used, that so it may sweat out a Kind of Moisture that is in it, and that its active Principles may be a little freed from the gross Matters that do incumber them.

Wheat contains much Oil and essential Salt, and in *Latin* is called *Triticum*, à *triturare*, because it is separated from the Ear by Threshing.

The less Bran you leave in the Wheat Flour, of which you make Bread, the more nourishing and better tasted the Bread will be; but on the other Hand, it is harder of Digestion, and heavier upon the Stomach, because the small Parts of the Flour unite so closely one with another, that there are hardly any Pores left in them, and that is it that makes the Bread so close; whereas

whereas on the contrary, when there is a little *Bran* mix'd with the *Bread*, this by its gross Parts hinders too close an Union between the Parts of the Flour, makes the *Bread* more porous, and easier to be attenuated by the Fermentation of the Stomach. Moreover, the *Bran* is deterfive, cooling, and produces other good Effects.

Rye is another Sort of *Corn*, of which the *Northern* Nations usually make their *Bread*: It is also us'd in other Parts, but not so much as *Wheat*: We mix it sometimes with *Wheat*, in order to give a Sort of Taste to the *Bread*, that pleases a great many People. It is not so nourishing as *Wheat Bread*, and is a little laxative.

It contains much Oil and essential Salt. It is call'd *Secale* in *Latin*, à *secare*, to cut, because 'tis cut in Harvest-time.

Barley is also us'd to make *Bread* with, and the same is cooling, but not so nourishing as that of *Wheat* or *Rye*. *Barley* contains much Oil, and a little essential Salt. In *Latin* 'tis call'd *Hordeum*, a corrupt Name; for antiently the Word was *Fordeum*, à *φορβή*, *Nutrimendum*, Nourishment; because they made use of *Barley* for that Purpose.

There are two Kinds of *Oats*, one that is sow'd, and the other wild, the last of which is not so nourishing as the other. *Galen* pretends, that *Oats* are good for nothing but Horses: However, they are often employ'd for the Use of Mankind, as we have observ'd in the Chapter of *Groot*. Indeed in the more *Southern* Countries they seldom make *Bread* of it; but the *Northern* People, among whom other Sorts of Grain do not grow, make *Oat-bread*, which is nourishing enough, and serves them very well. *Oats* contain much Oil and essential Salt: It is in *Latin* call'd *Avena*, ab *Avere*, earnestly to desire; because 'tis excellent Food for Horses, and they neigh when they smell it.

Buck-wheat is also made use of in several Places to make *Bread* of, which is easily digested, but not so nourishing as ours: This *Corn* contains much Oil, and a little essential Salt. In *Latin* 'tis call'd *Fagopyrium*, from *Fagus*, a *Beech tree*, and the *Greek* Word, *ωυγός*, *Wheat*; that is, *Wheat* whose *Corn* is like unto that of the Seed

of Beech : It is also called *Sarracenicum*, because it formerly grew plentifully amongst the *Sarazens*.

There grows in several Parts of *Africa*, *Asia* and *America*, a kind of Corn called *Mays*, and such as we commonly name Turkey-wheat. They make Bread of it, which is hard of Digestion, heavy in the Stomach, and does not agree with any but such as are of a robust and hale Constitution. It contains much Oil and essential Salt.

They also make several Sorts of *Bread* of Millet, Rice, and bearded Wheat, which is a Kind of Millet, Spelt, and several other Grains ; but these are hard of Digestion, and are not by a great deal so well tasted as our ordinary Bread.

In order to make good *Bread*, you ought in the first Place to mix good Leaven with the Flour : This Leaven is commonly a sourish Dough, which being compos'd of volatile and acid Salts, agitates and divides the insensible Parts of the Flour, by a Fermentation it excites therein, and renders the *Bread* lighter, more porous, and easier of Digestion.

In the next Place, Regard ought to be had to the Degree of heating the Water you pour on the Flour ; for if it be too cold, the Fermentation will be but imperfect ; but if on the contrary too hot, the Matter thereby ferments too quick and too violently, and so corrupts and becomes sour, as we shall explain hereafter.

In the third Place you must knead your Dough well, that it may be equally mix'd with the Leaven ; and also thereby assist the internal Motions of its insensible Parts.

In the fourth Place, you must for some time leave it well cover'd in a Place that is moderately hot, that so it may ferment enough and swell ; but if it continue too long in this Condition, the acid Salts of the Flour having time to raise themselves considerably above the other Principles, and so to be disengag'd from the oily Parts that do detain them, they do afterwards make the *Bread* sour.

Lastly, it is necessary you have Regard to the Heat of your Oven in baking Bread ; for if the same be too great, it hardens it ; if too weak, the Bread remains doughy,

doughy, will lie heavy in the Stomach, and be hard of Digestion.

Unleaven'd *Bread*, call'd in *Latin*, *Panis asimus*, is nothing else but *Bread* without Leaven.

That, that Dough or Paste, of which *Bread* is made, may be render'd finer, and of a more agreeable Taste, they mix it with divers Ingredients, and make of the same several Sorts of Pastries, too tedious to be mention'd here: Only I shall say, People, ought not to use themselves too much to them, not only because they are almost all heavy upon the Stomach, and hard of Digestion, but also because we ought, as much as can be, to prefer plain before compound Foods,

Bread in *Latin* is call'd *Panis*, from *πάσκειν*, to eat; or else from *πάν*, All, because when one has *Bread*, we may dispense with all other Foods.

C H A P. XLIV.

Of C A B B A G E S.

THere are several Sorts of *Cabbages* which they sow in Gardens, and such ought to be chosen that are tender, large, and full.

Cabbages are an indifferent Nourishment, detensive, and heal Wounds: Their first Liquor after boiling is laxative, and the last astringent: The red *Cabbage* is more pectoral than the others, good for the Pthific, and qualifying the sharp Humours of the Breast.

Cabbages produce gross Humours, cause Vapours, and are hard of Digestion; and therefore they usually boil them well before they are eaten; and they also put a little Pepper upon them, in order to help the Digestion of them in the Stomach.

Cabbages contain an indifferent Quantity of Oil, and much essential Salt and Phlegm.

They agree while they are tender, with young People of a bilious and sanguine Constitution; but as soon as ever they cease to be tender, that is, grow hard, they ought not to be made use of by Persons of any Age or Constitution.

R E M A R K S.

Cabbages are Plants well known, as being very commonly us'd; they were much esteem'd by the Antients, since *Chryssippus*, *Diocles*, *Pythagoras*, and *Cato*, took the Pains to write several Volumes to describe the Nature of them. The *Ionians* had so much Veneration for them, that they swore by *Cabbages*, and were therein as superstitious as the *Egyptians*, who gave divine Honours to *Leeks* and *Onions*, for the great Benefits which they said they receiv'd from them.

The first Boiling of *Cabbage*, I mean the Liquor, is laxative, the last astringent; because their most dissoluble Part, *viz.* the Saline, soon dissolves, and the Sa'ts pricking the Intestinal Glands a little, cause a light Evacuation; but the second, on the contrary, finding in a Manner no more Salt to be dissolv'd, receives nothing but the more earthy Substance of the *Cabbage*, which is proper for thick'ning the Liquors, and giving them a greater Consistence.

Hippocrates caus'd *Cabbages* to be boil'd twice, and then prescrib'd them to be eaten by those who were troubled with the Gripes, Bloody-flux, or Spiting of Blood; by this Means *Cabbages* were divested of their purging Quality, and nothing but the grosser Part is left behind, which is the more astringent, according to the following Line:

Jus caulis solvit, ejus substantia stringit.

Red *Cabbages* are more pectoral than others, because they contain a more oily and viscous Juice, that is proper to intangle the sharp Humours of the Breast: Of these they make a pectoral Syrup, that is very good and wholsome, and much us'd in Physic.

Cabbage,

Cabbages in *Latin* is nam'd *Brassica*, ἀπὸ τοῦ βραζιῶν *vorare*, to eat; because the *Cabbage* is of the first Rank of Herbs that are edible.

C H A P. XLV.

Of ARTICHOAKS.

THEY are sow'd in Gardens, and us'd for Food, you ought to chuse those that are large, tender, and plump.

They are of an opening Nature, remove Obstructions, are a Cordial, and cause Sweating; they are likewise very nourishing, purify the Mass of Blood, and promote Seed.

Raw *Artichoaks* are windy, hard of Digestion, and heavy upon the Stomach; whereas those that are boil'd are easily digested, and produce no ill Effect.

They contain much Oil and essential Salt.

Artichoaks agree in cold Weather with old People, and such as are of a phlegmatick and melancholy Temper.

R E M A R K S.

An *Artichoak* is a Kind of Thistle. It is observ'd that it grows very easily in those Soils where they throw Cinders; the Reason is, because there is much alkali Salt in those Cinders, which produces much Good; for that Salt presently mixing with the Earth wherein *Artichoaks* are planted, attenuates and rarifies the Juices thereof, which being grown more subtil, do the more easily pass thro' the Pores of the Root, and disperse themselves into all the Parts of the Plant. Moreover, this alkali Salt, receiving a volatile Acid into its Pores, which flutters continually in the Air, assumes a new

Form, and becoming a nitrous Salt, half fix'd and half volatile, afterwards does distribute itself into the Pipes and Channels of this Plant, serves for its Vegetation, the Purification of its Juices, and the increasing of the Quantity of essential Salts, wherewith this Plant doth abound.

Every Body attributes the Vertues of increasing Seed to the *Artichoak*; I believe those pungent and sharp Things wherewith we season *Artichoaks*, such as Pepper and Salt, contribute more than *Artichoaks* to it. In the mean time, as they contain many oily and balsamic Parts, united with essential Salts, they may increase the Seed, which is also very oily and saline. *Artichoaks* also remove Obstructions, are of an opening Nature, and provoke Urine by their nitrous Salts which dissolve and attenuate the viscous and gross Matters they meet with, and opens the Passages they are to go through.

The *Latin Word Cinara*, which signifies an *Artichoak*, according to the Opinion of some, is deriv'd from a Maiden call'd *Cinara*, which the antient Fables say, was chang'd into an *Artichoak*; or else, à *Cinere*, Ashes, because, according to the Observation we have already made, *Artichoaks* grow easily in those Places that are cover'd with Ashes.

Artichoak in *Latin* is call'd *Scolymus*, from *σκόλιος*, *Asper*, rough and pricking, because it pricks when it is touch'd.

C H A P. XLVI.

Of SPARAGRASS.

YOU are to chuse such as are large, tender, well grown, of a good Taste, and sown in Gardens.

They are of an opening Nature, dissolve the Stone in the Kidneys and Bladder, help Women's Terms, remove Obstructions, are easy of Digestion, and stomachical, but afford but little Nourishment.

Sparagras eaten to Excess sharpen the Humours, and heat a little; and therefore Persons of a bilious Constitution ought to use them moderately: They cause a filthy and disagreeable Smell in the Urine, as every Body knows.

They contain much Oil and essential Salt.

They agree at any time, and any Age, with Persons of a phlegmatic and melancholy Constitution.

R E M A R K S.

Sparagras are too well known to require a particular Description in this Place; that which is to be observed concerning this Plant is, That when they have attained to that Bigness and Maturity as renders them fit for eating, if they be suffer'd to grow longer, they will attain to the State of a Shrub, and spread into several Branches, full of small and tender Leaves, and of Flowers which fade after some Days, in the Room of which comes a small spherical Berry, containing divers hard Seeds. *Sparagras* are much used for Food in the Spring. They are sown in Gardens, and are better and larger than those that grow in Meadows and Fields.

The essential Salt which is contain'd in *Sparagras* in a sufficient Quantity, is very proper to penetrate into all the Recesses of the Parts, there to dissolve the glutinous and embarrassing Substances they meet with, and to make a Passage into all the Pipes, by breaking and removing the Obstacles that are in their Way; and this is the Reason, that *Sparagras* taken inwardly are opening, and good for the Stone.

Sparagras in Latin is called *Asparagus ab aspergendo* sprinkling, because 'tis convenient to water them.

C H A P. XLVII.

Of H O P S.

HOP-TOPS, while they are young and tender, are us'd for Food: They boil, and in a Manner dress them like *Sparagras*.

Hops strengthen the Bowels, purify the Blood, provoke Urine, and are us'd for the Distempers of the Liver and Spleen.

They are a little windy, hard of Digestion, when the Stalks are become hard and full of Leaves.

They contain much Oil, and essential Salt.

They agree, while they are tender, with any Age, and all Sorts of Constitutions.

R E M A R K S.

Hop is a Plant whereof there are two Sorts, *viz.* the Male and Female; the last differs no otherwise from the other, but that it is lower, not so fair, and bears Fruit but seldom: Both of them grow on the Banks of Rivulets, in Hedges; and as they grow up, twist themselves about the neighbouring Plants. The Male is cultivated in *England, Flanders*, and other cold Countries. Its Flower and Fruit are us'd in the Hopping of Beer.

Hops were unknown to the Antients, according to the Account of *Pisanellus*; however, 'tis a very wholesome Plant, and produces good Effects. It purifies the Blood, by causing a small Fermentation therein, whereby those Parts that should not be there, separate themselves, and get out of the Body, either by Sweat, Urine, or some other Way.

Hop Syrup is a good Remedy in malignant and pestilential Fevers; because it dissolves and expels a Coagulation in the Blood, which perhaps is more or less the Cause of almost all Fevers.

Hops

Hops in *Latin* are called *Lupuli*, à *Lupo*, a Wolf; because 'tis pretended, the Wolf usually hides himself under the Covert of *Hop-Branches*; and as these Branches are very weak, they usually bend downwards as it were by Way of Humility, which is the Reason they have also call'd this Plant, *Humulus*.

It is also nam'd *Salictarius*, à *Salice*, a Willow, because 'tis said, they grew antiently near Willows, about which they twisted themselves.

Lastly, *Hops* are call'd by some *vites Septentrionalium*, because that in the *Northern* Countries they are supported by Props, or Poles like Vines.

C H A P. XLVIII.

Of LETTICE.

THERE are two Sorts of *Lettices*, the one they call the wild *Lettice*, and is us'd only in Physic; the other is Garden *Lettice*, which last is subdivided into several other Species, that are commonly us'd for Seed; as the headed *Lettice*, and that contrary to it; the *Roman Lettice*, which is now more in use than ever; and the curled or crisp *Lettice*. You ought to chuse all your *Lettices* when they are tender, young, full of Juice, and such as grow in Gardens in a fat Soil.

They are of a moist'ning cooling Nature; they allay the over-violent Agitation of the Humours, loosen the Body, increase Nurses Milk, make People sleepy, and give good Nourishment.

The too frequent Use of them lessens your natural Heat, causes Barrenness, makes the Body lumpish, slothful, and heavy, and weakens the Stomach.

Lettices contain much essential Salt and Phlegm, an indifferent Quantity of Oil, and a little Earth.

They agree in very hot Weather, with young bi-

lions People, and those who have a very hot Stomach.

R E M A R K S.

Lettice is a Plant much us'd, because of the good Effects produc'd by it. It became eminently famous for the Recovery of *Augustus*, who took it by the Advice of *Antonius Musa*; *Galen* also made it much in request, by telling us, that when he was young, it allay'd the violent Heat he had in his Stomach, and when old, made him sleep.

This Plant causes Sleep, cools and moistens much, by calming and qualifying the Motion of the Humours by its milky and viscous Phlegm. It increases Nurses Milk, not only because when it allays the over-violent Agitation of the Humours, it makes the Aliments that are turn'd into a Chyle, and intermix'd with the Mass of Blood, the longer to retain the chilous Consistence, but also because its milky Juice can much better of itself increase the Quantity of Milk.

Lettice-seed is one of the four cold Seeds in the lesser Degree, and has the same Virtue as the Plant itself.

Lettice is in *Latin* called *Lactuca*, à *Lacte*, Milk, because this Plant abounds with milky Juice.

C H A P. XLIX.

Of S U C C O R Y.

THERE are two Sorts of *Succory*, the one Garden *Succory*, and the other wild. The wild one is but little us'd in Foods, because of its bitter Taste, but 'tis much in Physic. As for the Garden *Succory*, it is divided into several Species, and sow'd in Kitchen Gardens; you are to chuse that which is tender, young, and of a good Taste.

It is of a moist'ning and cooling Nature, provokes Urine, quenches Thirst, and creates an Appetite.

It hinders the Digestion of Foods, and doth a little weaken the Stomach, and is itself hard to be digested, especially if us'd to Excess.

It contains much Phlegm, an indifferent Quantity of Oil, and essential Salt.

It agrees in hot Weather with young bilious and sanguine People, and those who have a hot Stomach.

R E M A R K S.

Dried *Succory* has a harsher and more bitter Taste than the Garden ones; and the Reason is, because it contains more essential Salt; it is also upon the Account of this Salt more opening, and fitter for removing Obstructions, and the Diseases of the Liver, and therefore they use it more than the other in Physic. As for Garden *Succory*, is is very like to Lettice in the Effects of it, and the Principles it contains, and therefore we need not stand upon unfolding the Virtues of it, since we shall do no more than repeat what we have already said concerning *Lettice*.

The Seeds of wild and Garden *Succory* are reckon'd among the four cold Seeds in the lesser Degree, which are us'd in Physic. The *Dandelion*, of which they make Salads in the Spring, is a kind of a wild *Succory*, which grows in grassy and uncultivated Places. This Plant hath a Sort of a pleasant Bitterness, and is made use of when its Leaves begin to grow, and while they are tender, it is of a deterfive and opening Nature, and good to purify the Blood. It is in *Latin* called *Dens Leonis*, because its Leaves are like the Jaws of a Lion full of Teeth. It is also called *Caput Monachi*, because that after the fading of its Flowers, it appears in small Knobs like a bald Head.

Succory in *Latin* is called *Intubus*, or *Intybus*, à *Tubo*, a *Pipe*, because its Stalk is usually hollow like a Pipe.

Wild *Succory* in *Latin* is *Chicorium*, à *κικώ*, *invenio*, to find, because 'tis found every-where.

C H A P. L.

Of B E E T.

TH E R E are two principal Kinds of *Beets*, of which the one is white, and the other red; the red is subdivided into two other Kinds, which at the first does not differ from the white *Beet*, but in the redness of its Colour only. The second Kind of red *Beet* hath redder and smaller Leaves than the first, and a very thick Root, full of blood-red Juice, somewhat in form like a *Turnip*. They make use in Foods of no other than the white *Beet*, and the first Sort of red *Beet*. You ought to chuse those that are tender, pulpy, bright, full of Juice, and of a nitrous Taste. As for the second Sort of red *Beet*, its Root is much us'd; they mix it with Sallads, and you are to pick out that which is plump, large, tender, and of a sweet and agreeable Smell.

All *Beets* provoke Urine, are laxative, purify the Blood, and remove Obstructions. The Juice of the white *Beet* being put into the Nose, causes Sneezing, and the Dissolution of thick Snot there.

Beets are hard of Digestion, and cause Wind.

It contains a little Oil, but much essential Salt, and Phlegm.

It agrees at all times with young People, of a hot and bilious Constitution; but such as are old, phlegmatic, and have a weak Stomach, ought to abstain from it.

R E M A R K S.

They sow all Sorts of *Beets* in your Kitchin-gardens, because they are much us'd in Foods. The good Effects produc'd

produc'd by them proceed from their essential or nitrous Salt, qualified with a sufficient Quantity of watry Parts. They are a little hard of Digestion, because they contain a thick gross Juice that lies long in the Stomach before 'tis fully digested.

It is said that *Beet* with its Seed, is much like the Greek Letter *Βήτα*, and that it has from thence taken its Name.

Beet-Rave is so nam'd, because its Roots is like that of a Turnip or Raddish.

C H A P. LI.

Of BURRAGE, and BUGLOSS.

YOU are to chuse those that are young, tender, and full of Juice.

They are of a moist'ning and qualifying Nature; they allay the Sharpness of the Blood, and other Humours; their Flowers purify the Blood, exhilarate the Heart and Spirits, and are of the Number of the three Cordial Flowers. Sometimes they put *Burrage-Flowers* into Sallads.

Burrage and *Bugloss* are hard of Digestion.

They contain a little Oil, much Phlegm, and essential Salt.

Thy agree at all Times with young People of a hot and bilious Constitution.

R E M A R K S.

Burrage and *Bugloss* are two Plants much used in cooling Broths, or other Suppings; we have put them together in the same Chapter, because they have the same Virtues, the same Principles, and because many Times they are used one for another.

They qualify the Sharpness of Blood and other Humours

mours by their viscous and glewy Juice ; their Flowers are look'd upon to be good for exhilarating the Heart and Spirits, and perhaps they may produce this Effect, by some exalted Principles contain'd in them.

Burrage and *Bugloss* are hard of Digestion, by Reason of that viscous and glewy Juice of which we have spoken ; and therefore you are always to boil those Plants before you eat them, in order to attenuate and dissolve that gross Juice thereby.

Burrage in *Latin* was formerly named *Corago*, according to some Authors, because this Plant and its Flowers pass for being a Cordial ; but in Process of Time it has been called *Borrage*, the *C* by Corruption being changed into *B*.

Bugloss in *Latin* is *Buglissum*, and in *Greek* *βυγλωσσος*, from *Βύς* an *Ox*, and *γλώσσα*, a *Tongue*, for they pretend the *Bugloss* Leaves are like an *Ox's* Tongue in Shape and Roughness.

C H A P. LII.

Of M I N T.

T H E R E are several Sorts of *Mint*, whereof the first is *Garden Mint*, and the other grows wild ; *Garden Mint* is to be valu'd before the rest for its good Taste, and you are to chuse of it such as is small, tender, of a strong and pleasant Smell, and aromatic Taste. It is usually call'd *Roman Mint*, and the tender Tops thereof are commonly us'd in *Sallads*.

All *Mints* are good for the *Stomach*, and fortify it much, they create an *Appetite*, revive the *Heart* and *Brain* ; they resist the *Malignity* of *Poison*, kill the *Worms*, help *Women's Terms* and hard *Labour*, are of a dissolving and deterfive Nature, and look'd upon to be good for *Worms* ; they expel
Wind,

Wind, stop the Hiccup, Reachings, and Vomiting; they increase Seed, and make the Breath sweet.

The too frequent Use of them heats much, and makes the Humours sharp and pricking.

They contain much exalted Oil, and essential Salt.

They are wholesome in cold Weather for old People, and such as are phlegmatic, and melancholy, but they do not at all agree with young Persons of a hot and bilious Constitution.

R E M A R K S.

Mint is a very common Plant, and grows almost every where; it is used for Food, and in Physic. Its Taste and aromatic Smell proceeds from its oily Parts, being much attenuated, broken and stirr'd up by the volatile Salts. These two Principles afterwards pass very lightly to the nervous Fibres of the Tongue and inner Tunick of the Nose, and there leave an agreeable Impression.

Mint being compos'd of very exalted Principles, as we have already observ'd, is very proper for producing those good Effects we have attributed to it. It resists Poison, and revives the Heart and Brain, by keeping the Liquors in a just Fluidity, and augmenting the Spirits. It promotes Women's Terms, by destroying the heavy and gross Juices that stop them in the Passage of the Matrix, and prevent the running of the menstruous Humours. Lastly, it helps Digestion, and fortifies the Stomach, by attenuating and distributing the Aliments contained therein, and communicating a sweet and temperate Heat to it, and by the following Verse out of the School of *Salernum*, we find *Mint* to be stomachical.

Nunquam lenta fuit Stomacho succurrere Mentha.

Mint in *Latin* is called *Mentha à Mente*, Spirit; because it is esteem'd good for strength'ning the Brain, improving the Memory, and making the Thoughts more lively.

C H A P. I.III.

Of SORREL.

TH E R E are two several Kinds of *Sorrel*; the first is sown in Gardens, and is subdivided into several other Kinds; the second grows in the Fields, its Leaves are small, and of the Form of a Lance; they are much sourer than the Garden *Sorrel*. This Plant grows in sandy Places, Sheep are usually fed upon them, and therefore they are in *Latin* call'd *Oxalis Ovina*, or *Vervicina*. They do not use wild *Sorrel* in Food, because of its Over-sharpness; but for the Garden *Sorrel*, that is much us'd. You ought to chuse such as is young, tender, and of a pleasant Taste.

Sorrel cools much, allays the Heats of the Bile, quenches Thirst, creates an Appetite, fortifies the Stomach, resists Poison, and stops Looseness, and the Bloody-flux.

When *Sorrel* is too sour, or us'd to Excess, it incommodes the Stomach, by pricking the same too much; besides which, it is sometimes too binding.

It contains much acid Salt, and Phlegm.

It agrees in hot Weather with young bilious and sanguine People; but such as are of a melancholy Temper ought to keep from it.

R E M A R K S.

Sorrel, is an Herb, well known, and much us'd in Food, by Reason of its sharpish Taste; they usually in *Lombardy* call it the sour Herb. Its sharpish Taste proceeds from the acid Salts, which are in a great Quantity contain'd therein, being a little coop'd up and embarrass'd with other Principles, and then make upon the little nervous Fibres of the Tongue, an Impression that is very acid.

Sorrel cools, allays the Heat of the Bile or Cholera, and produces several other the like Effects with its acid Juice, which precipitates the sharp Principles of the Humours, and coagulating the thin Liquors a little, allays their Rage and Impetuosity.

The Syrup of *Sorrel* is a good Remedy against Dysenteries, and other violent Fluxes.

Sorrel in Latin is *Acetosa*, ab *aceto*, Vinegar, because 'tis as sour as Vinegar.

It is also call'd *Oxalis*, ad ὄξυς, acid because it is so.

CHAP. LIV.

Of BURNET.

THERE are two Sorts of *Burnets*, one wild, and grows in the Fields, and not much us'd in Food, and the other Garden *Burnet*, which is much in Use. You are to chuse that which is tender, small, and of an agreeable Taste and Smell.

It works by Urine, dissolves the Stone in the Kidneys and Bladder, and revives the Heart. It is look'd upon to be deterfive, drying, and good for Wounds. It is proper for the Pthific, and Defluctions of the Breast. 'Tis also used by way of Decoction, or applied outwardly to stop Blood.

It is hard of Digestion, and makes People costive, when us'd to Excess.

It contains much Oil and essential Salt.

It agrees at all Times with all Sorts of Ages and Constitutions, provided it be us'd moderately.

REMARKS.

Burnet is a Herb commonly used in Sallads, it has an agreeable Taste and Smell, which shews it contains some exalted Principles. It was not known to the Antients, according

according to *Pisanellus*. Some Authors have reckon'd it among the Species of *Sasafras*, not only because 'tis like enough to in Shape and Virtue but also because 'tis look'd upon to be good to-break and dissolve the Stone in the Bladder or Kidneys.

The chief Virtue of *Burnet* is in its essential Salt, that is good to open the Glands of the Reins, and to give a freer Passage to the serous Humours that continually filtrate there, and to drive out those gross Matters which stop in the Urinary Vessels.

Burnet in Latin is called *Pimpinella quasi Bipinella*, because the Leaves of it are two by two rang'd along the Sides like those of the *Pine-Tree*.

It is also call'd *Sanguisarba*, because it stops Blood.

CHAP. LV.

Of PARSLEY.

YOU are to chuse the Tops of *Parsley* before they begin to flower, or bear Seed, for then they are most tender, have a better Smell, and are less sharp. They also use *Parsley* Roots for Food. They should be long, big, whitish, tender, and of a good Taste.

Any Part of *Parsley* provokes Urine, and the Terms of Women, drives the Stone out of the Reins and Bladder, removes Obstructions, resists Poison, expels Wind, is good for Wounds, and of a dissolving Nature. It dissipates the Milk in Women's Breasts, if pounded and apply'd thereunto.

It does not always produce good Nourishment; it inflames the Mass of Blood, and causes Pains in the Head.

It contains much sharp Salt, and an indifferent Quantity of fine Oil.

Parsley agrees at all Times with old People, and those that are of a phlegmatic and melancholy Temper;

per: but young Persons of a hot and bilious Constitution, ought to use it very moderately.

REMARKS.

Parsley is a Plant much used in the Kitchen. Its pleasant and aromatic Smell proceeds from some oily Particles, that are much attenuated and refined by the essential Salts.

Parsley contains so sharp and corroding a Salt, that when you wash a Glass in the Water wherein *Parsley* has been wash'd before, and where some Part of the Leaves still remain, do all you can to save the Glass, it will break in Pieces; and this proceeds because this Salt being of an uneven and very sharp-edged Superfices, as it passes and repasses the Parts of the Glass, it breaks it in the same manner as a Saw, whose Edge is uneven and jagg'd as well as that of the Salt of *Parsley*, cuts a solid Body, wherewith it is saw'd.

It is also by the Help of this sharp Salt, that *Parsley* is opening, removes Obstructions, helps Women's Terms, and produces other the like Effects.

There grows another Sort of *Parsley* in *Macedonia*, which is like enough unto ours: In the mean time, its Leaves are larger and more notched: They bring us the Seed of it from thence, which is of an aromatic Taste and Smell. It contains much fine Oil and volatile Salt: It is not so harsh as that of common *Parsley*. They use it in Treacle. It is good against Poison, to promote Women's Terms, to attenuate and divide the gross Humours, and to expel Wind.

Parsley in *Latin* is called *Petroselinum*, à πέτρας, a Rock or Stone; and σέλινον, *apium*; because *Parsley* grows in rocky Places, or because it dissolves the Stone in the Kidneys or Bladder.

C H A P. LVI.

Of TARRAGON

THE best and most wholesome is that sown in Gardens, and grows in a fat and marshy Soil. You are to chuse the Tops of them, provided they be tender, young, and well tasted.

It provokes Urine and Sweat, fortifies the Heart and Stomach, promotes Women's Terms, creates an Appetite, resists Poison, expels Wind, is look'd upon to be Anti-scorbutick, and when chew'd promotes Spittle.

It heats much, and puts the Mass of Blood into a violent Agitation, and therefore Persons of an hot and bilious Constitution ought to abstain from it, or use it moderately.

It contains much essential Salt, and exalted Oil.

It agrees chiefly in hot Weather with old People, and such as are of a phlegmatic and melancholy Constitution.

R E M A R K S.

Tarragon is a Plant much us'd in Sallads. It hath a sharp aromatic Taste, accompanied with an agreeable Sweetness, because it contains many oily exalted Parts, and volatile Salts, and these two Principles being strictly united together, the Salts by the Means of their more subtil Parts, yet vigorously enough prick the little nervous Fibres of the Tongue, which produces that Sharpness; and the oily slippery Parts, as I may call them, do at the same Time make a sweet Impression upon the said Fibres. It fortifies the Heart and Stomach, creates an Appetite, and by its volatile and exalted Principles, helps Digestion: It provokes Sweat, Urine, and Women's

men's Terms, by attenuating the viscous and gross Juices, and removing the Obstacles they encounter with in the small Pipes, which stop the Passage of the Liquors. Lastly, It is look'd upon to be good for resisting of Poison, and it operates upon this Occasion, by keeping the Humours in their just Fluidity. The greatest Part of the Country People have such an Opinion of this Herb, that they are persuaded it can preserve them from the Plague, and all Sorts of internal and External Corruptions; and hence it is that they make use of it in divers Places, as we do of *Orvieton*, *Treacle*, and several other the like Compositions in Physic.

They boil this Herb in White-wine, and then strain it, at which Time 'tis proper to allay the Tooth-ach, and Pains in the Gums, occasioned by some viscous and acid Humours. They put it into the Mouth, and keep it there for some Time. This Herb is also good to fasten the Teeth and Gums of scorbutic Persons.

C H A P. LVII.

Of L E E K S.

YOU are to chuse such as are tender, sown in Gardens, and that grow in moist, fat, and marshy Ground.

Leeks are of an opening, cutting, and penetrating Nature, promotes Women's Terms, Excretion, Urine, and Seed: It stops Vapours, and prevents Drunkenness: It is externally applied for the stinging of Serpents, Burnings, Emrods, and to help Suppuration; and its Juice they use to cure the Noise in the Ears.

The *Leek* is hard of Digestion, and causes Wind: It also heats much, causes Pains in the Head, and strange Ravings, according to some Authors.

They contain much Oil and essential Salt.

They

They agree in cold Weather with old Men, People that are phlegmatic, and such as have gross Humours, and not much in Motion.

R E M A R K S.

They carefully sow *Leeks* in Kitchen Gardens. It is more used for Food than Physic. Most Authors, that have writ of it, make it to be a very pernicious Food; yet we do not find, though much used amongst us, that it produces all those ill Effects that are attributed to it: Indeed, 'tis somewhat hard of Digestion, and sometimes causes Wind, by reason of the viscous and glewy Phlegm contain'd therein; and therefore it ought always to be well boil'd before it is eaten, to the End this ill Juice may be attenuated thereby.

The *Leek* excites Urine, Women's Terms, and human Seed, by its sharp, incisive and penetrating Salts. Being applied externally, it helps Suppuration; because it digests, ripens, and attenuates the Matter to be suppured, and imparts Strength and Motion enough to it to make its Way out. They apply it also in the same Manner to Burnings, and the stinging of Serpents; and upon this Occasion it opens the Pores of the Part affected, and gives a free Passage out for the offensive Things that had been introduc'd. Lastly, The Juice of the *Leek* allays the Pains and Drumming of the Ears, when put into them; because, that by its sharp Salts, it rarifies and attenuates the viscous and acid Humours that are fix'd in that Part, and which strongly prick it.

The *Leek* in *Latin* is called *Porrum*, and in *Greek* *πράσιον*, à *πράω*, *accendo*, to inflame, because it heats much.

C H A P L V I I I .

Of C H E R V I L .

YOU ought to chuse such *Chervil* as is tender, full of Juice, and of an agreeable Taste and Smell.

Chervil being taken inwardly is opening, removes Obstructions, and dissolves the Stone in the Kidneys. It purifies the Blood, is good against an Ague, dissolves congealed Blood; and is also us'd outwardly in Cataplasms or Fomentations, for the Stoppage of Urine, and Cholic in the Back.

It produces no ill Effects.

In contains much Oil that is a little exalted, essential Salt and Phlegm.

It agrees at all Times, with any Age or Constitution.

R E M A R K S .

Chervil is a very common Pot-Herb, often put in Broth. It is of a good Taste and Smell, because it contains many volatile and exalted Parts. Its Leaves are like those of *Parsley*, but they are shorter, and more jagged,

The chief Virtue of *Chervil* consists in an essential Salt, and some oily and exalted Parts which it contains, that are proper for dissolving and attenuating the gross and viscous Juices they meet with in their Way; to open the Glands of the Reins, and to purify the Blood by keeping it in a just and equal Circulation, and by expelling those Things that obstruct the Motion.

Chervil in Latin is call'd *Chaerophyllum à χαίρω, gaudeo, and φύλλον, folium*; being as much as to say, an Herb that causes Joy, by the Multitude of its Leaves.

It is also call'd *Cerefolium*, i. e. the Leaf of *Ceres*; because this Herb was much us'd among those Aliments, which in antient Times they would have this Goddess to preside over.

C H A P. LIX.

Of PURSLAIN.

TH E R E are two Sorts of *Purslain*, viz. the Wild and Garden *Purslain*; the last of which differs no otherwise from the former, than that its Leaves are smaller, and that it grows wild.

You are to chuse young, tender, and juicy *Purslain*.

It purifies the Blood, and allays the sharp Humours in the Breast: It is good against the Scurvy, and to kill the Worms.

It is hard of Digestion, and creates Wind.

It contains much Oil and Phlegm, but a little Salt.

It agrees in hot Weather with young Persons of a hot and bilious Constitution.

R E M A R K S.

Purslain is sown in Gardens, in a fat Soil, and is much us'd in Foods. They put it into cooling Broths and Sallads. Some there are who preserve them with Vinegar and Salt. As for the wild *Purslain*, 'tis not much used: It is commonly found in Vineyards. Some Authors will have it, that they are endued with quite contrary Vertues to the Garden *Purslain*: However 'tis remarkable, that these two Kinds are like enough to one another in their Effects.

Purslain is of a moist'ning and cooling Nature, by reason of its bilious and phlegmatic Juice, which is proper

to embarass and diffuse the sharp Salts. It is hard of Digestion, and causes Wind, because this Juice is a little gross and viscous.

Purslain-Seed is one of the four cold Seeds in the lesser Degree, and is much us'd in Physic.

Purslain in Latin is call'd *Portulaca*, à *Portula*, a little Gate, because they fancy'd it to be like one.

Purslain is also by some call'd *porcellana*, a *porco*, a Hog; because Swine feed upon this Herb with Delight.

CHAP. LX.

Of MARJORAM.

THERE are two Sorts of *Marjoram*, and both of them Garden ones; and the first differs from the other no otherwise, than that its Leaves are a little larger; but 'tis the Leaves of the second Sort of *Marjoram* that you are to chuse, because they are of a sweeter Smell, have a more aromatic Taste, and in a Word, a greater Virtue than the other.

Marjoram is cephalic, fortifies the Nerves, and is good for the Falling-sickness, Apoplexy, and other Distempers that affect the Brain. It expels Wind, is of a dissolving Nature, and good for Wounds; they put it into Snuff, Fomentations, Errhines, &c.

Marjoram heats much, and makes the Humours sharp and pungent, if taken to Excess.

It contains a little Phlegm, much volatile Salt, and exalted Oil.

It agrees in cold Weather, with those that are melancholy, phlegmatic, and have no easy Digestion.

REMARKS.

Marjoram is an Herb us'd in Sauces, to give your Meat the more Relish. Its strong and aromatic Taste and Smell proceeds from its volatile Salts, and exalted oily Parts: These two Principles make it cephalic, and fit to fortify the Nerves, for Apoplexies, and other Disorders of the Brain; because they divide and attenuate the viscous and gross Juices, which weaken the Fibres of the Brain, and do besides increate the animal Spirits. *Marjoram* heats much, when us'd to Excess, because then it too much rarifies the Humours, and overagitates them.

Marjoram in Latin is call'd *Marjorana* and *Amaracus*, *ex a privativo*, and *μαρῶνω*, to purify, because this Herb does not quickly wither and rot, by reason of its natural Dryness; or else *Marjorana* from *Marum*.

C H A P. LXI.

Of THYME, *or* TIME.

TIME is an Herb whereof there are too many Sorts to be describ'd in this Place. You ought to chuse that which is new, of a strong and agreeable Smell, and aromatic Taste.

Time strengthens the Brain, and attenuates and rarifies the viscous Humours. It is good for an *Asthma*, it creates an Appetite, helps Digestion, expels Wind, and resists Poison. It is us'd externally for dissolving Things, and for opening the Pores, as also exciting a more free Transpiration.

The too frequent Use of *Time* put the Humours into too violent an Agitation.

It contains much exalted Oil, and volatile Salt.

It is good in cold Weather for old People, for those that are phlegmatic, and have a weak Stomach.

REMARKS.

Thyme is an Herb known to every Body ; they use it in Sauces by reason of its aromatic Taste and Smell. It contains very near the same Principles as *Marjoram*, and produces also the same Effects, as the Virtues of it may be unfolded after the same Manner.

Thyme is in *Latin* call'd *Thymus*, from *θυμῶν*, Smell, because this Herb is very odoriferous ; or else *Thymus*, à *θυμῶν*, *Spiritus animalis*, the animal Spirit, because it restores the animal Spirits.

Savory is an Herb us'd in Sauces, as well as *Thyme* ; it hath a pungent and agreeable Taste, and its Smell is near like unto that of *Thyme*, but weaker. It has also the same Virtues as *Thyme*, and the same Principles, and therefore we would not make a Chapter of that Herb by itself

It is in *Latin* call'd *Satureia*, from *saturare*, to satisfy, because it is us'd in Foods.

C H A P L X I I .

O f C R E S S E S .

THERE are two Sorts of *Cresses*, viz. the *Garden* and *Water Cresses*, the first of which hath oblong Leaves, that are cut deeply or jagged, of a sharp Taste. but pungent and agreeable ; and use them in Sallads. As for the Leaves of *Water-Cresses*, they are round, green, juicy, and not so pungent as the other ; they make Sallads thereof. You ought to chuse in respect to both of them, such as are new, tender, small, and well tasted.

124 *Of Foods made of Vegetables.*

Both the one and the other purify the Blood, remove Obstructions, provoke Women's Terms, dissolve the Stone in the Reins and Bladder, provoke Urine, and are good for the Spleen and Scurvy. It is also us'd in *Gargarisms* and *Errhines*, to promote Sneezing.

Cresses heat much, and put the Humours into too violent an Agitation, when taken to Excess.

Garden Cresses contain an indifferent Quantity of Oil and Phlegm, and much essential Salt.

Water Cresses contain much Oil, essential Salt, and Phlegm.

Both the one and the other agree in Winter with old People, phlegmatic and melancholy Persons, and all those whose Humours are gross, and have but little Motion.

R E M A R K S.

The first Sort of *Cresses* is sown in Gardens; as for the other, it grows by Brook Sides, and therefore is called *Water Cresses*. It is more tender in Winter than Summer, and better for Sallads.

Garden Cresses are more sharp and pungent than the other; and the Reason is, that their Salts are more dilated by the phlegmatic Parts, and less incumber'd by those that are oily. It is us'd only in Compositions, because of its over-sharpness; when, on the contrary, they prepare a Sallad of *Water Cresses* alone.

Both the one and the other of them contain a sharp Salt, that is very cutting and penetrating, and can rarify the gross Humours, dissolve and attenuate the viscous Juices, and produce all the good Effects we have attributed thereunto. It may be said, that there is no Herb whose Vertues are more conspicuous and great than those of *Cresses*. In short, we see daily that Scorbutic People are reliev'd by the Use of them; and this makes 'em to pass among the most efficacious of antiscorbutic Remedies.

Cresses, and especially Garden ones, are us'd in *Errhines*, to provoke Sneezing; they operate upon this Occasion,

caſion, by ſtrongly pricking the nervous little Fibres of the Noſe with their ſharp Salts, and exciting a convulſive Motion therein.

Cresses in *Latin* are call'd *Nasurtium*, *quasi Nasitorium*, being as much as to ſay, an Herb that writhes or twiſts the Noſe; for being put into it, it operates in the ſame Manner thereupon as other Snuffs do, and it is alſo for the ſame Reason that they call it *Nasitor* in *French*.

As for the *French* Word *Cresson*, and the *English* *Cresses*, they are deriv'd from *Crescere*, to grow, becauſe *Cresses* uſually grow very faſt.

C H A P LXIII.

Of SPINAGE.

THEY chuſe thoſe that are tender, ſoft, juicy, well cultivated, and that grow in a fat Soil.

Spinage ſtops Coughing, allays the ſharp Humours of the Breſt, and keeps the Body open.

They cauſe Wind and groſs Humours.

They contain much Oil, Phlegm, and a little Salt.

They agree at all Times with young People of a hot and bilious Conſtitution.

R E M A R K S.

The Plant that bears *Spinage* was not known among the Antients, or elſe they call'd it by another Name than we do. They ſow it in Kitchen-Gardens, where it grows in ſpight of the Severity of Winter. It is much uſ'd in Foods.

It contains an oily, phlegmatic Juice, that is moiſt'n-ing, cooling, laxative, and fit to dilate and embaras the ſharp Salts that prick the Breſt, and to ſtop Coughing.

It is ſaid, that the Juice of *Spinage* taken inwardly,

and the same *Spinage* apply'd by the Way of a *Cataplasm*, cure the stinging of Serpents. Perhaps this Herb may waste, and a little embarrass the Poison, but I should be loth to trust to this Remedy, since the Evil is such as to require more powerful and efficacious Helps.

Spinage in *Latin* is call'd *Spinacia* or *Spinackia*, à *Spina*, a Thorn, because the Husk of the Seed of this Plant is usually prickly.

C H A P. LXIV.

Of SWINE-BREAD.

YOU are to chuse those that are of a middling Size, pretty hard, fresh, plump, of an agreeable Smell and Taste, and no ways rotted.

They fortify the Stomach, create an Appetite, increase Seed, and promote Venery.

The too frequent Use of *Swine-Bread*, causes great Fermentations in the Humours, they also produce Wind and Cholic in the lower Parts of the Belly. *Avicen* pretends they cause the Palsy, and Apoplexies.

Swine-Bread contains much Oil, essential Salt, and Earth.

They agree in Winter with old Men, phlegmatic People, and those who can easily digest their Food, provided however that they be us'd with Moderation. But they are pernicious to young People of a hot Constitution, to melancholy and atrabilarious Persons.

R E M A R K S.

Swine-Bread is a Sort of Root, or pulpy shapeless Lump, of different Sizes, uneven, and grows in the Earth, without shooting out any Plant; which is the Reason

Reason, to my thinking, that it has so delicious a Taste. In a Word, its exalted Principles being, as I may say, reunited, and as it were concentrating in the *Swine-Bread*, produce a more agreeable and excellent Taste, than if these same Principles, by the Vegetation of the *Swine-Bread*, had been diffus'd and dispers'd into all the Parts of the Plant.

Swine-Bread is much us'd in Foods: It is serv'd in to the best Tables, after they have roasted it in Ashes, or prepar'd it with Wine; some beat it into Powder, and put it into Sauces. The Antients fancy'd this Plant had no Seed, and that the same was form'd of the coagulated Juices of the Earth, or of the Earth itself, whose Parts straightly unite together; which gave them Occasion to make these two Lines, wherein they pun upon the Seed.

*Semina nulla damus, nec semine nascimur ullo;
Sed qui nos mandit semen habere putat.*

Swine-Bread grows plentifully in dry and sandy Places; they dig them out of the Earth, especially in the Spring; the Way of discovering the Place where they grow, is to put Hogs there, for all these Animals love them exceedingly. They can smell them at a Distance, and they presently fall to dig them out of the Earth to eat them: There are Dogs that can find them out as well as Swine. Several Country People living in those Parts where they grow, teach them by long Use to distinguish the Soil wherein they are hid.

It is said that *Swine Bread* grows plentifully after Autumn Rains, and great Thunder; and the Reason is, because it then excites a Fermentation in the Seed of *Swine-Bread*, that softens them, opens their Pores, and makes them fitter to receive the Juices of the Earth.

There are Diversities of Opinions among the Antients about *Swine Bread*; some pretend it is good Food, others assure us 'tis bad; and this gives us Reason to believe, that it produces good and bad Effects. It is of a restorative Nature, fortifies the Stomach, and increases Seed, by those volatile and exalted Principles contain'd therein; but when it is us'd immoderately, it attenuates and strongly divides the Humours by the same Principles, and

heats much. Indeed the Pepper and Salt, with which People usually eat *Swine-Bread*, do not a little contribute thereunto. Besides *Swine Bread* contains earthy and gross Parts, which perhaps gave Occasion to *Avicen* to believe, that this Food produc'd the Palsy and Apoplexy.

C H A P. LXV.

Of P O T A T O E S.

YOU are to chuse those that are large, plump, tender, reddish without and white within, and of a good Taste, like that of an *Artichoak*.

They nourish the Body, moisten much, and allay the sharp Humours of the Breast; but yet produce gross Humours, and cause Wind.

They contain a little Salt, but much Oil, and Phlegm.

They agree at all Times with young bilious People, and those in general, whose Humours are very sharp, and much agitated.

R E M A R K S.

Potatoes are by some call'd *Earth Pears*, because they grow in the Earth to the Branches of the Root that bears them. They were brought originally from the Country of *Tapinambour* in *India*, and they are now much us'd for Food.

They are nourishing enough, and allay the sharp Humours of the Breast, by their oily and balsamic Principles, which are apt to unite to those Parts that want recruiting, and to embarrass the sharp Salts that prick the Breast. They produce gross Humours, and break Wind, because they contain a viscous and thick Juice.

This Plant in *Latin* they call *Helianthemum*, *Tuberosum*, *Indicum*; *Helianthemum*, from ἥλιος, the Sun, and

αἰσθησις,

είδη, a Flower; that is to say, *Flower of the Sun*, or a golden Flower, by Reason of its Colour. *Tuberosum*, because *Potatoes* are crooked and uneven, as well as *Swine-Bread*; and *Indicum*, because *Potatoes* were at first brought from *India*, as we have already observ'd.

C H A P. LXVI.

Of M U S H R O O M S.

T H E R E are several Sorts of *Mushrooms* which spring up in a short Time out of the Earth, in Meadows, Shrubs, and Dunghills. The best and most safe for Men's Health, are those which grow up in one Night upon a Dung-bed, where Gardeners have found the Art to make them grow all the Year round; they ought to be white above, reddish underneath, pretty large, plump, tender, easy to be broke and of an agreeable Taste and Smell. The *Mushrooms* that grow in Meadows are also very good, as appears by these Lines;

———— *Pratensibus optima fungis*
Natura est; aliis male creditur. ———

There grows also in the Spring, in shady Places, in Woods, under Trees and among Thorns, another Kind of *Mushrooms* that is wrapp'd up in Moss, and the same grows again all the Year in the same Place from whence you have gather'd it; the Ground from whence it springs is grey; this *Mushroom* is small, and of an exquisite Smell. You are to chuse that which is about the Bigness of a Pea, white, tender, pulpy, and a sweet Smell.

Mushrooms are restorative, nourishing, and strengthening; they increase Seed, create an Appetite, and have all those Properties that are necessary to please the Palate.

Mushrooms work violently upwards and downwards, cause the Palsy and Apoplexy, and often kill with a malignant Quality, which they suddenly impart to the Humours. Now and then those of them which are look'd upon to be the best and safest, suffocate, and hinder Respiration, if taken never so little to Excess. There are also some of them, according to the Account given by divers Authors, which poison People, if they smell to them.

All *Mushrooms* contain much Oil, and essential Salt.

They agree at no Time with any Age or Constitution, because they always do more Hurt than Good; and if Use be made of them, it ought to be done with much Moderation; and it is necessary you drink good Wine upon them.

R E M A R K S.

A *Mushroom* is a Kind of Plant, without either Flowers, Leaves, or Seed that appear to us. The Antients thought it had no Seed, because they could not discern it; tho' now 'tis demonstrable enough, that there is no Plant that does not proceed from Seed; and tho' *Mushrooms* to Appearance have none, we must not from thence absolutely conclude they have none, but only that their Seed is so small and fine, that we cannot perceive them.

It is said, if you steep *Mushrooms* in Water, and afterwards pour their Water down upon the Ground, *Mushrooms* shall grow there; and this arises in that the Water is fill'd with the Seed of *Mushrooms*, which afterwards are as it were hatch'd in the Earth; or, because that this same Water hath dissolv'd some of the essential Salts of the *Mushrooms*, which serve to dilate and rarify the Seeds of other *Mushrooms* which are scatter'd on the Ground.

It is said, that at *Naples* and *Rome* there are Rocks and stony Places, upon which if you throw hot Water, *Mushrooms* will grow at any time. 'Tis like this hot Water softens the Seeds of the *Mushrooms* that are in such

such Places, and opens their Pores, so that these Seeds more abundantly receive the remote Juices that are proper to extend and make them grow.

Mushrooms are a Sort of Victuals that you cannot be too cautious of. *Dioscorides* divides them into two Clases, one of which are very dangerous, and may be reckon'd of the Number of Poisons, the other do no Harm. However, we cannot but say that these last, which are commonly made use of, are sometimes pernicious; since we see every Day whole Families brought to their End, by eating them. Which gave *Pliny* Occasion to exclaim against the Luxury of Mankind, who to gratify their Appetites, very often run the Risque of their Lives by eating Foods of that Kind. *Nero* call'd *Mushrooms*, *βρωμα θεων*, i. e. the Victuals of the Gods; because the Emperor *Claudius*, whom he succeeded, died with eating of *Mushrooms*, and was afterwards deify'd.

There are two different Parts in a *Mushroom*, viz. the oily and saline, which last are of an acid, volatile, very coagulating and malignant Nature. However, when they are strictly united with the others, they are not so dangerous, because they are kept down and embarras'd. But when there is not a strict Union between these two Parts; these Salts we have spoken of getting the Ascendant, produce many ill Effects. For Example, the *Mushrooms* commonly us'd by us, spring up out of the Earth in a little Time; they are presently to be gather'd, for if you let them lie by for some Time, they become a deadly Poison, because their Salts, which at first were sufficiently bound up by their ropy Parts, insensibly free themselves from the Fetters that shackled them, and resuming all their Force, cause the Fermentation that is wrought in the *Mushrooms*.

Hence we may conclude, that the more oily Parts the *Mushrooms* have in them, the less dangerous they are; and those which grow upon Dung-beds cannot produce such bad Effects as the others, because that Bed imparts a great Quantity of sulphurous Principles to them.

Mushrooms may also be pernicious by their spongy Sublance, which coming to be diffus'd and rarify'd by the Heat of the Body, presses the Midriff, and those Parts which serve for Respiration, and hinders the Air to pass

into the Lungs; and 'tis from hence that the best *Mushrooms*; being taken to Excess, sometimes suddenly suffocate.

When you eat *Mushrooms*, you ought to drink a good deal of Wine; because this Liquor by the Help of the Sulphurs abundantly contain'd therein, embarrasles the Salts of the *Mushrooms*, and moderates their Operation. Honey is also accounted a Remedy against the ill Accidents caus'd by *Mushrooms*, and upon this Occasion operates in the same Manner as Wine does.

Here it is to be noted, that if *Mushrooms* do not retain their natural Colour after they are wash'd, but turn either blue, red, or black, they are very dangerous.

You'll find petrify'd *Mushrooms* upon Rocks, which we call *Sea-Mushrooms*.

Mushroom in *Latin* is call'd *Fungus*, à *Funus Ago*, I make Funerals, or cause Death; because many have lost their Lives by eating of them.

C H A P. LXVII.

Of SMALL RED MUSHROOMS.

YOU are to chuse such as are tender, of the Bigness of a Nut, oval, or oblong, of a yellowish Colour, or whitish, and full of large Holes like Honey-Combs.

These *Mushrooms* create an Appetite, are of a strengthening and restorative Nature, and of great Use in Sauces.

The frequent Use of them heats much, and makes the Humours sharp.

They contain much Oil, Phlegm, and essential Salt.

They agree in cold Weather with those that are phlegmatic, and such in general whose Humours are gross and have little Motion; but Persons of a hot and bilious Constitution ought to abstain from them.

REMARKS.

This is a Kind of a Spring *Mushroom*, and does not differ from the common Sort, saving that it has many Holes in it, whereas the other is puff'd up and fistulous. It usually grows at the Foot of Trees in the Woods, and grassy and moist Places. The Use of this Sort of *Mushroom* is not attended with such bad Accidents as the other, and that in all Likelihood, because their Salts are less injurious and pestilential than those of the common *Mushrooms*, or else because they are more confin'd and embarras'd by sulphurous Principles.

It is in *Latin* call'd *Boletus* and in *Greek*, βολίτις, which signifies a Kind of round *Mushroom*.

C H A P LXVIII.

Of RADISHES.

YOU are to chuse those that are tender, juicy, of a sharp and pungent Taste, but pleasant easy, to be broken, and not very thick.

They provoke Urine, drive the Stone out of the Kidneys and Bladder, and are good for the Cholic in the Back; they help Women's Months, and create an Appetite; they make use of them for the Spleen, and Mysentery, for the Jaundice and Dropsy. They are of a deterfive and cutting Nature; they are bruised and applied to the Soles of the Feet in malignant Fevers.

It makes People lean, creates Vapours, and causes Pains in the Head, when immoderately us'd.

It contains a little Oil, and much essential Salt, and Phlegm.

It agrees in cold Weather with phlegmatic and melancholy People, provided still they have a good Stomach.

R E M A R K S.

All the Parts of a *Radish* may be wholesome, however, there is none of it us'd for Food but the Root; they pull it out of the Earth, especially in the Spring. It has a sharp and pungent Taste which proceeds from its essential Salts, which are very incisive, penetrating, and a little confin'd and imbaras'd by the oily Parts.

A *Radish* works by Urine, expels the Stone out of the Kidneys and Bladder, and is good for the Cholick in the Back, by the Help of those essential Salts, which by those Parts that are solid and endu'd with Motion, open the urinary Passages, and drive out those gross Matters that stop therein; these Salts being convey'd to other Parts, can also remove the Obstructions they meet with there.

The Seed of *Radish* is opening, but if you put them alone into your Mouth, it will make you reach to vomit; and therefore some Authors have plac'd it among they weak Vomits. You may take from half a Dram to two Drams of them.

There is another Sort of *Radish*, commonly call'd the *Horse Radish*, and in *Latin*, *Rapbanus rusticanus*; because the Country People eat the Root of it, as we do that of the common *Radish*. It has a sharp and hot Taste, and therefore not much us'd in Foods: However, some make use of it in Sauces: It is also employ'd in Physic. It has the same Virtue as the common *Radish* and operates even with more Force, because its Salts are sharper.

Radish in *Latin* is call'd *Rapbanus à ἐλάδιος, facilis*, and *φαίω, appareo*; signifying as much as that it were a Plant that easily appear'd because the *Radish* quickly grows after it is sown.

C H A P. LXIX.

Of a T U R N I P.

THERE are two Sorts, the Male and Female, the last of which is much more esteem'd than the other.

Whether it be the one or the other, you are to chuse such as are tender, plump, of a good Taste, and that grow in a fat and moist Soil.

They are very nourishing, and provoke Urine; they make use of their Decoction, when strain'd and sweeten'd with Sugar, to allay the sharp Humours of the Breast, and remove Hoarseness; and the same is to be taken before you go to Bed at Night.

They are windy, cause Obstructions, and are hard of Digestion.

They contain much Oil, and a little essential Salt.

They agree at all times with young bilious Persons, and those whose Humours are sharp and thin, provided however they have a good Stomach.

R E M A R K S.

They sow them in a moist Soil with *Cabbage* in *England* and *Limosin*, and are much used for Food; the two Kinds we have spoken of do not differ much from one another, only the Male is usually round, about the Bigness of a Child's Head, and much extended in Breadth, and that the Female is oblong: Both the one and the other sometimes grow to a prodigious Bigness. *Pliny* and *Trazus* say, that they had seen some of the Males that weigh'd Forty Pounds apiece; and *Amatus* reports, that he had seen some that weigh'd above Fifty and Sixty Pounds;

Pounds: Some of the Female has also been known to have weigh'd Thirty.

They are very nourishing and soft'ning, because they have an oily and balsamic Juice, that is proper to drown the sharp Salts of the Humours, and to unite the solid Parts that want recruiting. They are hard of Digestion, windy, and sometimes cause Obstructions; because their Substance being very compact and close in the Parts thereof, they continue a long Time in the Stomach before they are wasted, ferment there, and easily stop in the small Channels or Pipes through which they pass.

The Seed is look'd upon to be good against Poison, and to kill the Worms.

Turnip in *Latin* is called *Rapa*, from the *Greek* Word, *ῥάπυς*, or *ῥάπυς*, that signify the same Thing.

C H A P. LXX.

Of RAMPIONS.

YOU are to chuse such as are young, tender, and well tasted.

They fortify the Stomach, help Digestion, are of an opening Nature, and good for the Stone and Gravel; they are also deterfive, and resist Poison.

They produce no ill Effects, at least if they be moderately us'd.

They contain much essential Salt, and a little exalted Oil.

They agree at all times, with any Age or Constitution.

R E M A R K S.

Rampion is a long and small Root, about the Thickness of one's Little Finger, white and well tasted: It is sown in Gardens, and they gather it while it is tender, to be put among Sallading. It contains some exalted Prin-

Principles, that fortify the Stomach, and help Digestion, and by the Help of its essential Salts is of an opening Nature.

There is another Sort of *Rampion* called in *Latin*, *Rapontium majus*, whose Root is good Food, though not much us'd.

Rampion in *Latin* is called *Rapunculus*, *quasi*, *rapum parum*, because they are like a small Turnip.

C H A P. LXXI.

Of N A V E W S, or R A P E S.

THERE are two Kinds of *Navews*, the first a Garden one, and the other wild; the last differs from the first, because it is much smaller; the Garden one is much better than the other.

You ought to chuse that which is of a middle Size, tender, delicate, pulpy, white, and of a pungent and agreeable Taste.

They are pectoral, and us'd in Decoctions, to allay and dissolve the sharp viscous Humours that fall upon the Breast, as well for an Asthma, Phthific, and an inveterate Cough; they are nourishing enough; and when scrap'd, are applied outwardly, and by Way of Cataplasm, to digest, dissolve, and allay Pains or Aches.

They sometimes cause Wind and Cholic.

They contain much essential Salt, Oil and Phlegm.

They agree at all times, with any Age and Constitution; but less with those who are subject to Wind and Cholic.

R E M A R K S.

The *Navew* is the Root of the Plant that is so like that of a Turnip, that Gardners and Labourers cannot distinguish

distinguish the one from the other, but by the Shape of their Roots. They sow them in moist Grounds, and are much us'd for Food.

It is very nourishing, pectoral, and lenitive, because it contains many oily and balsamic Parts: However, 'tis hard of Digestion, and creates Wind, because of the viscid and gross Juice wherewith it abounds.

In Physic they prefer the Seed of the wild *Naveau* before that of the Garden ones. It works by Urine, and resists Poison. It expels the ill Humours of the Body by Transpiration, produces good Effects in the Small-Pox, and malignant and pestilential Fevers, and is one of the Ingredients whereof they make Treacle.

There is a Grain they call *Navette*, or *Rape-Seed*, which many have taken for the Seed of *Naveau*; but 'tis the Seed of a Kind of *Cabbage* called *Colsa* in *Flanders*: They sow it in several Countries, and extract an Oil out of it, which Hatters use, and serves also to burn: This Oil being outwardly applied, is of a lenitive and dissolving Nature, but little us'd in Physic.

C H A P. LXXII.

Of PARSNIPS.

THERE are two Sorts of them, the Garden and wild *Parfnip*. You are to chuse the first, because 'tis thicker, more tender, and of a much more agreeable Taste and Smell.

Parfnipts promote Urine, and Women's Terms, keep down Vapours, are look'd upon to be good for Wounds, and nourishing enough.

Parfnipts, and especially the wild ones, are heavy in the Stomach, and a little hard of Digestion.

They contain much Oil, Phlegm, and essential Salt.

They agree at all times with any Age and Constitution.

REMARKS.

Parsnip is a Root well known, and much us'd for Food. It grows in a fat and moist Soil, and is of a very agreeable Taste, because of some exalted Principles therein contain'd, which contribute also to produce Part of those good Effects which we have attributed to it: However, 'tis somewhat hard of Digestion, at least if not well boil'd; because it consists of a Substance that is very compact and close in its Parts.

C H A P. LXXIII.

Of CARROTS.

YOU are to chuse such as are long, thick, yellow, or of a pale white Colour, tender, easy to be broke, and of a Taste inclining to sweet.

They are opening, expel the Stone, purify the Blood, and help Women's Terms.

It is observed, that *Carrots* are wholesome enough, and produce no Inconveniency, if moderately used.

They contain much Oil, and essential Salt.

They agree at all times, with any Age and Constitution.

REMARKS.

Carrots are Roots much us'd in Kitchens, because of their Taste, which is agreeable enough: Most of the good Effects produc'd by them, proceed from their essential Salt: Their Seeds and Leaves are not us'd for Food.

They are Sudorific, good for Wounds, opening, proper for the Stone, and help Women's Terms.

Carrot in *Latin* is called *Carrotta*, from *Caro* Flesh, because 'tis as it were fleshy.

C H A P. LXXIV.

Of SAXIFRAGE, or GOATS-BEARD.

THERE are two Sorts used for Food ; the first is a Root of a Kind of *Goats-beard*, and the other of *Scorfonere*, commonly call'd the *Saxifrage* of *Spain*: Whether of the two you are to chuse, you must pitch upon such as are tender, easy to be broke, fleshy, jucy, and of a sweet and pleasant Taste.

Saxifrage promotes Urine, fortifies the Stomach, causes Sweat, and Women's Terms to come. That of *Spain* is look'd upon to be good in the Small-Pox and Plague, to resist Poison, and for the stinging of Serpents, and other venomous Creatures.

These being boiled are good wholesome Food, and produce no ill Effects, if not immoderately used.

They contain much essential Salt, and an indifferent Quantity of Oil.

They agree at all times, with any Age and Constitution.

R E M A R K S.

They sow both the one and the other in Kitchen Gardens, because they are much used in *Lent*. The *Saxifrage* of *Spain* are so call'd, because they grow there without cultivating, in moist Places and mountainous Woods: They have a more agreeable Taste than the others, probably because they are endu'd with some more volatile and exalted Principles.

The good Effects of *Saxifrage* proceed from the essential Salt contain'd plentifully therein, as already noted.

Goats-beard in Latin is *Tragopogon*, from *τράγος*, a *He-Goat*, and *πόγον*, a *Beard*; because they pretend, that the Point of the Seed of this Plant, as they come out of their Calices, form a Kind of a Brush like an He-Goat's Beard.

The *Scorzonere* in Latin *Scorzonera*, comes from *Es-corso*, a *Catalonian* Word, that signifies a *Viper*; because this Plant is esteem'd to have a *Virtue* to cure the stinging of a *Viper*.

C H A P. LXXV.

Of SKIRRET, or SKIRWORT.

YOU are to chuse those that are tender, easy to be broke, and of a sweet and agreeable Taste.

They are of an opening Nature, promote Seed, and are good for Wounds, and create an Appetite,

They produce no ill Effects, when not used to Excess.

They contain much Oil, an indifferent Quantity of essential Salt, and much Phlegm.

They agree at all times, with any Age and Constitution.

R E M A R K S.

Skirrets are Roots much in Use for their good Taste: They are us'd at the best Tables, and are sown in Kitchen Gardens. They are much healthier than most of the other Roots we have spoken of in the foregoing Chapters: They may also pass for very wholesome Food. Most of the good Effects produc'd by them, proceed from the essential Salt they do contain.

C H A P. LXXVI.

Of O N I O N S.

YOU are to chuse those that are large, full of Juice, round, as mild as may be, and such as have been sown in a fat and moist Soil.

The *Onion* is of an opening Nature, dissolves the Stone in the Reins and Bladder, provokes Urine, creates an Appetite, kills the Worms, and is good against the Dropsy, Asthma, and Scurvy: It is also us'd against Deafness, for resisting of Poison, and to ripen Imposthumes. It is us'd physically, both internally and externally.

The too frequent Use of *Onions* inflames the Blood, causes Wind, and the Head-ach.

They contain much volatile acid Salt, and an indifferent Quantity of Oil.

They agree, especially in cold Weather, with old People, with such as are phlegmatic, and have no good Digestion; as also with those who do abound in gross and viscous Humours: but young Persons of a hot and bilious Constitution ought to abstain from them, or always use them very moderately.

R E M A R K S.

The *Onion* is a bulbous Root, very well known, as being commonly us'd. It varies in Colour, Bigness, Form and Taste: It is sometimes as big as a little Apple, at other Times as a Nut, and one while like a Plumb. It is commonly round and orbicular, at other Times oblong; It is made up of white, yellow, or red Tunicks, contiguous one to another. Lastly, it is more or less sharp, according to the Place where the same grows.

For

For Example, those *Onions* which grow in hot Countries are sweet in Comparison of ours, and they eat them there as we do Pears and Apples: It is also to be observed that oblong *Onions* are sharper than the round ones, and the red and yellow than the white; the dry than the green, and the raw than those that are boil'd.

The sharp Taste and Smell of the *Onion* proceeds from the sharp volatile Salts contain'd therein, which being of a cutting and penetrating Nature, sharply prick the Fibres of the Tongue, and the inward Membrane of the Nose. Those Salts exerting themselves with Impetuosity when the *Onion* is cut, prick the Glands of the Eyes, and cause People to shed Tears: There are in like manner Salts which produce the good Effects we attribute to the *Onion*: They open the Glands of the Reins, and break and attenuate the gross Matters that make a Stop in the Urinary Passages, and for that Reason, some have reckon'd the *Onion* to be one of the Specificks for the Stone.

The *Onion* likewise creates an Appetite, by lightly pricking the Fibres of the Stomach. It kills the Worms, by dissolving the Parts of those small Animals. They are good for the Dropsy, Asthma and Scurvy, since they disperse and attenuate those gross Humours that abound in these Distempers, and remove the Obstructions that are in the Pipes or Channels. Lastly, they resist Poison, by keeping the Liquors in a just Fluidity. Its Juice dropt into the Ears is good against Deafness, because it rarifies the viscid Juices that cause this Inconveniency.

The immoderate Use of the *Onion* produces some ill Effects, which have been already noted; because then they cause excessive Fermentations in the Humours.

The *Onion* in *Latin* is call'd *Cepa*, or *Cæpa*, à κεφαλή, *Caput*, a Head, because the Top of this Plant, as well as the Root, is in shape like a Head; or because the *Onion* is look'd upon to cause Pains in the Head.

C H A P. LXXVII.

Of GARLICK.

YOU are to chuse such *Garlick* as is tender, plump, strong-scented, and of a sharp and pungent Taste.

It provokes Urine, dissolves the Stone in the Kidneys and Bladder, excites Venery, and resists Poison and ill Air. It kills the Worms, makes the Voice good and agreeable. It is of a cutting and penetrating Nature, creates an Appetite, and consumes the viscous Humours in the Stomach; they bruise and apply it to the Wrist in a cold Fit, or the Beginning of the hot one of an Ague.

It causes Pains in the Head, heats too much, and makes the Humours too sharp, and over-agitates them: It is also pernicious for those that have the Piles, and for Nurses.

It contains a little Oil, but much volatile, sharp and very pungent Salt.

It agrees in cold Weather with old People, with those who abound in gross and tough Humours, and such as cannot easily digest their Food; but young People, of a hot and bilious Constitution, ought to abstain from them.

R E M A R K S.

Garlick commonly used by us in Foods, is a bulbous Root, almost round, and consists of some white Tunicks, or inclining to the Purple.

These Tunicks wrap up several small Tubes,, that are pulpy, oblong, pointed, and very sharp to the Taste and Smell; They are commonly called Cloves of *Garlick*.
They

They cultivate this Plant in *Spain*, *Gascoin*, and other warm Countries: The People in those Parts eat them with Bread, and make a good Repast with them. The antient *Egyptians* esteemed them very much, and by the Help of them pretended to keep off Diseases: They also look'd upon the *Garlick* as a strong Antidote, which they us'd as we do Treacles, or other Remedies of the the like Nature.

Garlick is a great Help to Sea-faring Men; for it removes the Corruptions bred by the salt and stinking Water us'd by them; as also by the 'bad Victuals they are obliged to eat at that Time, for want of better: It also prevents Reachings, and Vomiting, which are very often occasion'd by the saltish Air of the Sea, which they breathe in; and therefore Seamen usually eat *Garlick* every Morning with their Bread.

Galen pretends, that *Garlick* is very wholesome in cold Countries; but at the same Time, since the Inhabitants of hot Countries are oftener liable to have weak Stomachs than others, and that *Garlick* is very good to fortify the same, I think the Use of it may sometimes be proper in those Countries, provided it be done with Moderation.

Garlick contains the same Principles, and produces the same Effects as the Onions, and the Vertues thereof may be explain'd without any more ado by the other.

Spanish Shalots are Fruits cultivated in *Spain*, and have the same Vertues as *Garlick*.

C H A P. LXXVIII.

Of the SHALOT.

YOU are to chuse a small, red, and little hard *Shalot*, and such as is as mild as can be: It creates an Appetite, fortifies the Stomach, helps Digestion, is of an opening Nature, drives the Stone
 H out

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out of the Reins and Bladder, and is good against a bad Air.

It causes Pains and Disorders in the Head, provokes Thirst, and heats much.

It contains an indifferent Quantity of Oil, and much essential Salt.

It agrees in cold Weather with old People, with such as are phlegmatic, and cannot easily digest their Food.

REMARKS.

Shalot is the Root of a Kind of an Onion. It is bulbous, oblong, and smells and tastes like Garlick, but not so strong, because its Salts are not so sharp, and are a little more embarras'd with the ropy Parts. It is sown in Kitchen-Gardens, and much us'd in Sauces.

We need not here particularize the Vertues of the *Shalot*, since it operates very near in the same Manner as the Onion and Garlick do, of which we have spoken already.

Shalot in Latin is called *Cepa Ascalonia*, ab *Ascalone*, a Town of *Judæa*, from whence 'tis brought in great Quantities, and was also first had.

CHAP. LXXIX.

Of MUSTARD.

There are two Sorts of *Mustard*, the Garden and the wild *Mustard*; the first of which is also subdivided into two other Species, which we shall not describe in this Place. They use for Food no other than the Seed of each Sort.

You are to chuse that which is new, plump, and of a sharp and pungent Taste.

Mu-

Mustard-seeds creates an Appetite, help Digestion, provoke Urine, dissolve the Stone in the Reins and Bladder, are good for a Quartan Ague, for the Scurvy, to attenuate gross and tartarous Humours, and to provoke Sneezing. They make use of it outwardly to dissolve Swellings, and to ripen Imposthumes: It is also applied to the Shoulders, where they would draw Blisters for the Apoplexy and Palsey. This is that which is called *Sinapismus*.

It heats too much, and renders the Humours sharp and pungent.

It contains much essential Salt and Oil.

It is in cold Weather good for old People, and such as are of a phlegmatic and melancholy Temper.

R E M A R K S.

They sow two Sorts of *Mustard* in the Fields and Gardens, because of their Seed. It is much in Use, because it creates an Appetite with its acrimonious Taste, and gives your Victuals a more pungent and higher Taste.

They commonly for Sauce make use of a liquid Kind of Paste, made of *Mustard-seeds* that have been well pounded, and mix'd, either with sweet Wine, with which 'tis half thicken'd, as the *Mustard of Dijon*, or with a little Flour and Vinegar: This last is more pungent, and creates an Appetite more than the other; and the Reason is, because the Musk which is used in the first does, by its sulphurous Parts, embarrass the sharp Salts of the *Mustard-seed*, whereas the Vinegar, us'd in the other, does increase its Sharpness and Strength.

Mustard-seed contains a very sharp and penetrating essential Salt, fit to help Digestion, by separating and attenuating the Ailments in the Stomach, by opening the Glands of the Reins, by rarifying the viscous and gross Juices: And lastly, by producing several other good and bad Effects, as before-mentioned.

From the Seed of *Mustard* well pounded, they draw an Oil that is good for dissolving cold Humours, for Palsies, and all Sorts of Maladies proceeding from gross Humours.

Mustard in *Latin* is called *Sinapi*, and in *Greek* *σινάπις* à *σίνω* *ώπας*; because *Mustard-seed* pricks the Eyes with its sharp Salts; or else *Sinapi*, quasi *Σινάπυ* *ωπυ*; because the Leaves of *Mustard* are like those of *Narzew*.

The *French* Word *Moutarde* comes from *Mustum*, sweet Wine, and *ardere*, to burn, quasi *mustum ardens*, sweet Wine that burns; because, as we have observ'd already, they mix *Mustard-seed* with *Must* to make a liquid Paste, to which they give the Name of *Mustard*.

C H A P. LXXX.

Of SAFFRON.

YOU are to chuse such *Saffron* as is new, well dried, but softish, and gentle to the Touch, of a very pretty red Colour, but a little upon the yellow, very fragrant, and of a very agreeable Taste and Smell.

Saffron is of an opening Nature, fortifies the Heart and Stomach, qualifies the sharp Humours of the Breast, causes Sleep, helps Women's Terms, and resists the Malignity of Poison: They also make use of it outwardly in several Sorts of Plaisters and Eye-salves, in order to preserve the Eyes in the Small-pox.

The frequent Use of *Saffron* injures the Senses, makes the Head heavy, causes involuntary Sleepiness, and provokes Reachings.

It contains much exalted Oil, and volatile, acid, and urinous Salt.

It agrees at all Times, with any Age and Constitution, provided it be used moderately.

REMARKS.

The Plant or Herb that bears *Saffron*, consists of several long, narrow, chanelly Leaves, from among which about the Beginning of *February*, there springs up a low Stalk, bearing a single Flower, in the Middle of which there grows a Kind of Tuft that is divided into three Twists or Strings, jagg'd like a Cock's-comb, of a fine red Taste and pleasant Smell, when in its Prime. They gather it before Sun-rising, and cause it to be dried: This Tuft is the *Saffron* we use for Food and Physick. Some Days after grows another upon the same Plant, which is gather'd as well as the other, in order also to have it dried. These Turfs turn into Filaments, as we see it in *Saffron*; That of the *Levant* is most in Esteem: There is also that which is good that grows in several Parts of *Europe*, and the worst in *France* is that of *Normandy*.

Saffron is of an opening Nature, it fortifies the Heart and Stomach, helps Women's Terms, and resists the Malignity of Poison, by its volatile and exalted Parts. It qualifies the sharp Humours of the Breast, by its oily and balsamic Principles. It also causes Sleep by the same oily Principles, which bind up and embarass the animal Spirits, which the more easily produce this Effect, in that they are united with the volatile Salts, which serve as a Vehicle to raise them up and convey them into the little Channels of the Brain. They mix *Saffron* in Eye-salves to preserve the Eyes in the Small-pox; and it operates upon this Occasion in swallowing up by its sulphurous Parts, the sharp and corroding Salts that do abound in this Distemper.

Saffron in *Latin* is called *Crocus*, from the *Greek* κροκίς or κροκή which signifies Hair or Thread, because dried *Saffron* somewhat resembles it.

The *French*, and if you will, the *English* Word *Saffron* comes from the *Arabick* *Zapheran*, which signifies the same Thing.

C H A P. LXXXI.

Of NUTMEGS.

THERE are two Sorts of *Nutmegs*, the one they call the Male or wild *Nutmeg*, because it grows upon a wild *Nutmeg-tree*, and the other upon that which is cultivated, and named the Female *Nutmeg*. The Male, call'd *Azerbes* by the Ancients, have in a Manner no Smell nor Taste, and for that Reason the other is made use of. You are to chuse those that are well grown, fresh and not rotten: They should also be compact, unctious, of a reasonable Thickness, of a greyish Colour on the upper Part, of a reddish Colour and marbl'd within, and of a pungent and aromatic Taste and Smell.

They help Digestion, strengthen the Brain, Heart and Stomach, expel Wind, help Women's Terms, resist Poison, and sweeten a noisome Breath.

They heat much, and therefore out to be very moderately us'd: Moreover, they are not good for such as are bound in their Bodies, because they still bind the more.

They contain much aromatic Oil, and essential Salt.

They agree in cold Weather with old Men, such as are phlegmatic, and cannot easily digest their Victuals.

R E M A R K S.

A *Nutmeg* is a Kind of a Nut or Fruit growing upon a Tree as large as a Pear-tree, that grows in great Plenty in the Isle of *Bada* in *Asia*. The Female *Nutmeg*

is much us'd in Sauces, not only for the Goodness of its Taste, but also its pleasant Smell.

It is at first wrapp'd up in two Shells, the first of which is very thick, cleaves off as the Fruit ripens, and exposes the second to view, which sticks close to the Nut, and separates not from it till it is dry: The last is very fragrant, they call it *Mace*, and improperly the Flower of *Nutmeg*, and is much us'd in Physic, the same operating with greater Force than the *Nutmeg*, because its Principles are more exalted. As for the *Nut*, when 'tis separated from this Shell, they cause it to be dried, for the better keeping it. It contains, as we have said, some exalted Principles, which make it fit to attenuate the viscous and gross Juices; to give a greater Fluidity to the Liquors than they had before; to increase the Spirits; and lastly, to produce all the Effects which we have attributed to this Fruit.

They preserve *Nutmegs* where they grow, as we do Nuts here; they are of great Use to Sea-faring Men, are sent all the World over and are very stomachical. You ought to chuse the largest and newest; they are also us'd for the increasing of Seed.

Nutmeg in *Latin* is call'd, *Nux Moschata*, à *Moscho*, Musk, because 'tis a Kind of *Nut*, which hath a strong and aromatic Smell, though at the same Time it does not smell like Musk.

C H A P. LXXXII.

Of G I N G E R.

YO U ought to chuse that which is new, well grown, very dry, that hath no Rottenness, but a good Smell, greyish Colour, reddish without Side, and white within, and of a sharp and aromatic Taste.

It helps Wind, provokes Urine, disperses and attenuates gross Humours, increases Seed, helps

Digestion, creates an Appetite, and resists Poison.

The frequent Use thereof inflames the Humours, and makes them very sharp.

It contains much sharp Salt and Oil.

It agrees in cold Weather with old People, with such as are phlegmatic, those whose Humours are gross and but little in Motion, those who digest their Victuals with Difficulty, and such as are subject to Wind; but 'tis pernicious to young People of a hot and bilious Constitution.

R E M A R K S.

Ginger is a Root that is a somewhat flat, knobb'd, half round, of almost the Thickness and Length of one's Thumb. It is brought into *Europe* out of the *Antilles*, in which it is now planted; but it came originally from the *East-Indies*. It extends itself, creeps, and multiplies very much in the Earth. Care should be taken then in the gathering of it, always to leave some Pieces thereof behind in the Ground, in order to its increasing a-new. They take great Care to dry it in the Sun, or in Ovens, for it contains much Moisture, which would quickly rot it. Some Merchants take Care to wrap it up well, so as that it may not rot, but keep the longer. You ought, before you make use of it, to cleanse it well of its Rind or Bark. They mix it with Spices, especially when Pepper is dear, because of its sharp and aromatic Taste, which creates an Appetite. It contains a sharp, cutting, and penetrating Salt, that is good to help Digestion, to attenuate gross Humours, to open the Glands of the Reins, to remove Obstructions, and to produce several other the like Effects. This Root, when used to Excess, heats much, by the too great Rarefaction wrought in the Humours by its Salt. While *Ginger* is tender they cut it into Slices, and the Inhabitants eat it by way of Sallad, mix'd with Vinegar, Oil and Salt: It is said, if order'd in this Manner, that it is very pleasant. It is not so sharp as when it is dried, for it contains

tsins much Humidity, which extends and diffuses its sharp Salts. As for us, we cannot eat it in this Manner, because it never comes into our Hands till after it is well dried.

They also preserve *Ginger*, as soon as dug out of the Earth, with Sugar; but first they steep it in Water, in order to lessen the Sharpness of it. This Comfit is of great Use at Sea: It is good against Poison, and the Scurvy, to fortify the Parts, and to help Digestion. You ought to chuse such preserv'd *Ginger* as you find to be thick, softish, of a good Colour, and pleasant Taste. Its Syrup out to be white, and well boil'd. They eat at a Time a little Bit, about the Bigness of your Finger's End.

Ginger in *Latin* is call'd *Zingiber* from the *Greek* *Ζγγίβηρ*, that signifies the same Thing. And this *Greek* Word some do pretend to derive from the *Indian* Word *Zengibil*, which also signifies *Ginger*.

C H A P. LXXXIII.

Of C L O V E S.

YOU ought to chuse those that are large, plump, fresh, easy to be broken, and of a pleasant aromatic Taste and Smell.

They fortify the Parts, stop Vomiting, resist the Malignity of the Humours, ease the Tooth-ach, attenuate the gross and viscous Humours, help Digestion, and sweeten the Breath.

They heat much, when us'd to Excess.

They contain much essential Salt, and aromatic Oil.

They agree in Winter with old People, and with those that are phlegmatic, and abound in gross Humours, but young People of a hot and bilious Con-

stitution ought to abstain from them, or moderately use them.

REMARKS.

Cloves are the Fruits or Flowers of a Tree that grows in the *Indies*, when they begin to appear, they are of a green and whitish Colour, but afterwards become red; and at last become as we see them.

The *Arabs* call them *Calasar*, there are two Sorts of them; the first are those which fall off by shaking the Tree whereon they grow; but the other sticking faster, will not fall, but grow so large there as to arrive to the Bigness of one's Thumb, so that there is no Difference between them; but that the first is not so big and ripe as the other. These last are very scarce, they are call'd *Antophyli* in *Latin*, and the Mother of Clove in *French*; there grows a Gum upon them, that is very fragrant, and of an aromatic Taste.

Cloves are much us'd in Sauces, by reason of their aromatic Taste and Smell; they strengthen the Parts, help Digestion, and resist the Malignity of the Humours by their volatile and exalted Principles, which disperse and attenuate the gross Foods contain'd in the Stomach, which preserve the Liquors in their just Fluidity, and increase the animal Spirits. They also cure the Tooth-ach, by rarifying the viscous and acid Juices, which by their Pungency cause this Pain.

There is another Kind of *Clove* that is very rare and precious, call'd the Royal Clove, it is thick and long, and near like unto a Barley Corn, bearing a little Crown at Top, from whence perhaps it had its Name. It has a greater Taste and Smell than the ordinary Clove, and grows upon a Tree, which is said to be the only one of its Kind, and grows in the Middle of the Isle of *Maccia* in the *East Indies*. We see hardly any of these Cloves among us, because the King of the Island sets a Guard upon the Tree that bears it, and will allow no other than himself the Use of its Fruit.

A *Clove* in Shape, is like a Nail, and called *Caryophyllus* in *Latin*, from *καρύων* a Walnut, and *φύλλον*

a Leaf, i. e. a *Walnut-Tree Leaf*, because the Tree upon which the *Clove* grows, has Leaves very near like unto those of the *Walnut-Tree*.

C H A P. LXXXIV.

Of CINNAMON.

YOU are to chuse that which is thin, fresh, of a very good Smell, a little sharpish and aromatic Taste, and of a Colour inclining to red.

It provokes Urine and Sweat, resists Poison, fortifies the Stomach, Heart and Brain, helps Digestion, Women's Terms, and their Delivery, and expels Wind.

The immoderate Use of it inflames the Humours, and agitates them very much. It hath much exalted Oil, and volatile Salt.

It agrees in cold Weather with those that are phlegmatic, melancholy, have weak Stomachs, and cannot well digest their Food; but it is not good for young Persons of a hot and bilious Constitution.

R E M A R K S.

Cinnamon is the second or inner Bark of a Tree that grows in the Isle of *Ceylon*; this Tree grows also in *Java*, and *Malabar*, but 'tis neither so good, nor in such Plenty there. The Wood of the *Cinnamon-Tree* has neither Taste nor Smell, but its chief Vertue is in the Bark, which being taken off, easily divides into two, the innermost of which is preferr'd before the other. They put it to dry in the Sun, where it is formed into Rolls, as we see it brought over, and acquires a very pleasant aromatic Smell and Taste, by a Fermentation which

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which raises up its oily Principles, and frees its Salts from that gross Matter which detain them.

It is to be observ'd, that this Bark, when newly taken off the Tree, and before it is dried, hath in a Manner no Taste nor Smell, and that it requires a moderate and gentle Heat to make it agreeable to the Taste and Smell. In a Word, if you expose it to the Sun when shining very hot, it loses a considerable Quantity of its volatile Parts, and grows black, because its oily Parts being roasted, fall back upon the Matter like Soot; whereas on the contrary, when it is a long while a drying in a moist Season, it becomes greyish, and in a manner hath no Vertue, because its Principles have not been exalted enough.

Cinnamon was so rare in the Time of *Galen*, that the Emperors only us'd it; nay they preserve it still carefully in their Closets; but the Excellency of this Drug has made it more common, by putting us upon going to seek it out in those Parts of the World where it grows. It is now much us'd; we shall not tarry to explain its Vertues, since it contains in Effect the same Principles as several other aromatic Drugs do, of which we have spoken in the foregoing Chapters, and operates also in the same Manner.

They extract from the Fruit of the *Cinnamon-Tree* an oily Juice of an aromatick Taste and Smell, which the People of *Ceylon* make use of to fortify the Stomach; the Root of the same Tree if you cut it, affords a Liquor that smells like Camphire.

There is another Kind of *Cinnamon*, called in *Latin* *Cassia Lignea*, it is both in Respect to Taste, Smell and Shape much like the common *Cinnamon*, however it is thicker, and not so aromatic. It is gather'd from a Tree altogether like that call'd the *Cinnamon-Tree*, and in the Isle of *Ceylon* is confounded with it; for these two Trees cannot be distinguish'd from one another, any otherwise than by their Barks. It may be farther said, the *Cinnamon* and the *Cassia Lignea* do not differ neither but in Degree of Goodness, and not upon the Account of their being two several Sorts.

Cinnamon in *Latin* is called *Cinnamomum*, that is the *Amomum* of *Cbina*. It is also called *Canella*, which is a

Dimi-

Diminutive of *Canna*; this Bark hath obtain'd this Name, because its Branches are like small Canes.

C H A P. LXXXV.

Of C O R I A N D E R - S E E D.

YO U are to chuse that which is big, well grown, new, clean, well dried, whitish, of a strong and pleasant Taste and Smell.

It sweetens a stinking Breath, fortifies the Stomach, and helps Digestion, when taken after Meals. It expells Wind, and is good against a bad Air.

The too frequent Use of *Coriander* inflames the Humours, and does not agree with People that are of a hot and bilious Nature.

It contains much exalted Oil, and an indifferent Quantity of essential Salt.

It agrees in cold Weather with old People, with those who have gross Humours, and but of little Motion, and such as cannot easily digest their Victuals.

R E M A R K S.

The Plant that bears *Coriander* is cultivated in Gardens, upon the Account of its Seed, which is much us'd for Food, and Physic; they are us'd in Comfits, Spirituous Liquors, and Beer. They are green upon the Plant, but grow whitish as they dry; they are of an aromatic and very agreeable Taste and Smell; but for the rest of the Plant, it has an unpleasant Smell, like that of Buggs, and that is the Reason that 'tis neither us'd in Physic, nor Food. There are also some Authors who pretend that *Coriander* Leaves are poisonous, if inwardly taken. The Vertue of *Coriander-Seed* proceeds from their volatile and exalted Principles.

Coriander in *Latin* is *Coriandrum*, from *κόρις*, a *Wall-Louse*, or *Bugg*, because as we have already observed, it smells like it.

C H A P. LXXXV.

Of PEPPER.

THERE are two Sorts of *Pepper* us'd in Food, viz. the white and the black; the white you ought to chuse when it is new, even, sleek, less sharp and pungent than the other, plump, heavy, clean, in Shape like *Coriander-Seed*, but bigger and harder. As for the black *Pepper*, it ought to have a very smart Taste, to be compact, heavy, plump, clean, and of an uneven and wrinkled Surface.

Black and white *Pepper* are both of an opening Nature, they attenuate the gross and viscous Humours, help Digestion, create an Appetite, expel Wind, resist the Malignity of the Humours, provoke Sneezing, and excite Seed. *Pepper* is the most common and usual Remedy for those whose Roof of the Mouth is fallen, they apply it thereto, and it will bring it to its Place again.

The frequent Use of *Pepper* is pernicious to People of a hot and bilious Constitution, for it inflames their Blood, and other Humours.

Black *Pepper* contains much Oil, volatile and fix'd Salt. White *Pepper* contains much fix'd Salt, an indifferent Quantity of Oil, and less volatile Salt than the other.

Pepper in cold Weather agrees with old People, with those that are phlegmatic, such as cannot easily digest their Victuals, and are troubled with gross Humours, and such as have but little Motion.

REMARKS.

Black *Pepper* grows upon a creeping Plant like *Ivy*, and the Corns thereof have no Stalks, but stick along a Nerve (as I may call it) and that many of them grow together in a Bunch. These Bunches they preserve upon the Place with Salt and Vinegar, while they are yet green and tender; the *Pepper-Corns* are green at first, but blacker as they grow ripe; they are gather'd when ripe, and dried, then they grow less, and also wrinkled, because of the exhaling of their Moisture away. The Plant which bears black *Pepper* grows in *India*, *Malacca*, *Sumatra*, and *Java*. The Inhabitants of the Country distinguish them into Male and Female; however both the Corns of the one and the other are altogether alike.

The Origin of white *Pepper* is not fully known; the Ancients imagined that the white did not differ from black *Pepper*, any otherwise then the black Grape does from the white; they also said, that white *Pepper* had this Colour upon no other Account than that it was not yet ripe; and that the black was that which had attained to its full Maturity. As for the Moderns, they are much divided upon this Head; some pretend that white *Pepper*, is no other than black *Pepper*, from which the outer Skin or Rind is separated by steeping it in Sea-water; and moreover, that white *Pepper* is not wrinkled, because its outer Rind is taken off, which became so by being dried; that is a whitish Colour, because black *Pepper* is of the same Colour when its out Rind is mov'd. That 'tis larger than black *Pepper*, because the Sea-water by entering into its Pores swells it up, that 'tis not so sharp as the other, because the Sea-water has taken away and dissolv'd some volatile Salts that occasion'd that Smartness. And lastly, that for this very Reason it does not contain as much volatile Salt as black *Pepper*. Others assure us, that white *Pepper* is naturally, and a very different Species from the other. They say this false Opinion of some Modern Authors had no better Ground than the Rarity of white *Pepper*; however 'tis possible

possible white *Pepper* may be natural, and yet that they have found out a Way to counterfeit it.

Dioscorides, Pliny, and Galen, are wrong in their Description of *Pepper*; they thought that long *Pepper* was as it were the Husk of the Plant that bears *Pepper*, and that white *Pepper* was the Corn which was not yet ripe, and that the black was that which was gather'd when full ripe. These Authors by this Opinion have confounded long with round *Pepper*, tho' these two Sorts grow in different Places, and upon different Plants. We shall not speak here of long *Pepper*, because not us'd in Foods.

Round *Pepper* is much us'd in Sauces, because of its sharp and pungent Taste. It helps Digestion by its volatile Salts, which divide and attenuate the gross Parts of the Food; it expels Wind, by dissolving the viscous Humours, which hinder its free Evacuation. It resists the Malignity of the Humours, by keeping them in that Fluidity that is necessary for their easy Distribution into all Parts. Lastly, it restores the fallen Roof of the Mouth, by attenuating and expelling the viscous and phlegmatic Humours fallen upon it.

The fine Spices which are commonly used in *Ragous*, are no other than a due Proportion of black *Pepper*, *Nutmeg*, *Clove*, *Ginger*, *green Anise*, and *Coriander-Seed*; they expel Wind, attenuate the viscous Humours, and strengthen the Brain.

Pepper in *Latin* is *Piper*, from *πίπερι*, quod à *πίπιρος* *Coclus*, because it has been well baked, and dried by the Sun Beams.

Black *Pepper* in *Latin* is *Melanopiper*, from *μέλαν* *black*, and *Piper*, *Pepper*.

C H A P LXXXVII.

Of SUGAR.

YOU ought to chuse *Sugar* that is white, looks fair, well refin'd, solid, hard to be bruis'd, when broken, appearing within like Chrystal, of a very pleasant Smell, and somewhat like that of a Violet.

Sugar is good for a Cold, qualifies the sharp Humours of the Breast, attenuates and cuts viscous Phlegm, and promotes Spittle.

It is a little inclin'd to cause Vapours, and easily turn'd into Cholera; it causes the Teeth to be out of Order, blackens them, and heats much, if us'd to Excess.

It contains much essential Salt, and an indifferent Quantity of Oil, which renders it inflamable.

It agrees chiefly in Winter with old Men, and those who are subject to a sharp or saltish Phlegm that falls upon the Breast.

R E M A R K S.

Sugar is the essential Salt of a Kind of Reed that grows plentifully in several Parts of the *Indies*. It grows also in *France*, but can scarce weather the Severity of the Winter there. *Sugar* was unknown to the Antients, or at least, they made no Use of it. Now a-days we put it almost into all Sauces, to give the more delicious Taste to our Food, and the longer to preserve them. Several Authors look upon *Sugar* to be a very pernicious Food, because they extract an acid, very sharp and penetrating Spirit from it. *Willis*, among others, pretends, that the Scurvy, which is too common in *England*, has no other cause than the Use of *Sugar*. I shall readily agree with these Gentlemen, that *Sugar* taken to Excess, may produce many ill Effects; but it does not therefore follow, because they extract an acid Spirit from it, that *Sugar* must be always so pernicious; for this same Spirit is dispers'd and embarrassed in the *Sugar* by the rosy Parts, which deprive it almost of all its Operation; whereas when the same is separated therefrom, all its Parts re-unite, and being no longer incumbered as before, they act with greater Vigour. Moreover, we might have the same Reason to say, that we ought not to make Use of *Salt*, because they extract an acid and very corrosive Spirit from it, and that we ought not to make Use of *Saltpeter* in Physic, because the Spi-

rit of Nitre is very violent. And lastly, that *Vinegar* should not be us'd, because it dissolves several Metals. Whereof I do believe that *Sugar* taken in Moderation, is often wholesome.

Its sweet and agreeable Taste proceeds from the strict Union there is between its Salts, and Sulphurs. It is good for a Cold, and to allay the sharp Humours of the Breast by its oily Parts. It also provokes Spittle, by attenuating the viscous Phlegms that stick to the Lungs by its essential Salt.

Sugar before it is brought to be so White and Fine, undergoes several different Operations. First, they put the *Sugar Canes* into certain Presses or Mills, which they have, in order to extract the Juice out of them, which they purify several Times with the Whites of Eggs, and Lime-water, after which they strain it, and then boil it to a reasonable Consistence; and this *Sugar* they call *grey Muscovade*.

In the next Place, they take this *Muscovade* and purify it again with Lime-water, and the Whites of Eggs, boil it upon the Fire, and then turn it in the Mill into a Pyramidical Form, as we see our *Sugar-loaves* are; but still if it be not White enough, they fall to the clarifying of it again, until it has attained to that Degree of Whiteness which is desir'd.

They make use of Lime-water and the Whites of Eggs more and more for the clarifying of *Sugar*, because Lime-water by the fiery Parts it does contain, divides and attenuates the Viscosities it meets with in the *Sugar*, and thereby frees its essential Salt from those same Viscosities to which they are strictly united. As for the Whites of Eggs, they operate upon this Occasion, by swallowing up with their ropy and glewy Parts the Impurities which they meet with in *Sugar*. These Clarifyings are often repeated, to the End, that which cannot be remov'd at one Time, may be effected at another.

These Clarifyings being repeated, take away many of the Sulphurous Parts along with them, and so the several Degrees of *Sugar* differ from one another, as they have less of these proportionably in them; and thus it is that coarse *Sugar* has more of them in it than *Loaf-Sugar*, because that being endu'd with more viscous and
glewy

glewy Parts, it continues more fix'd to the Fibres of the Tongue, and makes more Impression there. It is also observ'd that those Syrups and Comfits that are made with coarse *Sugar*, candy less than those made with the other; and this proceeds from the fatish Parts of the coarse *Sugar*, which hinder it to chrystalize or brighten.

Sugar Candy is no other than chrystalized *Sugar*, made more compact than it was before, and therefore *Sugar-Candy*, either whole, or in Pieces, continues longer in your Mouth unmelted, and consequently makes a greater Impression than the other *Sugar*; and for that Reason 'tis also more in Use for qualifying the sharp Humours that fall upon the Breast. We must in the mean Time observe, that *Sugar-Candy* well pulveriz'd, does as easily dissolve as other *Sugar*, because each of its Parts having then more Surfaces than before, and being not strictly united one to the other, they very easily dissolve in the Liquor they are put into. *Sugar Candy* is White, or Red, according as 'tis made of fine *Sugar*, or Red *Muscovade*.

There are other Ways of ordering *Sugars* for various Uses, which we shall not insist upon in this Place.

C H A P. LXXXVIII.

Of S A L T.

TH E R E are two Sorts of *Salt* us'd in Food, viz. that made of *Salt-Springs*, and *Sea-Water*. Whether it be of the one or the other, you ought to chuse that which is close, solid, that easily melts in Water, and of a pungent and penetrating Taste.

Common *Salt* is of a purgative, opening, detensive and drying Nature; it creates an Appetite, helps Digestion, produces good Effects in the Cholic, and Stoppage of Urine. It is us'd in Apoplexies, and Convulsions. They put it into Suppositories, and Glisters. They also apply hot to
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the Fundament, in order to rarify and dissipate Catarrhs.

The immoderate Use of *Salt* heats too much, and often produces an ill Habit of Body, and the Scurvy.

Common *Salt* contains much acid Liquor intimately intermix'd with some Earth, and a very little Sulphur.

Salt agrees at all times with any Age and Constitution, provided it be very moderately us'd.

R E M A R K S.

Common *Salt* is the only Mineral that I know of, which is us'd in Food. The wonderful Use of it, made *Lucretius* name it *Panaceus*. *Homer*, *Plato*, and several others called it *θεῖον, καὶ βῶμα Θεῶν φιλέστατον, corpus divinum, & Deo amicissimum*; for the antient *Pagans* had Flower and *Salt* mix'd together to be thrown upon their Victims. It was also a Command given the Children of *Israel*, never to offer Sacrifice without *Salt*. *Pliny* pretends there is nothing in Nature more useful and necessary than the *Sun*, and *Salt*. *Pythagoras* takes Notice of the indispensable Need we stand in of it, for; says he, no Table can be without it; and the same Thing this Verse out of the School of *Salernum* does intimate.

Omnis mensa malè ponitur absque sale.

There are some People who look upon it as an ill Omen when there is no *Salt* upon the Table, or when 'tis spilt. *Plutarch* observes, that the best Victuals is insipid without *Salt*, and cannot be eaten without it, as appears by this Verse:

Non sapit esca bene, quæ datur absque sale.

It is the *Salt* that is naturally found in Compositions, or which is mix'd with them, that makes them sound, and to keep the longer. 'Tis this also that gives a Kind of Pungency to our Victuals, wherein their Savour and Taste do consist; and hence it is that the Word *Salt* has been applied to Jest and Wit; so that if a Man were empty-headed, they called him *Homo sine sale*, and *In-sulsus*,

sulfus, nec miscam salis habere dicitur, as appears by this Line of *Catullus* :

Nulla in tam magno est corpore mica salis.

Some pretend, that *Salt* does not a little contribute to make the *Spirits* more brisk and lively ; and this they have grounded upon the Relations given by some *Historians* of some Nations who eat no *Salt*, that were altogether dull and stupid. *Homer* being about to describe the Ignorance of a certain People, says ;

— — — οἱ ἐκ ἴσασι θάλασσαν

ἄνερος ἢ δ' ἄλισσι μεμιγμένον εἶδαρ ἰδᾶσι

— *Illi non æquora norunt ;*

Nec sale conditis noverunt carnibus uti.

The Formation of *Salt* proceeds from an acid Liquor, which incorporates and closely mixes itself with some earthy Matrices, as any one who hath the least Skill in Chymistry, may easily apprehend. This Natural Operation of Chymistry continually passes into the Bowels of the Earth where there is always acid Liquors, and earthy Matrices to be found, ready to admit them into their Pores. In this manner mineral Salt is prepared, called by the French *Selgemme*, because 'tis bright, and almost transparent. There is more of this Salt by a great deal than of any other ; and 'tis not only found in several vast Mountains of *Europe*, but also in many Mines, both in *Egypt*, and the *Indies*. It is now as it were demonstrable that this Salt supplies the Salt-Pans, and Salt-Springs, as also the Sea with Saltness. All the Difference there is between Mineral Salts, and that made of Salt-Springs, and Salt-Pans, is, that Mineral Salt having not had the Advantage of being allay'd and qualified by the Water as the others have, is a little more pungent.

Salt-Pans and Springs are to be met with in several Places, however Bay-Salt is more common. This last is made either by Evaporation in great Caldrons, as they do in *Normandy*, or by chrysalizing it into small Corns of a cubical Form, as they do in many Places where there are Salt-Marshes. You must observe that the Salt which is made by Evaporation, is clearer and whiter than
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the other, but not so salt and pungent ; and the Reason thereof is, that the Fire us'd to make the Evaporation, hath made it lose some Part of the acid Liquor it had before in it ; whereas that made by Way of chrystalizing, having lost nothing by the Power of Fire, as the other did, preserves all its Saltness. It is a little greyish, upon the Account of some earthy Particles it carried along with it, when seperated from the saltish Airs. If you would make it white, you have no more to do than to dissolve it in Water, to filtrate the Liquor, and to cause an Evaporation till it becomes dry ; but then this Salt will have lost some of its Strength, like the Salt of *Normandy* before-mentioned.

Common Salt creates an Appetite, by the Pungency it excites in the Fibres of the Stomach, it helps Digestion, by the Help of its disuniting Parts, which divide and attenuate the Foods contain'd in the Stomach. It also produces good Effects in the Cholic, by precipitating and expelling the sharp Particles that cause it ; and moreover by pricking the intestinal Glands, to promote an Evacuation of Humours, which may cause the Cholic. They do likewise put Salt into the Mouths of those that are fallen into an Apoplectic Fit, that so by pricking and grating hard upon the Fibres of the Tongue, it may cause a kind of burning in the Nerves, which gives the Spirits an Opportunity to free themselves from those gross Matters that do oppress them.

Salt, when taken in a great Quantity heats much, since by attenuating and very vigorously dividing the Humours, it agitates them in an excessive Degree. It may also cause the Scurvy ; and the Reason is, because this Distemper proceeding from Abundance of acid and gross Juices, the common Salt which is acid, contributes to the producing and augmenting it.

Some pretend that *Salt*, the *Latin* for Salt, is deriv'd from *Salire*, to leap, because when 'tis thrown into the Fire, it flies out, and makes a Noise. Others will have it come from *Salo*, that is, à *Mari*, and *Sole* ; for when they set the Sea-Water into any Place, and expose it to the Sun, the Salt appears in Proportion to the evaporating of the Water. But the best Etymology of Salt is from the Greek word, ἅλι; which also signifies Salt, and is but the Transposition of one Letter. A



A

TREATISE

OF

FOODS.

PART II.

Of Foods prepared of Animals.

WE shall not trouble ourselves in this Place with a Question, about which Modern Anatomists cannot yet fully agree; and that is, Whether all Animals have their Origin from Eggs, each of which contain the Parts of the Animal in little, or whether they are produc'd by the simple Mixture of the Male and Female's Seed, as the Ancients pretended. I think I may say by the by, that the new Discoveries which of later Times have been made upon this Head by the Art of Anatomy, are enough to decide the Dispute in the Favour of Eggs. Besides, if this Question be but never so little consider'd, the Reasons for the Eggs will be found so clear and convincing, that it will be impossible to oppose them. In a Word, it is credible that the Author of Nature should

should leave it to the Liberty and fortuitous Conjunction of Atoms, to form a Body that is fit for so many different Motions, so compos'd and framed with as much Art as that of an Animal is? And is it not better to say, that this Divine Author, who acts always by the most simple and constant Ways, in his first Formation of two Animals of each Kind, lodg'd in the Female all the Eggs of its Posterity, so as that the Male has nothing to do but to quicken and hatch those small Parts of the Eggs by the Spirit of his Seed. Lastly, if it is true, as there is no Doubt to be made of it, that all Plants proceed from Seed, which contain all their Parts in Little, I think we may also reasonably conjecture, that Animals proceed from Eggs, since these two Kinds of Machines are so like one another, as we have already made it appear in treating of Vegetables.

Tho' the Foods prepared of Vegetables were of themselves sufficient for the Support of Human Life, and that 'tis likely Men were content therewith in the first Age of the World, as has been observed elsewhere; yet they did not long confine themselves within such Rules of Moderation; they had not only the Cruelty to deprive Animals of their Milk and Eggs, but they pursu'd these poor Creatures into their most hidden Recesses, in order to kill and eat them; insomuch that the swiftest Birds, and the Fish in the deep Waters have not been able to escape their Insults.

Those Animals that serve for Food, are divided into four Classes, *viz.* Terrestrial, such as *Quadrupeds* that live upon the Earth; Fowls, which are the Birds that fly in the Air; *Aquaticks*, that are Fish; and Amphibious Creatures, such as Frogs, Tortoises, &c. that live upon Land and Water.

We may say in general, that Terrestrial Animals nourish more then all the rest, and afford a more
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solid and substantial Food, that does not waste as soon as that of other Animals. As for Fowls, they are for the most Part more agreeable and delicious than Terrestrial Animals, and also easier of Digestion. Lastly, Fish of all other are most easily digested, most moist and cold, but they are not so nourishing, and more liable to corrupt than the rest. Some Physicians prescribe them to Persons in Fevers, for their Diet, because they are easily distributed into the Parts, without causing grand Motions in the Blood, as other Animals do, which abound more with Sulphur and volatile Salts. As for amphibious Animals, as they participate both of terrestrial and watry Qualities, we shall say nothing particularly concerning them.

Again, as all these Animals have different Parts that do not nourish alike, and also produce sometimes different Effects; I think it proper to say something in this Place concerning them.

The first Part of Animals that falls under our Consideration, is this musculous Flesh, which is of all other the most nourishing, that which produces the best Juice, and that lastly which is most in Use: It makes the greatest Part of the Animal. This Flesh varies considerably, according to the Age of the Animal. The Place where he lives, the Food 'tis nourished with, the Kind or Sex, according as it has been gelded or not, if a Male; and lastly, according to the Way it has been prepared to be eat.

Very young Animals, and such as suck, have usually tender, soft, moist, viscous Flesh, full of superfluous Humidity. In the mean time, they are easy of Digestion, and keep the Body open. The Flesh of Animals that are of more advanced Years, is more firm, and produces better Nourishment;

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but that of old Animals, such as draw near their End, usually grows dry, hard, and not easy of Digestion. But here we are to make an Exception in Favour of Fish; which for the most Part grow more agreeable to the Taste, the older they are; tho' there are others also that are not good but while they are young. The Difference that is between the Flesh of Animals, in respect to the Places where they live, is considerable; for it has often a different Taste and Quality, from the Difference of the respective Countries. That of Animals which live in moist and marshy Places, produce many gross Humours. On the contrary, that of Animals who live upon Mountains, that are in continual Motion, and breathe in a free and serene Air, is wholesome, easy of Digestion, and yields a Juice that is nourishing, and agreeable to the Taste.

The Food which Animals live upon, causes also a great Difference in their Flesh. In a Word, what Difference of Taste is there between the Flesh of Rabbits fed in Houses, with Cabbage-Leaves, &c. and those that live in Warrens, and feed upon strong and sweet-smelling Herbs? How does the Flesh of Domestick Hogs, that feed upon all Kinds of Nastiness, differ from that of the Wild-hog or Boar that lives upon Acorns, and other Aliments they find in the Woods? It is said, that those who live towards the Northern Ocean, having no Grass in their Country, feed their Oxen and Cows with Fish; and that the Flesh of those Animals, as well as the Milk of the Cows, tastes altogether fishy.

As for what concerns the Sex or Kinds, as the Male are of a hotter Temper than the Female, their Flesh is also drier, less endu'd with superfluous
Moistures,

Moistures, and properer to give good Nourishment.

The Flesh of those Animals which have been gelt, especially when young, is more tender, pleasant to the Taste, more nourishing, and easier of Digestion, than that of Animals which have not been gelded; the Reason of which is, that these last frequently sustain a considerable Loss of the more spirituous and balsamic Principles in the Mass of Blood, by the Parts of Generation; whereas these same Principles are retain'd by the other, and consequently, serve to make their Flesh more juicy, and not of so strong and unpleasant a Taste as the other; this appears plainly to be true in *Oxen*, *Sheep*, and several other Animals that have been gelded.

Lastly, as our Stomachs could never endure the raw Flesh of Animals, they boil, roast, or fry it, in order to the easier Digestion: They also season it several different Ways, which improves, and considerably alters the Taste of it, boil'd Victuals being moister than that dress'd otherwise, agrees best with those that are of a dry and bilious Constitution, and that are inclined to be costive. Fried and Roasted Meat on the contrary, is more suitable to those of a phlegmatic Temper, to such as abound with superfluous Moisture, to those that are subject to Rheums, and Distempers of that Kind.

Having now examined the musculous Part, we proceed to the others that are often us'd for Food, and of which many Things ought to be consider'd.

The Liver in *Latin* is called, *Jecur, quod juxta cordis vires potestatem suam exerceat*; because it acts its Part near the Heart. It is a Bowel appointed for the purifying of the Mass of Blood, by freeing

it from the bilious Humours it contains. It is commonly of a compact Substance, close in its Parts, hard of Digestion, and apt to cause Obstructions. However, it differs very much, according to the Species of the Animal, according to the Food it eats, and the different Quantity of those same Foods. Those Animals that are in the Prime of their Age, and have been nourished and fatted with good Aliments wherewith they have been served in great Plenty, have a tender, juicy and well tasted Liver. For Example, the fat Livers of Hens, Chickens, Capons, Geese, and even of young Pigs, that for some Time before they have been killed, have been fed with Meal, Milk, dried Figs, Beans, and the like Things, are esteem'd to be Dainties; they likewise esteem the Liver of a Calf very much, but those of other Animals that are more grown up are not good Food.

The Spleen is a part of the Body that always produces gross, thick and melancholy Juice, and is not easy of Digestion.

The Kidneys in *Latin*, *Renæ*, are so called, *ἐπὶ τῷ ῥεῖν*, *a fluendo*, to run, because the serous Part of the Blood filtrates, and continually runs there. These are a solid and compact Substance, that makes them hard of Digestion, and apt to cause Obstructions. In the mean Time there are some young Animals, whose Kidneys are tender, and well tasted enough; as those of *Lamb*, *Veal*, *Pig*, and the like.

The Heart in *Latin* is called, *Cor*, *a currendo*, to run, because 'tis in continual Motion; or else from the *Greek*, *καρδία*, because 'tis the principal Part of the Entrails: In short, we may say, that the Heart is the first that has Life, and the last that dies. It's a Muscle of a very solid and compact Substance, and consequently

consequently a little hard to be digested: However, when 'tis well boil'd, it affords good Nourishment, and produces good Juices enough.

The Lungs in *Latin* are called, *Pulmo*, and in *Greek*, πνεύμον, ἀπό τοῦ πνεύματος a *spiritu*, because the Lungs, in the two alternative Motions of Breathing, receives in the Air, and throws it out again, almost like a Pair of Bellows; and this is also the Reason why some Philosophers call the Lungs, *cordis flabellum*, & *ventilabrum*, or the Bellows of the Heart. It is of a soft, moist, juicy, and light Substance, easy of Digestion, and nourishing enough: In short, it may pass for good Food.

The Glands are almost all tender, apt to crumble, pleasant to the Taste, having a good Juice, nourishing, and easy of Digestion, especially when the Animal is in good Case, and has been well fed.

The Testicles are in *Latin* called *Testes*, because they are the irreproachable Witnesses of Virility and Fruitfulness: These Parts of old Animals have a strong and unpleasant Taste; but the Testicles of young ones are delicate Food, and produce good Juices.

The Tongue, *Lingua*, is so called, à *lingendo cibo*, because it licks the Food, is a Part excelling all the rest, for the Excellency of its Taste. It produces good Juices. The Tongues of *Lambs*, *Hogs* and *Sheep*, are easy of Digestion: *Neat's* Tongue is a somewhat grosser Aliment, but it tastes very well, and is very nourishing.

The Feet, and other remotè Parts, that are all made up of Membranes, Ligaments, Tendons, Veins, Arteries and Gristles, produce a viscous, glutinous Juice, and are cooling and moist'ning: These Parts are naturally hard of Digestion, and therefore they use none of them for

Food, but such as belong to young Animals, and if possible, those that still suck.

The Brains, Marrow, and Fat are an insipid Substance, hard of Digestion, proper to produce a gross and thick Juice, to excite Reachings, and lessen the Stomach.

Who will believe that Horns are us'd for Food? Yet those of *Deer*, newly calved, and so being tender and soft, are very nourishing, and delicate Food: They also make a Jelly of *Stag's* Horns, that is of good Use, as we shall note hereafter.

They have also of late Times found out a Way to make Bones serve for Food: They put them into a Machine invented by *Monfieur Papin*, and dissolving them there, they are reduc'd to a Kind of Broth or Jelly, that is very nourishing.

The Stomach and Entrails of Animals are of a Membranous Substance, and like other Membranes are also hard, viscous, glutinous, not easy of Digestion, and apt to cause Obstructions.

The Blood of Animals is sometimes us'd; but let it be dress'd which way you will (for 'tis not us'd alone, and 'tis that Blood also that proceeds from the Veins and Arteries) it's always hard of Digestion, easily coagulates, and produces a Quantity of gross Humours. It is said that *Bull's* Blood newly taken from him and presently boil'd is poisonous, and that *Themistocles* lost his Life by it.

The Blood most us'd by us, is that of *Hogs*, of which Puddings are made. *Hare's* Blood is also very good. Farther they use that of several other Animals in Physick rather than for Food, according to *Dioscorides*, l. 2. cap. 71.

The Use of Animals for Food varies according to the People and Country: In short, this we are sure of, that we have some here that can neither eat of them

them but in pressing Necessity, because we have got a strong Aversion for them, tho' we know not why. In the mean Time these same Animals are earnestly sought after in several Places; Again there are several others which we make no Use of here, because not to be had; they eat them with Delight in those Places where they breed. We shall say somewhat of this hereafter.

The *Poles*, *Germans*, and *English*, whose Countries afford good Pasture, breed all Sorts of Herds of Cattle; however, they value Beef, and Swine's Flesh before any other. The *Italians* and *Sicilians* are not so much given to eat Flesh; and for the *Spaniards*, they are us'd to eat but little Meat, the Reason of which perhaps may be, that their Country is barren, and that they will not take the Pains to make it fertile by Cultivation.

The *French*, whose Country abounds in Necessaries, also make use of several Sorts of Animals, which they prepare and dress in so delicate a Manner, and with so fine and agreeable a Taste, that it may be said, they have refin'd Cookery, and do therein, as they fancy they do in every Thing else, excel all Nations.

There are several of the Northern People who feed upon the Flesh of *Bears*, *Wolves*, and *Foxes*; *Johnson* also says, there is a certain Animal in the vast Forests of the Northern Countries, which in *Latin* is called *Tarandus*, that goes commonly in Herds, and sometimes in such great Numbers as is hardly credible. The Natives catch this Animal, tame it, and then ride upon it as we do upon Horses, because it is swift; they also eat the Flesh of it, which is very dainty, and agreeable to the Stomach; and they drink its Milk.

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The *Turks* eat *Mutton* and *Goats* Flesh with a good Relish, and boil them with *Rice*, which they mix with *Cardamum*.

The modern *Tartars*, who have such strong and great Stomachs as the rest of their Bodies are, eat *Horse-flesh* half raw: They drink the Blood, as well as the Milk of the Animal, of which they make Cheese, according to *Johnston's* Account of *Horses*, cap. 1. p. 8.

The *Arabs* make a rare Dish of the Flesh and Milk of a *Camel*.

Galen assure us, that antiently the Porters among the *Egyptians* fed upon the Flesh of *Asses* and *Camels*, in order perhaps to attain to the Strength and Patience of these Animals.

Most Nations abhor *Dogs* Flesh; and none will eat it, unless in great Necessity; however some pretend, that the People of *Senega*, and the Natives of *Guiney*, do much use it. *Galen* also mentions some Nations that eat of it, after they had caused the Animal to be first gelded. The *Chinese* fatten them well, carry them as we do Flocks of *Sheep* to Market, and sell them.

Scaliger, and some other Authors tell us, that *Bats* are much valued in some Places for their good Taste; and they also say, that they are in the Eastern Countries more delicious and agreeable than our Poultry.

There is in the Desarts of *Africa*, in several Parts of *Asia*, and in the Kingdom of *Bengal*, a large four-footed Animal called a *Rhinoceros*, because he has a Horn grows upon his Nose, which is no small Defence to him against external Injuries; however, they do catch him, and eat his Flesh.

There are in *Africa* a great many Monsters, and several Kinds of Animals, not known to the rest of the World, which are almost all us'd by them for Food;

Food; the Inhabitants of these Parts, make no scruple of eating *Panthers, Crocodiles, Lions, Elephants, Serpents, and Apes*; many also amongst them feed upon human Flesh, which they esteem so much, that they willingly list themselves for Soldiers, and desire no other Reward for their Trouble, than the Liberty to eat the Men they have taken or slain.

There were also in *America* formerly a great many Man-eaters, who all the Year round, in their small Canoes, went out to Sea, in order to seize People to eat them; but this Sort of abominable Cruelty they have laid aside, since the *Europeans* have settled amongst them; however, there are some still who follow this Custom; from all which it follows, there is no Sort of Animals but serves for Food in some Place or other. Several pretend, that the Custom of eating Animals did not come up till after the Deluge, and that they were before that content to feed upon Vegetables; and this they would prove from *Genesis* the First, that *G O D* before the Flood, prescrib'd the Food which Men should eat, and that there is no Mention made therein of the Flesh of Animals. Moreover, they cite divers Fathers, Historians, Poets, Physicians, Philosophers, and others, who are of this Opinion.

See what *Lucretius* says upon this Subject, *Lib. 5. de. rer. nat.*

*Quæ Sol atque imbres dederant, quod terra crearet
Sponte suâ, satis id placabat pectora donum.
Glandiferas inter curabant pectora quercus.*

And *Ovid* speaking of the same Time, in the First Book of his *Metamorphosis*:

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—*Immunis, rastroque intacta, nec ullis
Saucia vomeribus per se dabat omnia tellus :
Contentique cibus nullo cogente creatis,
Arbutos fetus, montanaque fraga legebant,
Cornaque, & in duris hærentia mora rubetis,
Et quæ deciderant patulâ Jovis arbore glandes.*

And in *Lib. 15.* of his *Metamorphosis* :

*At vetus illa ætas, cui fecinius aurea nomen,
Fœtibus arboreis, & humus quas educat herbis,
Fortunata fuit ; nec polluit ora cruore :
Tunc & aves tutæ movère per aëra pennas,
Et lepus impavidus mediis erravit in arvis,
Nec sua crudelitas piscem suspenderat hamo.*

Others on the contrary pretend, that the *Flesh of Animals* was eat before the *Deluge* ; and to prove their *Opinion* they produce several *Reasons* and *Authorities*, which I shall here pass over in *Silence*, and enter upon another *Matter*.

There are some who take upon them to shew, that the *Foods* we have from *Animals* are hurtful and prejudicial to our *Health* ; that they were not made by the *God of Nature* for the *Use* we put them to ; and lastly, that it is, we may say, in *Spite of Nature* itself that we do use them. Among the many *Proofs* they bring to confirm their *Opinion*, I shall only mention two in this *Place*. The first is drawn from the *Structure of the Parts* of our *Body* ; each *Animal*, say they, has *Members* and natural *Instruments*, that are proper to seize the *Prey*, which is necessary for its *Subsistence* : For *Example*, those *Animals* that feed upon *Flesh*, and which, as they pretend, are the only ones to whom the *Use of Flesh* is proper, have usually a large *Mouth*, sharp and piercing *Nails*, strong *Teeth*, and a good *Stomach*, fit to digest raw,

raw, and the most solid Food; whereas Mankind, on the contrary, have but a small Mouth, soft and weak Teeth, a tender Tongue, and a Stomach that is not proper for digestion of raw Meats, since it cannot well digest those that are boil'd.

They add in the second Place, that besides that, the Flesh of Animals do, by the excessive Fermentations they cause in our Bodies, corrupt our Humours, and occasion divers Diseases: They further observe, that those who feed upon gross Flesh to Excess, such as is that of most Quadrupeds, they become gross, stupid, and as a Man may say, acquire a Resemblance of Temper and Inclination with those Animals whose Flesh they feed upon. And this was the Reason that in antient Times there were some People who would not eat the Flesh of any Animals, but such as were strong and couragious, in order to acquire the noble Qualities of those Animals for themselves; we likewise see, that those who live upon *Goat's Milk*, are usually more lively, active, and nimble than others: *Galen* says, upon this Occasion, *Lib. 3. of the Nature of Foods*, that those who live upon the Flesh of *Asses* or *Camels*, are usually heavy, and dull of Understanding.

But in Answer to these Objections, it is said in the first place, that Man, instead of those Arms and Instruments which carnivorous Animals have, hath Industry and Reason, which are preferable to all: And in the next Place, if Diseases do proceed from the immoderate Use of the Flesh of Animals, it's the Fault of those that take it to Excess: And lastly, that as for Plants, there are many of them that prove certain Poison if eaten, and that 'tis not certain, that the Flesh of any Animal, when eaten, has the same Effect.

As for myself, I am of Opinion, without entering into all these Discussions, which I think to be of little Use, it may be said, that the Use of the Flesh of Animals, may be convenient, provided it be in Moderation, in as much as this affords good Nourishment; however, it may be, if it had never been used, and that Men had been content to feed upon a certain Number of Plants only, it would have been never the worse for them: But it's no longer a Question to be disputed, and if it be an Abuse, it has so long obtained, by Custom in the World, that it is become necessary.

There were antiently a great many Philosophers, who from a great many chimerical Ideas, form'd by them, thought it a great Crime to eat the Flesh of Animals. *Pythagoras* was the first that undertook to defend their Lives. Every Body knows that this Philosopher fancied, that after the Death of one Animal, his Soul pass'd into the Body of another of the like or different Nature; and from this Principle, he looked upon those to be infamous Persons who endeavour'd to prolong their own Lives by the Death of others. *Empedocles*, *Porphyry*, and *Plutarch*, were almost of the same Opinion: Nay, there are several Sects in the *East* so scrupulous in following the Opinion of the Transmigration of Souls, that they durst not so much as kill a *Flea*, or the most despicable Animal; and when they see any Christian go about it, they readily present themselves, and offer Money to redeem the Life of that Animal, which afterwards they set at Liberty.

As the ridiculousness of this Opinion, and the Consequences thereof are very manifest, we shall dwell no farther thereupon, in as much as that there is no Christian Philosopher so much a Fool, as to give the least Heed to such extravagant Opinions:
Indeed,

Indeed, there are some religious Orders in the Church, who will not eat any Flesh; but this they do, or pretend to do, out of a Principle of Mortification, and not with any Regard to the Errors of the *Pythagoreans*.

There are several People, who out of superstitious Considerations, dare not eat some Animals: For Example, they do in some Part of the *Indies* give divine Honours to the *Ox*, infomuch that it is, according to their Principles, at least, as great a Crime to knock down an *Ox*, as to kill a Man.

Plutarch says, that *Sheep* were anciently held in great Veneration by the *Egyptians*; and that the *Athenians* had so much Respect for those Animals, that they judicially proceeded against those who slew a *Ram*.

The *Egyptians* also esteemed *Goats* very much, and durst not eat their Flesh, according to the following Lines of *Juvenal*:

— *Nefas illic fatum jugulare capellæ;*
Carnibus humanis vesci licet. —

If it be lawful for us to mix sacred Things with prophane, we should also say in this Place, that the Law of *Moses* forbid the *Jews* to eat of some Sort of unclean Animals, and such that were naturally fat and heavy, lest their Flesh being hard of Digestion, should make them lazy and idle, and divert their Minds from the Worship of GOD; and this was the Reason that the *Jews* durst not eat the Fat of *Oxen*, nor as much as touch Swine's Flesh: They were likewise positively forbid to use the Blood of Fowls and four-footed Beasts: But enough of this Matter. Let us now more particularly enquire into the Foods that Animals do afford us.

C H A P. I.

Of V E A L.

YOU are to chuse such a *Calf* as is young, that has not left off sucking, and comes from a fat and well-fed *Cow*. *Veal*, I mean the Flesh of all the Parts of a *Calf*, is much used in Foods. It ought to be white, juicy, tender, plump, and well-tasted. *Normandy* in *France* has the best *Veal* in that Country, and they call it *River-Veal*; and *Essex* in *England* is the most noted Country for it.

Veal is nourishing, moist'ning, and cooling; it mollifies and opens the Body. The Head and Lungs of a *Calf* are pectoral, good to qualify the sharp Humours of the Breast and Throat, and for the Phthifick. *Calves-feet* are also pectoral, their Substance is glutinous, qualifying, and moist'ning: They are boiled in Broths, to moderate the Loss of Blood, Women's Terms, Piles, and Spitting of Blood. *Calves-liver* has that in common with other Livers, that it binds and produces gross Humours.

Veal, and the other Parts of a *Calf*, being endued with a Juice that is temperate enough, produces no ill Effects; but they are not good for those who have a Looseness, caused by the flacking of the Fibres, for they will increase this Disorder.

Veal contains much Oil, Phlegm, and volatile Salt.

It agrees at all times, with any Age or Constitution; but it is better for weak and tender People, and such as live a sedentary Life, than for those that are strong, robust, and accustom'd to constant Exercise; who require more solid Food, and that does not so soon consume as *Veal*.

REMARKS.

A *Calf* is the Young of a *Cow*, or a four-footed Animal well known. We have said it should be chosen when very young, and while it sucks, because then its Flesh, and the other Parts, are tender, dainty, and easy of Digestion; whereas these same Parts will afterwards become drier, harder, and consequently not so easy of Digestion. *Bruyerinus* says, the *Romans* and *Italians* left their *Calves* to suck six Months, and sometimes even a whole Year; and that during that Time, they took Care they should eat no Grass, as being persuaded their Flesh would thereby be more dainty, healthy, and better tasted: In short, as these Animals are naturally of a dry Constitution, the younger they are, better fed with moist Foods, such as Milk is, the more good Effects their Flesh should produce, because it is in a better Temper.

Averroes commends *Veal* to such a Pitch, that he scruples not to prefer it before Fowls. *Avicen* pretends, it is very wholesome, and that it produc'd good Juices. Lastly, *Galen* says, that roasted *Veal* is easy of Digestion, and very nourishing. It is eat roasted or boiled, and ordered many other Ways: They also make *Veal pies*, which are very good.

Veal is nourishing, cooling, and moist'ning, because it contains an oily, viscous, and balsamic Juice, that is fit to unite with the solid Parts, to embarrass the sharp Humours, and to moderate their Fury and Impetuosity: This *Veal* loosens the Body, by making the Humours contain'd in the Vessels more fluid, and the Passages more free and open. The good Effects of the Head and Feet of a *Calf*, proceed from the viscous Juice, contain'd in a large Quantity therein. As for a *Calf's* Liver, as it consists of a compact and earthy Substance, as well as those of other Animals, it is not strange it should make the Humours gross, and bind the Body. They make use of the Fat or Suet of *Veal*, and especially that about the Kidneys, in Pomatums: This, as well as the Marrow of the Animal, is of a dissolving Nature.

The *Runnet*, which is made use of to curdle Milk, and is in *Latin* called *Coagulum*, is nothing but a cheesy Matter, that is found in the lower Part of a young *Calf's* Stomach. It is a Kind of curdled Milk, which contains much volatile Salt, and serves instead of Leaven, for digesting the Aliments wherewith the *Calf* is fed.

A *Calf* in *Latin* is called *Vitulus*, à *viridi ætate*, because of its Youth, or à *vitulando, id est, lasciviendo*, to be wanton; because it runs about, and grows wanton, like most other young Animals.

C H A P. II.

Of O X E N.

THERE are two general Sorts of *Oxen*, viz. tame and wild ones; the last of which is subdivided into several other Species, which all of them serve for Food in foreign Countries. The *Beef* that you chuse should be as young as may be, fat, tender, and fed with good Food.

Beef is very nourishing, and is a Food that is not easily separated and dissolved, and is a little binding.

Galen, in his third Book of the Nature of Foods, disapproves of the Use thereof; because, he says, it is hard of Digestion, produces gross Humours, and melancholy Affections; for all that, we do not find, in these Countries where it is so much used, it has such ill Effects; but that most People, who always feed upon nothing but *Beef*, are strong, vigorous, and hale: Indeed, old *Beef* may produce the ill Effects which *Galen* mentions; but when it is young, it is good Food. Again, *Galen* might perhaps have Reason to say what he did about *Beef*, in Reference to the Place where he liv'd. In a Word, it is not
alike

alike every-where, but very much varies, both as to Goodness and Taste, according to the Countries and Pastures your Cattle feed upon.

Beef, in all the Parts of it, contains much Oil, volatile Salt and Earth.

Beef, and the other edible Parts of an *Ox*, agree at all times, with young bilious People, with those that have a good Stomach, and are pretty much used to Exercise or Labour.

R E M A R K S.

When a *Calf* is grown up, and has attained its full Strength, it is then a *Bull*; but if Care be taken to have the same gelded before that Time, it becomes an *Ox*; so that the *Ox* differs no otherwise from the *Bull*, saving, that being gelded, it grows larger and fatter, but not so strong and fierce, and much easier to be tamed.

A *Cow*, as every Body knows, is the Female; and the Flesh of this, as well as of a *Bull*, is not so wholesome, nor so pleasant to the Taste as that of an *Ox*; and therefore it is not so much used for Food.

Pliny says, that *Cows* do not live above fifteen Years; and that *Oxen* and *Bulls* will last 'till Twenty; and that they are never so strong, as at the Age of five Years.

These Animals differ considerably in Respect to Bigness, Variety of Horns, the different Formation of some Parts of their Bodies, the Place from whence they come, and several other Circumstances, too long to be inserted here.

Alvarezius assures us, That there are some Countries where the *Cows* are exceeding white, and have no Horns, but long and hanging Ears. These *Cows*, he says, are also as large as *Camels*. The *Cows* are so small in *Africa*, that they scarce attain to the Bigness of our *Calves*, but at the same Time they are very strong and hardy.

Aristotle observes, That the *Oxen* of *Egypt* are larger than those of *Greece*: Every Body knows they are bigger in *England* than in *France*; and that their Flesh is better.

better. There are wild Cattle in *Scotland*, exceeding white, and have much Hair on their Necks. These Cattle are fierce, and abhor Mankind to that Degree, that let them but touch or feel a Plant never so little, they dare not come near it for several Days.

Some will have it, that there are *Cows* in *Arabia*, whose Horns are like those of *Deer*; and that there are others also in the same Country, that have but one Horn in their Foreheads.

The *Beefs* in *North America* are crooked; and it is said, that in the Country of *Bengal* they are almost as big as *Elephants*.

Beef is a Food that does not easily waste, because it contains a gross Juice, which being once condensed in the Vesicles of the Fibres, sticks so fast there, that it is not easily separated there-from: It is also upon the Account of this earthy Juice that *Beef* is binding.

There are many Parts belonging to an *Ox* that is used in *Physic*, as the Gall, Horns, Tallow, Marrow, &c.

Ox in *Latin* is *Bos*, and in *Greek*, βῶς, ἀπὸ τῶν βουῖν, ἢ βόσκων, because it feeds Men with its Labour and Flesh too.

A *Bull* in *Latin* is *Taurus*, quasi ταυρύστος, ἀπὸ τῶν ταυῖν, τὸν ἕγαν, à caudæ extensione, from the Length of its Tail.

A *Cow* with *Calf* in *Latin* is called *Forda*, à ferendo, to carry, according to this Line of *Ovid*,

Forda ferens bos est, sæcundaque dicta ferendo.

C H A P. III.

Of H O G S.

THERE are two Sorts of *Hogs*, viz. the wild and tame *Hogs*; we shall speak of the last here, and of the other in the next Chapter. You are

are to chuse the Flesh, and other Parts of an *Hog*, that is neither too old nor too young; but such as is large, fat, tender, and lastly, that has been well fed, as with Acorns, Mast, Beans, Turnips, &c.

All the Parts of an *Hog* is nourishing enough, and affords Meat that does not easily waste, and such as makes the Body a little laxative.

Pork is hard of Digestion, produces many dull, viscous, and gross Humours, and is look'd upon to be bad for gouty Persons.

It contains much Oil, volatile Salt, and Phlegm.

It agrees chiefly in cold Weather, with young People of a hot and bilious Constitution, with those that have a good Stomach, and used to Labour and Exercise; but for old, weak, tender, and idle Persons, it is not good for them.

R E M A R K S.

Every Body knows, that an *Hog* is a nasty, filthy Creature, that delights in Mire and Ordure; but its Flesh, as well as its other Parts, have a good Taste, and are much used for Food.

When a *Hog* is about a Year old, they geld him, and then he is in *Latin* called *Maialis*. He then grows fatter, the Flesh more juicy, and better tasted than before.

A *Sow* in *Latin* is called *Porca* or *Scropha*, and not so much used for Food as the *Hog*; because the Flesh of it does not taste so well.

As for a *Pig*, in *Latin* called *Porcellus*, a great many People make a delicate Dish of it roasted; some stuff him with Herbs or Onions. That *Pig*, which is neither too young nor too old, is most healthful; and the Reason is, that as this Animal is of a moist Nature, this over-abounding Humidity is to be found more plentifully in him while young, than when somewhat older, when the Fermentation of the Blood, that is then in its full Vigour, dis-

dissipates and expels the dull and viscous Humours out of the Body ; neither must you chuse a *Pig* that is too old ; because the Fermentation of its Blood and Humours, having afterwards taken away the most spirituous and exalted Principles, its solid Parts are no more animated as before, but become weak, hard of Digestion, and not so proper to produce good Effects.

A *Hog* is a greedy Animal, that makes Waste wherever it comes, and yields no Profit, but when it is kill'd ; but then you have its Flesh, Fat or Grease, its Puddings, Guts, and other Parts, which are almost all used : This Animal, not without Reason, is compared to those Misers, who think of nothing but to heap up Wealth continually at the Charge of others, and do no Good 'till they are dead, when they are forced to leave that to others, which they could not carry along with them.

A *Hog* is subject to the Measles, Leprosy, &c. because it is full of gross Humours that have but little Motion, and such as are like to produce these and the like Diseases.

Pork, I mean the Flesh and other Parts of the *Hog*, are nourishing enough, and afford a Food that does not easily waste ; because it contains oily, balsamic, and viscous Principles, which easily stick to the Fibres of the Parts, and there stick in such a Manner, that they are not easily separated therefrom. *Pork* is also loosening, because the oily and phlegmatic Principles with which it abounds, loosen the Fibres of the Stomach and Entrails, and dilate the gross Humours contained in those Parts.

Galen pretends to tell us, that *Pork* is not only better tasted than the Flesh of other Animals, but also that it is more wholesome : He likewise adds, that it is much like unto human Flesh, which he proves in his third Book and second Chapter of the Nature of Foods, by relating a Story of certain Persons, whom he made to eat Man's Flesh instead of *Pork*, without their being able, either by their Taste or Smell, to discern the Cheat put upon them. Lastly, he assures us, that *Pork*, when well digested in the Stomach, affords more Nourishment than any other Food ; and upon this Occasion he says, that the *Athletes*, or young People that practis'd Wrestling,

ling, and such as were inur'd to Labour, were never so strong and vigorous, as when they fed upon *Pork*; and that when those People, who were used to this Food, did but only one Day live upon the Flesh of another Animal, and still continued the same Exercises, they found themselves weaker the next, and not fit to renew their Labours; and finally, that when they continued several Days to disuse *Pork*, their Strength sensibly decay'd, and they grew lean.

We readily agree with *Galen*, that *Pork* may be very nourishing and wholesome, for those who are used to Fatigue and hard Labour; because it is durable Food, and not so soon wasted: But we are far from believing, that *Pork* in general is wholesome; on the contrary, we are satisfied, that it ought to be used moderately. In short, the Way of this Animal's living is so lazy, idle, and unactive, and the Ordure and Filth it continually feeds upon, shew us plainly, that its Flesh is full of viscous and gross Juices, that is fit to produce Humours of the same Nature, to cause Indigestions, and several other Inconveniencies.

As *Pork* is used for Food in several Countries, there are some who do not eat it at all. We have already in another Place said it was forbid the *Jews*: The *Arabs*, *Mahometans*, *Moors*, *Tartars*, and several others, still follow this Custom.

Hog's Grease, or Leaf of Fat in his Belly, is used in Physic, in order to soften and dissolve.

Old *Bacon* melted produces good Effects upon Pock-holes, and in cleansing and closing up of Wounds.

Hog's-Dung outwardly applied is good to stop Bleeding at the Nose, for the Squincy, and Scabs.

Lastly, *Hog's-Gall* will make the Hair grow, cleanses and cures Ulcers in the Ears.

A *Hog* in *Latin* is *Sus*, from the ὄσ, *Greek*, which also signifies the same Thing: They called it also *Porcus*, quasi spurcus, because it feeds upon Filth and impure Things.

Finally, they called it formerly *Thysus*, à θύω, to sacrifice; because it is pretended, that a *Hog* was the first Beast that was offered in Sacrifice.

C H A P. IV.

Of the WILD-BOAR.

YOU ought to chuse a *Wild-Boar* that is young, fat, well fed, and tender fleshed: He ought also to be hunted, and well run.

Wild-Boar is very nourishing, and is Food that doth not soon waste, but yet easier of Digestion than common *Pork*.

It produces gross Humours, and is not good for idle and tender Persons,

All the Parts of a *Wild-Boar* contain much volatile Salt and Oil.

The Flesh of a *Wild-Boar* is good chiefly in Winter, for young People of a hot and bilious Constitution, for those that have a good Stomach, and that fatigue much.

R E M A R K S.

The *Wild-Boar* is so called, because it is of the same Shape and Bigness with the tame *Hog*, and that it lives in Woods. It is fiercer, more nimble, and rougher bristled than the other. It is usually of a black, or dark red Colour, though *Pausanius* says, he had seen white ones. *Pliny* and other Authors assure us, that there were no *Wild-Boars* in *Candia*, *Africa*, and the *Indies*: And *Æliun* observes, they had none in *Macedonia*; the *Spaniards* have found some in *America*, which were much smaller, had a shorter Tail and their Feet made otherwise than those of our *Wild-Boar*; and their Flesh was also more delicate, and easier of Digestion than ours; and lastly, there were those in some Places that had a Pair of Horns on their Heads.

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The *Wild-Boar* in *Latin* is call'd *Verres sylvaticus*, and the *Sow*, *Sus fera*, or *Scropha sylvestris*. These Animals couple in the Beginning of Winter, and usually keep together for thirty Days. The *Sow* pigs in the Spring, and for that End pitches upon the most secret and inaccessible Place she can find. When the *Wild-Boar* is about covering the *Sow*, his Bristles stand up prodigiously, he foams at the Mouth, and makes a fearful Noise with his Tusks; he also at this Time rubs his Testicles against the Bodies of Trees, and that sometimes so severely, that they afterwards become useless to him. *Homer* says, that the *Wild-Boars*, which in this Manner geld themselves, are larger and fiercer than the others.

It is said, that when the *Wild-Boar* has continued some Time without pissing, the Urine in the Bladder gathers such a Quantity, and burdens him so much, that he cannot run; so that if a Huntsman at that Time comes upon him, it is impossible for him to save his Life by Flight.

Pliny says, that *Servilius Rullus* was the first of the *Romans*, who brought up Hunting of the *Wild-Boar*. However, we are here to observe, that the Flesh of all *Wild-Boars* is not alike good: Those that are penn'd up in Parks, are not so good Food as those that range abroad, and feed upon Roots, Swine-Bread, Corn, and all Sorts of Fruits they can meet with.

The *Wild-Boar* is not of so moist a Nature as the common *Hog*, by Reason of the Exercise and different Food it lives upon; and for that Reason its Flesh is not so viscid, more agreeable to the Taste, and easier of Digestion: This Flesh is very nourishing, because it contains oily and balsamic Juices; but it is proper only for those that are robust, and fatigue much, because that being very close and compact in its Parts, it requires a strong Stomach to digest it. Moreover, as Persons who are used to much Exercise lose a great deal of their Substance, they must have gross Food that sticks to their Parts, and is not so easily spent.

The *Wild-Boar*, for his Defence, has two long, pretty thick, hard, sharp-pointed, strong, and crooked Tusks, and these grow on each Side of his Snout, and are very dangerous. When the Beast is dead, they take these Tusks, and let Children suck them, in order to make their
Teeth

Teeth the more easier to break out: They are also, when reduc'd to a fine Powder, used in Physic; they provoke Sweating and Urine; they consume and qualify the Sharpness of the Humours; they stop Spitting of Blood, and the Dose is from six Grains to thirty or forty.

The *Wild-Boar's* Testicles, and other Parts for Generation, are proper to make Men vigorous, if internally taken.

Wild-Boar's Grease being outwardly applied, is of a dissolving, soft'ning, strength'ning, and qualifying Nature.

Its Excrements and Gall being externally applied, dissolve scrophulous Tumours, and cure the Itch.

The *Wild-Boar* in Latin is *Aper*, quod *asperis versetur in locis*; because it usually lives in Mountains and rough Places.

CHAP. V.

Of LAMB.

YOU are to chuse a *Lamb* that is tender, well fed, and whose Flesh is delicate, and agreeable to the Taste. The Time of eating *Lamb* is commonly in the *Spring*.

Lamb is of a moist'ning and loos'ning Nature, very nourishing, and lenifies sharp and pungent Humours.

It produces phlegmatic and gross Humours, especially when it is too young.

It contains much Oil, Phlegm, and volatile Salt.

It agrees in warm Weather with young bilious People; but Persons of a hot and phlegmatic Constitution ought to refrain from it, or use it moderately.

REMARKS.

Lamb is a four-footed Animal well known; it is of a pretty moist Nature, and its Flesh full of viscous and gross Humours, which likewise produce Humours of the same Kind: These Juices, however, make the *Lamb* to be of a moist, cooling Nature, fit to qualify the over-violent Motion of the Humours, and to allay their Sharpness.

The older the *Lamb* grows, the less of these Juices it does contain; for so far in Proportion as the Fermentation of its Blood increases, it attenuates, and more powerfully expels the dull and gross Matters contained therein.

Lamb-Gall is look'd upon to be good in the Falling-Sickness: They take it from two to eight Drops, in a Liquor prepared for that Purpose.

The Runnet, which is found in the lower Part of a *Lamb's* Stomach, is good against Poison; and they also make Use of it to curdle Milk.

Lamb in Latin is *Agnus*, ex ἀγρός, chaste; because it was antiently a pure, clean, and proper Sacrifice.

Others derive the Word *Agnus*, quod matrem suam præ cæteris animantibus agnoscat; because he doth more particularly know his Dam, than any other Animal. And, indeed, it is somewhat surprizing in a Flock of four hundred Sheep, to see every little *Lamb* know and distinguish his own Dam by her Bleating; and that they will not themselves give over bleating 'till they have found them.

C H A P. VI.

Of S H E E P.

YOU are to chuse the Flesh, and such other Parts of a *Sheep* as are young, pretty fat, tender, well fed, and bred in a pure and dry Air.

Well-fed *Mutton* yields good Nourishment, and is easy of Digestion.

When it is old, it is dry, hard, and not easily digested.

Mutton contains much Oil and volatile Salt, in all the Parts of it.

It agrees at all times, with any Age and Constitution.

R E M A R K S.

When a *Lamb* is attain'd to such a Bigness, they geld it; but if not, they call it a *Ram*. The *Sheep* is the Female.

Aristotle says, these Animals are very infirm, and exposed to as many Distempers as Mankind.

Ram's Flesh is seldom eat, because of its unpleasant Smell, and rank Taste, almost like that of an *He-goat*. The Flesh of an *Ewe* is a little more used, yet not much in Esteem, because it is insipid, viscous, and apt to produce gross Humours, and bad Juice.

As for what is properly called *Mutton*, which is the Flesh of a *Wether*, it is much esteemed, because it is tender, well-tasted, very mollifying, full of oily, balsamic Parts, and volatile Salts, fit to produce the good Effects we attribute to it.

Aristotle says he had observ'd, that *Sheep* did not live above ten Years, and that usually they did not arrive to that Age; however, we may say they live longer or shorter, according to the Country they are in. In short, *Albertus* relates, that they live twenty Years in some dry Places, and near the Sea. The *Sheep* of *Ethiopia* live twelve or thirteen Years, and the *Rams* fifteen, according to *Aristotle*.

These Animals differ considerably, according to the different Places they are bred in. The *Sheep* of *Egypt* are larger than those of *Greece*: Those of *Ethiopia* have no Wool, but rough Hair like that of *Camels*: There are many Countries, where the *Sheep* have such large and heavy Tails, that they can hardly stir them. In *Asia* they have some *Sheep* that are red. *Hector Boetius* says, that they have, in a certain County of *Scotland*, yellow *Sheep* with

with their Teeth of a Gold Colour, and their Flesh and Wool of the Colour of Saffron. *Elian* observes, that they are very small at *Cbio*, for Want of Pasture; in the mean time they make very good Cheese of their Milk. In *Africa* the Rams and Sheep are brought into the World with Horns on their Heads; and they have none at all in *Pontus*.

The Gall of a Sheep is made Use of, to cleanse the Ulcers of the Eyes.

They make Use of its Suet inwardly taken to stop the Bloody Flux: They do also mix it in Ointments, Plaisters, and Pomatums, for dissolving and lenifying.

A Wether in *Latin* is called *vervex*, à *verpa*, the Genital, because it is gelded; or else *ab inversis ademptisque testibus*, because its Testicles are cut out.

A Sheep in *Latin* is *Ovis*, from *oblacione*, an Offering; because, if we believe *Isidorus*, they at first offered Sheep, and not Bulls, in Sacrifice.

The Ram in *Latin* is *Aries*, *ab aro*, an Altar; because they formerly placed it upon the Altar to be sacrificed. In *Greek* they call it *κίρις*, perhaps ἀπὸ τῶν κίρατος, from the Horns.

C H A P. VII.

Of the K I D.

YO U ought to chuse a *Kid* that is young enough, under the Age of six Months, still sucking, that hath not fed upon Herbs, that has tender delicate Flesh, and is of a good Taste. You ought also to examine whether its Dam was healthy, well fed, and gave her Plenty of good Milk.

Kid is nourishing enough, makes good Food, and is easy of Digestion.

As this Animal grows older, so in Proportion its Flesh grows hard, of an unpleasant Smell, bad Taste, and hard of Digestion.

Kid, in all the Parts of it, contains much Oil, and volatile Salt.

It agrees at all times, with any Age and Constitution: It is look'd upon to be wholesome enough for Persons that are newly recovering from a great Fit of Sicknefs, wherein they have been brought very low.

R E M A R K S.

Kid is the young Male of a *Goat*; the younger it is, the more it abounds with oily and balsamic Juices, that make it nourishing, and apt to produce other good Effects that are attributed to it. When it has attained to a certain Age, it becomes an *He-Goat*; but then its Flesh is of a rank and unpleasant Taste and Smell, especially in Rutting-time, and therefore not much used for Food; however, they pretend, that when it has been gelded, while very young, it fattens much, and yields good Juice.

The *Goat*, which is the Female, is not much used for Food, at least unless very young; for otherwise her Flesh becomes hard, and not easy of Digestion; and therefore *Hippocrates* does not approve of the Use of it. *Aristotle* and *Plutarch* assure us, that *Goats* are almost always sick, and that they are subject to a Kind of Epilepsy, which they impart to those that eat their Flesh. Others say, they have observed them never to be without a Fever; however, there are some Authors who maintain, that *Goat's* Flesh digests easily in the Stomach, is very nourishing, and recovers decay'd Strength again. It is said, that a certain Wrestler of *Thebes*, antiently accustomed himself to live upon *Goat's* Flesh, and that he excelled all others of his Time in Strength; and this might be, because the *Goat* being a lively, nimble, and light Animal, and consequently containing many exalted Principles, communicated those very volatile and active Principles to him.

A *Goat* usually lives eight Years, but those of *Ethiopia* live two or three longer: They peel Trees, and do them much Hurt. It is said, that the *Olive Tree* becomes barren, if they do but lick it never so little; and that that

was the Reason why the *Pagans* would never sacrifice a *Goat* to *Minerva*. It's also said, that the *Goat* runs mad if she eats sweet *Basil*; and that it kills her to drink of the Water where the Leaves of *Rose-laurel* have been steep'd for some Time.

The *Goat* and *He-goat* live willingly among *Sheep* and *Tygers*; and *Plutarch* says, that the *Tyger* has so great a Kindness for these Animals, that if you would bring him a *Goat* in his greatest Extremity of Hunger, he will not touch him.

The Fat and Marrow of the *He-Goat* are of a soft'ning, dissolving and qualifying Nature; and are also reputed to be good for strength'ning the Nerves.

Goats-dung contains much volatile and sharp Salt, which makes it of a dissolving, deterfive, drying, and digesting Nature, fit to remove Obstructions in the Bowels, and good for the Stone, if inwardly taken: They also apply it outwardly for the dissolving of cold Tumours, and other Distempers, wherein 'tis used for attenuating the Humours.

They mix the Gall of a *Goat* with Bread, the Whites of Eggs, and Oil of Laurel; and thus 'tis look'd upon to be good for a Quotidian Ague, if applied by way of Cataplasm to the Navel.

He-Goat's Blood, and especially if we believe *Vanbelmont*, that which is taken from his Testicles, being dried in the Sun, is good against Poison, for provoking Sweat, Urine, and Women's Terms; for a Pleurisy, stagnated Blood, and the Stone. The Dose is from twenty Grains to two Drams.

We sometimes meet with small Stones in the Gall of an *He-Goat* and *Goat*, which are very like the true *Bear-stone*. They are good against Poison, and promote Sweat.

He Goat in *Latin*, is *Hircus*, quasi *hirtus*, hairy; because as every Body knows, he is cover'd with Hair, and has a great Beard.

He is called *τέργος*, in *Greek*, ἀπὸ τῆ τρογιῆν, to eat; because 'tis a greedy Animal, that eats much; or else παρὰ το τροχὸν το δίγυα ἔχων, quod pellem habet duram & asperam; because he hath a hard rough Skin; or else ἀπὸ το τροχῶν, à currendo, to run, because he runs fast.

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The *Goat* in *Latin* is called *Capra*, *quasi carpa*, *quod virgulta carpat*; because it brouzes, and bites off the tender Branches of Shrubs, and especially of the Vine; and therefore the antient Heathens were wont at certain Festivals to sacrifice a *Goat* to *Bacchus*.

Kid in *Latin* is *Hædus*, *ab edendo*, to eat, because 'tis fat, and very well tasted.

C H A P. VIII.

Of the ROE-BUCK, or WILD-ROE.

THE *Wild-Roe* ought to be young, tender, fat, and well fed.

Its *Flesh* is good Food, very nourishing, and easily digested. It is also good to open the Body.

When this Animal is growing old, its *Flesh* is hard, coarse, and not easy of Digestion.

The *Wild-Roe* has much volatile Salt and Oil.

It agrees at all Times, with any Age and Constitution.

R E M A R K S.

This Animal is a King of a wild *He-goat*, or *Goat*: They call it in *Latin*, while 'tis young and small, *Capreolus*, but when grown big, *Capreus*. The Female is named *Caprea*.

The *Roe-Buck* is much like a *Stag*, but not near so large; it hath a weak Voice, but his Sight is so good in lieu of that, that he can see by Night as well as by Day. His Horns are branched and small; he is fearful, and very shy; he either does not know, or durst not make use of his Horns to defend himself against the Insults of other Animals, but puts all his Safety in his Heels. He is very nimble, and runs very swiftly. He loves young *Partridges* so well, that he breeds amongst them, and lives in the same Places as they do. It's observable, that
when

when the She of this Animal hath lost her Male, she will go and see for another elsewhere; and when she hath found one, she will go and conduct him to the Place where she liv'd before with the former *Roe-Buck*: But when the *Buck* hath lost his *Doe*, then he leaves the Place he frequented, and goes somewhere else to live with another. There are Plenty of these Animals in the Woods and Mountains of the *Alps*, *Switzerland*, and other Places. They take them in the same Manner as they do *Deer*.

Their Flesh produces several good Effects, as before observ'd; and the Reason of it is, That as this Animal is almost always in Motion, his Pores are very open, and continually let out a great Quantity of gross and superfluous Moistures, which thereby contribute to the making of the Flesh of the *Roe-Buck* more delicate, drier, tenderer, and more agreeable to the Taste: But when this Animal grows old, this continual Transpiration having exhale'd away too much Moisture, the Flesh also becomes too dry, and consequently hard of Digestion.

Julius Alexandrinus does much magnify the Goodness of this Animal's Flesh, he compares it with that of the *Wild Boar*, for the Goodness of its Taste, and other good Effects. But all the Difference between them is, that that of the *Wild-Roe* is easier of Digestion, but yet does not yield such solid and durable Nourishment as the other.

They medicinally make use of the Gall of this Animal against Drummings in the Ears, Pains in the Teeth, Dimness of Sight, and Freckles in the Face.

The *Wild-Roe* is by some call'd *Dorcas*, *μαγά τὸ δῖον αὐτὸ ἀπὸ τοῦ ὀφθαλμοῦ*, *à videndo*, to see; for as we have already observ'd, it has a very quick Sight. *Martial* calls it by the same Name in these Verses:

*Delicium parvo donabis Dorcada nato:
Jactatis solet hanc mittere turba logis.*

C H A P. IX.

Of FALLOW-DEER.

YOU are to chuse that which is young, tender, fat, and well fed.

The Flesh of this Animal, which we call *Venison*, produces good Juice: It is look'd upon to be good against the Palsy, and to remove the Cholick.

When a *Deer* grows a little oldish, the Flesh becomes hard, and not easy of Digestion.

It contains much Oil and volatile Salt, in all the Parts of it.

It's good especially in Winter for old People, for such as are of a phlegmatic Constitution, and abound with pituitous Humours.

R E M A R K S.

Fallow-Deer are a Sort of *Wild-Goat* as well as the *Roe-Buck*. It's a horn'd, four-footed Animal, that is very active, and runs exceeding fast. It's much like a *Stag*, larger than the *Wild-Roe*, and of a yellow Colour. They shed their Horns every Year as well as the *Stag*. Their Tails are longish, and come down to their Hams. The *Doe* is often white all over, and one many times would take her for a *Goat*, but that her Hair is so very short.

The *Fallow-Deer* is naturally very fearful. *Martial* makes him speak, and complain thus:

*Dente timetur Aper, defendunt cornua Cervum;
Imbelles Damae, quid nisi praeda sumus?*

There are a great many People that do not value the Flesh of wild Beasts, because they pretend it produces gross and earthy Humours; however, that of young *Fallow-*

Fallow-Deer is not only very agreeable to the Taste, but also wholesome enough: In short, as this Animal is almost always in Motion, his Blood and Spirits grow continually more subtil, and the ill Humours evaporate by Transpiration, in the same Manner as those of the *Wild-Roe* do; and therefore the Flesh of this Animal does very near produce the same Effects as that of the *Wild-Roe*; however, it is look'd upon to be a little more gross, and harder of Digestion. We are to observe, that *Fallow-Deer* do not smell so strong and rank as the *He-Goat* does, and this Difference proceeds from their Pores, being more open, whereby the ill Humours more freely exhale, and are less kept in, than those of the *He-Goat*: Moreover, as the Humours of *Fallow-Deer* are thinner, and more subtil than those of an *He-Goat*, by reason of their greater Fermentation; these same Humours are also not so fit to produce an ill Smell.

The Blood of this Animal being newly let, and presently drank, takes away the Dizziness of the Head.

Its Gall is of a deterfive Nature, and removes Dimness, and Webs over the Eyes.

Its Liver is good against Looseness.

C H A P. X.

Of the STAG.

YOU ought to chuse that which is young, and even still sucking, if you can meet with such: It ought also to be fat, tender, and well fed.

Its Flesh is good and durable Food, and very nourishing.

As the *Stag* grows old, so in Proportion does its Flesh grow hard, close, not easy of Digestion, heavy in the Stomach, and apt to produce gross and melancholy Humours. *Galen* doth not approve of the Use of it, and *Avicen* pretends it causes Quartan Agues.

The *Stag* contains much Oil, volatile Salt and Earth, in all the Parts of it.

It agrees at all Times, with young bilious People, who have a good and strong Stomach, and are us'd to much bodily Exercise; but old Men, and those of a melancholy Constitution, ought to abstain from it.

R E M A R K S.

The *Stag* is a large four-footed Animal, living in Woods, Vineyards, and remote Places where he can get any Thing to feed upon. He is very nimble and light. It hath branched Horns on his Head, for his better Defence, which are shed every Year in the Spring, in the Room of which others grow. This Animal is naturally fearful; however, it is at continual Enmity with *Serpents*, which he seeks, and even in their very Caverns, in order to devour them: Some People pretend he will live many Ages; and to confirm this they say, that a very long Time after *Cæsar's* Death, there was a *Stag* with a Collar about his Neck taken, upon which these Words were inscribed, *Hot me Cæsar donavit*: It is also added, that some Ages after the Death of *Augustus*, they found his Hind with a Collar about her Neck, and this Inscription, *Noli me tangere, quia Cæsaris sum*.

Pliny and *Aristotle* assure us that there are no *Stags* in *Africa*. Some other Authors maintain the contrary. It is said, that in some Places there are white *Stags*, in others black ones, and some again that are red. These Animals are very large and fat in *Scotland*, and are so numerous, that the People have gone in Troops to hunt and destroy them. There were many of them formerly in *Switzerland*, but there are none now; because that as this Country is better inhabited than heretofore, the Forests are not so large as they have been, and consequently have not so many *Stags*. When these Animals in some Parts of the West have been wounded by the Huntsmen, they have Recourse to a Kind of Penny-royal growing there, that does recover them. The Ends of the Horns of the *Virginia Stags* bend towards their

Backs.

Backs. Their Tails are longer than ours. There is also a Kind of a *Stag* in *America* that differs from ours, in that it is not so high, has smaller Horns, and his Hair hanging down almost like our *Goats*. You meet with *Stags* in *Mexico* which have long Tails, full of Hair, like those of *Mules*. These Animals are very strong. A certain *Spanish* Captain once tamed two of them, which he afterwards made use of to draw his Coach instead of Horses.

The *Stag* is of a dry and melancholy Constitution; so that the younger it is, the more wholesome is its Flesh; for then it is moister, more qualified, and properer to produce the good Effects we have attributed thereunto; and therefore the Use of this Animal is more for Men's Health while it is yet sucking, than at any other Time: There are some People who will not stay so long, but take them out of their Dams Bellies and eat them for delicious Food; but I am of Opinion that they are at that Time more apt to produce bad than good Effects; and the Reason is, because they are yet too viscous, and full of superfluous Moistures.

The *Stag* is a lascivious Animal, and in Rutting-time smells almost as rank as the *He-Goat*, and then you must not use his Flesh for Food; and it would be well that it were not eaten at all after he is three Years old, for from thence forward it begins to be heavy in the Stomach, and hard of Digestion; however, if he has been gelded a little Time after it has been calved, its Flesh, (besides that, it grows from thence forward more delicious, and agreeable to the Taste) is the more qualified, tenderer, easier of Digestion, and wholesomer.

The *Hind*, as every Body knows, is the Female. It generally has no Horns, though *Scaliger* says, he had seen some that had. Its Voice is not so strong as the *Stag's*. It has this in common with most other Females of such Animals, that its Flesh is not so good Food as that of the Male; however, when she is young its Flesh is dainty enough, and pleasant to the Taste: But it ought not to be made Use of in Rutting-time.

All agree, that *Venison*, I mean the Flesh of the *Stag*, is much more delicious Food in *Summer*, and especially in *August*, than in *Winter*, by reason of the Fruits which

it eats in this Season, that much fatten it: However, some are of Opinion, they ought not to be eat in *Summer*, because this Animal then feeds upon *Vipers*, *Serpents*, and the like Creatures, which they look upon to be very venomous, as if the *Stag* did not eat of them all the Year round; But why should we imagine that these Animals, taken inwardly, should be so pernicious, when we see People daily who eat *Vipers* all up, and receive no Harm from them? It is true, the Stinging of a *Viper* and *Serpent* is often mortal; because these Animals being in a Rage, dart into some little Vein or Artery stung by them, a sharp Juice, that in a short Time stagnates the whole Mass of Blood, and hinders its Circulation, in the same Manner as if you would open a Vein, and squirt a little Vinegar, Verjuice, or some other acid Liquor into it, in which Case the Animal would presently faint away and die; however, it does not from hence follow, that Vinegar or Verjuice taken in a large Quantity into the Body by the Mouth, must be Poison: because that then they mix with other Aliments, which blunt and considerably embarass their Sharpness, insomuch that they can operate but very faintly upon the Mass of Blood; we may therefore likewise say, that the eating of a *Viper* or *Serpent* can produce no ill Effects; because the acid Juice wherein all their Venom does consist, besides that there is but a small Quantity of it in respect to the ropy and encumbering Particles of the Flesh of those Animals, is coop'd and embarass'd anew by the other viscus Juices it meets with in the Body, before it mixes with the Mass of Blood: But to come more closely to our Question, and allowing that the *Viper* and *Serpent* being eaten, may sometimes poison us, which is yet very false, does it from thence follow, that if a *Stag* eats these Animals, we must then abstain from its Flesh, because we suppose it has acquir'd the ill Qualities that were in the *Viper* and *Serpent*? and do not we every Day feed upon Animals that eat those Things, some of which in respect to us are purging, and others poisonous? and yet we do not find these Animals produce any purging or poisonous Effects in us. For Example, the *Starling* feeds upon *Hemlock*, and young Poultry sometimes swallow *Spiders*, which many People look up-

on to be poisonous: We are therefore to believe, that as purging and poisonous Things prove to be so by a certain Disposition of their insensible Parts, they will cease to be purging and poisoning as soon as they have lost this Disposition, by assimilating themselves to the solid Parts of the Evils which they nourish.

Pliny relates, that he knew some Ladies, who every Morning eat *Venison* to keep them from a Fever; and that in all likelihood, because they thought this Animal was not subject to this Distemper. Others pretend to prolong their Lives by feeding upon it, because this Animal, as we have observed before, lives a long Time; but these vain Imaginations are so ill grounded, that they fall of themselves, and are not worth confuting.

Stag's Horns, new come out, and such as we call Velvet-heads, while they are yet soft and tender, serve for Food: They easily cut them into Slices, and dress them several Ways: They also make a Jelly of them: They chiefly make use thereof for that of the Off-scouring of the large Horns of the *Deer*, which is done by boiling them in a certain Quantity of Water over a small Fire, till the Liquor has attain'd to the Consistence of a Jelly; after which, strain it as hard as you can; and then having beat well the white of an Egg in White-wine, and the Juice of Lemon, they mix the Jelly with as much Sugar as is necessary, and a little *Cinnamon*; this done, there is a slight boiling given to the whole, in order to clarify the Liquor, which they strain again, and then let it settle.

This Jelly is very nourishing, good to restore decay'd Strength, to fortify the Stomach, to oppose the Malignity of Humours, to stop Diarrheas, Vomiting and Spitting of Blood.

The Marrow and Fat, or Suet, applied outwardly, are very good against Rheumatisms, for dissolving Tumours, or the like, for fortifying the Nerves, the Sciatica, and Fractures.

They also make use of *Stag's Blood* in Physick, after they have dried it in the Sun; it promotes Sweating, is of a dissolving Nature, and good for the Pleurisy and Gout; you may take of it as far as a Dram goes.

The *Stag* in *Latin* is *Cervus*, ἀπὸ τῶ κεράτων, from the Horns which this Animal bears.

C H A P. XI.

Of the H A R E.

YOU are to chuse one that is young enough, tender, fat, well fed, and stoutly hunted.

It affords indifferent Nourishment, and produces good Juice enough.

But when she is pretty well advanc'd in Age, is hard of Digestion, causes gross and melancholy Humours, and makes Persons who use it often, heavy and dull.

It contains much Oil, volatile Salt and Earth, in its Parts.

It agrees, especially in Winter-time, with young sanguine People, and with fat Persons; but such as are melancholy, and abound with terrene Humours, ought to abstain from it, or use it very moderately.

R E M A R K S.

The *Hare* is a four-footed Animal well known, she is of a very fearful Nature. Her Sense of Hearing is so exquisite, that the least Noise made near her will affect her; and according as she thinks it nearer or farther off, she delays or hastens her Flight. She runs very fast; *Pisanellus* pretends, 'tis because her fore Feet are shorter than her hinder Legs. She is the only Animal we know of, that has Hair in her Mouth, and under her Feet. She lives in Woods, and feeds upon Herbs. In Winter Time, when the Earth is covered with Snow, she gnaws the Barks of Trees and Shrubs. *Borgius* describes her Way of Living in this Manner.

*Decerpunt læti turgentia gramina campi,
 Et culmos segetum, & fibras tellure repostas
 Herbarum, & lento morsus in cortice figunt.
 Arboris, atque udos attendent undique libros:
 Nec parcunt strato pomorum, aut glandis aceruo,
 Aut viciæ, aut milio, aut proceræ frondibus ulmi,
 Præcipuè gratæ sylvestria gramina mentha,
 Quæque colunt riguas inculta sylvibria valles,
 Et vaga serpillæ, & pulegi nobile gramen
 Percipiunt.*

The *Hare* sleeps with her Eyes open, in all Probability, because her Eye lid is too little to cover her Eye, which is very large. This Animal multiplies apace. *Varro*, lib. 3. *de re rusticâ*, cap. 12. says upon this Subject, that four or five *Hares* put into a Warren, will in a little Time go a great way towards filling of it. Many People with *Pliny* believe, that *Hares* are *Hermaphrodites*; that they will all bear young ones; and that this is the Reason why they multiply so fast; but a little Observation will easily distinguish the Male from the Female, and detect the Falsity of this Opinion. The *Hare* usually lives to seven Years of Age, and sometimes ten; there is hardly any Country where they are not to be found.

These Animals differ much in Colour; there are some of them that are blueish, others brown, and some again of a yellow Gold-colour. You'll find in Cold and Northern Countries, such as *Muscovy*, *Lithuania*, and *Poland*, many white *Hares*: Some of the like may be also seen in *France*, but 'tis alledged, that those of this Colour are more rare in hot than cold Countries. *Hares* differ also in Respect to the Places where they live. Some of them live upon Mountains, others in Plains, and others again in moist and marshy Places; and even in these different Places you'll meet with those that are larger and fatter than in others, according as they find more or less Food in those Parts; and *Aristotle* upon this Occasion says, they are smaller in *Egypt* than in *Greece*. The Smell of a *Hare* does also very often differ, and they say there are some of them that smell so

offensive

of *Musk*, and they throw the Dogs that hunt them into a Kind of Madness. Lastly, there are some *Hares* to be met with in the World that have Horns, but they are not common.

It is a Crime among the *Jews* to eat *Hare*, though it has a very good Taste, and is served up to the best Tables. *Mundius* says, that anciently in some Parts of the World a *Hare* was so much valued, that the common People were not allow'd to eat thereof: However, 'tis not always a Food for Man's Health, especially when this Animal is a little oldish; because as she is of a dry and melancholy Constitution, and the older she grows, the more hard is her Flesh, and difficulter of Digestion.

You are therefore to make it your Business to chuse a *Hare* that is young enough, because her Flesh then is moister, more tender, and agreeable to the Taste. *Hares* are valu'd till they are six, seven, or almost eight Months old; but when they are got to be a Year old they are not then esteem'd. There are some People who prize them chiefly when first brought forth into the World, but then they are too viscous.

Those *Hares* which live in moist Places are not near so good Food as those that are bred in Plains and Mountains, because the latter feed upon aromatic Herbs, that make their Flesh of a more exquisite and agreeable Taste. We are also to observe, that a *Hare* is better in Winter than in Summer; because the Cold mellows their Flesh, and makes it tender, the same being naturally a little hard and close.

Some pretend, that the frequent eating of *Hare* gives Persons a fine Vermilion Complexion, and makes them beautiful; there being some Authors who favour this Opinion, and assure it to be true, which was the Occasion of *Martial's* making this following Epigram:

*Si quando Leporem mittis mihi, Gellia, dicis:
Formosus septem, Marce, diebus eris.
Si non derides, si verum, lux mea, narras,
Edisi nunquam, Gellia, tu Leporem.*

Mar

Martial in this Epigram ridicules this vain Fancy: In short, if the eating of Hare made People handsome, and of a Vermilion Colour, *Gellia*, who was very ugly, ought not to eat of it; because if she did she would grow pretty, which could not be in *Martial's* Sight.

There are several Parts of the *Hare* used in Physic: The Hair stops Blood, if applied to a Wound; her Blood, Heart, Liver, and Lungs, being dried, and beaten to Powder, stop the Bloody-flux, provoke Urine, and Women's Terms, and are good against the Falling-sickness; the Gall is good for the Eye-sight, taking away the Specks and Films from them; the Fat being externally applied, promotes the Ripening and Suppuration of an Imposthume; the Dung taken inwardly, is good against the Stone and Falling-sickness; the Kidneys and Testicles being dried, strengthen the Bladder, and are good against a *Diabetes*, dissolve the Stone in the Kidneys, and increase Seed.

The *Runnet* of a *Hare* is a Sort of a cheesy Matter, found in the Bottom of a *Leveret's* Stomach. It is good against Poison, for hast'ning Women's Delivery, stopping Looseness, increasing Seed, and against the Falling-sickness.

Hare in *Latin* is called *Lepus*, quasi *levipes*, because she runs fast; or rather, because she treads very softly, by reason her Feet are hairy underneath, as we have before observed.

C H A P. XII.

Of a R A B B E T.

YOU ought to chuse that which is tender, fat, well fed, and neither too young nor too old: *Rabbet* is better in Winter than Summer; because its Flesh is the more tender and mellow.

Rabbet is very nourishing, and affords good Food.

When they are young they breed many viscous Humours; and on the contrary, when they are too old,

old, their Flesh becomes dry, hard, and not easy of Digestion.

A *Rabbit* contains much volatile Salt and Oil.

It agrees, especially in Winter time, with any Age and Constitution, provided it be used moderately; and that it be endued with the Qualities we have before noted.

R E M A R K S.

A *Rabbit* is an Animal well known, and like a *Hare* in many Things; first, because it is very near of the same Make, though smaller; secondly, because it is of a fearful Nature, runs very fast, is very quick of hearing; and chews the Cud; thirdly, because it multiplies apace, which made many say, who believed that a *Hare* was an *Hermophrodite*, that a *Rabbit* was so too; fourthly, because she is, as the *Female Hare*, subject to Superfecundation, that is to say, to conceive anew, though already big. In short, a certain Author reports, that some Huntsmen had observed, that *Rabbits* in the Time they gave suck to their young ones, brought two or three more into the World; and that in fourteen or fifteen Days Time they bred again the like Number; and this plainly discovers the Reason of this Animal's multiplying so fast, so that we need not allow them a second Nature for solving this Phænomena. In the sixth Place, a *Rabbit* lives in the same Places, and feeds upon the same Plants as a *Hare* does; and in Wintertime, when the Earth is cover'd with Snow, it peels off the Barks of Trees and Shrubs. This Animal is pernicious, if numerous any-where, because there is almost nothing that grows upon the Earth, which it does not eat or ruin. *Pliny* gives us many Examples of it, which I shall not particularize in this Place. Lastly, a *Rabbit* is in several Respects so like a *Hare*, that some Authors have confounded them together, and pretend they differ only in Bigness, and so they call a *Rabbit* a little *Hare*.

Rabbits are either wild or tame; the first of which are the more dainty and pleasant Food, not only because

cause they are more in Motion, and contain less superfluous Moisture than the others, but also because they feed upon several aromatic Plants, such as Thyme, Juniper, and the like, which gives their Flesh a nicer and more agreeable Relish. *Rabbits* differ much in Respect of their Colour; for some are white, others brown, some black, others yellow, and some again party-coloured.

Though a *Rabbit* is in many Things like a *Hare*, yet the Flesh somewhat differs from the other in Taste; it is also moister, tenderer, and more juicy. We do not think that *Rabbits* are such wholesome Food when very young, as when a middling Age; because they are full of viscous Humours when young, as we have before observed; on the contrary, a *Hare* being of a drier Temper than a *Rabbit*, ought to be used younger than the other; though most Authors, who have writ concerning a *Rabbit*, look upon it as a bad Food, fit to produce gross and melancholy Humours; however, when it is endu'd with all the Properties we have mentioned, it produces few ill Effects.

Some fancy, that *Rabbit's* Brains weaken the Memory; because this Animal cannot for a Moment after retain in Mind the Foils laid for her, and that she had just escaped; but this Conjecture being grounded upon a weak Foundation, I shall not stop here, and go about to confute it.

They make Use of *Rabbit's* Fat in Physic, and the same is good for the Nerves, and of a dissolving Nature.

A *Rabbit* in *Latin* is called *Cuniculus*; because she digs under Ground, and makes a Kind of a Mine or Burrough, called also in *Latin*, *Cuniculus*; and this gave *Martial* Occasion to make the following Lines:

*Gaudeo in effossis habitari Cuniculus antris,
Monstravit tacitas hostibus ille vias.*

Pliny upon this Occasion says, that there was antiently a Town in *Spain*, that was wholly undermined by *Rabbits*; and he says, we ought not to be surprized at this extraordinary Matter, seeing there were other Animals that appeared to be more contemptible than *Rabbits*,

bets, which also made considerable Havock; for Example, there was a City in *Thessaly* undermined by *Moles*; the Inhabitants of a Town in *France* were forced to quit their Dwellings, by the great Number of *Frogs* there; *Grashoppers* produced the same Effect in a Town in *Africa*; nay, *Serpents* in other Places have devoured even the People, because they being of the Opinion of *Pythagoras*, and so not daring to kill these Animals, this gave them an Opportunity to multiply to a prodigious Number: But this last Instance, though indeed it is terrible, yet it is not so surprizing as the others; because *Serpents* are not such contemptible Animals, as those before spoken of.

C H A P. XIII.

Of MILK.

MILK differs very much, according to the Nature of the Animal that yields it, to the Age of that Animal, to the Food it lives on, and to the different Seasons of the Year it is used in. You are to chuse that which is white, of a middling Consistence, good Smell, and whose Taste ought to be altogether free from any Thing that is harsh, bitter, sharp, or brackish. Lastly, it should be such as is new milked from an Animal that is neither too young nor too old, but such as are healthy, fat, and fed with good Food.

We may say in general, that all Sorts of Milk, provided they be endu'd with the Qualities now mentioned, are easy of Digestion, and very nourishing; that they increase the Seed, relieve consumptive Persons, and such as are thin and wasted. *Milk* allays Heat in the Urine, Pains of the Gout, and sharp Humours in the Breast, and other Parts. It is good for those who have taken some sharp and corrosive

corrosive Medicines. It is likewise good against the Bloody-flux, and in Diarrheas, caused by sharp and pungent Humours.

It sometimes incommodes the Stomach and Bowels; for while it is a rarifying of itself in those Parts, it swells and distends them. It is pernicious to People in Fevers, or to such as are troubled with pituitous Catarrhs, and some Obstructions.

Milk contains much Oil, essential Salt, and Phlegm.

It agrees at all Times with young People of a sanguine Constitution; but old Folks, and such as are of a bilious and phlegmatick Nature, and abound with acid Salts, they'll find no such good Effects by it.

R E M A R K S.

The great Benefits we receive from *Milk*, not only by Way of Food, but also in Physick, are well known by the Esteem had of it. *Varro* pretends, that of all Aliments we make Use of, *Milk* is the most nourishing of any: Other Authors also will have it to be the best and wholesomest. In antient Times it was the most common of any Food, according to *Ovid*, l. 4. *Fastor*.

*Laete mero veteres usi memorantur, & herbis,
Sponte sua si quas terrâ ferebat, edit.*

Our Design here is not to write in Praise of *Milk*, but we shall confine our selves with remarking, that it is us'd by all the Nations of the World. *Pliny*, *Tacitus*, *Justin*, *Cæsar*, and *Sallust*, mention some that liv'd upon no other Food than this. *Galen*, in his fifth Book, *de sanit. tuendâ*, cap. 7. mentions a Man that had liv'd to be above an hundred Years old, and fed upon nothing in a Manner but *Milk*. In several Parts of the Northern Countries, there are several People, who all their Lifetime eat nothing but Bread, Butter and Cheese, who use *Milk* for solid and liquid Food. Lastly, many of the

Boors in *North-Holland*, and the greatest Part of *Friesland*, are satisfied with drinking a little *Milk*, instead of *Beer* or any other *Liquor*.

People cannot yet agree about the Production or Generation of *Milk*. The Opinions of the Antients in this Case are so absurd, and contrary to the Rules of Circulation, that they entirely destroy them. As for our modern Authors, they all agree, that the nearest Matter for the Production of *Milk* is the Chyle: But some pretend, that this Chyle mixes itself with the Mass of Blood, and sometimes circulates with it, before it is convey'd to the Mammary Glands: Others on the contrary will have it to be directly convey'd into the Breasts or Udders, by the particular Vessels which part the Reservoirs; and they ground thier Opinion upon this, that soon after the Animal has eaten, they find the Breasts or Udder larger and fuller of *Milk* than before; which seems to prove, that it is absolutely necessary to allow of this Conveyance, for our better apprehending how the Chyle gets so soon into the Breasts: Farther they add, that *Milk* retains the Taste, Smell, and Nature of the Food which the Animal fed upon last, *viz.* If she has eaten astringent Herbs, her *Milk* will be so; if she has eaten purging ones, the *Milk* will be purging; when *Cows* feed upon *Violets*, the *Butter* made of their *Milk* smells of *Violet*; we likewise value *May-Butter* before any other; because *Cows* do then feed upon many good Herbs, that give their *Milk* a very pleasant Taste. *Galen*, in his third Book, of the Nature of Foods, relates a Thing, of which we still see daily Examples: Some Nurses, says he, who were necessitated, in the Time of a Kind of Famine, to feed upon bad Food, were not only troubled with Ulcers, but the Children also were subjected to the same Malady, by reason of the bad *Milk* they sucked from them. This same Author speaks also of the *Milk* of certain *Goats* that was purging, because they eat *Scammony*, *Sea-Lettice*, *Wolf's-Milk*. Lastly, we find by daily Experience, that the best Way of purging sucking Children, is to give some purging Thing to the Nurses, which likewise seems to confirm the Existence of this Sort of Conveyance; for without that, say they, who maintain the Opinion, the Chyle in
mixing

mixing itself, and circulating with the Blood, would quickly lose the Nature of the Food, which the Animal had taken.

But let us examine this Opinion a little, and see whether the Arguments us'd for it are forcible enough to make us determine the Matter in favour of it. In the first Place, the Foundation of this whole Fabrick depends upon certain Vessels; which with all the Exactness imaginable, have been search'd for by the best Anatomists of this Age, but could never be discover'd; which at first Dash gives a great Foil to this Opinion. Secondly, Shall we believe this Conveyance to be necessary? Nay, is it not on the contrary, somewhat opposite to the perfect Generation of Milk? In short, it looks, that if the Chyle went directly through those Passages into the Udders, it could not in the Time be so well prepar'd and digested, as to produce good Milk; whereas, when it has circulated but a little while with the Blood, its grosser Parts will be attenuated and broken, by the exalted Principles of the Blood which they meet with; insomuch that this Chyle coming afterwards to filtrate through the Mammary Glands, produces good Milk, that is easily digested by the Young of any Animal, and for whom Nature in the first Place design'd it.

As for the Shortness of Time wherein the Chyle gets into the Udder; as also the sensible Qualities it does retain, of such Foods as the Animal feeds upon; they may be easily solv'd, without having Recourse to this pretended Conveyance. In a Word, all the Blood of an Animal does in an Hour's Time pass at least thirteen Times through the Heart; as *Lower*, in his *Treatise of the Heart*, when he speaks of the Motion of the Blood, proves very clearly, and even to a Demonstration; shall it be difficult for us to conceive, provided we allow of this Principle, why the Chyle, which is mix'd with the Blood, is convey'd in so short a Time into the Udder? And why, having continu'd so little a while with the Blood, it still retains the Nature of the Aliments?

We cannot enough admire the Provision made by Nature, in filling the Teats of She-Animals, exactly at the Time when they want to feed their Young, and in depriving

Priving them of it, when they are able to subsist upon other Food; in the mean Time, we sometimes meet with Virgins who, because their Courses are stopped, give *Milk*, tho' that rarely happens. We have also some Examples of Male Creatures that yield *Milk*. *Aristotle* mentions a He-goat in the Isle of *Lemnos*, which gave much *Milk*, of which they made good Cheese. *Matthiolus* reports the same concerning several other He-goats. Several Authors say they had seen Men, whose Breasts were as full of *Milk* as Nurfes. Lastly, we are assur'd, that most of the Men in *America* have a great deal of *Milk* in their Breasts, which in like Manner is nourishing, and as good for Infants as that of Women.

Milk, as every Body knows, consists of three Sorts of Substances, one of which is for *Butter*, the other for *Cheese*, and the last is serous. While *Milk* is in its natural State, these three are so united, that they cannot be distinguished, but upon the least Alteration it suffers, the mechanical Analysis of these Parts is, as I may say, wrought of itself. We shall more particularly speak of this by and by.

The good Effects produc'd by *Milk*, arise from the oily and balsamic Parts wherewith it abounds: These are they which make this Aliment very soft'ning, fit to yield good Nourishment, to recover hectic Persons; and lastly, to cure those Diseases that are caus'd by sharp and pungent Humours.

On the other hand, People in Fevers ought not to use it, because the Heat of the Fever soon curdles it. It is liable to the same Inconveniency, when it meets with a Stomach that is full of sharp Humours, neither is it good for those who are subject to Catarrhs or Rheums, or have Obstructions in some of the Parts, because its Principles, which are gross enough, and but of little Motion, will but increase the Cause of these Evils, that consist of heavy, viscous, and gross Humours.

Every-body knows, that *Milk*, according to the Difference there is between the Animals that yield it, contains within it more or less *Butter*, *Cheese*, and Serum or Whey; and therefore the *Milk* of one Animal is often more proper than that of another, to some Constitutions, and in some Distempers.

Women's Milk is often used in Physic: It contains a middling Quantity of those Parts that afford Butter and Cheese, but much Serum. It is of a qualifying Nature, and very good for hectic Fevers, for Pimples, the Defluxion of the Eyes, and to ease the Pains of the Gout: Moreover, as it was design'd to give us our first Nourishment, we may from thence conclude, that it agrees with our natural Constitution better than any other Milk; and that it must also produce the best Effects in us, as Experience tells us.

Asses Milk, as to its Consistence and Vertues, is much like unto that of a Woman's. It is much us'd against the Phthisic, and other Disorders of the Lungs. *Van Helmont* pretends, that the Ass, whose Milk is to be used, ought to be continually curried; and that probably, because he thought the Pores of her Skin was thereby the more opened, and so a free Passage given to the fuliginous Vapours that continually endeavour to get away, and the which, if kept in, would intermix with the Milk, and so hinder it from producing such good Effects.

Goat's Milk does not contain as much of the serous Part as that of an Ass, and suits Persons of a moist Constitution better than any other. It is a little astringent, because the Goat usually brouzes upon the Sprigs of Oak, Lentils, Turpentine, and several other astringent Plants, which communicate the same Nature to its Milk.

Sheep's Milk contains yet less Serum than that of the Goat, but a great deal of those Parts whereof Cheese and Butter do consist, which make it fat and thick; and therefore it is but rarely us'd; and that in such Places where other is scarce, or not to be had. It is observ'd, that the frequent Use of it causes white Spots in the Skin.

Cow's Milk, of all other, is the most us'd for Food; it is full of the Buttery Part, which makes it thick enough, fat, and very proper to nourish and restore the solid Parts. It is also more pleasing to the Taste, than several other Milks of different Animals.

Mare's Milk contains much Serum, and but little of the other Parts that produce Butter and Cheese. Camel's

L

Milk

Milk is used in some Places, and is in Consistence much like unto that of a Mare's: They have both of them very near the same Vertue as Asses Milk.

Sow's Milk is of no Use, because it is too raw and watery, and, according to some Authors, you cannot make any Cheese of it.

The Milk of each Animal is more or less wholesome, according to the Difference of Seasons. It is more serous, not so thick, and easier of Digestion in the Spring and Summer than at any other Time; and the Reason is, because the Animal then lives upon moister and more juicy Foods: The same may be also said of the Milk of each Animal, in respect to their different Ages: In short, when the Animal is in its Prime, its Milk is better, riper, (as I may say) and easier of Digestion, than when it is either too young or too old; for in its first State it is too raw and too serous, and in the last too dry, not so creamy, and hath fewer Spirits.

Milk, and especially that of a Cow, is dress'd several Ways, to make it more pleasing to the Taste. They let it lie by for some Time, then skim off the Cream a-top, and whip it, whereby it becomes very good, light, and easy of Digestion; this is called whipt Cream, and much used.

They also curdle Milk several Ways, but the most common is with a little Runnet, or some other acid Thing: This Curdling is wrought, because the Acids which are mix'd with the Milk, cause a small Fermentation therein, and do so imbarass and unite the buttery and cheesy Parts of the Milk that swim in the Serum, that they render them more solid and heavy, and make them precipitate themselves to the Bottom of the Liquor in Form of Curds, at which Time the Serum or Whey swims on the Top of the Curd. This Whey is of a very cooling and moist'ning Nature.

Curdled Milk is a little hard of Digestion, and produces gross Humours. *Galen* observes that it is very nourishing.

Milk is also ordered several other Ways, too long to be mentioned in this Place. We shall speak of Butter and Cheese in the next Chapter.

Milk in *Latin* is called *Lac*, from the *Greek* λευκός, which signifies white, because Milk is white; others pretend the Word *Lac* comes from the Verb *allicere*, to entice, either because it entices or draws Infants to it, or because Infants of themselves incline to the Breast to suck it.

C H A P. XIV.

Of BUTTER.

THERE are as many Sorts of Butter as there are different Milks of Animals whereof to make it; that of the Cow is most in Use. You are to make Choice of that which is fresh, of a good and pleasant Taste, such as has been well made, and if you can, let it be *May-Butter*.

Butter is nourishing and pectoral, it opens the Body; allays the Sharpness of corrosive Poisons, is of a dissolving and digesting Nature, and good to ease Pains, and remove Inflammations. They use it in Glysters against Bleeding and the Dysentery: They rub the Gums of Children with it, in order to their breeding of Teeth the easier. *Matthioli* shews a Way how to make a Kind of Salve with Butter, which is very good for Rheums, Defluxions of the Eyes, and the Ulcers, which sometimes incommode us.

The too frequent Use of Butter relaxes and debilitates the Stomach, takes away the Appetite, provokes Reachings to vomit, and heats much, especially if it be old.

Butter contains much Oil, and a little volatile Salt.

It agrees at all Times with any Age and Constitution, though those who have a weak Stomach

ought to use it moderately, as well as young People of a hot and bilious Nature; because it inflames, and in the last easily turns into Choler.

R E M A R K S.

Butter is nothing else but the Cream of Milk, or the fattest and most oily Part thereof, which is separated from the Serum or Whey by churning; the more fat and oily Parts the Milk does contain, the more Butter it yields, and therefore you have more from Cows Milk than any other.

Every Body knows, that Butter is us'd every where, and there is hardly any Sauce made without it. The Northern People make more Use of it than any; and 'tis pretended, that 'tis Butter that makes them look so fresh and well.

The newer your Butter is, the more pleasant and wholesome you will find it, and the Reason is, because its oily and saline Principles are then strictly united together: Whereas on the other Side, when Butter is a little too old, it has undergone an internal Fermentation, that hath exalted and disengag'd these some Principles, which makes it a little sharp, and at the same Time oily and unpleasant. Now, in order to prevent this Fermentation, and the better to make the Butter keep, they salt it, and the Salt operates on this Occasion, by stopping up the Pores of the Butter, so as that the Air cannot enter into it so freely, as to communicate to the insensible Parts of the Matter, an internal Motion, which in a short Space destroys the first Disposition of the Parts.

The good Effects produc'd by Butter, proceeds from its oily and balsamic Principles, which are proper to restore the solid Parts of the Body, by sticking to them; to qualify and embarrass the sharp Humours they meet with, and several other the like Uses. When they use Butter to excess, these same Principles do so much moisten the Fibres of the Stomach, that they lose their springing Virtue. It also comes to pass, that this Part happening to be surcharg'd with a fat Matter that doth incumber it, makes Efforts to be freed from it; 'tis then that

that People are inclin'd to vomit. Lastly, it is observed, that Butter us'd immoderately, heats much; and the Reason is, because the oily and fat Parts wherewith it doth abound are easily inflam'd; and therefore this is not good Food for bilious Constitutions.

Butter-milk is a Kind of Serum that remains behind, after the Butter is made. It is very cooling and moist'ning, and contains a great Deal of cheesy Matter.

Butter in *Latin* is call'd *Butyrum*, *ex βῦς*, *Bos*, an Ox or Cow, and *τυρός*, *Coagulum*, curdled; because they make Butter of the Cream, that seem'd to be condens'd upon the Milk.

C H A P. XV.

Of C H E E S E s

THere is a great deal of Difference in Cheese, according as 'tis made of the different Animals, as it has been prepar'd and season'd, as it is newer or older, and according to its Taste, Smell, and other Qualities. We may say, that the best in its Kind of any Sort, is that which is neither too old, nor too new; that which is fat, and salted enough, of a midling Consistence, of a good Taste and Smell; and lastly, that which has been made of good Milk.

It is nourishing enough, helps Digestion, and produces several other good Effects, if you take but a little of it, according to the following Line:

Caseus ille bonus, quem dat avara manus.

When Cheese is too new, 'tis hard of Digestion, heavy upon the Stomach, and causes Wind and Obstructions; but on the contrary, when 'tis too old, it heats much, by Reason of its great Tartness,

ness, produces bad Juice, has an unpleasant Smell, and is Binding.

It contains much Oil, an indifferent Quantity of essential Salt, and little Phlegm and Earth.

It agrees at all times, with young People that are us'd to hard Exercise or Labour, and have a good Stomach; but old Folks, and nice Persons us'd to an idle Life, and that have some Touches of the Stone or Gravel, ought to abstain from it, or use it moderately.

R E M A R K S.

Cheese is nothing else but the Curd of Milk separated from the Whey, and hard'ned by a slow Heat. We shall not dwell in this Place upon the Whey how it is made, since every Body knows it.

We are to look upon Cheese as the grosser and more compact Part of the Milk; from whence we may easily judge, that 'tis nourishing enough, and proves solid Nourishment, but 'tis hard of Digestion, when made use of to Excess; though otherwise it may help Digestion, if taken sparingly, for then it may serve to ferment other Foods, in the same manner as Leaven, which is a fourish Paste, serves to ferment Bread.

You may make Cheese either of skimm'd Milk, or that which has the Cream in it, and the last is much better than the other, because of the creamy and butterish Part remaining in it, which is the most exalted Part of the Milk, and most full of oily Principles, and volatile Salts.

Cheese made of Cow's Milk is that which is mostly us'd. It is of a very pleasant Taste, nourishing enough, but a little hard of Digestion; some pretend that Cheese made of Sheep's Milk is to be preferr'd before the other, because 'tis easier of Digestion, and is not so gross and compact a Substance as the other; however, 'tis not so nourishing as Cheese made of Cow's Milk.

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They also make Cheese of Goat's Milk, but 'tis not much valu'd; however, 'tis easily digested and dissolved. there are several other Animals that yield Milk, of which Cheese may be made; but we shall not speak of them here, because such Sort of Cheeses are not in Use amongst us. When Cheese is new, it is soft viscous, and full of Moisture, and is then heavy upon the Stomach, windy, and hard of Digestion; however, 'tis nourishing enough, and a little laxative; when on the other hand, Cheese that is too old, grows dry, pungent, and burns the Tongue, smells strong and unpleasantly, and produces the several other ill Effects before-mentioned; because it hath undergone a considerable Fermentation, that has depriv'd it of the Moisture contain'd therein, and hath so far attenuated and exalted its Principles, that they have almost entirely lost their first Disposition and Order. In a Word, old Cheese can hardly be known to be the same as when it was new; and *Matthiolus* seems to be of Opinion, that it is then only good for gouty Persons by being outwardly applied to the Parts where they feel their great Pains; and this Author, to support his Notion, instances some Persons, who by the Use thereof have been recover'd.

We do therefore conclude, that Cheese which is neither too old nor too new, is the wholesomest of any. In the first Place, because it hath had time to drive out the abounding Moisture contain'd therein; secondly, because it grows easier of Digestion, by a small Fermentation, which hath sufficiently exalted its Parts; and lastly, because this same Fermentation hath not had Power nor Time enough to reduce this Cheese to that bad State that it is brought into, that is too old.

They commonly put Bay-salt into Cheese for a double Reason; first, because it gives it a better Taste; and secondly, in order to keep it the longer. Bay-salt operates upon this Occasion, by its long and stiff Parts which stop up the Pores of the Cheese, in the same Manner as we have already noted in the preceding Chapter, concerning Salt Butter, wherein the Salt produces the same Effect.

All Sorts of Cheeses are not alike pleasing to the Taste, that of *Roquefort*, *Parmesan*, &c, are for the

niceſt Tables; there are alſo ſeveral others much eſteem'd: In the mean Time, there are many Perſons who have ſuch an Averſion to all Sorts of Cheeſe, that they can neither bear the Sight nor Smell of it. I ſhall not enter here upon explaining from whence this natural Averſion does proceed. *Martin Schookius* hath wrote a Treatiſe on Purpoſe, *De averſatione Caſei*, to which I refer the Reader,

Cheeſe in *Latin* is *Cafeus*, à *lacte coaſto, quaſi coactum*; becauſe 'tis made of Milk curdled; or eſſe, *quod ſero careat, quaſi careum*; becauſe they deprive it, as much as may be, of its ſerous Moiſture. Laſtly, others pretend, that the Word *Cafeus* comes from *Cafare*, to fall; becauſe the Cheeſe ſinks to the Bottom of the Veſſels, as 'tis ſeparated from the Whey.

C H A P. XVI.

Of a H E N.

THERE are two Sorts of Hens which differ in Colour, the Beauty of their Feathers, in Bigneſs, and ſeveral other Ways. You are to chuſe thoſe that are well fed, tender, young, and that have not yet laid any Eggs.

Their Fleſh is pectoral, eaſily digeſted, produces good Juice, is very nourishing, increaſes the Spirits, moiſtens and cools, and is very proper for macerated Perſons, that are recovering from Sickneſs. *Avicenn* pretends, it makes the Underſtanding more quick and lively, that it clears the Voice, and conſiderably increaſes Seed.

When a Hen is a little oldiſh, then her Fleſh grows dry, hard, and not eaſy of Digeſtion.

A Hen contains much Oil and volatile Salts, in all the Parts of it.

It agrees at all Times, with any Age and Constitution: In the mean Time, it is better for nice Persons, and such as lead an idle Life, than for those who are strong, robust, and us'd to a violent Exercise, or hard Labour, seeing these last require more solid Food, and that does not so easily waste.

REMARKS.

The Hen is the Female, as the Cock is the Male: She is too well known every where to need my Description here, and is much us'd for Food. Its Flesh is very savoury, and produces the several good Effects before-mention'd; the Reason of which is, that it contains a just Proportion of oily and saline Principles, that are strictly united together: In the mean Time, when the Hen grows old, her Flesh is hard of Digestion, it grows hard, dry, and like Leather; because its oily and balsamic Parts have been insensibly dispers'd, and drain'd off by the continual Fermentation of its Humours.

Some Persons formerly were of Opinion, that the eating of Hens, Chickens and Capons, caus'd the Gout; and perhaps there were two Things that gave Occasion for this popular Error. First, these Animals are subject to the same Disease, and consequently may impart it to those who feed upon them; but it would follow from hence, that we must contract all the Diseases of every Animal we eat of, which we find otherwise by Experience. Secondly, they were inclin'd to this Opinion, from a Consideration that those who lead an idle Life, fare high, and feed upon juicy and nice Food, such as Chickens and Capons, are more afflicted with the Gout than others; but 'tis not because these People live usually upon Capons and Chickens, that they are subject to this Distemper, but rather by Reason of the idle Life they lead, and the Excess they go to in all Sorts of Pleasures. In short, if it were true, that the eating of these Fowls brought the Gout upon us, we should see nothing else but gouty Persons every where; for we may say, that there is now a-days no Food more common

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than this at all Times, and among all Persons, both young and old, sick and well, and of what Constitution soever they are.

It is said, that the Hens at *Padua* are much larger and bigger than the Hens of other Countries. There are some in *Turkey*, who have very beautiful Feathers, and of great Variety. There are some in *Persia* that have no Tails nor Rumps; and others in *China* that bear Wool, like that of our Sheep. In some Parts of the *Indies*, the Flesh and Bones of the Hens are black, and yet taste very well.

They make Use of the Fat of an Hen in Physick, for qualifying, dissolving, and soft'ning hard'ned Parts.

They open a Hen's Body, and apply it hot to the Head, in order to open the Pores in malignant Fevers, and in Distempers of the Brain, as Apoplexy, Frenzy, Lethargy, and Deliriousness.

They dry the internal Membrane of a Hen's Breast, and reduce it to Powder, and make use of it in this Manner, to provoke Urine, help Digestion, fortify the Stomach, and stop Looseness.

C H A P. XVII.

Of CHICKENS

CHickens ought to be young, tender, fat, and well fed. They are better and wholesomer at two or three Months old, than at any other Time.

Their Flesh is nourishing, pectoral, easy of Digestion, moist'ning, cooling, and has good Juice. Chicken-broth is much used by People in Fevers, as requiring a very light Food; and when they would have this Broth have a certain Virtue in it, they stuff the Chicken with Drugs fit for that Purpose.

We do not find that the Use of Chickens produces any ill Effects.

They contain much Oil and volatile Salt.

They agree at all Times, with any Age, and Sort of Constitution; however, they are yet less proper than Hens, for those who are us'd to violent Exercises, or hard Labour, who require more solid and durable Food.

R E M A R K S.

A *Chicken*, as every Body knows, is the Young of a Hen, its Flesh is much like that of a Hen's, and is even more delicious and juicy than the other; and therefore, they usually eat the Hen boil'd, and the *Chickens* roasted.

You are to chuse a *Chicken* that is young enough; because that in Proportion to its Advance in Age, its Flesh becomes drier, and not so easy of Digestion.

A *Chicken* is very wholesome Food, which is us'd in Health as well as in Sickness. It is hard of Digestion, because its Flesh is not compact, and close set together. It is pectoral, moist'ning, and nourishing, upon Account of the oily and balsamic Parts that are abundantly contain'd therein. Lastly, it has good Juice, because its oily and salt Principles are therein in a due Proportion and Conjunction one with another, which contributes to make the Juices of this Animal of a good Temper, and fit to produce good Humours.

The *Chicken* being a Substance not so compact and close in its Parts, and not so big as a Hen, it is easy enough to imagine, why it is not so good as a Hen for labouring Men, or such as are us'd to Fatigue, and stand in need of solid Food.

C H A P. XVIII.

Of C A P O N.

YOU are to chuse a Capon that is young, tender, fat, well fed, and that hath been bred in a pure and serene Air. Capons are more valu'd at the Age of six, seven, or eight Months, than at any other Time.

Their Flesh is very nourishing, it produces good Juice, is restorative, recovers decay'd Strength, good for the Phthifick and Consumptions, easy of Digestion; and they often make Broth of it, in order to fortify and recover Strength.

We do not find that a Capon produces any ill Effects, no more than a Chicken.

A Capon contains much volatile Salt and Oil, in all its Parts.

It agrees at all Times, with any Age and Constitution.

R E M A R K S.

A Capon, as every Body knows, is a Cock that has been gelded, in order to make him fatter; and his Flesh of a more tender and delicious Taste. The Cock is a lascivious Animal, that abounds in Spirits and seminal Moisture: But as the great Heat of his Body causes him frequently to evacuate the same, his Flesh becomes dry and hard of Digestion; hath but little Taste, and but little us'd, especially at dainty Tables.

A Capon on the contrary, which is not subject to the same Heat as a Cock, doth not sustain the same Loss, and so the most spiritous and balsamic Parts of his Blood being kept in, they contribute to make the Flesh have a better Juice in it, than that of the Cock's.

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The Flesh of a Capon, is in Vertue and Taste much like unto that of a Chicken : In the mean time, that of a Capon is more nourishing, pleasant and properer for People us'd to Fatigue, than the other ; and the Reason is, because this same Flesh contains Juices that are more concocted, digested, and fuller of oily balsamic Particles.

Tho' we have observ'd, that a Cock is no delicious Food, yet Cock's-Combs are delicate Eating.

They make Broth of a Cock, and upon this Occasion they chuse the oldest they can get. This Broth is of an opening and deterfive Nature ; it loosens the Body a little, and is both nourishing and restorative.

The Cock is a fierce, bold, couragious and vigilant Bird, especially that which has a red Comb, and lively and sparkling Eyes : Danger will not make him recoil ; he'll brook no Rival, he fights with amazing Fury, and sometimes till he can hold it no longer, several Generals in former Times have us'd Cock-fighting in the Presence of their Soldiers, to encourage them to Battle, by the Example of the Animals, which attack one another and defend themselves with so much Address : They give a little Garlick to the Cocks, to heat and animate them before they put them to fight.

When the Cock has gain'd the Victory, he appears stately, proud, insolent, and crows by way of Triumph ; but when he has been beaten, his Spirits are sunk, he cannot crow, and he is so ashamed of being beaten, that he will go and hide himself in the first Place he can come at.

Some will say that a Basilisk cannot hear the crowing of a Cock, but she is presently seiz'd with so terrible a Fright, that many Times terminates with her Death. Pliny assures us that Panthers are much afraid of the Cock. Several Authors observe, that Lions cannot look upon nor hear the Cock crow without trembling, and Lucretius endeavours to explain this natural Fear of the Lions, by these Lines.

— Gallorum in corpore quædam
Semina quæ cum sint oculis immissa Leonum,
Pupillas interfodiunt, &c.

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Several Parts of a Cock are good in Physic, and therefore they antiently sacrific'd Cocks to *Æsculapius*.

Some Physicians assure us, that the Genitals of this Bird, especially while it is young, are good for lean and wasted Persons, and generate Seed.

The Fat of a Cock is us'd in Physic in the same Manner as that of an Hen.

Cocks Brains are good to stop Looseness; they also look upon his Gall to be good for the Distempers of the Eyes, and to take away Spots and Freckles in the Skin.

C H A P X I X.

Of the TURKEY-COCK.

YOU are to chuse that which is young, tender, fat, and well-fed.

It is very nourishing, produces good Juice, is easily digested, recovers Strength, augments the seminal Moisture, and is good for meager Persons, and such as are recovering from Sickness.

On the other hand, when it is grown a little oldish, the Flesh becomes hard, like Leather; and not easily digested.

It contains much Oil and volatile Salt, in all the Parts of it.

It agrees at all times, with any Age and Constitution, provided it has the necessary Qualities beforemention'd.

R E M A R K S.

The Turkey-Cock is a Bird well known, and as much us'd for Food, as Capon and Chickens; it has a good Taste, and produces as good Juice as the other. Its Flesh is a little firmer, and yields a more solid and durable Nourishment: As for the rest, it may be compar'd
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in every respect with Capon and Chicken, being very near of the same Nature.

It is said, that Turkey-Cocks in *America*, *New-England*, and *Virginia*, are larger and better tasted, than ours in *Europe*: These Fowls were formerly unknown to the *Europeans*, and were first brought amongst us, out of *Numidia* in *Africa*, they were also brought from the *Indies*, and that makes some call them the *Indian Cocks*. The *Greeks* called the Turkey-Hen *Meleagrides*, because they fancied the Sisters of *Meleager* were turn'd into these Birds.

As for Turkey-Cocks, they are called *Pavones Indici*, or *Galloparvi* in *Latin*, not because they were of the same Kind with Peacocks (for they differ much, and are not near so beautiful as the other) but because these two Kinds of Birds have some Things in common between them: In short, both the one and the other of them are haughty, malevolent, choleric, self-admiring, and seem to be pleas'd with your looking upon them.

CH A P. XX.

Of P I D G E O N S.

THere are several Sorts of Pidgeons, which are distinguish'd by two general Classes, *viz.* the tame and wild Pidgeon,

You are to chuse both of the one and the other; those that are young, tender, fat, fleshy, well-fed, and that have been bred in a pure and serene Air.

They are very nourishing, somewhat binding, strength'ning, and provoke Urine: They are look'd upon to be good for cleansing the Reins, and to expel the gross Matters that stick there.

Some Authors pretend the using of Pidgeons cures Convulsions, and is a Preservative against pestilential Di-

Distempers. But I will not assure the Reader, that these Pretences are well grounded.

As a Pidgeon grows old, so proportionably does its Flesh become drier and more solid; harder of Digestion, and fit to produce gross and melancholy Humours; and hence it is that many Authors have condemn'd the Use of Pidgeons, and look upon them to be bad Food.

They contain much Oil and volatile Salt, and an indifferent Quantity of earthy Parts.

They agree at all times with any Age and Constitution; but those that are melancholy, ought to make use of them more moderately than other Persons.

R E M A R K S.

The tame Pidgeon is a Bird well known, for being much us'd by Way of Food. When 'tis young, the Flesh is tender, juicy, and easy of Digestion; because it contains a just Proportion of saline, oily, balsamic, and phlegmatic Principles; but as it grows older, so proportionably the fermenting of the Humours dissipates the more humid Parts, which afterwards makes its Juices to be gross, earthy, and so apt to render the Flesh hard, and heavy in the Stomach: In the mean Time, this Flesh being very nourishing, and producing solid and durable Food, as we shall explain it by and by, it may be proper for those who have a good Digestion, are in continual Exercise of Body, and spend themselves much.

Aristotle and *Pliny* observes, that a tame Pidgeon usually lives eight Years; on the other hand, some Authors assure us, that they had seen those which had lived two and twenty.

The Ring-dove is no other than a wild Pidgeon, that usually sits upon the Boughs of Trees, and will not light upon the Ground, because 'tis of a very shy Nature: Its Flesh has a good Taste, but is dryer than that of a tame Pidgeon; the Reason of which is, that the wild Pidgeon being more upon the Wing than the other, does also the more disperse its Moisture: The Ancients look'd upon it to be good against Venery, as you may see by these Lines of *Martial*.

*Inguina torquati tardant hebetanque Palumbi :
Non edat hanc volutrem qui cupit esse salax.*

Some Authors say, wild Pidgeons will live till they are thirty Years old, nay sometimes to forty ; and the older they grow, the longer considerably do their Claws become, whereby their Age is known, and these Claws of theirs may be cut off, and they'll feel no Inconveniency by it.

The Turtle-dove is another, and finer Kind of Pidgeon, than those already spoken of: The Cock is usually of an Ash-colour, with a black Ring about his Neck: There are also some of them white, especially in cold Countries: The Turtle is either wild or tame: They love to live in sandy, rough, and mountainous Places, and they keep on the Tops of Trees, where they build their Nests; however, they often come down into the Plains and Gardens to seek for Food. *Aristotle* observes, that they go into hot Countries in the Winter, and into cold ones in the Summer. It is observ'd, they live to be eight Years old, and that the Cock is usually longer liv'd than the Hen.

The Flesh of the Turtle is not so dry as that of the wild Pidgeon. It's better tasted, and produces good Juice; when this Bird is fat, tender and young, it is delicate Food; and this is what *Martial* says of it:

*Dum mihi pinguis erit Turtur, laZuca valebis,
Et cochleas tibi babe; perdere nolo famem.*

Galen also much extols the Goodness of the Turtle, and says, that it is a Food that is neither too gross nor too slight, and in a Word very wholesome.

Pidgeons are to be found almost every-where. There were anciently Multitudes of them in *Africa*, because it was not lawful to eat them. There are a great many of them still in *Cyprus*, *Sicily*, and several other Countries; because these Birds were consecrated to the Goddess *Venus*.

We may say in general, that all Pidgeons are of a dry Nature, and that in this Particular, they do not differ one from another, but as they are more or less so; their Flesh is nourishing, because it contains a great many oily
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and balsamic Parts: It also yields good and solid Nutri-
ment, because that being compact and close set together,
it sticks in such a Manner to the solid Parts, that it can-
not without Difficulty be separated from it, Lastly, the
Flesh of a Pidgeon fortifies and binds, not only because
it contains many exalted Principles, but also because that
being but a little moist, and full of some earthy Parts,
the superfluous Moistures which relax the Fibres of the
Entrails, are swallow'd up thereby.

Physicians use a Pidgeon open'd alive, against the Apo-
plexy, Lethargy, and Phrenzy, by applying the same hot
to the Feet. It operates in this Case, by opening the
Pores of the Head, with its volatile and exalted Princi-
ples, and thereby facilitating a free Passage for the fuli-
ginous Vapours that ascend into the Braia to get out.

The Blood of a Pidgeon newly let, and while it is still
warm, and is made use of to allay the Smarting of the
Eyes, and to cure green Wounds thereby: That of the
Cock, which has been drawn from under the Wing, is
esteem'd before any other, as being more spirituous.

Lastly, Pidgeon's dung is us'd in dissolving, strength-
ning, and discussing Cataplasms.

A Pidgeon in *Latin* is call'd *Columbus*, *quod in culmi-
nibus ædium degere solet*; because it usually lives on the
Tops of Houses; or else, *quod lumbos colat* because 'tis
incontinent; or else, *quod collum ejus ad singulas con-
versiones Colores mutat*; because its Neck, according to
the different Turns it has, has also different Colours.

The wild Pidgeon in *Latin* is called *Palumbus*, à
πάλλω δειν, *moveri, palpitare*; or else, *quod parcat lum-
bis*; because esteem'd to be chaste. In short, some pre-
tend to tell us, that if after the Cock and Hen have once
pair'd, one of them dies, the Survivor will never seek
for another Mate.

The Turtle is in *Latin* call'd *Turtur*, from the Cooing
it makes.

C H A P. XXI.

Of the G O O S E.

TH E R E are two Sorts of *Geese*, the tame and the wild; you are to chuse of either of them, that which is tender, neither too young nor too old, well fed, and that hath been bred in a pure and serene Air.

Geese are nourishing enough, and very solid and durable Food.

It is a little hard of Digestion, and when it is too young, then its Flesh is viscous, and apt to produce gross and excrementitious Humours; whereas on the contrary, when 'tis too old, it's dry, hard, has a bad Juice, and causes Indigestions and Fevers.

Goose contains much Oil, and volatile Salt: The tame one does also contain much Phlegm, but the wild one has not so much.

Both the one and the other, in the Winter time, do agree with young bilious People, who have a good Stomach, and are us'd to Exercise and Labour.

R E M A R K S.

Goose is a Food that is pleasing enough to the Taste. The wild ones taste better (says our Author) than the tame; because that being much more upon the Motion than the other, its Flesh is not so full of viscous and gross Juices.

The *Goose* lives in cold, moist, and watery Places. You meet with this Bird almost in all Countries. They live long, especially the wild *Goose*, if we believe some Authors.

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Authors. *William Gratarolus* observes, that they'll live to be twenty; and *Albertus* says, sixty Years old. The tame *Goose* flies but little, and rises not far from the Ground; whereas the wild one flies high and swift.

A *Goose* lives by Land and Water, as amphibious Animals do; but the tame one lives more upon Land than the other. In short, wild *Geese* are almost always found in moist and marshy Places; and there are a great many of them in *Ethiopia*, which make great Havock in the Country.

It is observ'd, that a *Goose* is very vigilant, and sleeps so slightly, that the least Noise awakes her; and some People pretend, that this Bird is at least as useful as a Dog in the Night, to watch a House; for as soon as it hears any Thing, it ceases not to make a Noise, where she seems to call the People of the House to her Relief; of which there is indeed a remarkable Example: When the *Gauls* were in the Night upon entering the Capitol of *Rome*, they gave the Dogs that were therein some Victuals, to prevent their Barking, which had the desired Effect: But nothing of Food that they threw before the *Geese* could hinder their Clamour, and awake the *Romans*. From thence forward there were yearly Honours done at *Rome* to the *Goose* for her Vigilance; and the Dogs were also annually punished for their Negligence.

It may be said in general, that the Flesh of a *Goose* is more agreeable to the Taste than it is wholesome. In short, it always abounds with heavy and gross Juices, that make it hard of Digestion, and therefore it ought to be very moderately us'd: However, 'tis proper enough for robust People that have a good Stomach, because it is nourishing enough, and is a durable and solid Food.

Some pretend to tell us, that *Goose Flesh*, on which the *Jews* frequently feed, does not a little contribute to make them of a melancholy Temper, of a dull, sad, gloomy Humour, and of a bad Colour. The antient *Britons* scrupled to eat *Geese*, but the *English* do it now with Pleasure.

Of all the Parts of a *Goose*, *Galen* approves of none but the Liver and Stomach for Food: However, the

Wing

Wing is also very good. Some pretend, that *Scipio Metellus*, a Roman Consul, was the first that us'd *Goose-Liver*. Others ascribe this Honour to *M. Sestius*, a Roman Knight.

The Skin of a *Goose's* Feet is look'd upon to be astringent, and good to stop Bleeding or Flux, if taken to the Quantity of half a Dram inwardly, after it has been first reduc'd to Powder.

They reduce *Goose-dung* into a Powder, and half a Dram of it is prescrib'd, in order to rarify and attenuate the Humours, to provoke Sweating, Urine, and Women's Terms, as also to hasten their Delivery in Child-bed.

Goose's Blood is look'd upon to be good against Poison, of which two or three Drams are prescrib'd.

The Part of a *Goose* is us'd in Physick. It is of a dissolving and molifying Nature; it eases the Piles, and Pains in the Ears, if put into them. When taken inwardly, it loosens the Body, and those Parts of the Body which are affected with the Rheumatism they rub with it.

A *Goose* in Latin is *Anser*, à frequentia & assiduitate natandi; because she delights to swim in the Water.

C H A P. XXII.

Of a D U C K.

TH E R E are two Sorts of *Ducks*, viz. the tame and the wild *Duck*; the last of which has brown and reddish Flesh, more valu'd for the Goodness of its Taste than that of the tame *Duck*. Whether you make Choice of the one or the other, you are to pitch upon those that are tender, young, fat, fed with good Food, and bred in a pure and serene Air.

Duck is nourishing enough, and is a Food, that solid and durable. Some Authors think, that
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the eating of it puts a good Colour into the Face, and makes the Voice pleasant and agreeable.

The *Duck*, and especially the tame one is hard of Digestion, and breeds dull and gross Humours.

The tame *Duck* contains much Oil, volatile Salt and Phlegm; and the wild ones have more volatile Salt than the other, but less Phlegm.

Both the one and the other agree in cold Weather with young hale People, who are used to much Exercise, and have a good Stomach.

R E M A R K S.

A *Duck* is an amphibious Animal; for she lives by Land and Water. The tame one is not so well tasted nor so wholesome as the wild *Duck*; and the Reason is because she has not near so much Motion, and consequently abounds with dull, viscous, and gross Humours: Moreover, the tame *Duck* lives among Mire and Ordure, and feeds upon nasty Things, such as Mire, dead and rotten Fish, Frogs and Toads; whereas the wild ones live upon Food, which they seek for every where. They have also a freer Transpiration, by Reason of the Exercise they have, which helps to attenuate and drive out the gross Humours they may have in them: and lastly, more and more to exalt the Principles of the Liquors, and for that Reason they abound more with volatile Salt, than the tame ones do.

The *Goose* and *Duck* are much like one another in respect to the Substance of their Flesh, and very near produce the same Effects. The Wing of a *Duck*, as well as that of a *Goose*, is excellent Victuals; and *Martial*, by the following Lines, shews what were the Parts of a *Duck* most in Esteem, for the Goodness of their Taste.

*Tota mihi ponatur ana, sed pectore tantum,
Et ceruice sapit; cætera rotte coquo.*

The same *Duck* rises itself but a little from the Earth, and walks slowly, because she is very heavy; but in lieu of that, she swims very easily and fast, and can for a long
Time

time hold her Head, and the rest of her Body, under Water, either to seek for somewhat to eat, or to conceal herself.

When a *Duck's* Egg is hatch'd by a Hen, it's diverting enough to observe, that the Hen does not at first know her own young; and as the *Duckling*, as soon as it is out of the Shell, runs into the Dirt, and to swim in the Water by natural Instinct, the Hen laments, mourns, and calls for it in as mournful and compassionate a Manner as can be.

The Liver of a *Duck*, besides that it hath a very good Relish, is also look'd upon to be good for stopping the flowing of the Liver.

The Fat of a *Duck* is of a mollifying, dissolving and soft'ning Nature.

They open the Body of a *Duck*, and apply it warm to the Belly in the Wind-cholic.

There are several Sorts of *Wild-ducks*, that differ from one another in Bigness, Form, Cry, and Colour. There are some of them which fly slow, and others very swiftly. However, we may say in general, that *Wild-ducks*, for the most part, fly faster than tame ones. They usually live where there are Rivers, Marshes, and Lakes.

The Teal is put in the Number of *Wild-ducks*, of which 'tis a particular Species; and of these there are two Sorts, the one small and the other large; the small, which is most in Use for Food, is in every Thing like unto your common Ducks, saving that it is not so large, but of a more agreeable Taste, and easier of Digestion.

There is a Sea-bird, which the *French* call *Macreuse*, that is reckon'd in the Number of *Wild-ducks*. It is of a dark Colour, and flies heavily; but when it has a Mind to come hastily away from a Place, the Bird sustains itself upon the Ends of its Wings and Feet, and in this Manner runs lightly and swiftly upon the Surface of the Water. This Bird feeds upon Insects, Sea-weeds, and Fish. It's Flesh is hard, and like Leather, especially when 'tis old, and therefore it should not be eaten but when young. This same Flesh tastes also of Fish, and the *Romanists* allow the Use of it in Lent.

A Duck in Latin is *Anas*, and in Greek, *νίπτα à νιν*, nato; because she swims very fast, as before noted.

C H A P. XXIII.

Of a PARTRIDGE.

TH E R E are several Kinds of Partridges which ought to be chosen, while they are young, tender, well fed, and of a good Taste.

The Partridge is of a restorative, strength'ning, and very nourishing Nature: It is easy of Digestion, increases Seed, and Milk in Nurses Breasts; produces good Juice, and proves a solid and durable Food. It is good in Diarrheas.

When a Partridge is old, his Flesh is hard, like Leather, not easy of Digestion, and disagreeable to the Taste.

The Partridge, in all the Parts of it, contains much Oil, and volatile Salt.

It agrees in cold Weather with any Age and Constitution, but more especially with Persons recovering from Sickness, and those who are of a cold and phlegmatic Temper.

R E M A R K S.

A Partridge is a Bird much valu'd, for the Goodness of its Taste, and the good Effects it doth produce. The red Partridge is more esteem'd than the others. It feeds upon Snails, Seed, and the tender Tops of several Trees, and other Plants.

Our Partridges are very near as big as a Pidgeon, and in some Places larger. *Strabo* in his 15th Book says, that *Porus*, King of the Indies, made a Present to *Augustus* of a Partridge that was larger than a Vulture. Some Authors say, there are red ones in the Isle of *Chio*

as big as Hens, You have white ones in several Places ; as also Ash-colour'd ones, and others of a different Hue, and are very well tasted.

Some Authors assure us, that the Partridge is so wanton and lascivious, that as often as the Cock sees, or even hears the Hen, he cannot forbear treading her. It is also said, if you should lay a Looking-glass before him, he'll run to his Picture and do the same Thing ; and that when he meets with the Hen's Eggs, he breaks them, for fear he should lose her Company, while she sits upon them.

The Partridge lives usually fifteen or sixteen Years ; and *Aristotle* says, he sometimes attains to the Age of five and twenty. They cannot raise themselves high from the Earth, because they are heavy ; but they fly with much Force and Briskness.

The Partridge's Flesh is firm, and full of viscous Moistures ; and for that Reason, 'tis very well tasted, good in Diarrheas, and for pituitous and phlegmatic People. The eating of Partridge increases Seed, is very nourishing, and wholesome for Persons recovering from Sicknes ; not only because it contains many oily and balsamic Parts, that are fit to unite with the solid Parts and to restore them, but also by the Assistance receiv'd from its volatile Salts, which keep the Liquor in a just Fluidity, and increase the Animal Spirits.

When a Partridge is old, the Fermentation of its Humours does insensibly carry off its more volatile and moist Parts ; and therefore its Flesh then becomes hard, dry, not easy of Digestion, and has little Taste.

A Partridge ought not to be eaten as soon as 'tis killed, but should for some Time be expos'd to the Air ; for by that Means its Flesh will grow more tender and short, by a small Fermentation wrought therein.

Physicians make use of the Blood and Gall of a Partridge, for Ulcers in the Eyes, and Cataracts and Webs, which are put in while hot, and first drawn from the Bird.

They also make use of the Feathers of a Partridge, to cure the Vapours in Women ; for which End, they are burnt and smell'd to.

The Marrow and Brains of a Partridge, being eaten, are good for curing the Jaundice.

A Partridge in *Latin* is *Perdix*, which Name it had from the Noise it makes, which seems somewhat like the Word.

C H A P. XXIV.

Of a PHEASANT.

YOU ought to chuse that which is young, tender, fat, and well fed.

It is nourishing enough, produces good Juice, solid and durable Food: It is of a fortifying and restorative Nature, good for hectic Fevers, and Persons recovering from Sickness. It is easy of Digestion; and 'tis pretended, that the Use of it is wholesome, and good for Epilepsies and Convulsions.

The Pheasant produces no ill Effects, unless immoderately us'd.

It contains much Oil and volatile Salt.

The Pheasant is best in Autumn, when 'tis fatter than at any other Time, and suits any Age and Constitution.

R E M A R K S.

The Pheasant is a Bird almost as big as a Cock. It hath a long Beak, an Inch thick, and crooked at the End. His Tail is very long; and there are but few Birds that have so exquisite and delicious a Taste as the Pheasant; and therefore is serv'd up to the Tables of People of Quality.

There is the Male and the Female; the first of which is larger, fairer and better tasted than the other. *Averroes* prefers a Pheasant before all other Birds, for the Goodness of its Taste, and Wholsomeness. *Galen* compares the Flesh of a Pheasant with that of a Hen or Chicken,

Chicken, though a Pheasant has a much better Taste than a Hen: It is also drier; and the Reason is, because it lives in Woods, enjoys a free and dry Air, and has much Exercise.

The Pheasant is not so wanton and lascivious as the Partridge; but we may say, it is dull and stupid, for when he has once hid his Head, he thinks the rest of his Body is not seen. He loves and admires himself so much, that he may be easily taken, when he is employ'd that Way.

The Flesh of the Pheasant produces the several good Effects we have mentioned; first, because 'tis neither too moist, nor fill'd with viscous and gross Juices, but indifferent dry; and secondly, because it contains a convenient Proportion of oily and balsamic Parts, and volatile Salts.

The Fat of a Pheasant, being externally applied, fortifies the Nerves, dissolves Swellings, and gives Ease in the Rheumatism,

There is another Kind of Pheasant in *Latin* called *Urogallus*, and this is subdivided into two other Species, *viz.* the great and little ones: the first is as large as a Turkey-Cock, has a black Head, short Bill, long Neck, and its Feathers of a blackish or reddish Colour.

The second is called *Phasianus montanus*, the Mountain-Pheasant, and differs from the other, only that it is much smaller.

These Birds live in Mountains, Forests, and Northern Climates. It is said, they lie in Winter under the Snow for three Months together. Their Flesh is very savoury, and has the same Virtue with that of a Pheasant. It is dry enough, and consequently contains but a few viscous and gross Humours. Lastly, it produces good Juice, and is a solid and lasting Food.

Caligula order'd these Sorts of Birds to be sacrific'd to him. Their Fat has the same Virtue as that of the common Pheasant.

This Bird is in *Latin* call'd *Urogallus*, *ab uro*, to burn, and *Gallus*, a Cock; because 'tis like a Cock, and so very hot, that it can continue under the Snow for several Months, and not be hurt.

The Pheasant is by some call'd *Phasianus*, *quasi faciens sanum*, because 'tis very good Food; but its true Latin Name is *Phasianus*, à *Phasi Colchidis fluvio*; because it was first found near a River of *Colchos*, called *Phasis*; from whence 'tis pretended, the *Argonauts* brought this Bird into *Greece*, and so to us; and this is prov'd by these Lines of *Martial*:

*Argivâ primum sum transportata carinâ;
Ante mihi notum, nil nisi Phasis erat.*

C H A P. XXV.

Of a QUAIL.

YOU are to chuse that which is young, tender, and well fed.

It is very nourishing, creates an Appetite, and produces good Juice.

Several Authors look upon Quails to be very bad Food, tho' not so much as they would have it to be: Indeed, it is somewhat hard of Digestion, especially when old. We shall in our Remarks speak more at large of its supposed ill Effects.

It contains much Oil and volatile Salt.

It agrees at all Times, with any Age and Constitution, provided it be moderately used.

R E M A R K S.

The Quail is a small Bird somewhat bigger than a Thrush, finely feather'd, and has a pleasant Note. It usually feeds upon Millet, Corn, and other Grains. It is such tender, and delicious Food, that 'tis served to the best Tables.

Most Authors do not agree about the Effects produc'd by the Quail. *Averroes* pretends it has good Juice, and that it is good for Persons recovering from Sickness, and such

such as enjoy perfect Health ; which we willingly agree to ; because in the first Place we have not experienc'd any ill Effects produc'd by the Quail. Secondly, because we find its Flesh to consist of a Substance that is a little compact in the Parts thereof ; and that it contains a convenient Proportion of oily and balsamic Principles, and of volatile Salts. Indeed, 'tis sometimes not so easy of Digestion, and this proceeds from its over-fatness, that is heavy on the Stomach ; but when it is us'd moderately, there is none of this small Inconvenience to be met with from it.

Galen, Pliny, and Avicen, do on the contrary assure us, that the Quail is very dangerous Food ; and *Galen* says, he had seen several Persons in *Phocis, Beotia, and Doris*, that fell into Convulsions and Epilepsies, that had eaten thereof ; and this, as he imagines, was produc'd from the Quails of this Country's feeding-upon-Helebore ; tho', on the contrary, this Plant seems to me to be likelier to cure than to cause the Epilepsy, for the same working by Stool and Vomiting, may expel the sharp and pungent Humours that cause it ; but though Helebore of itself were proper for the producing of Epilepsies ; and that Quails very frequently fed upon it, it would not from thence follow that Quails were so apt to cause Epilepsies, since the Helebore, by assimilating itself with the solid Parts of the Quails, must have lost a certain Disposition of its insensible Parts, wherein alone this pretended Malignity might consist. We have already handled this Matter in the Chapter of the Stag, to which we refer the Reader.

Those who are of *Galen's* Opinion, in respect to a Quail, further say, for the maintaining of it, that Quails being very liable to epileptical Motions, may impart the same to those that eat them ; but it would follow from hence, that Goats, Sheep, Capons, Turtles, and several other Animals commonly eat by us, and that are often subject to Epilepsies, must communicate the same to us, which we have not yet experienc'd. Some of the Antients following the false Reasoning of *Galen*, in respect to the Effects of the Quail, will have it eaten with Coriander-seed, Vinegar, and several other Ingredients, which will make it lose its good Taste, and so pretend

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hereby to divest it of its suppos'd Malignity ; but as we are not yet so well convinc'd of its being so pernicious, we shall hold ourselves free to season the Quail with what we shall deem most proper to improve its pleasant Taste; and we shall not trouble ourselves about correcting a pretended ill Quality, of which we have no manner of Experience.

The Quail does not rise high above the Earth, and flies heavily ; for which Reason, *Pliny* calls it rather a terrestrial than aerial Bird ; but Nature has made it Amends, by the great Agility of its Feet, whereby he runs extremely swift. It is a wanton and lascivious Bird as well as the Partridge. One Cock can serve many Hens ; and 'tis said, that as soon as he sees or hears the Hen he goes and treads her. *Albertus* observes, that the Hens are but few, in Comparison of the great Number of Cocks.

The Fat of the Quail is good to take away Specks in the Eyes, as its Dung when dried and reduc'd to Powder is for the Falling-sickness.

The Quail in *Latin* is call'd *Coturnix*, its Name being deduc'd from its Note, as well as those of several other Birds, as *Athenæus*, lib. 9. cap. 15. does observe.

C H A P. XXVI.

Of THRUSHES.

YOU are to chuse those that are tender, young, fat, well fed, and catch'd in cold Weather ; for they are then daintier, and of a more exquisite Taste.

They create an Appetite, fortify the Stomach, nourish much, produce a good Juice, and are wholesome for Persons recovering from Sickness. Some Authors look upon them to be good against the Falling-sickness.

They

They produce no ill Effects, unless they are used to Excess.

They contain much Oil and volatile Salt.

They agree, especially in cold Weather, with any Age and Constitution.

R E M A R K S.

A Thrush is a Bird that is little bigger than a Lark, whose delicate Taste has recommended it to the best Tables. It was much esteem'd by the Antients, *Martial* prefers the Hare before other Quadrupeds, and the Thrush beyond other Birds. *Horace* also says, there is no nicer Food than the Thrush, and *Galen* reckons it of the Number of Aliments that have a good Juice.

There are Thrushes almost in all Countries. They live upon the Berries of Myrtle, Juniper, Elder, and Ivy; they also feed upon Olives, Acorns, Insects, Worms and Flies. They build their Nests on the Tops of Trees. They are docible, and will soon learn to speak. *Pliny* relates, that *Agrippina*, the Wife of the Emperor *Claudius*, had a Thrush which spoke as plain as any Man. In the mean time, some Authors assure us, that the Thrush is so deaf, that it was antiently become a Proverb; and when one was minded to speak of a Man that was very deaf, he said, *he was much, or more so than a Thrush*.

The Thrush, as we have observ'd, feeds upon good Things, enjoys a free Transpiration, and has Exercise of Body suitable thereunto. Its Juices are also well qualified, by Reason of the Union and exact Proportion there is between their oily and saline Principles; and this makes the Thrush to be such delicious Meat. It is very nourishing, because it contains many oily and balsamic Parts. It creates an Appetite, and fortifies the Stomach, by its volatile and exalted Principles. It produces good Nourishment, and is good for People recovering from Sicknes, for several Reasons: In the first Place, because the Flesh of the Thrush is neither too gross, nor too thin, and contains but few viscous Juices: Secondly, because 'tis easy of Digestion; and lastly, because it contains Principles that are fit to recruit the solid Parts, and increase the Animal Spirits.

C H A P. XXVII.

Of BLACK-BIRDS.

A Black-bird ought to be young, tender, large, and well fed.

It produces good Juice, is nourishing enough, and easily digested, if chosen as before-mentioned: It is also look'd upon to be good for the Bloody-flux and Looseness.

It produces no ill Effects, unless eaten to Excess: In the mean Time, the older they grow, the less fat they are, the harder does their Flesh become, neither is it so easily digested.

It contains much Oil and volatile Salt.

It agrees at all times, with any Age and Sort of Constitution.

R E M A R K S.

The Black-bird has many Things in common with the Thrush. It is about the Bigness of some Magpies, and usually blackish, though in some Places there are white Birds of this Kind, but they are scarce. The Black-bird lives in thick Woods and rough Places, upon Trees, and in Cracks of old Walls. They sing well enough, are docible, and easily learn what is taught them; but their Voice is not so articulate as a Parrot's; the Reason is, because a Parrot has a large Tongue like that of a Man, and a large crooked Bill; whereas the Black-bird's Tongue is narrow, and his Bill too, as well as sharp at the End and compact. He feeds in a manner upon the same Things as the Thrush does, as upon the Berries of Myrtle, Sorrel, Elder, and Holly. When he is kept in a Cage, and that you would have him have a good and pleasant Voice, feed him with Flesh. It is said

said, that Food pleases him best, and will produce the Effect before-mention'd.

The Black-birds are like Thrushes in many Things, yet they are not so delicious and easy of Digestion; however, they may be reckon'd among those Foods that produce a good Juice; because that in the first Place, being us'd to much Exercise, they do not contain many viscous and gross Humours; and secondly, because their Flesh has many oily and balsamic Parts in it, as well as volatile Salts, that are apt to produce all the good Effects we have attributed to it,

The Black-bird in *Latin* is *Merula, quasi Medula*; and indeed, the Antients called him so, according to the Testimony of *Isidorus, eo quod moduletur*; because he sings pleasantly enough.

This Bird was also call'd *Nigretta* by some People; because of its being black, as before-mention'd.

CHAP. XXVIII.

Of GNATSNAPPERS.

YOU are to chuse those that are young, fat, and especially at the Time when Figs or Grapes are fit to eat.

They are very nourishing, produce a good Juice, create an Appetite, easy of Digestion, fortify the Stomach, proper for Persons recovering from Sickness, and are look'd upon to be good for the Eye-sight.

They are not wholesome, but while young; for when they grow old, their Flesh is tough, and hard of Digestion.

They contain much Oil, and volatile Salt,

They agree at all times, with any age and Constitution.

REMARKS.

The Gnatnapper is a tender and fat Bird, that loves Figs mightily, for which Reason the *Romans* call'd it *Ficedula*; some also nam'd it *Avis Cypria*, the Bird of *Cyprus*; in all Probability, because this Island abounded with them: or else, say they, because a great many were formerly brought pickled out of this Island into *Europe*.

The Gnatnapper chuses to live in those Places where there are Figs and Grapes. His Feathers change their Colour in Autumn; and they seem also to change their Shape, probably because they mew and grow larger, then the Crown of their Heads is black; and for that Reason this Bird has been called *Melancoryphus* in *Latin*: according to this Verse.

Sumque Melancoryphus, quod mihi fuscus apex.

The Gnatnapper has a curious and delicious Taste, and is serv'd up to the best Tables. *Pisanellus* says, this Bird never over-burdens a Man's Stomach; but on the contrary, that it fortifies, eat never so many of them; the same Author also adds, that he had known some, who having eat a great many of them, had spent the whole Day very merrily; from whence 'tis concluded, that this Food supplied them with Spirits enough, with pure Humours, and but little dull and gross Substance. Indeed, as the Gnatnapper is very tender and delicious, has Exercise enough for the enjoying of a free Transpiration, feeds upon good Food, and contains many exalted Principles, it will be no difficult Matter for us to comprehend, how this Bird can produce the good Effects that have been attributed to it.

C H A P. XXIX.

Of the LARK.

THERE are two Sorts of Larks; one that has a Cop or Comb on her Head, and the other without

without it. You ought to chuse those that are young, tender, fat, and well fed.

A Lark yields good Nourishment, and when endu'd with the necessary Qualities, is easy of Digestion. Her Heart and Blood are look'd upon to be good to provoke Urine, and to cure the Cholick in the Belly and Reins.

When the Lark is old, her Flesh is hard, dry, and hard of Digestion, and the Juice bad.

It contains much Oil and volatile Salt in it.

It agrees with any Age and Constitution, especially in Autumn, when this Bird is fatter, and more delicious, than at any other Time of the Year.

REMARKS.

The Lark is a little Bird well known, and lives upon Corn and Worms. She has a very pleasant Note, and therefore many People keep her in a Cage; however, she does not sing at all Times, but in the Morning early, when 'tis fair Weather; but in rainy Weather and at Night she is silent.

The Lark is a delicious Bird, and much esteem'd for the Goodness of its Taste, and the happy Effects it produces. As she is much upon the Wing, she has Transpiration enough, and consequently must contain but a few gross Humours, and many volatile and exalted Principles; for which Reason, Lark's Flesh is savory, easy of Digestion, and has good Juice: In the mean Time, when this Bird grows old, the more balsamic and volatile Principles insensibly get away, and nothing is left behind but those that are gross and earthy; wherefore, her Flesh is then hard, dry, and not easily distested,

The Lark in Latin is call'd *Alauda*, *ab insigni Alarum agitatione*; because her Wings are much in Motion.

She is also call'd *Galerita*, or *Cassita*, *quod apicem cristatum, qui Galeam sive Cassidem refert, in Capite habeat*; because she has a Crown or Cop upon her Head, that is like a Helmet.

C H A P. XXX.

Of the O R T O L A N.

YOU should chuse that which is young, tender, fat, and fed with good Food.

It is restorative, strength'ning and nourishing, increases Seed, is easy of Digestion, produces good Juice, and is supposed also to promote Women's Terms.

It produces no ill Effects, unless eaten to Excess. It contains much volatile Salt and Oil.

It agrees at any time, with any Age and Constitution.

R E M A R K S.

This Bird is about the Bigness of a Lark, but rather a little less, very fat, and of different Colours; her Beak and Legs are inclin'd to red. She feeds upon several Sorts of Seeds, but Millet is that which fattens her most, and that she likes best. She usually lives in warm Countries, such as *Provence, Dauphiny, Languedoc, and Italy.*

The Flesh of this Bird is tender, delicious, juicy, and of an exquisite Taste; and therefore served to the Tables of the best Quality. The good Effects it produces arises from its having but few viscus and gross Humours, but abounding with oily and balsamic Juices, and volatile Salts.

Its Fat is of a lenifying, dissolving, and allaying Nature.

C H A P. XXXI.

Of the S T A R L I N G.

YOU are to chuse that which is young tender, fat, and that has been fed with good Food. Its

Its Flesh is nourishing, and yields good and solid Food, and is look'd upon to be good for the Falling-sickness.

The less fat a Starling is, and the older the Bird grows, the harder and tougher is his Flesh, the Taste is worse, and it's not so easily digested.

The Starling contains much volatile Salt and Oil, in all the Parts of it.

It agrees at all times, with any Age and Constitution, provided it has the Qualities we have now mention'd.

R E M A R K S.

The Starling is a Bird as big as the Black-bird. It's usually black, but streak'd with white, and sometimes red or yellow. The Poets call it *Avi picturata*; because of its Beauty. The Tail of this Bird is short and black, his Feet are almost of the Colour of Saffron, and his Beak like that of a Magpye. *Aldrovandus* describes three Sorts of them.

This Bird is almost to be found every where. In Summer time he lives in Forests, watry Places and Meadows; but in the Winter he shelters himself under the Roofs of Houses, and such Holes as he can find. These Birds do also many Times get into those Bottles which we fasten to the Wall for the Benefit of Sparrows. They are great Devourers, and feed upon the Berries of Elder, Grapes, Olives, Millet, Parsnips, Oats and other Seeds: They also eat Worms, Hemlock, and dead Carcasses; and therefore several Authors look upon them to be bad Food. They are docible, easily tam'd and learnt to sing. They go together in Flocks, and sometimes towards Night in such a vast Number, and fly with so much Force and Violence, that they form a Kind of a Cloud, and make a Sort of a Noise which might be taken for a Storm.

The Starling is naturally of a dry Temper, and therefore if he be not young and fat, you ought not to eat of him; the Reason is, because the older he grows, its

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most balsamic and spirituous Parts evaporate away, the Flesh grows hard, not easy to be digested, and even of a strong and unpleasent Smell.

It is observ'd, that a Starling in Vintage-time is fatter, more delicious and better tasted than at any other Time of the Year; and the Reason is, because this Bird loves Grapes mightily, eats of them to Excess, and even makes considerable Havock where-ever he comes.

Galen in his sixth Book *de tuenda sanitate*, places the Starling in the Number of attenuating Foods, and that has a good Juice; which must be meant only of that which is young, that hath been fed with good Food, and that lives upon Mountains.

The Starling in *Latin* is called *Sturnus*, à στερνῖν, *sternere*, quod terram pedibus radat, & obvia quæque verrat & sternat, dum alimentum sibi quærit; because this Bird, in searching for Food, scrapes the Earth with his Feet, and turns aside whatever he finds in his Way.

C H A P. XXXII.

Of the LAPWING and PLOVER.

THESE Birds ought to be chosen when young, tender, fat, and well fed.

They create an Appetite, yield pretty good Nourishment, digest easily, and are look'd upon to be good to provoke Urine, to strengthen the Brain, purify the Blood, and for the Falling-sickness.

They are not very solid Food, but soon waste, and therefore Persons accusom'd to great Exercises, or hard Labour, are not to use them.

They contain much Oil and volatile Salt, in all their Parts.

They agree at all times, with any Age and Constitution.

R E M A R K S.

We have join'd these two Birds together, because they live in the same Places, feed upon the same Food, and their Flesh is alike in Taste, and produces the same Effects: There are also some Authors, who have so confounded these two Birds together, that they have given them the Name of *Vanellus* in common.

They are both very near as big as a Pidgeon. They usually live near Rivers and Lakes; feed upon Worms and Flies; they fly with great Force, and make a great Noise in their Flight. They are of an exquisite and delicious Taste; but the Plover is yet daintier than the other.

The Plover has a Kind of a Cop upon his Head, that is oblong and black; his Neck is green, and the rest of his Body party-colour'd. In short, you may see some that are green, black, blue, and white.

There are two Kinds of Plovers, which differ chiefly in Colour; the first is yellow, and the other is ash-coloured.

The Lapwing and Plover being almost always in Motion, and consequently enjoying a free and easy Transpiration; they breed but a few gross Humours, and the Principles of their Humours are exalted, and continually evaporate: From whence it comes to pass, that the Flesh of this Bird is very light, easy of Digestion, and well tasted.

The Plover in *Latin* is call'd *Pluvialis*, either because the People believ'd he prognosticated Rain; or because he is easier taken in rainy Weather than at any other Time.

The Lapwing in *Latin* is called *Vanellus à vanuo*, to fan; because that when he flies, he makes a Noise like to that caus'd by a Fan.

Aldrovandus doth moreover give a Lapwing the *Latin* Name of *Caprela*; not because this Bird is any ways like a Goat in the Shape of his Head, Eyes, or any other Part of his Body, but because he makes a Noise somewhat like that of a Kid.

C H A P. XXXIII.

Of MOORHENS.

THERE are a great many different Sorts of Moorhens. You should chuse those that are young, well fed, tender and fat.

They are very nourishing, and a Food that is solid and durable enough.

Their Flesh is a little hard, not easily digested, and full of gross Humours, especially when these Birds begin to be old.

A Moorhen contains much Oil and volatile Salt, in all the Parts of it.

It agrees at all times, with young People of a strong and hale Constitution, with such as have a good Stomach, and are us'd to exercise their Bodies much.

R E M A R K S.

The Moorhen is a Water-Fowl, whose Body is slender, Head small, Feathers of various Colours, Bill long, black, and a little crooked, Tail short, and Legs somewhat long, which helps it to go about in the Water with Ease, as also round the Water to seek its Food. She does not swim so easily as many other Water-fowls. They live upon small Fish, little Worms, Insects, Plants, and other Things, both in and out of the Water.

Moorhens, especially when they are young and very fat, are serv'd up to the daintiest Tables, though they are not all alike good. There are some of them that taste of the Mud and Fish, and have a very unpleasant Taste, whereas others have an exquisite Taste: However, we may well say in general, that as these Birds feed upon the gross Food, they find about your Marshes,

Pools and Rivers, their Flesh is also full of gross Juices, and consequently hard of Digestion; yet these gross Juices make it nourishing enough, a solid Food, and fit for Persons who have a good Digestion, and fatigue much.

Moorhens are so numerous, as before noted, that it would be almost impossible to describe every Species in particular in this Place: However, those which are most common and best known have their peculiar Names: For Example, some are called *Chloropodes*; because they have greenish Feet. *Gesner*, *Aldrovandus*, and other famous Authors, have describ'd three different Kinds of them. Others are nam'd *Erythropodes*, because their Feet are of a Rose-colour. Others *Phæopodes*, because their Feet are darkish, and ash-coloured. Others were named *Ochropodes*, because their Feet are as yellow as Saffron, and they are distinguished into great, middle sized, and small ones. Those nam'd *Melampodes* had their Denomination from the Blackness of them: The *Peliopodes*, because their Feet are ash-coloured or white. *Erythræ* those whose whole Bodies are red; and the *Hipoleuci*, who had the lower Parts of the Body whitish.

C H A P XXXIV.

Of the WOODCOCK, and SNIPE.

YOU ought to chuse those that are young, tender, fat, and well fed.

They are of a strength'ning restorative Nature, nourishing enough, and a good Food. They increase Milk and Seed.

They heat much when us'd to Excess, and are not so easy of Digestion when a little oldish.

They contain much Oil and volatile Salt in all the Parts of them.

They agree in Winter with any Age and Constitution, provided that they be us'd moderately.

R E M A R K S.

A Woodcock is a Bird well known, and to be found almost in every Country; and is serv'd to the best Tables, by reason of its delicious Taste. They appear at all Times, but more especially in Winter; for then they leave the Mountains, by reason of the Snow. Some Authors say, they have a very bad Sight, though their Eyes are large enough, and that that is the Reason they are so easily caught: It is said also, that they have so nice a Smell, that they are intirely led by that in the Search of their Prey. They do not fly easily, nor rise high above the Ground; but instead of that, they run very fast; for they many times escape the Hunters, by the Help of their Heels. They are much like unto a Partridge, but their Bill is considerably longer. They live upon Flies and Worms, which they pick out of the Earth with their Bills.

The Snipe is another Kind of Woodcock, that differs not from the other, only that it will never grow so big. It is excellent Victuals, and easier digested than a Woodcock. She lives upon Worms.

The good Taste of both these Birds, proceeds from the purified Juices contain'd in them; as also from their volatile and exalted Principles: They are also the same Principles that make the Flesh of these Birds restorative, strength'ning, and fit to produce the other Effects we have mention'd.

The Woodcock in *Latin* is call'd *Rusticula, seu Becasfa, seu Gallinago, seu Perdix rustica*, according to this Line of *Martial*:

Rustica sum Perdix; quid refert, si sapor idem?

The Woodcock is also by *Aristotle* call'd *σκολόπαξ*, because the Bill of this Bird in length resembles a long strait Pole, which is *σκολόπαξ* in *Greek*.

C H A P. XXXV.

Of E G G S.

EGGs differ very much, according to the Birds that lay them, according to their Colour, to their Form, Bigness, Age, and lastly the different Way of dressing them. Those most us'd in Food are Hens Eggs. You ought to chuse those that are new laid. Some Authors do also require, that they should be very white and long, according to the following Verses, that are well known :

*Regula Presbyteri jubet hoc pro lege teneri,
Quod bona sint ova, candida, longa, nova.*

Horace seems also to be of the same Opinion by these Lines.

*Longa quibus facies ovis erit illa memento
Ut succi melioris, & ut magis alba, rotundis
Ponere.*

Eggs are nourishing enough, and good Food, they increase Seed, qualify the sharp Humours of the Breast ; are good for phtisical People, easily digested, ease the Piles, and are look'd upon to be good to make the Voice loud and pretty.

When Eggs are too old, they heat too much, produce bad Juice, and are more especially noxious to those who are of a hot and bilious Constitution. The Way of dressing Eggs makes them also more or less wholesome, as you'll hear by and by.

They contain much Oil and volatile Salt.

They agree at all times, with any Age and Constitution, provided they are endu'd with the good Qualities before-mention'd.

R E M A R K S.

There is no Food more in use than Eggs: They are good in Sickness and in Health, and make a Part of the Composition of several Medicinal Remedies. They are dressed divers Ways; and there are many Messes made of them that are not alike wholesome. We may say in general, that if you would have Eggs produce good Effects, they must be moderately boil'd; for when they are done too little, they continue slimy, and consequently hard of Digestion: Whereas on the contrary, when they are done too much, they are hard, and heavy in the Stomach; because the Heat hath dissipated their more volatile and exalted Principles, and leaves none but the grosser Parts behind; which being close united together, make the Eggs to be compact and hard; and therefore Eggs ought neither to be too slimy, nor too hard, but of a soft and moist Substance, according to this Line:

Si sumas ovum, melle fit atque novum.

The Egg consists of two Parts; to wit, the White, and the Yolk; and these being taken separately, have different Vertues. In short, the White is full of oily and balsamic Principles, they make it moist, cooling, nourishing, and fit to qualify the violent Motion of the Liquors. As for the Yolk, it abounds yet more than the other in volatile and exalted Principles; by the Help of which, it strengthens the solid Parts, increases the Spirits, and keeps the Humours in a just Fluidity; In the mean Time, these two Parts of the Egg, though differing in Vertue, yet fail not to concur together, in producing the good Effects we have attributed to the Egg.

The freshest Eggs are the best, and most healthful; because they do more abound in volatile and exalted Principles: Besides, their oily and saline Parts being in a more perfect Union one with another, they do also yield a more easy Food; whereas on the contrary, those Eggs which have been kept long, have undergone a Fermentation, which not only dissipates the more volatile Parts but also destroys the Union between their oily and saline Principles;

Principles ; wherefore Eggs in this Case heat much, have often an unpleasant Taste and Smell, and produce bad Juice.

Aquapendens relates several Ways how to know whether Eggs be new laid or not. He would have them held to a Candle, and then see whether the Humours contained therein are clear, thin, and transparant ; for if they be otherwise, 'tis a Sign the Eggs are old ; and the Reason is, because the Fermentation wrought therein hath imbroiled and confounded the insensible Parts of these Humours, and made them dark.

They also judge by the Weight of the Eggs whether they be old or not. When they are heavy, they tell us they are old ; because the more volatile Parts of the Eggs being then gone, there are other grosser ones come in their Room, which adds to the Weight of them.

Lastly, They hold an Egg to the Fire, and if a little watry Moisture sticks to it, it is new, but if not, its old ; and the Reason is, because a new-laid Egg having yet not fermented as the other had done, is moister ; and its Moistures being also thinner, they work the easier through the Pores of the Egg-shell : There are moreover many other Ways, whereby to discover whether the Egg be new laid or not ; but I shall dwell no longer upon this Matter.

Galen, in his third Book of *the Nature of Foods*, assures us, that the best and wholesomest Eggs are those of the Hen and Pheasant ; but he disallows of the Use of the Goose and Ostridge ; but other Authors much extol them.

Hippocrates, in his third Book of *Diseases*, says, that the Whites of Eggs well beaten in Spring-water make a Drink that is very moist'ning, cooling, good for those that are sick of Fevers, and for opening the Body.

Some pretend to tell us, that Peacocks Eggs are good against the running Gout ; and that those of the Raven are an excellent Remedy for the Bloody-flux.

Aristotle, in *lib. 6. Hist. an. cap. 2.* says, that long Eggs produce the Female, and round the Male Kind. *Scaliger in Comm.* seems to be of the same Opinion. *Pliny* is of the opposite Side ; for he pretends, that the long Eggs are for the Males, and the round for the Females.

males. *Columella* and *Avicen* agree with him : In the mean time, these Opinions have no Foundation : And 'tis very likely, that round Eggs, as well as those that are long, may indifferently produce Male and Female. In short, these Authors do neither give us any good Reason, nor Experiments to prove why round or long Eggs should be designed for one Species more than another.

It is said, that there are certain small Birds in *Cochin-China*, who make transparent Nests of a viscous and clammy Froth, which Nests they make fast to a Rock, and are near as big as a Goose's Egg. The Natives of this Country make use of them in their Sauces ; and 'tis affirmed they have an excellent Taste, that they are very strength'ning, and that they increase the Seed.

Eggs in *Latin* are call'd *Ova*, from the *Greek*, *ὄα*, which signifies the same Thing ; or else, *ab eo quod sint uvida, seu intus humoris plena* ; because they are inwardly full of Humours.

C H H P. XXXVI.

Of H O N E Y.

HONEY differs much, according as 'tis new or old, according to the Season of the Year, wherein it has been gather'd, to the Country where the Bees have prepar'd it, to its Consistence, Colour, Taste, and other Qualities. You are to chuse that which is thick, bright, new, transparent, of a smell that is sweet, agreeable, and a little aromatic, and of a pleasant and pungent Taste.

Honey strengthens the Stomach, is pectoral, provokes spitting, rarifies gross Phlegm, helps Respiration, loosens the Body, resists the Malignity of Poison, produces good Blood, and works by Urine.

Honey is no proper Food for Persons of a hot and bilious Constitution ; because it is soon inflam'd

in them, and readily turns into Choler. Moreover, Honey in general is bad Food, when it has not the good Qualities we have describ'd; and many times it proves very pernicious, as we shall shew by and by.

Honey contains much Phlegm, and essential Salt, an indifferent Quantity of Oil, and a little Earth.

It agrees in Winter with those that are of a cold and phlegmatic Constitution, and subject to Catarrhs.

R E M A R K S.

Honey is nothing else but a Composition of an infinite Number of Flowers, which the Bees suck and receive into their Stomachs, carry into the Hive, and afterwards disgorge into small square Holes made of Wax, and prepar'd by them before, wherein they keep the Honey for their own Nourishment.

Honey is made use of for Food and Physic, and also for several Sorts of Drinks, as you'll hear in due Place. Honey was formerly much more us'd for Food than it is now. In short, as the Antients had no Sugar, they made use of Honey almost in every Thing we now-a-days put Sugar into; nay, they valu'd it to that Degree, that *Pliny* calls it *Divinum Nectar*, Divine Nectar; and *Virgil*, *Caeleste Donum*, the Gift of Heaven; either because the Antients thought that the Matter whereof Honey was immediately made, was nothing but a Dew that descended from Heaven upon Plants, or by Reason of the great Vertues ascribed to it. We have divers Historians, who yet more particularly set forth the Value which the Antients put upon Honey, in the Way of Food. *Pythagoras*, according to the Report of *Laertius*, liv'd very abstemiously, and contented himself with Honey for his common Food: He liv'd to fourscore and ten Years old, and advis'd all those who would live long and free from Sickness, to feed on the same Things he did; and so *Athenæus* observes, that the Followers of *Pythagoras* eat nothing but Honey and Bread.

Pliny tells us a story much like this, of one *Vedius Pollio*, who found the Way of living to an hundred Years old, without being subjected, thro' the long Course of his old age, to any great Infirmities: This old Man
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being asked by *Augustus* how he came to be so strong in Body, and found in Mind, till such an Age, answered, it was by *intus Melle, extus Oleo*; that is, by taking Honey inwardly, and using Oil outwardly: It is also said, he had therein followed the Precepts of *Democritus*, who recommended the same Thing to all those that had a Mind to live happily. Lastly, we have met with several other Examples of strong, robust, and vigorous Men, who have almost liv'd upon nothing but Honey, which sufficiently demonstrates the Excellency of it.

There are two Sorts of Honey, the white and the yellow, the first of which is most us'd in Food, and 'tis prepar'd in this Manner; they take the Honey-combs newly made, and break them, and put them upon Lattices, or rather in Cloths tied at the four Corners, through which the Honey drops into the Vessels put underneath, and this they call *Virgin Honey*.

You may also draw white Honey from the Combs that remain in the Cloths, by pressing them; but as there is some Wax that will ever mix with this Honey, it is not so good and pleasant as the other.

The white Honey most valu'd in *France*, is that made in *Languedoc*, and call'd *Narbone-Honey*, which is more delicious than any other; because the Bees of that Country do more particularly suck the Flowers of *Rosemary*, which grow plentifully there, and by Reason of the Heat of the Sun, have much Virtue in them.

The yellow Honey is made of old and new Combs, which are broken and heated with a little Water; after which, they are put into Linnen Bags and press'd; but the Honey that runs from them hath always an Intermixture of Wax, is sharper than the white Honey, because of the Fire, thro' which it hath pass'd; and also because 'tis not so new as the other; it is also more detensive and laxative; and therefore 'tis more us'd in Baths and external Remedies.

Honey hath many Times a quite different Virtue, according to the Diversity of Places where Flowers of a different Nature do grow. For Example, that Honey which is prepar'd in Countries that are full of aromatic Plants, is of a pleasant Taste and Smell, and that we have already shewn in speaking of *Narbone-Honey*: That

OR the contrary, where there are a great many bitter and venomous Plants, 'tis of an unpleasant Taste, and many Times dangerous. The Honey is bitter in *Sardinia*; because there is a great deal of Wormwood grows there. *Dioscorides* speaks of a Sort of Honey that made People mad, that eat it; and for that Reason, the *Greeks* call it *μαυρόμερον*, and the Reason given for this surprizing Effect is, that there grew in those Places where this Honey was made, a great many Rose-Laurels, and other Plants of the like Nature, that are poisonous. *Xenophon* also mentions the Honey of a certain Country that made Men mad. He says, that those that eat it could not stand still. *Strabo* speaks of Honey that made Men stupid and melancholy; and *Diodorus* speaks of a certain Honey in *Colchos*, which brought such a dreadful Weakness upon those that eat it, that they appear'd for a whole Day together like dead Men.

Honey made in the Spring is more valu'd than that in Autumn; because the Bees in the Spring suck the tender and new Flowers, which at that Time supply them with good Juice; neither is Summer-honey so good as that of the Spring, because as 'tis more liable to ferment, by Reason of the Heat of the Season, it acquires a Sort of Pungency or Sharpness that is not very agreeable. Moreover, as the more exalted Parts of the Flowers are dispers'd, and do abundantly evaporate in Summer-time, the Honey then made must have less of them. As for that made in Winter, 'tis thick, tastes of the Wax, and not at all so agreeable as the other: for there being no more Flowers and Fruits remaining upon the Earth, the Bees gather the gross Juice they can meet with elsewhere, which cannot give a good Taste to their Honey.

In case Honey has all the good Qualities we have before observ'd, it produces several wholesome Effects. It heats and strengthens the Stomach, by the volatile and exalted Principles contain'd therein. It opens the Body, by its oily and plegmatic Parts, which thin the Excrements contain'd in the Entrails, and by the Help of its essential Salts, which do a little prick the intestinal Glands. It promotes Spitting, by dividing the gross Phlegm with its Salts. It is also of a lenitive Nature, and

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dissipates

dissipates the sharp Salts of the Breast, by its oily and phlegmatic Parts. It withstands the Malignity of Poison, by keeping the Liquors in a just Fluidity with its volatile Principles. Lastly, it produces a good Sort of Nourishment, because its Principles are in a just Proportion, and strictly united to one another. In the mean Time it has been already observ'd, that Honey is not good for bilious Persons, and that it easily turns into Choler. In short, it does very near undergo the same Alterations in an hot and bilious Person, as when you let it be too long over the Fire; for then it grows bitter, probably because its oily and saline Parts have been a little disjoin'd, and that its Salts have been made sharper by the Fire.

Honey in Latin is Mel, from the Greek Word μέλι, that signifies the same Thing; and μέλι comes from μέλος, curæ est quod, cum curâ colligatur, because 'tis gather'd with Care.

C H A P. XXXVII.

Of the PIKE.

YOU ought to chuse that which is large, fat, well fed, whose Flesh is white, firm, and short, that has been catch'd in Rivers, which is better than those you have in Ponds and muddy Places.

It nourishes indifferent well, and proves good Food enough.

Some Authors pretend 'tis hard of Digestion heavy in the Stomach, and always gives a bad Juice, and that probably, because this Fish lives in Ponds, and there feeds upon Mud: However we do not find such bad Effects by it. Yet *Jovius* ranks the Pike in the Number of those Foods that have an ordinary Taste; and *Ausonius* does not esteem it so much, and

and that because this Fish does not taste so well in *Italy* as in *France*; for every Body knows, that the Taste of a Pike differs much according to the Country 'tis bred in. Care ought to be had that you do not eat the Roes of Pike, because they'll make you reach to Vomit, and sometimes purge violently enough: It must in like Manner be allow'd that all Sorts of Pike are not alike wholesome; and that that which in Ponds and marshy Places lives upon slimy and muddy Food, is not so easy of Digestion, and does not produce such fine Juices as the River Pike.

It contains much Oil and volatile Salt.

It agrees at all Times, but more especially in Winter with any Age and Constitution.

R E M A R K S.

The Pike is a fresh Water Fish well known. It is to be had almost in all Countries, and lives in Rivers, Lakes and Ponds. It is never to be found in the Sea, unless drove thither by the Force of the Water. *Rondelet* observes, it's sometimes found at the Mouth of the *Rhone*, and some marshy Places; but that 'tis lean there, and of an ill Taste; not that it wants Food, for it meets with Fish there continually; but because it is not (as I may say) in its native Place, where it only thrives. It is of a voracious Nature, cruel and bold. He will not only jump upon Fishes, but upon other Animals it meets with. He pursues the Fish with so much Force and Rapidity, that he sometimes raises himself above the Water, and leaps into the Boats that pass by. *Rondelet*, upon the Testimony of a Person of Reputation, says that a Mule one Day coming to drink in the *Rhone*, had his lower Lip bit by a Pike, insomuch, that being frighted he fled; and tossing his Head violently by Reason of the Pain he felt, he threw a large Pike upon the Shoar, which was taken as he was endeavouring to get into the Water. They have also sometimes found whole Fishes in the Belly of a Pike, which he had newly swallow'd, and

had not Time to digest. There are moreover some Authors who say, they have found Cats, Mice, Frogs, and other Animals, in their Bodies, which 'tis likely might be thrown dead into the Water. Lastly, there is a *Po-lander* who assures us, he found two whole Goslings in this Fish.

The Pike lives very long, a Proof of which we have by that which the Emperor *Frederick II.* threw into a Pond, with a Brass Ring about his Neck, whereon was this Inscription :

Ἐπί ἐκεῖνος ἰχθύς ταύτη λίμνη παν τοπρωτῶ
ἐπιτεθείς διὰ τῶ κοσμηθῆ Φρεδερικῶ β. τας;
χρίσας ἐν τῆς ἡμέρα τῶ Οκτωβριου.

I am the Fish which was first thrown into this Pond, by the Hands of the Emperor Frederick II. on the Fifth of October. They affirm, this Pike liv'd in this Pond 262 Years; and that at the Expiration of that Time he was found with the same Ring.

The Pike, and especially the River one, is of so delicious a Taste, as to be serv'd to the best Tables for a Nicety; though some antient Authors, whom we have already nam'd, say a Pike may pass for good Food, and is easy of Digestion, the Reason is, because its Flesh is short, a little compact and close in its Parts, and having some viscous and gross Humours.

They find small Stones in a Pike's Head, that are look'd upon to be good for helping Women's Labour, for purifying the Blood, furthering Women's Terms, and provoking Urine, for expelling the Stone out of the Kidneys and Bladder, and for the Falling Sickness. You may prescribe from twenty-five Grains to a Dram of them.

The Fat of the Pike is of a dissolving and soft'ning Nature, and good for Catarrhs and Rheumatisms.

The Gall is look'd upon to be good for the curing of Agues, if taken upon the Approach of the Fit. The Dose is seven or eight Drops, in a Liquor prepar'd on Purpose for that End: they do also say, the Heart produces the same Effect.

The Pike in is *Latin*, *Lucius à λύκος Lupus*, a Wolf; for as he destroys the Fish in Lakes and Ponds, they have
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given it the Name of Water-Wolf; for the same Reason, this Fish has been call'd *Tyrannus aquarum*.

Others derive the Word *Lucius* from *Lucendo*; either because the Eyes of this Fish are near of a Gold Colour, lively and sparkling; or else because when 'tis dry, it shines in the Night like *Phosphorus*.

C H A P. XXXVIII.

Of the C A R P.

YOU ought to chuse that Carp which is large, fat, well fed, not too young, and that has been catch'd in a River, which is better than that which lives in Ponds.

Carp is easily digested, affords pretty good Nourishment, and is good Food.

Some Authors pretend, that this Fish hath many heavy, viscous, and gross Juices in it; however, 'tis very commonly eat, and no bad Effects are produced by it.

It contains much Oil, Phlegm, and volatile Salt.

It agrees at all times, with any Age and Constitution.

REMARKS.

The Carp is a fresh Water Fish so well known, as not to need a Description: You meet with it in Rivers, Ponds and Marshes. It does not live in the Sea, as *Pliny* says, *l. 9. cap. 16*. When it is in a Place where it can get Food enough, it grows to a great Bigness. Some Authors say, they had seen Carps in some Lakes, that were ten Foot long. They multiply apace, and are found almost every where in great Numbers. They feed upon Herbs, Mud and Slime, which perhaps has made some say they are not good Food. They live a long Time,

which is prov'd by those great and large Carps that are often found in Town-ditches, and kept there for a Rarity. *Gesner* assures us, that he knew a Man of good Reputation, who affirm'd to him, he had seen one of an hundred Years old.

Rondelet says, that Carps sometimes are produc'd of themselves without the Help of Generation, and that, it seems, from the Corruption of some Matter; and for the proving of his Opinion, he assures us, that he had seen Carps in the Hollows of Mountains, that receiv'd no other than Rain-Water; however, with this Author's Leave, it is impossible that this Fish, or any other, can be produc'd in the Way he talks of, without a Male and Female Carp: As for the Matter of Fact he cites, I shall not regard it, but have a great deal of Reason to suspect what he says in this Particular.

The Carp being naturally soft enough, and full of phlegmatic Moistures, you must not pitch upon that which is young, for as it grows older, so proportionably does its over-abounding Moistures disappear, by the Fermentation of its Humours, and then it becomes firmer, better tasted, and more wholesome; and those Carps which are old enough, and of a yellowish Colour, are much esteem'd by us. We also prefer the Male before the Female, because 'tis firmer and better tasted. Lastly, the Time of the Year wherein they pretend the Carp is best, is *March, May, and June*.

They find in the Head of a Carp a stony Bone, that is look'd upon to be good to provoke Urine, to diminish the Stone in the Kidneys and Bladder, to stooop Looseness, and to waste sharp and acid Humours.

The Gall of a Carp clears the Eye-sight.

The Head of a Carp is the best Part of it all, especially upon Account of the Tongue, which has a most delicious Taste.

The Carp in *Latin* is call'd *Cyprinus à Cypride, hoc est à Venere*; because this Fish, according to the Testimony of *Aristotle* ingenders six times a Year. *Athenæus* calls it *λεπιδωτός, ἀπὸ τῶν λεπιδῶν, ἢ squammis*; because 'tis cover'd with a great many large and hard Scales, by the Help of which he is secur'd from outward Injuries.

The Bream is a Fish much like unto a Carp in divers Respects; he lives in the same Places, upon the same Food, and also very long, and his Flesh produces very near the same Effects: The Bream does likewise resemble the Carp in outward Shape, and therefore 'tis in *Latin* call'd *Cyprinus latus*. It is soft, tender, and more esteem'd for the Goodness of its Taste, than the Carp. Most Authors that have treated of it say, that this Fish contains gross and excrementitious Juices, and that its Taste is more pleasant than wholesome: However we have not found it hath produc'd many ill Effects.

There is another Sort pretty like a Carp, which we call a Date. It differs from the other, in that it is whiter and flatter: It is also better tasted, and produces the same Effect, and so we need not write a particular Chapter about it: It is not altogether so common as Carp.

C H A P. XXXIX.

Of the P E A R C H.

TH E R E are two Sorts of this Fish. *viz.* the River and Sea Pearch; the latter in *Latin* is called *Perca marina*, and is of a red, brown, or blackish Colour: It is smaller than the River Pearch: They find it near Rocks, where it preys upon smaller Fish: It is hard, like Leather, viscous, not easy of Digestion, and ill tasted, according to *Rondelet*. They do not use it for Food, and so we shall say no more of it here. The River Pearch is subdivided into two Sorts, *viz.* the great and small one, which are both of them excellent Victuals. You are to chuse those that are fat, well-fed, middle-aged, tender, yet firm and well tasted; and they should be such as are catched in fine clear Rivers.

The Pearch is nourishing, produces good Juice, and easily digests.

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It is pretended, that when this Fish is too fat and old, that it has an ill Taste, and is hard of Digestion; they also say the same Thing of that that breeds in Marshes and muddy Places.

It contains much Oil and volatile Salt.

It agrees at all times, with any Age and Constitution, but not so much in *March* and *April*, at which Time we are assur'd it spawns, and consequently cannot be so delicious.

R E M A R K S.

The *Pearch* is a Fish that swims with much Ease and Swiftnes, as well as the *Pike*. Its Out-side is armed with certain sharp pointed Bones or Fins, with which, if you are prick'd, the Cure will be both difficult and dangerous. It is with these that he defends himself against larger and stronger Fishes than himself. When he sees a *Pike* come near him, he sets them at an End, and so hinders his Approach. It is a cruel and voracious Fish, and not only feeds on other Fishes, but even those of his own Kind. If you would have a more ample Description of the great and small *Pearch*, you need only read *Johnson's Natural History of Fishes*, in his first and second Chapters.

Ausonius reckons the *Pearch* of the Number of those Fishes that have a delicious Taste: It may be said in general, that the *Pearch* has but few gross Humours, that it produces many good Effects, and but a few bad ones; and the Reason is, because this Fish lives generally, and out of Choice, in pure, clear, and rapid Waters, rather than in those that are muddy, and run slowly. Moreover, it feeds upon good Food, and is very active, which also contributes to make it more delicious and wholesome. It is very nourishing and good Food, because it contains many balsamic Parts, and most pure Juice. It is also easy of Digestion, when middle-aged, for then 'tis of a middling Consistence; when on the contrary, it is too young or too old, it is soft and viscous, or else hard like Leather.

They

They find in the Pearch's Head several small Stones, which are of an opening Nature, and proper to dry up sharp Humours. They are us'd for the Stone and Gravel, and are also outwardly applied for Ulcers in the Gums.

The Pearch in *Latin* is called *Perca*, à πῖχος, *black*; because it is streak'd with several black Lines; or else à parcendo, quia minimè parcit, because he is very cruel and voracious. In short, when he is angry, he very much wounds other Fishes, with the Fins he has on his Back. It is also said, that when he is put into a Fish-pond, he pursues the other Fishes with them to that Degree, that he almost destroys them all.

C H A P. XL.

Of an EEL-POWT.

YOU are to chuse that which is large, fat, old enough, tender, and delicious, and that hath been caught in clear and running Water.

It supplies us with good Juice, affords indifferent Nourishment, and is easy of Digestion.

This Fish produces no ill Effects, as long as it is moderately us'd. As for its Roe, you must not eat it; and therefore your Cooks should take great Care to put it away when they gut the Fish, and not dress it with the rest; for otherwise it will cause great Pains in the Stomach, and work violently upwards and downwards. *Gesner* gives us some remarkable Examples hereof, *Lib. 4. de Aquatilibus*.

The Eel-powt contains much Oil, volatile Salt and Phlegm.

It agrees in Summer-time with any Age and Constitution.

REMARKS.

This is a Fish that usually lives in Rivers, and sometimes in Lakes. It is well known to Fishermen. It is of a different Bigness, and commonly weighs from two or three Pounds, to seven or eight, according to *Salvianus*: It feeds mostly upon Weeds, Insects and Fishes, and even eats those of its own Kind; it cannot bear the Cold, and therefore is not so fat, nor pleasing to the Taste in Winter as it is in Summer.

The Flesh of this Fish is white and well tasted. You are to chuse that which is old enough, because that being soft and full of phlegmatic Humours, the older it grows, and the more these Moistures are wasted, this makes it afterwards the firmer, and of a more exquisite Taste. It is easy of Digestion, because 'tis not very compact and close set together. It yields good Nourishment, because its Juices are much qualified, by Reason of the Union and agreeable Proportion there is between their oily and saline Principles.

The Fish in *Latin* is call'd *Barbus*, à *cutaceis illis cirris*, qui *barbæ in modum ex utroque hujus piscis labro dependent*, because he hath some Parcels of Hair, on both Sides his Mouth, that form a Kind of a Beard.

C H A P. XLI.

Of the E E L.

THERE are two Sorts of them, the large and the small; of both which you are to chuse those that are tender, fat, well-fed, and that have been taken in a fine clear River.

They are very nourishing, and well-tasted; they are sometimes salted for the better keeping of them, and then they are more wholesome, than at any other Time.

They

They produce a viscous and thick Juice, are hard of Digestion; cause Wind, are injurious to those who are afflicted with the Gout, or Stone, and have a bad Stomach: It is also pretended that they hinder Women's Terms. *Hippocrates, L. de intern. aff.* would have them us'd by those that are lean and wasted; and subject to the Spleen: Lastly, There are some who will not eat the Head of an Eel, because they fancy it prejudicial to their Health.

The Eel contains much Oil, volatile Salt, and viscous and gross Phlegm.

It agrees at all Times with young People of a bilious and hot Constitution, who abound with thin and sharp Humours, provided still they have a good Stomach, and that they use it moderately.

REMARKS.

The Eel is a fresh Water Fish well known. Sometimes it is found in the Sea, not that it is produced there, but because it goes often enough out of Rivers; into the Sea, and so back again into Rivers; it delights in pure and running Waters; and they assure us she grows lean, poor and dies at last, when confined to muddy Water. She requires also a great deal of Water, for otherwise she dies, as also it happens to many other Fishes. It is said, she cannot bear any considerable Difference of living; for in Case she should in Summer-time, be convey'd in a much colder Water than that wherein she was before, she is soon destroyed. In the mean Time, they say, she can live out of the Water five or six Days, provided the North-wind blows at that Time; she feeds upon Roots, Herbs, and any Thing she can find in the Bottom of the Rivers. *Athenæus* says, he had seen Eels in a certain Country, which were so far tamed, that if they offered them any Thing to eat, they would come and take it out of the Person's Hands. This Fish lives commonly seven or eight Years. *Aristotle* assures us, that in dissecting Eels, he found no Difference of Sex

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in them ; that they had neither Seed, Eggs, Matrix, nor seminal Pipes, and that they did not engender, insomuch that it is pretended, that they were generated out of the Corruption that is in the Mud. *Pliny* frames another System for the Explication of it. He says, that when the Eels rub themselves against the Rocks, the Off-scouring of their Bodies, comes afterwards to take Life, and so gives Being to an Infinity of small Eels ; but neither of the Explications seem to be easily apprehended : I am confident, if those two famous Authors were now alive, and acquainted with the new Anatomy ; they would be more cautious of advancing Notions, that have so little Semblance of Truth in them.

The Eel is good Victuals, and much used ; she is tender, soft and nourishing, because she contains many oily and balsamic Parts. She has also a great many that are dull, viscous and gross, which makes the Eel to be hard of Digestion, and apt to produce the many ill Effects we have before mention'd. In the mean Time, the Eel that has been salted to keep, doth not produce so many good Effects ; because one Part of its viscous and gross Phlegm is spent, and the other attenuated and scatter'd by the Salt.

They eat Eels either roasted or boil'd ; those that are roasted, seem to me to be more wholesome than the other, and the Reason is because they are thereby the more divested of their viscous Phlegm, than by the other Way ; they should also be well-seasoned, and you should drink good Wine upon them, in order to help the digesting of this Phlegm in the Stomach.

The Fat of an Eel, is look'd upon to be good to take away the Signs of the Small Pox in the Face, to cure the Piles, and to make the Hair grow. It is also put into the Ears, to help Hearing.

They make a Kind of *Mucilage* of Eel's Skin, by steeping and boiling it in Water, which is applied to Swellings, in order to the soft'ning and dissolving of them ; it is good for *Hernias*.

The Eel in *Latin* is call'd *Anguilla*, *ab Angue*, a Snake, because it is of same Shape, and may be call'd a Water-Snake.

C H A P.

C H A P. XLII.

Of the TENCH.

TH E R E are two Sorts of Tench, *viz.* the Sea Tench, called in *Latin*, *Merula seu Tinca marina*, which is not us'd for Food; and the other a fresh Water Fish well known: It is of a different Bigness, and some of them are as large as Carp, which have two small Pearls or Stones in their Heads, that are us'd by Physicians to qualify Acids, to stop Looseness, to fortify the Stomach, to provoke Urine, and to drive the Stone out of the Kidneys and Bladder. You ought to chuse that Tench which is tender, fat, and well fed: Its Taste is also more or less agreeable, as it has liv'd more or less in clear and running Waters.

The Tench affords pretty good Nourishment, and is good, if applied to the Wrists, or Soles of the Feet, to abate a Fever, and draw out Poison; it is also applied to the Head, to ease the Head-Ach. Lastly, they apply it to the Navel, for the Jaundice; the Gall of Tench is us'd for curing the Distempers of the Ears.

The Use of Tench, is condemn'd by many Physicians, by Reason of the viscus and excrementitious Juice, they say it doth produce: It is said it causes Fevers and Obstructions: As for myself, I do not look upon this Fish to be very wholesome, but I do not believe it pernicious, since we could observe no such bad Effects from it.

The Tench contains much Oil, volatile Salt, and Phlegm.

It agrees at all Times with young bilious People, who have a good Stomach, provided nevertheless it be moderately us'd.

R E M A R K S.

The Tench is a Fish very well valu'd for the Goodness of its Taste: It chuses rather to live in muddy and standing Waters, than such as are clear and rapid, and therefore we meet with him mostly in Pools, Lakes, and Marshes, rather than in Rivers, however, they are sometimes found in Rivers, but especially in those that are full of Mud and Dirt, on which they feed; and this makes Authors disapprove of the eating of them. This Fish in *Latin* is by some call'd *Pisces ignobilis, vilis,* and *pauperiorum cibus,* and *Ausonius* names it *Vulgi solatium*; which denotes the little Value the Antients put upon it. It is now a-days much us'd, and we find by Experience, that tho' it feeds upon dirty and filthy Food, yet 'tis well tasted enough, and produces no worse Effects than the Carp, and several other Fishes of the same Kind.

The Tench is almost to be met with every-where; there is such a Friendship between him and the Pike, as some Authors tell us, that though this last Fish ravages and eats all that comes in its Way, yet he spares the Tench, as his Friend.

The Tench in *Latin* is call'd *Tincta, quasi tincta*; and indeed it has a Colour different enough from most other Fishes.

C H A P. XLIII.

Of the TROUT.

THERE are several Sorts of Trouts, which differ according to the Places they live in; to their Colour and Bigness: Some are found in deep and rapid Rivers, others in Lakes; some are of a blackish Colour, others reddish or rather of a gold Colour, which make them be call'd in *Latin* *Auratae.*

ratæ. Lastly, there is another Sort that is larger than the rest, nam'd the Salmon-trout; because 'tis much like a Salmon, both in its internal and external Parts: It is not altogether so large as a Salmon, and is more valu'd for the Delicacy of its Taste, than the other Sorts of Trouts; these last are also like unto the Salmon in many Respects, but not so much as the Salmon-trout. You ought to chuse those Trouts that are fat, well fed, reddish firm, savoury and not viscous: You should have such as have been catched in fine, clear, and running Water.

A Trout supplies you with good Juice, digests easily, and increases Seed.

It easily corrupts and rots; and therefore it should be eaten as soon as possible, after 'tis out of the Water.

A Trout contains much Oil, volatile Salt and Phlegm.

It agrees in the Summer-Time, with any Age and Constitution.

REMARKS.

The Trout is a Fish of excellent Taste; and us'd at the daintiest Tables; it is cover'd with small Scales, usually streak'd with red, according to the following Verse;

Purpureisque salar stellatis tergora guttis.

This Fish swims with much Agility and Swiftnes: It is said, that when he hears it thunder, he is so frighten'd, that he'll stand still, as if he were immoveable; he feeds upon Worms, Slime, Mud, and Insects: He also eats small Fishes, and pursues them with so much Fury and Greediness, from the Bottom to the Top of the Water, that he sometimes throws himself into the Boats that pass by near him.

The Trout, besides that is well tasted, as we have already noted, produces good Juice, and several other

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the like Effects. The Reason is, because this Fish is almost always in Motion, and feeds upon good Food, and usually swims in clear and running Streams; and this makes him have less gross and viscous Humours, to eat short, and to be easily digested: On the other Hand, it easily corrupts and rots, therefore soon gives Way to the Impressions of the Air, which causes a Fermentation therein; and in a short Time destroys the original Disposition of its Parts.

The Trout in Summer, is more delicious than at any other Time, but in Winter loses almost all the Goodness of its Taste; they dress and cook it several Ways: It is boil'd, fry'd or roasted; they make Pies of it, which are very good; some salt it for keeping, and export it to other Countries.

The Fat of a Trout is of a lenifying and dissolving Nature, good for the Piles and other Distempers of the *Anus*, and Ulcers in the Breast.

A Trout in *Latin*, is called *Trutta*, à *trudendo*, quasi *Trusilis*; being as much as to say, forcing its Way, because it many Times swims against the Current of the Water, and forces the Waves strangely.

There is another Kind of Trout, somewhat different from those before-mention'd; which in *Latin* is call'd, *Thymallus*, à *thymi odore*, because it smells like *Thyme*. It is delicious Food, easy of Digestion, has good Juice, and so wholesome, that in some Places they allow sick People to eat it. It is in Shape much like unto the common Trout, and as well as the other lives in clear and running Waters; it feeds upon the same Food, and in some Countries, is more valu'd for the Goodness of its Taste, than the other Sorts of Trouts. It is fat, good to remove the Prints of the Small Pox, for Deafness, Drumblings of the Ears, Specks and Catarrhs of the Eyes.

C H A P. XLIV.

Of the BARBOTTE.

IN the Choice of this Fish, take that which is well fed, tender, delicious, and agreeable to the Taste.

It yields pretty good Nourishment, and is easy enough of Digestion.

This Fish is a little too soft and viscous; the Roe, as well as that of the Eel-powt, is not to be eaten, for it will work with you upwards and downwards.

It contains much Oil, Phlegm, and volatile Salt.

It agrees at all Times with young People of a hot and bilious Constitution.

R E M A R K S.

This is a small River-Fish well known to Fishermen, that lives upon Mud and Slime; several nice Palates there are, who do not much esteem it, because they alledge it tastes of the Ordure with which it is fed.

Its Liver is well tasted, and very large in Comparison to the Bigness of the rest of its Body: Some Authors assure us, there is no other but this Part of the Fish, that is good to be eaten.

C H A P. XLV.

Of the G U D G E O N.

TH E R E are two Sorts of Gudgeons, *viz.* the Sea and fresh Water Gudgeon; the first is subdivided into two other, of which the one is white, and the other black: They have both of them a good Taste; though the white has the Preference; both the Sea and River Gudgeon ought to be well fed; and those that have been bred in clear and running Waters are the best.

The Gudgeon yields pretty good Nourishment, produces good Juice, is easy of Digestion, and provokes Urine: Several Authors affirm, that People recovering from Sicknes may eat it.

It

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It produces no ill Effects, unless us'd immoderately.
It contains much Oil, and volatile Salt.

It agrees at all times, with any Age and Constitution.

R E M A R K S.

The Sea Gudgeon, though of a good Taste, and Juice enough, yet is little used. As for the River one, it is well known to Fishermen, and not much valued: It is about the Length and Thickness of one's Thumb, and full of small Scales; it is found in Lakes and Rivers, and lives chiefly in the Bottom, among the Mud; and for that Reason it is by some Authors in *Latin* called *Fundulus*: It feeds upon Weeds, Moss, and small Leeches that are in the Lakes: It is also said, it will not spare Men's Bodies drowned therein, which have made some call it *ανθρωποφαγος*.

A Gudgeon is soft, and not compact in its Parts, and hath but few viscous and gross Humours, and therefore is easily digested, and of a pleasant Taste,

A Gudgeon in *Latin* is called *Gobius*, *ἰ γωβίδες*, that signifies the same Thing.

C H A P. XLVI.

Of the S M E L T.

YOU are to chuse Smelts that are fair, shining, of a Pearl Colour; soft, tender, delicious, juicy, and smelling like Violet.

The Smelt yields pretty good Nourishment, and is easy of Digestion. It is look'd upon to be opening, and good for the Stone and Gravel.

We do not find it produces any ill Effects.

It contains much Oil, and volatile Salt.

It agrees at all times, with any Age and Constitution.

REMARKS.

A Smelt is a small Fish that is bred in the Sea, and gets up into Rivers, where they fish for it. There are great Numbers of them in the *Seine* at *Roan*; they assure us, they are more plentiful, and taste better towards the End of Summer, or the Beginning of Autumn, than at any other Time of the Year. This Fish is about the Length of one's Finger, and the Thickness of one's Thumb, and feeds upon Flies and Insects, and in Shape and Virtue is much like a Gudgeon; however, it is more delicious, by Reason of the violent Taste it has, which probably arises from the Principles of the Smelts, being a little more exalted than those of the Gudgeon, and more freed from gross Matters; and therefore they make a more nice and finer Impression upon the Sense of Taste.

A Smelt in *Latin* is called *Eperlanus*, *â perlâ*, a Pearl, because it is like it in Colour. They call it also *Viola marina*, because it smells like a Violet.

C H A P. XLVII.

Of the LAMPREY.

THERE are two Sorts of them, *viz.* the Sea and River Lamprey, and both of them used for Food, by Reason of the Goodness of their Taste.

You are to chuse those that are tender, delicious, fat, well fed, and taken in *fine*, clear, and running Water.

They are nourishing enough, and increase Seed; the Fat is of a soft'ning, mollifying, and dissolving Nature; they rub the Face and Hands of those who have had the Small Pox with it, to hinder the Prints thereof to be seen.

Lamprey is easily digested; but they pretend it is pernicious to those who are weak in their Nerves, and subject to the Gout and Gravel.

This Fish contains much Oil, volatile Salt, and Phlegm.

It agrees, especially in the Spring, with young People of a hot and bilious Constitution, with those that have a good Stomach, and whose Humours are thin; but those that are old, phlegmatic, and abound with gross Humours, should abstain from it, or use it moderately.

R E M A R K S.

The Lamprey is a Fish of the Shape of a large Eel; It is fat, and has a delicious Taste. It was antiently much esteemed, and is so still; for they serve it to the nicest Tables. It lives in stony Places, and feeds upon Moss and Water. It is said, it lives no longer than two Years; and that soon after it has produc'd its Young, it insensibly decays and dies.

The Sea Lamprey is of the Number of those Fishes, which leave the Sea for a Time, and return thither again. In a Word, they usually leave it in the Beginning of the Spring, and go into the Rivers, where they spawn; after which they return with their Young to their former Place again, at a certain Time prefix'd.

As for the River-Lamprey, it continues in its native Place, I mean fresh Water, and is many Times to be met with in Brooks and Springs, whither the Sea-water does not reach. It is, as to Shape and Taste, like unto the Sea-Lamprey, and differs in Bigness from it.

We have observed, that Lampreys in the Spring are tender, delicious, and good to eat; but that at all other Times they are hard, tough, and have but little Taste. They are very nourishing, because they contain many oily and balsamic Parts, that are apt to unite with the solid Parts, and repair the Decays of them. They contain also dull, viscous, and gross Juices, which make them hard of Digestion, and apt to produce the other ill Effects we have before mention'd. However, we may affirm, that Lamprey is yet easier of Digestion than Eel.

They dress Lamprey several Ways; they boil, roast, or fry it; they bake it in Pies, and also salt or dry it, that it may be kept the longer, and the more easily be convey'd from one Place to another. Some antient Authors have

have recommended the Drowning of the Lamprey in Wine; that he should keep her till she is dead, that so it may have Time to deposite the malignant Quality, they pretend it has. I am of the Opinion, that Wine and Spice are proper for the Seasoning of this Fish, not upon the Account of its pretended Malignity, which I take to be imaginary; but because they'll make the Lamprey of easy Digestion, by attenuating its thick and viscous Juices.

The Lamprey in *Latin*, is *Lampetra*, à *lambendis petris*; because she licks and Tucks the Stones, Rocks, and the inner Surface of the Vessels wherein she is put.

It is also call'd *Muræna*, à *μυρον*, *fluo*, to flow or run, because she commonly swims in deep Waters.

C H A P. XLVIII.

Of the SALMON.

YOU ought to chuse that Salmon, which is well fed, large enough, of a middling Age, tender, short, reddish, and taken in fine, clear, and running Water.

It is nourishing enough, of a strength'ning and restorative Nature; works by Urine, is pectoral and dissolving.

It is a little hard of Digestion, and heavy upon the Stomach, especially if it be too old.

It contains much Oil, and volatile Salt.

It agrees at all times, with any Age and Constitution, provided it be us'd moderately.

R E M A R K S:

The Salmon, is a Fish of a very good Taste, and cover'd with small Scales enough, in respect to the Bigness of his Body: These Scales are marbled with red or yellow Spots. It is very long and thick, and yet varies
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according to the Places where he lives : It is usually two or three Foot, tho' there are some six Foot long ; and those have been met with that have weigh'd from twenty-four to thirty-six Pounds. Some Authors say, this Fish will not live but in troubled and muddy Water. In the mean time, several Fishermen have observ'd, that he devours small Fishes ; and sometimes they have found some in its Belly. It is not likely that so large and strong a Fish as a Salmon is, should live only upon troubled Water. Besides, there had been no need of so many Teeth as he has, if he were to have nothing to do with solid Foods.

Tho' the Salmon be a Sea-fish, as we have observ'd, we also find him in Rivers ; but especially in those that are upon falling soon into the Sea : He comes up usually in the Beginning of the Spring ; and 'tis observ'd, that he grows fat presently in fresh Water, more juicy and better tasted than before. But when he has tarried above one Year in a River, he grows pale, dry, lean, and ill tasted. This Fish lives several Years ; and you may keep it a long Time out of the Water, before it dies.

Salmon is eat either fresh or salted ; the first is much more agreeable to the Taste, than the other ; but soon corrupts. They salt it for the Conveniency of keeping it long, and of Transportation. Salmon is tender, short, and savoury ; because this Fish doth not live in muddy Water, but in fine clear Rivers, and in the Sea ; because 'tis also almost always in Motion, and feeds upon good Food : It abounds with volatile Salt, and oily, and balsamic Principles, and that make it apt to give good Nourishment, to strengthen and produce several other the like Effects. In the mean Time, you must eat it moderately ; for Salmon being very fat, sometimes causes Reachings and Indigestions. You are in like Manner to chuse middle-aged Salmon, and not that which is too old ; because if so, you'll find it dry, hard, heavy upon the Stomach, and not easily digested.

Salmon in *Latin*, is *Salmo*, à *sale*, Salt, because 'tis salted in order to be kept ; or else à *saliendo*, to leap ; because it leaps with much Force and Agility and swims almost always against the Current.

There

There is another kind of Salmon, in *Latin*, call'd *Salmero*, or *Salmerinus à Salmone*, Salmon; because 'tis very like the common Salmon in all Things. However 'tis smaller, it lives in Rivers and Lakes, and is often found near *Trent*. This Fish has also somewhat of the Trout in him, and is at least of as good a Taste as it, and the common Salmon: It is tender, delicious and short, and not at all viscous; but on the contrary, so easy of Digestion, that some Physicians allow the Sick to eat it. It corrupts very soon, if not salted; and produces very near the same Effects as the Salmon, of which we have first treated.

Some pretend this Fish, does not at all differ from the common Salmon, and that in Time it grows as big as the other: However, *Johnston* makes a different Species of it; and that we may easily apprehended by the Description this Author has given us of its Form, that there is some small Difference between it and the Salmon. Besides, *Gesner* says, he once consulted a very experienced Fisherman, and Man of Probity, upon this Subject, who assur'd him, this Fish would never grow so big as a common Salmon, tho' he were to continue many Years in the River.

C H A P. LXIX.

Of the WHITING.

THE Whiting, you are to chuse, should be fat, tender, short and light.

It is pretty nourishing, produces good Juice, is light in the Stomach, and easy of Digestion.

A Whiting, is a Fish that produces no ill Effects that we know of; nay, there are some who have eaten it to Excess, and yet found no Inconveniency by it; and therefore sick Persons, and those that are recovering from Illnesses, are safely allow'd to eat it.

It contains much Oil, and volatile Salt.

It agrees at all times, with any Age and Constitution.

RE-

R E M A R K S.

Whiting is a Sea Fish that often comes near the Shore: It is very common in *France*, and other Countries, and is valu'd for the Goodness of its Taste, and is serv'd to the best Tables. It feeds upon small Fishes, and any Thing it can find in the Sea. It is very wholesome, and the Reason is, because that 'tis not burden'd with viscous Juices, that its Principles are exalted enough, and that 'tis very compact in its Parts; which makes it light, short, and easy of Digestion.

They find small oblong Pearls in the Head of a Whiting, which are of an opening Nature, good for the Cholic in the Back, to expel the Stone out of the Bladder and Kidnies, and to stop a Loosness; they bray them in a Mortar, and the Dose is from ten Grains to forty.

C H A L:

Of the MACKAREL.

YOU are to chuse Mackarel, that is new, pretty thick, well fed, tender, juicy and agreeable to the Taste.

It is nourishing enough, and look'd upon to be of an opening and dissolving Nature.

It produces viscous and gross Juices, and is a little hard of Digestion.

It contains much Oil, volatile Salt, and Phlegm.

It agrees in the Spring and Summer, with young People of a strong and hale Constitution, and such as have a good Stomach.

R E M A R K S.

Mackarel is a Fish well known, and found always in great Plenty in all Seas, but never in fresh Water, according

ording to the Observation of divers Authors. It is found usually in the Sand, and among Stones near the Shore; they fish for it when it is of the Bigness we usually see it, for after that it grows bigger, and is not looked upon to be the same it was before.

This Fish is much us'd in *England*, but yet only for a certain Season of the Year, for when that is over, we see no more of it: It is salted in order to keep, but then 'tis not so well tasted as before. This Sort is in many Places to be had at all Seasons, but it heats much, and is no good Food.

All Authors who have treated of Mackarel, place it in the Number of those Fishes, that have a bad Juice. It is indeed a little hard and viscous, and nourishing, but not easy of Digestion. *Bellonius* blames those that boil Mackarel, in order to eat it, and says, this Fish should be roasted, and season'd with such things as promote Digestion: It is certain that the roasting of it, does the more divest it of the viscous and gross Jucies it naturally contains.

Mackarel in *Latin*, is *Scomber*, à σκουμβός, which signifies the same Thing, and some pretend the *French* Word *Maquereau*, which is the Name of this Fish, has been given it, because as soon as the Spring comes, he follows the young Shads, that are commonly call'd Virgins, and bring them to their Males, and so they make a Bawd of this Fish.

C H A P. LI.

[Of the S T U R G E O N.]

YOU are to chuse those that are young, well-fed, as tender as may be, and catch'd in Rivers.

They are very nourishing, and a good and lasting Food; they open the Body a little, and the Bones of this Fish being reduced to Powder, and taken to the Quantity of a Dram, are look'd upon to be opening, good for Rheumatifms and the Gout;

they extract that which some call Mouth or Water-Glue from it, that is not so soon dissolv'd as the common Sort ; but produces the same Effects, when once it hath been dissolv'd.

Sturgeon is usually a little hard, toughish, and fat, and not soon digested ; and therefore 'tis injurious to weak and tender Persons, as also to those that are sick or recovering from Illnesses.

It contains much Oil, and volatile Salt, in all its Parts.

It agrees, if moderately taken, at all times with young People that are strong and hale, with those that have a good Stomach, and are us'd to much Exercise.

R E M A R K S.

Sturgeon is a large Fish, that lives both in the Sea and fresh Water ; it has an excellent Taste : It grows fat in the Rivers, and more delicious than if it had continu'd always in the Sea ; it usually weighs a hundred Pounds, but sometimes double. This Fish is so strong, that if it hits any one with his Tail, let him be never so vigorous, it will throw him down. It is also said, he will very frequently break the Nets he is catch'd with : There are none of them found in Ponds, for they cannot live long there : As he has no Teeth, he cannot feed upon Fish, but eats the Filth and Froth of the Sea.

Sturgeon is very rare in *France* : They pickle it in those Places where 'tis catch'd in great Plenty, and export it into foreign Countries, they will have the Belly to be the best Part of this Fish. Sturgeon was much esteem'd by the antient *Romans* : It is nourishing enough, and solid Food ; because it contains thick and gross Juices, which being once fastened to the solid Parts, are not easily separated from them. However these Juices make it hard of Digestion, and apt to produce other ill Effects. Sturgeon opens the Body ; for the same being fat, relaxes and weakens the Fibres of the Stomach and Bowels.

C H A P. LII.

Of the H E R R I N G.

YOU ought to chuse that which is fresh, fat, well fed; white, short, and of a good Taste.

The Herring is pretty nourishing, easy of Digestion, and produces good Juice: Some apply pickled Herring to the Soles of Men's Feet in a Fever.

Pickled Herring is hard of Digestion, and but bad Aliment; it heats much, causes nasty Belchings, Thirst, and sharp pungent Humours.

The Herring contains much Oil, and volatile Salt.

Fresh Herring agrees in cold Weather, with any Age and Constitution; but for red and pickled Herrings, they are not good for young Men of a hot and bilious Constitution; and indeed agree with no Constitution, unless used exceeding moderately.

R E M A R K S.

There is no sort of Fish more common in *France*, than Herrings, tho' they do not catch them upon their own Coast; they multiply apace, and sometimes there is such a Shoal of them together, that the Vessels cannot sail for them. As they are very numerous, every Draught of them in fishing is considerable, and this is that which makes them so common: This Fish is presently dead out of the Water; it shines in the Night, and communicates a certain Brightness to the Water, which appears as if it shone; then it is that the Fishermen catch Herrings with most Ease. In short, it has been always observ'd, that the fishing for Herrings, has been more successful by Night, than by Day.

Fresh Herring tastes very well, and produces several good Effects; and the Reason is because 'tis tender, not hard set together, a little viscous, and full of oily and balsamic Parts, and of volatile Salt. As for Pickled Herrings, they are not so wholesome as Fresh Herrings, not only because the Salt makes them sharp, and apt to produce Humours of that Kind, but also because they insensibly lose a great Part of their Moisture, and this makes them not so easy of Digestion: However, they are not so pernicious as Red Herrings, because these last are drier, sharper, and not so moist as the other.

Herring in *Latin* is *Halec*, à ἁλς, sal, or *ab αλικίς*, aut *ab αλυκόν*, *Salsamentum*. Pickle; because Herrings are wont to be salted and pickled, to make them keep the better.

C H A P L I I I .

Of the SARDIN or PILCHARD.

THIS Fish ought to be chosen, when 'tis young, tender, well-fed, fresh, and catch'd in *March* and *April*.

It is pretty nourishing, opens the Body, breeds good Juice enough, is of a dissolving Nature; good for swelling of the Gums and Legs, if pounded and applied thereunto.

When 'tis pickled, is heats much, causes Thirst, and makes the Humours sharp and pungent.

It contains much Oil, and volatile Salt.

When 'tis fresh, 'tis good in cold Weather, for any Age and Constitution; but when 'tis pickled, it ought to be eaten more moderately; especially by young Men of a hot and bilious Constitution.

REMARKS.

This is a small Fish, well known; it is commonly found in the *Mediterranean*, and much like an Anchove, but larger and thicker: It is much like unto a Shad, and does not differ from it, no otherwise than that 'tis not so large as the Shad. It feeds upon the Ordures it meets with in the Sea; they swim up and down in Shoals, one while in the Middle of the Sea, at other Times near the Shore, the Rocks, &c. As these Verses intimate to us.

*Et curvis habitant scopulis, & littora visunt,
Atque catervatim percurrunt æquoris undas,
Alternantque imas ponti, curruntque per æquor,
Hospitum mutant semper, pontoque vagantur*

This Fish, whether fresh or pickled, is delicious Food; but it loses some of its excellent Taste, when pickled; and being thus order'd, does very near produce the same Inconveniencies, as the Pickled Herring; but yet with this Difference, that it hath a much finer and more agreeable Taste. Your great Drinkers also make use of it as delicious Food; because it puts them upon the Search for good Liquor, and provokes them to drink. It may be reckon'd in the Number of those Foods, that are more pleasant than wholesome and good: There are but few Nations who do not know this Fish; for where there are none to be had fresh, it is transported thither pickled.

The *Latin* Name of this Fish, is *Sarda*, or *Sardina*; because that in former Days, they exported a great Quantity of it from *Sardinia*, into other Parts of the World.

C H A P. LIV.

Of ANCHOVES.

YOU are to chuse those that are tender, fresh, white without, red within, small, plump, firm, and well tasted.

Anchoves are of an opening Nature, fortify the Stomach, and create an Appetite.

When they are us'd to Excess, they heat much, and make the Humours sharp and pungent.

They contain much Oil, and volatile Salt.

They agree in Winter with old, phlegmatic, and melancholy People; and with those who have no good Digestion: But young People of a hot and bilious Constitution, ought to abstain from them, or use them very moderately.

R E M A R K S.

Anchoves is a small Sea Fish that is as thick and long very near as one's Finger, they fish for it in several Places, as in the River of *Genoa*, and in *Provence*. They usually swim in Shoals, and make a close Body together; they'll run to the Fire when they see it, and the same is made use of as a Snare to catch them. But some pretend, that those taken in this Manner, are softer than the others; they are pickl'd after their Heads are cut off, and Guts taken out, which soon corrupt.

This Fish is much us'd in several Parts of *Europe*, for the Excellency of its Taste, they mix it with Sauces: It helps Digestion, and fortifies the Stomach with its volatile and saline Principles, which cause a gentle and moderate Heat in that Part, and disperse and attenuate the Aliments that are contain'd therein. In the mean time, if it be us'd to Excess, it very much rarifies the Humours by these same Principles, and so produces the ill Effects we have mention'd.

Anchoves is in *Latin* call'd *Apua*, which Name belongs to it in particular, tho' 'tis also given in general to the *Sardin*; and that which the *French* call *Melett* (our Sprat) a small Fish eaten much in *Languedoc*, and has the same Vertues as the Anchoves.

C H A P. LV.

Of the PLAISE and FLOUNDER.

YOU are to chuse those that are fresh, tender, white, soft, and agreeable to the Taste.

They

They are nourishing enough, and produce good Juice, digest easily, allay the sharp Humours of the Breast, and open the Body.

They are a little viscous; tho' we do not find they produce any ill Effects, at least when not us'd to Excess. It is said, that when these Fishes begin to smell and putrify, that they are purgative.

They contain much Oil, Phlegm, and a middling Quantity of Salt.

They agree at all times with any Age and Constitution; and especially with young People of a hot and bilious Constitution.

R E M A R K S.

The Plaife and Flounder are two Fishes of the same Kind, both of them being in *Latin* call'd *Passer lewis*, to distinguish them from another Kind of *Passer* call'd *Squamosus*, of which by and by.

A Plaife is bigger than a Flounder, which last is also called *Quadratulus* in *Latin*, by Reason of its square Form.

Both these Fishes are found in Salt and Fresh-water, though they are not to be met with in such Numbers in the Sea as in other Places. They are well known to Fishermen. They are nourishing enough, and qualify the sharp Humours of the Breast; because they contain an oily, viscous, and balsamic Juice, that is apt to stick to the solid Parts, and to embarrass the sharp Salts that prick the Lungs: They also open the Body by the Help of this same Juice, which doth a little loosen the Fibres of the Stomach and Bowels, which makes the Passages smoother, and softens and qualifies the soft Matters contain'd in the Bowels.

These Fishes are in *Latin* call'd *Passeres, quia parte supinâ albicant, pronâ fusci sunt, & terrei coloris, instar passerum avium*: They were also formerly nam'd *Pectines, forsan, quod spinæ eorum rectæ, & parallelæ pectinis instrumenti, quo capilli pectuntur, speciem præ se ferant.*

C H A P. LVI.

Of the BRET-FISH, FLAT-FISH, and BURT.

YO U are to chuse those that are fresh, tender, white, and pleasing to the Taste.

They are nourishing enough, pectoral, good to qualify the sharp Humours of the Breast, and to open the Body.

They produce no ill Effects, at least if not us'd to Excess.

They contain much Oil and a middling Quantity of volatile Salt.

They agree at all times with any Age and Constitution.

R E M A R K S.

These are all three Sea-fishes, call'd in *Latin*, *Passeres Squamosi*. The first of the three has the best Taste, and in Shape is much like unto a Sole: It is flat, pretty large, and beset with small rough Scales, sticking close to the Skin.

The next is cover'd with small black Scales, marbled with red; and it is much like a Flounder, tho' smaller: And the third does not differ from the last, but only that it is not so big.

All three are much us'd for Food: They are also soft, white, and altogether like Plaise and Flounders. They likewise produce the same Effects. We have no Occasion to explain their Vertues here, since we should do no more than repeat what we have said in the foregoing Chapter.

C H A P. LVII.

Of the S O L E.

YO U should chuse that which is tender, fresh, firm, white, dainty and well tasted.

It is nourishing enough, produces good Juice, and is easy of Digestion. The Head of this Fish being dried, and reduc'd to a Powder, is look'd upon to be good for the Stone, Gravel and Scurvy.

It produces no ill Effects, if it be not immoderately us'd.

It contains much Oil and volatile Salt.

It agrees at all times, with any Age and Constitution.

R E M A R K S.

There are but few Fishes that have such an exquisite Taste, and at the same Time are so wholesome as the Sole; and therefore 'tis call'd by some *Perdrix marina*, the Sea-Partridge. It is well known to Fishermen, and is serv'd to the best and daintiest Tables. This Fish is of a different Bigness and Kind.

It is tender, short, firm, having but little viscous and gross Juices, and containing a just Proportion of oily and saline Parts, which makes it to have so excellent and agreeable a Taste, and to produce all the good Effects we have spoken of.

The Sole in *Latin* is *Solea*, because it is somewhat like the Sole of a Shoe, called also *Solea*.

Buglossus is another *Latin* Name it has from βούγλωστος, a βῦς, an Ox, and γλώσσα, a Tongue; because in Form it is like a Neat's Tongue.

C H A P. LVIII.

Of the T U R B O T.

TH E R E are several Sorts of Turbot, that differ from one another not only in Bigness, but also in that some of them have Prickles on their Heads, and towards their Tails, and others none at all.

You are to chuse this Fish while it is fresh, firm, white, tender and juicy.

It is nourishing enough, and easy of Digestion, and is look'd upon to be good against the Distempers of the Spleen, when applied thereto.

It produces no ill Effects, unless immoderately us'd.

It contains much Oil and volatile Salt.

It agrees at all times, with any Age and Constitution.

R E M A R K S.

Juvenal, in his fourth Satyr, informs us, what Value the Antients had for Turbot, by the pleasant Description he gives, of a Company of dainty Persons, who were assembled by *Domitian's* Order, to give their Advice about the Goodness of this Fish. We may say, it has an excellent Taste, and is us'd at the best Tables. It is by some called *Phasianus aquaticus*, the Water-Pheasant, by Reason of the Goodness of its Taste, which is somewhat like that of a Pheasant. It is wholesome and produces many good Effects; and the Reason is, because 'tis indifferently compact in its Parts, contains a just Proportion of oily and saline Principles, and has but few viscous and gross Juices.

The Turbot is a Sea-fish found in all Parts, and at all Times. There are very large ones in the Ocean and Mediterranean. *Rondelet* says, he had seen those that

were

Of the Quaviver, or Sea-Dragon. 299

were five Fathom long, four in Breadth, and a Foot thick. This Fish sometimes lives about your fat Soils, and near the Shores, but most often at the Mouths of Rivers, where they watch the coming of other Fishes. It is of a voracious Nature, feeds upon the small Fishes it meets with, and especially upon Cray-fish, of which it is a great Lover. It moves slowly, by reason of the Largeness of its Body.

The Turbot in *Latin* is call'd *Rhombus*, because 'tis large, flat, and like a Lozenge.

C H A P. LIX.

Of the QUAVIVER, or SEA-DRAGON.

THERE are two Sorts of Quavivers, the great and small ones, the last of which is only us'd for Food. You are to chuse that which is tender, juicy, fresh, firm, short, and of a good Taste.

It is very nourishing and restorative, produces good Juice, and easily digests. It is look'd upon to be good for all Sorts of venomous Wounds, when applied to them.

It produces no ill Effects, unless us'd to Excess.

It contains much Oil and volatile Salt.

It agrees at all Times, with any Age and Constitution.

R E M A R K S.

This is a Sea-fish well known to Fishermen, and is us'd at the best Tables, by reason of its excellent Taste. It is tender, firm, short, and has but few viscous and gross Juices; and therefore 'tis easily digested, and produces the other Effects we have attributed to it.

The Sea-Dragon usually lives in stony and sandy Places. It is said, if you endeavour to take him with the
Right-

Right-hand, it will violently resist; but if you use the Left, it yields easily, and is catch'd; but 'tis a Thing hard to be understood, and wants Confirmation.

This Fish has sharp and venomous Fins on his Back, with which he defends himself against the Fishermen. If they are prick'd with them, the Place swells, and the same is usually attended with an Inflammation, Pain and Fever. These little Fins do not lose all their Virtue when the Fish is dead; for when your Cooks happen to be prick'd with them, they suffer the same Inconveniency as if the Fish had been alive. The Remedies us'd in this Case are sharp, volatile, and sulphurous Things, such as the Spirit of Wine, a Mixture of Onions and Salt, or else the Flesh of the Sea-Dragon himself. All these being applied to the Wound, open the Pores of the Skin, and give a more free Passage to the venomous Parts infected. Some upon this or the like Occasion have ordered the Brains of the Sea-Dragon to be burnt to Ashes, and the Powder to be taken inwardly. This Remedy is much esteem'd, though by this Calcination they do not consider, that the Brain of this Fish is divested of its volatile Salts, which have the most Efficacy in them against the Poison; and that they reduce the Brain into the Form of an Alkali Matter, proper only to swallow up some acid Parts.

The Sea-Dragon in *Latin* is call'd *Draco*, à δράκων, an Eye; because this Fish is sharp sighted.

C H A P. LX.

Of the R O A C H.

YOU ought to chuse Roaches that are tender, fresh, plump, and well tasted.

They are easy of Digestion, and produce a good Juice: They are likewise nourishing, restorative, recover decay'd Strength, promote Seed, and are look'd upon to be good to stop a Loosness,

We

We do not find they produce any ill Effects.

The Roach contains much Oil and volatile Salts, in all its Parts.

It agrees, especially in Winter Time, with any Age and Constitution.

REMARKS.

The Roach is a Sea-fish well known to Fishermen. It has two sharp Fins on the Back, and feeds upon Flesh, It eats small Crabs, and other little Fishes: It is more esteemed in Winter than Summer; perhaps because it swims in the open Sea in Winter, whereas in Summer time it draws near the Shore, and therefore it feeds upon different Foods in these two Seasons; or else according to the relation of some Authors, because it spawns in Summer Time.

The Roach is easy of Digestion, because 'tis tender, delicate, not very compact in its Parts, and has but little gross Juice. It is very nourishing and restorative, by Reason of its oily and balsamic Partss and volatile Salts. Lastly, It is looked upon to be good for stopping a Looseness. It operates upon this Occasion, by calming and suppressing the Fury of the sharp and pungent Humours that cause this Inconveniency, by its oily and incumbring Principles.

The Roach in *Latin* is call'd *Erythrinus*, ab *ερυθρος*, red, because this Fish is red.

Pliny likewise for the same Reason calls it *Rubellio*.

C H A P. LXI.

Of the SHAD.

YOU are to chuse a Shad that is fresh, plump, tender, well-tasted, and that has been catch'd in fresh Water.

It is very nourishing, and causes Sleepiness: They find,

find a Pearl in the Head of this Fish, which is look'd upon to be good for curing of Quartan Agues, expelling the Stone in the Kidnies and Bladder, working by Urine, and consuming acid Humours: It is also pretended, that the Stomach of a Shad dried and reduc'd into a Powder, if taken inwardly, fortifies the Stomach.

The Shad, especially when 'tis not fresh, hath a certain Sharpness in it, that doth a little incommode the Gums, and causes Thirst. This Fish taken in the Sea, is also a little hard, and not easily digested.

This Fish contains much Oil and volatile Salt, in all its Parts.

It agrees in the Spring, when 'tis better than in any other Season of the Year, with any Age and Constitution, provided it be moderately used.

R E M A R K S.

The Shad is a Fish well known, and eaten at the best Tables, for the Goodness of its Taste, it contains oily and balsamic Principles that are also a little viscous, and apt to yield good Nourishment, by uniting with the solid Parts, and cause Sleepiness, by binding up and embarrassing the Animal Spirits. They have also these viscous Juices, endu'd with some sharp Salts, that incommode the Gums by their sticking to them, and causing Thirst by pricking the Sides of the Stomach. This Fish was but little esteem'd by the Antients, according to the Relation of *Ausonius*, who says there are none but the Vulgar that eat them.

The Shad is a Sea-fish, but 'tis also found in Rivers. into which it usually goes in the Beginning of the Spring. When it first comes out of the Sea, 'tis lean, dry, and ill tasted; but after it has been in fresh Water for some Time, it grows fat, plump, and savoury. It is said, this Fish is so afraid of Thunder, that the Noise thereof many Times kills it out of fear. *Rondelet* says, that he had

had seen some of them, by playing on the Luce, run and skip about on the Face of the Water.

They pickle Shad to keep, and for the exporting it into other Parts; but 'tis not so well tasted as before.

The Shad in *Latin* is call'd *Aloja*, *ab alendo*, to nourish, because 'tis very nourishing.

C H A P. LXII.

Of the THORNBACk OR RAY.

THERE are several Sorts of Thornbacks, some of which have their Backs, almost all over diversified with white Points like Stars, and others have none of them but on the Tail: There is also another Kind of them catch'd at *Marseilles* that are much esteem'd. This Fish in *Latin* is call'd *Raya clavellata*, is of a blackish Colour, smaller than the other, tenderer, and of a more exquisite Taste. All Thornbacks ought to be chosen when they are plump, and as tender as may be, and you must let them lie for some Time before they are eaten.

The Thornback is nourishing enough, and is Food that is both solid and durable. Some pretend, that the Use of it provokes Venery, and increases Seed.

The Thornback is naturally a little hard, not easy of Digestion, and apt to cause Wind, and produce heavy and gross Humours; and if eaten before you let it lie for some Time, it will be attended with all these ill Effects, to a great Degree.

This Fish contains much Oil and volatile Salt.

It agrees at all Times, with young, bilious, and sanguine People, who have a good Stomach.

REMARKS.

The Thornback is a Sea-Fish well-known. It has a good Taste, and is much us'd for Food. It multiplies apace, and therefore is common enough. It feeds upon small Fishes, and lives in miry and dirty Places in the Sea near the Shore. It is salted in some Places, and dried in the Sun, or with Fire: They beat it well, in order to its drying the sooner; and when 'tis dried enough, it will keep a long Time good. They export it from one Place to another, but 'tis not good Food.

As for the Thornback commonly us'd in *France*, 'tis not pickled; it contains viscous Juices, that make it hard of Digestion; but 'tis very nourishing, and a solid and durable Food; because these same Juices stick to the Vesicles of the Fibres, so as not easily afterwards to be separated from them.

The Thornback, in order to the producing of good Effects, and to be made more agreeable to the Taste, should not be too fresh. It must be kept for some Time, during which there is a little Fermentation wrought in it, whereby some dull and viscous Matters, which make it hard and tough, are insensibly attenuated and destroy'd; and therefore those that live at *Paris*, and other Parts, eat the Thornback in a better Condition than those near the Sea-side, because it has more Time to lie by.

The Teeth of Thornbacks being bray'd in a Mortar, may be us'd to dry up acid Matters, as well as Crabs Eyes, and all other alkali Things.

The Gall of Thornback is good for the Distempers of the Ears,

Rondelet doth very much magnify the Liver of this Fish, for being good against the Itch

The Thornback in *Latin* is called *Raya à radio*, Rays, because its Back looks like Stars.

Some derive the Word *Raya* from *Rubo*, a Briar; because this Fish carries Prickles upon his Back and Tail like a Briar.

C H A P. LXIII.

Of the C O D.

YOU are to chuse that which is white, tender, fresh, and well tasted.

It is nourishing enough, and produces good Food.

Salt Cod is not near so well tasted as that which is fresh, neither is it so easy of Digestion, but harder and tougher. You are to steep it in Water before it is eat; for without that it will heat much, and make you very dry.

It contains much Oil and volatile Salt.

It agrees at all Times, with any Age or Constitution.

R E M A R K S.

The Cod is a Sea-Fish well known. It is about two Foot long, and proportionably in Breadth. It is much used for Food. When it is fresh and new, it produces good Juice, and is nourishing enough, because it contains a great Quantity of oily and balsamic Parts; but when it has been salted, and is too old, it is not so well tasted, nor so easy of Digestion; not only because the Bay-salt hath fix'd and sunk down its more volatile Parts, and such as are most apt to excite an agreeable Taste; but also because that being introduc'd into the Pores of the Fish, it makes it more solid, compact, and hard.

The Pickle of Cod is of a dissolving and drying Nature, when outwardly applied: They also use it among other Things in Glisters, and is laxative, because it contains much Salt, irritates and pricks the intestinal Glands, and forces more Liquor out than before.

The Stock-fish used in *France* and other Parts, is not so good as salted and dried Cod: Some pretend otherwise, and will have it to be the Melwel, called in *Latin*, *Mollua*.

Molua major. Be it as it will, Stock-fish is no good Food; because it is hard, tough, and not easily digested; however, there are many People that make a Ragout of it.

The Pickle of Melwel has the same Virtues as that of Cod.

C H A P. LXIV.

Of the BARBEL.

THE small Barbels are to be prefer'd before the large ones, because they are easier of Digestion. They should be also catch'd in pure running Waters. There are two Sorts of them, one of which is hairy, and the other not.

This Fish is very nourishing, and even proves solid and durable Food enough. It is also look'd upon to be good for the Cholic, Piles, and stinging of venomous Creatures. They also pretend, that it allays venereous Inclinations: But I am not certain that all these Virtues which are attributed to it, are grounded upon solid Experiments.

This Fish is a little hard; and not easily digested; and a certain Author says, that the Wine wherein it hath been steep'd and boiled, makes Men and Women barren.

It contains much Phlegm, Oil, and Salt, that is almost all volatile.

It agrees at all Times, with young bilious People, those who have a good Stomach, and are used to much Exercise of Body.

REMARKS.

Barbel is a Sea-fish of an oblong Form, and middle-sized, and beset with large and tender Scales. It rarely weighs above two Pounds. It feeds upon Weeds, Oysters,

small

small Fishes, and the Carcasses of human Animals, and especially, if we believe some Authors, on the Sea-hare, which made them antiently consecrate it to *Diana*. It breeds three Times a-year. It is by some called *Trigla*, according to this Verse :

Accipiunt Triglae terno cognomina partu.

This Fish is a little hard to be digested, by Reason of some gross Juices contained therein : In the mean Time, the same Juices make it very nourishing, and good durable Food. It has a good Taste, and the old *Romans* esteemed it very much, which made them put it amongst those that went at an excessive Price, as several faithful and true Historians have assured us ; the Liver is that Part of the Fish that is most esteem'd, for the Goodness of its Taste, and the Head next. But *Galen* makes light both of the one and the other, not only upon account of the Taste, but also Health.

C H A P. LXV.

Of the TUNNY.

YOU are to chuse that which is young, tender, and neither too fat nor too lean.

It is nourishing enough, and solid and durable Food. It is look'd upon to be good against Poison, the Stinging of Serpents, and the Biting of mad Dogs.

It is hard of Digestion, and heavy upon the Stomach, especially when it is too fat.

The Tunny contains much Oil, and volatile Salt, in all the Parts of it.

It is usually eaten in the Winter and Autumn, and agrees with young, bilious, and sanguine People, who have a good Stomach, and are used to much Exercise.

REMARKS.

The Tunny is a large and thick Sea-fish, and met with in great Plenty in the *Mediterranean, Provence, Spain, and Italy.* *Aristotle* observes, that it sometimes goes up into Rivers. It is covered with large Scales, closely united to one another, and feeds upon Weeds, Acorns, and several other Sea-plants. It is also said, this Fish is so cruel, that it will devour even its own Young. They likewise add, that it can see better with its Right-eye than with the Left. Some Authors assure us, it lives but two Years. However, it is hard to conceive how this Fish, which sometimes grows to a prodigious Bigness, can do so only in the Compass of two Years.

They pickle this Fish in those Parts where they catch it, in order to keep and transport it. It is firm, short, and of an excellent Taste. The most delicious and most juicy Parts of this Fish are the lower Part of the Belly. However, as they are commonly too fat, they sicken in the Stomach, and relax and debilitate the Fibres; and therefore those Parts of the Tunny that are not so fat, are to be preferr'd for their Wholesomeness, though they are not so well tasted as the other.

The Tunny in *Latin* is called *Thunnus*, or *Thynnus*, à *θύνω, impetu ferri*; because this Fish, in the Heat of the Dog-days, sometimes throws itself furiously out of the Sea upon the Shore or into Ships.

C H A P. LXVI.

Of MUSSELS.

THERE are two Sorts of Mussels, *viz.* Sea and River ones; the first of which are preferable to the other, provided they be tender, well fed, white, delicious, and of a good Taste.

They are opening, nourish a little, and esteem'd to be of a drying and dissolving Nature. The Mussel

fel-shell bray'd in a Mortar, may be taken from half a Scruple to a Dram, to stop Looseness and waste sharp Humours. It is also us'd as a deterfive, and for consuming the Rheums that arise in Horses Eyes.

Muffels, and especially fresh Water ones, are hard of Digestion, produce dull and viscous Humours; and are likewise look'd upon to promote a Fever, and cause Obstructions in the lower Part of the Belly.

Muffels contain much Oil, Phlegm, and volatile Salt.

They agree at all Times, with young bilious People, and such as have a good Stomach, provided they be moderately us'd.

R E M A R K S.

Muffels are small Shell-fish well known to Fishermen. The Sea-Muffels are delicious, tender, and well tasted; and this Fish swimming in Salt Water helps Digestion in the Stomach. As for the River-muffels, they are of an oval Form, and yellowish Colour, more hard, and not so easily digested as the other, by Reason of a viscous, glewy, and insipid Juice it is endu'd with, and that contributes to produce all the ill Effects we have before mention'd.

The Sea muffels are us'd almost in all Countries for Food. They live upon the Water with which their Shells are supplied from Time to Time. They are cover'd with a Kind of a filamentous Moss, and commonly stick to Rocks, Stones, and sometimes to Pieces of Wood.

The Mussel in *Latin* is *Musculus*, either because it is like a little Muscle, or because, as we have before observ'd, it is surrounded with a Kind of Moss, in *Latin* call'd *Muscus*.

There are moreover many other Sea Shell-fishes, that are us'd for Food in some Places, and especially Sea-ports. They are so many, and at the same Time produce much the same Effects as Muffels do, that we shall not treat of them in this Place.

C H A P. LXVIII.

Of OYSTERS.

THERE are a great many different Kinds of Oysters, that are all of them good to eat. You are to chuse those that are fresh, pretty large, tender, moist, delicious, well tasted, and that have not been taken in dirty and muddy Waters.

They cause Sleep, create an Appetite, promote Veneriy, work by Urine, are pretty nourishing; and the eating of them is by some look'd upon to be good for scorbutick People, and such as are gouty: But I cannot well understand how they can be proper for these Sorts of Maladies: An Oyster-shell being calcin'd and reduc'd to Powder, is of an opening, drying, and deterfive Nature, good for cleaning the Teeth, and to consume acid Humours, for 'tis alkaline.

Oysters are a little hard of Digestion, produce viscous and gross Humours, and the immoderate Use of them may sometimes cause Obstructions.

Oysters contain much Oil, Phlegm, volatile and fix'd Salt.

Oysters, especially in cold Weather, agree with young bilious People, with those that have a good Stomach, and quick Digestion.

R E M A R K S.

Oysters are Shell-fishes that breed in the Sea, and well known. *Pliny*, and some other antient Authors, say, there is no Difference of Sex in this Fish; and that they are produc'd no other Way, than from the Corruption of

of some slimy and muddy Matter; or from the Scum that sticks to, and for a long Time continues round the Ships: Certainly, this Sort of Generation cannot easily be apprehended.

Oysters feed upon Water and Mud, and Crabs are their Enemies, Some Authors observe, that when the Oyster opens its Shell for a little Refreshment, the Crab presently throws a Stone between, so that it cannot close it again, and then eats the Fish contain'd within it.

Oysters are to be met with in several Places, *viz.* in the open Sea, near the Shore, in stony Places, and at the Mouths of Rivers falling into the Sea. *Pliny* says, they love mightily to be in fresh Water: He adds also, that those found in the Ocean are larger than those fished in the *Mediterranean*; and that according to the Difference of Places, they differ in Bigness, Colour, and Goodness of Taste. There are some very large ones on the *Indian* Shores. The Oysters of *Europe* are middle-siz'd. They are reddish upon the Coast of *Spain*: And in some other Places the Shell and the Oyster are black. The best Oysters, and most valu'd for the Goodness of their Taste, are those found near the *English* Shores.

The antient *Romans* highly valu'd Oysters. They are also much us'd in *France*, and other Countries. They are eaten either raw or roasted. Roasted Oysters are not so soon digested as the other, because they are thereby depriv'd of that saltish Juice naturally contain'd in them, and which does not a little help the digesting of them in the Stomach.

Oysters contain viscous and gluey Parts, which being convey'd to the Brain, sometimes cause Sleepiness, by stopping, after a Sort, the Motion of the animal Spirits. They are a little hard of Digestion, by Reason of the same Parts, and create an Appetite, because soaked in a saltish Juice, that lightly pricks the Fibres of the Stomach. Lastly, some pretend, that they are apt to provoke Venery; and this Juice we have spoken of may produce this Effect, by making the Humours more sharp and pungent; but I am of Opinion, 'tis the Pepper they commonly eat with Oysters is the Cause of it.

Oyster in *Latin* is *Ostreum*, or *Ostrea*, ἀπὸ τῆ ὀστῆς *vel quasi utrum quod testâ velut ossâ tegatur*; because 'tis cover'd with a hard Shell.

C H A P. LXVIII.

Of C R A B S.

TH E R E are two Sorts of Crabs, *viz.* the Sea and fresh Water-crabs; each of which are again subdivided into several more. You are to chuse those that are fat, well-fed, tender, and of a good Taste.

Crabs are nourishing enough, and solid Food. They are of a strength'ning Nature, allay the sharp Humours of the Breast, and good for such as are troubled with Pthificks and Asthma's: They purify the Blood, work by Urine, and cleanse Ulcers in the Throat, if eaten as they are, or taken in Broth.

They are a little hard of Digestion, and produce dull and viscous Humours.

They contain much Oil, volatile Salt and Phlegm.

They agree at all times, with young People of an hot and bilious Constitution.

R E M A R K S.

Fresh-water Crabs are well known, and much us'd for the Goodness of their Taste. They are to be met with almost in all Parts of *Europe*, where there are Rivers and Lakes. They feed upon Herbs, Frogs, and the Flesh and Excrements of divers Animals; and this is found by throwing the Carcass of any Animal into the Water, for they run to it in great Numbers, and never leave off till they have quite devour'd it. It is said they can live a great while out of the Water, provided you give them Herbs to feed upon. Fresh-water Crabs contain an oily and balsamic Juice, that is apt to nourish, moisten, and allay the sharp Humours of the Breast, and to produce the several good Effects before-mention'd. But as this Juice

is of a dull and viscous Nature, those Fishes are not easily digested; but yet much more than the Sea-crabs, who are endu'd with a grosser Juice, and in Virtue are much like the fresh-water Crabs.

Sea-crabs are for the most Part larger than Fresh-water ones. They are of a prodigious Bigness in *America*: Some say, they are very cruel and dangerous; and that sometimes they tear People to Pieces, when they have once seiz'd them with their Claws.

Shrimps which are very common in some Countries, are a Sort of Sea-crabs, whose Claws are not like the former, but sharp and strait. There are several Kinds of them which differ in Bigness and Colour, and are describ'd by *Johnston*, and several other Authors. They are well-tasted, pectoral, strength'ning, and easier of Digestion than any other Sea-crabs.

We shall not treat in this Place of the several other Kinds of Crabs, for fear of being tedious. It is enough to know they have all the same Virtues, and that they are good for those that are troubled with Phthificks and Asthma's, as before noted. These Fishes are dress'd divers Ways; for they make Soups, Broths, and other Dishes of them, that are very good and wholesome.

Some Authors say, that the Sea-crabs of *Europe* are fat and juicy towards the Full-moon; but as the Moon decreases, so they decline, and lose their fat: The same Author also says, that the Moon in the *Indies* produces a quite contrary Effect upon Crabs; for when she does not appear they are large and fat, but they grow lean and poor when she does.

C H A P. LXIX.

Of FROGS.

THERE are several Sorts of Frogs which differ in Bigness, Colour, and according to the Place where they are bred, Your Sea-Frogs are monstrous, and not us'd for Food. Your Land-

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Frogs,

Frogs, called in *Latin Ranae sylvestres*, are very near like unto your Water-Frogs, only that they are smaller: They are not eaten neither: But Water-Frogs are much us'd; and you ought to chuse those that are plump, fat, fleshy, green, and such as have been catched in a clear and pure Water.

They are a little nourishing, allay the sharp Humours of the Breast, and are look'd upon to be of an opening and dissolving Nature.

They are a little hard of Digestion, and breed gross Humours. Some Authors assure us, that the too frequent Use of them makes People look ill, and causes a Fever.

They contain much Oil, Phlegm, and a little volatile Salt.

They agree at all Times, with young and bilious People, who have a good Stomach, and are wont to much Exercise; but old and phlegmatic Persons ought to abstain from them, or use them moderately.

R E M A R K S.

The Water-Frog is an Insect well known. It is an amphibious Animal, that lives both by Land and Water, though it keeps most in the Water, as in Rivers, Marshes, Ponds, and Fountains: It feeds upon Flies, Worms, Leaches, Snails, and all Sorts of Insects: Neither does it spare its own Kind; for small Frogs are found in the Mouth and Belly of the large ones. Frogs also feed upon the Herbs which grow in Marshes and Rivers. They swim very fast, and instead of walking jump along. They love to be in Water that is pretty warm, but do not care for cold Water: and for that Reason we find them pleas'd in Summer-time, and croak; but when 'tis cold, they are silent.

Frogs are in some Places much us'd for Food. It is plain, *Galen* did not value them much, when in speaking of other Aliments, he says nothing of them at all. Some Authors

Authors condemn the Use of them, not noly by Reason of the Way of these Animals living, but also in respect to the Places where they live. It's true, that those which are catch'd in Ponds and Marshes, where they feed upon bad Food, are not wholesome as those bred in Rivers; but for these last, they produce good Juice enough. They are full of oily and balsamic Principles, apt to allay the sharp Humours of the Breast, and to be nourishing; however, there is some Viscosity in them, that makes them not so easy of Digestion,

The Seed of Frogs otherwise call'd Spawn, and in Latin, *Sperma Ranarum*, is much us'd in Physick, for qualifying sharp Humours, cooling and moist'ning. There is a Water distilled therefrom, which has the same Vertues; and this Seed is nothing else but a viscous Matter, that is transparent, cold, glewy, and full of small Eggs.

Ranq, the Latin for Frog, is an Hebrew Word, which in that Tongue signifies to cry, because this Animal croaks in the Water.

CHAP. LXX.

Of the TORTOISE.

THERE are several Kinds of Tortoises in reference to the Places where they live: There are some of them found upon Land, and for that Reason are called Land-Tortoises: Others are Sea-Tortoises; a third Fresh-Water ones; and the fourth live in muddy Places: Most of them are amphibious, that is, live upon Land and Water; and they are of different Sizes, as you will find by and by. Chuse those that are large enough, well fed, tender, juicy, and of a good Taste.

Tortoise is nourishing enough, and solid and durable Food. It is restorative, pectoral, and good

for those that have the Phthific, and hectic Fevers. They make a Syrup of the Flesh of a Tortoise that is exceeding good for qualifying the sharp Humours of the Breast, and to recover meagre and decay'd Persons.

The Flesh of a Tortoise is a little hard, and not easily digested. It breeds viscous and gross Humours, and makes those People who feed upon it often, dull and lazy.

It contains much Oil and volatile Salt.

It agrees at all Times, with young Persons of a hot and bilious Constitution, with those that are us'd to much Exercise, and that have a good Stomach.

REMARKS.

The Tortoise, is an Animal that carries his House along with him, and is covered with a fine, firm, large, solid, and hollow Shell, like unto a Shield, and diversified with several darkish Colours. It is very ill-shap'd, and much like to a Lizard.

The Land Tortoise is found in Mountains, Forests, Woods, Fields and Gardens. It lives upon Fruits, Herbs, and what it can find upon the Ground; and likewise feeds upon Worms, Snails, and other Insects. This Animal may be fed in Houses, with Bran and Flour. They hide themselves in Winter-time in Caves, like Serpents, and Lizards; and sometimes stay there without any Food at all, as several other Animals do. They live long, and some Authors assure us, they are not amphibious, as the Water-Tortoises are. They grow very slowly; they have a natural Antipathy for the Eagle, because this Bird sometimes seizes and whips them up into the Air, in order to eat them. *Aristotle* says, they fight with Serpents and Vipers; and that they always before-hand provide themselves with a Plant called *Cunila* in *Latin*, and *Savory* in *English*, to cure the stinging of those Animals.

Pliny says, that this Kind of Tortoise is in great Plenty to be found in *Africa*; and is much us'd for Food
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in the *Indies*. Some Authors recommend the eating of it in *August* and *September*; because 'tis commonly fatter and better fed in Harvest, than at any other Time.

The Sea Tortoises live always in the Water; sometimes they go a-shore, and there fall asleep, as your Sea-Calves do, but if they continue long there, they die. They feed in the Sea upon Shell-fishes, and the like, and when they are upon Land, they eat Herbs. It is said, when their Heads are cut off, that yet they will live for some time, and that they will bite, after their Head is off, any Thing in their Way, very hard. *Pliny* says, there are Sea Tortoises in the *Indies* so large, that the Shells of each of them are big enough to cover small Houses, and to make Barks of; with which the People of these Countries sail into the Islands of the Red-Sea.

Fresh-Water Tortoises, and those that live in muddy Places, may be put together. In short, there is but little Difference between them, saving that the first are found in clear Waters, as in Rivers and Lakes, and the other in muddy and marshy Places, and the still Waters of Ditches, commonly about Towns and Castles. However, they are sometimes to be met with in Rivers, especially towards the Spring. These two Sorts feed upon Herbs and watry Insects; they are of an amphibious Nature, but live more by Water than Land; it is said, they can live a long Time without Food.

The Flesh of the Tortoise is very good, and like Veal: It is strange, that *Galen*, and many other Authors, who have treated of Foods, should say nothing of this Animal. For 'tis certain, it is us'd much in several Places. Perhaps the Ugliness of this Creature excited in them an Aversion to it. For the Head and Tail of it are like a Serpent, and it has the Feet of a Lizard, which yet does not hinder *Europeans* to eat it. The Tortoises which seem to be most unwholesome, are those that live in miry, dirty Places, by Reason of the filthy and gross Things they feed upon; but there is not much Heed to be given to this, if we consider that many other Fishes that live as Tortoises do, in dirty and muddy Places prove to be good and wholesome Food.

The Flesh of Tortoises is nourishing enough, and produces solid and durable Food; for it contains an oily

balsamic, and saltish Juice, that is easily condens'd in the Vessels of the Fibres of the Parts, and sticks in such a Manner thereunto, as not easily to be separated. It is also upon the Account of this Juice, that this same Flesh is apt to qualify the sharp Humours of the Breast, and good for Asthma's and the Phthific. In the mean time, as 'tis hard and viscous, its not quickly digested, and therefore before it is eaten, it ought to be well boil'd and season'd afterwards with such Things as may help Digestion.

Cardan in his ninth Book speaking of Tortoises, assures us, that the Flesh of the *African* Tortoises being eaten with Bread for several Days together, is an excellent Remedy against the Leprosy; for which our Author endeavours to give a Reason, but I think it necessary, before any one should embroil himself with explaining this Matter, that he ought first to be certain of the Truth of the Fact.

The Blood of the Tortoise being dried, is look'd upon to be good for curing the Falling-sickness, and you may prescribe a Dram of it.

They extract an Oil in some Countries from the Tortoise, that is good to burn.

The Tortoise in *Latin* is called *Testudo*, à *testâ*, a Shell, because this Animal is cover'd with a Shell. Some name it *Tardigrada*, because it moves slowly. It is also in *Greek* called, *Φεγοικος* i. e. *Domiporta*, because it carries a House along with it.



A

TREATISE

O F

F O O D S.

P A R T III.

Of D R I N K A B L E S.

AS the Blood and Liquors of our Bodies are in continual Agitation, the watry and phlegmatic Parts in like Manner, are continually dissipated, either by means of Transpiration, by Urine, or some other Way. Wherefore, 'tis necessary, this Loss should be repair'd by Drink; for without that, the most volatile and exalted Principle of the Humours, being no longer sufficiently extended and separated from one another by watry Particles; and having consequently acquired too much Force and Activity, they would cause an excessive Rarefaction in the Humours, and impart an insupportable Heat to the solid Parts.

Now, in order to prevent the fatal Inconveniences which in a short Time must destroy the Oeconomy

nomy and Order of the solid and fluid Parts of our Bodies, wise and provident Nature gives us Notice from Time to Time, of the indispensable Need we have of drinking, by a lively Sensation it excites in us, which causes Thirst, and a Desire to drink; and how this Sensation is produc'd, I shall endeavour to explain in a few Words.

All the World knows, that the inward Membrane of the Oeso-phagum and Stomach, has a very nice Sensation; and 'tis interlaced with a Multitude of small Glands, that do immediately receive from the Blood, a salival Liquor, which they let pass into the Pores: This Liquor, is of many Uses. But the chief of them, in my Opinion, is to moisten the Tunick now mention'd: If this be granted, when one has not drank for a considerable Time, the Mass of Blood is not only divested of the watry Parts, but is also become sharp by reason of this Loss; and so is no longer capable to supply the Glands of the inward Membrane of the Oeso-phagum, and the Stomach, with so great a Quantity of salival Liquor, as before; and the less it supplies them with it, as being not so stock'd as it ought to be with phlegmatic Particles, so much the more Sharpness it acquires than before: From whence it follows, that this Membrane must be dry, and rudely prick'd; which will cause a considerable Heat in that Part, that cannot be allay'd, but by drinking.

Thirst increases mightily upon great Evacuations, in Fevers and violent Exercises; because the Body hath in such case, sustain'd a vast Loss of the watery and phlegmatic Parts. Salted and spiced Meats, and such as are too dry, do also produce the same Effects; because they very much prick the internal Membrane of the Oeso-phagum, and Stomach; and by swallowing up its Moistures, dry it up.

Persons

Persons are more or less subject to Thirst, according to their different Constitutions: For Example, bilious Persons, whose Liquors are very sharp, and much agitated; have more Need than others of moist'ning, cooling Drink, which quells the rapid Motion of their Humours: Whereas, those of a phlegmatic Constitution, can go longer without drinking; because their Humours are naturally diluted enough; and this is the Reason, that Men who are of a hotter Nature than Women, feel Thirst oftner than they.

The Word Drink, may in some Sort be taken for all Sorts of liquid Foods; such as Broths, Eggs in the Shell, Milk, and many more of which we have treated before. 'Tis in this Sense, that *Hippocrates* in his Eleventh Aphorism, of the second Section, says, *Facilius esse refici potu quàm cibo*; that is, that we are sooner recover'd by liquid, than solid Foods. Our Author in this Aphorism, prescribes those Foods which ought to be taken by Persons recovering from Sicknes; and there is much Reason for It; for besides, that liquid Foods are much easier digested, and agree better with their Stomachs, who have been weakened by Sicknes, they are also more easily distributed into all the Parts that want recruiting.

The School of *Salernum*, takes the Word Drink, in the same Sense as *Hippocrates* in this Line:

Ut vites pœnam, de potibus incipe cœnam.

By this Verse, we are given to understand, that we ought always to begin our Meals with liquid Foods, as being those which are easier of Digestion, and stay least in the Stomach, but give free Passage to the more solid Aliments that come after; and from hence perhaps, has arose the Custom of beginning our Meals with Soup. But for all that, we do not in this Place

take the Word Drink, in the Sense now mention'd; but we consider it only as a liquid and fluid Body, which we make Use of to quench our Thirst, to help Digestion, and the Distribution of the solid Food; and lastly, to repair the Loss we continually sustain, of the moist and watry Parts of our Humours.

There are two Sorts of Drinks in Use amongst us, the one which is plain, and nothing but Water, which Nature hath abundantly supplied us with; the other is compound or made Drink: The first is certainly more wholesome and agreeable to our Constitutions, since it fully supplies all our Needs in the Nature of Drink; and it may be called true Drink. In short, the others are not wholesome, but so far as Water is mixed with them, in a sufficient Quantity: Indeed, this Water does not nourish, but necessarily concurs to promote Nourishment, and produces divers considerable Advantages, as we shall take Notice of in due Place.

The second is made Drink, and consists of several Sorts of Things that are apt to nourish and produce several other Effects: There are several Sorts of them, as Wine, Beer, Cyder, &c. It was not certainly out of Regard to Men's Health, that all these Drinks were at first invented, but to gratify the Nicety of the Taste, that began to be weary of a Liquor that seem'd to be insipid to it; and consequently, there was less Care taken to make it wholesome, than pleasant. Not that I would hereby condemn the Use of them, for they are good, provided they be not abus'd. For Example, the Liquors that are fermented, revive the Blood and Spirits, and produce several other Benefits, which we shall treat of by and by, under their particular Heads: But we may take the Liberty to say in this Place, that all made Drinks, have not always the true Characteristick of good Drink, which is to quench the Thirst, to cool, and to moisten;

seen; seeing they themselves many Times cause Thirst and Heat very much: Such are those hot and spirituous Liquors, the pernicious Effects of which are daily seen by the immoderate Use of them.

Pliny in reflecting upon the vast Number of different Drinks, that have been invented, cannot forbear ridiculing the Humour of Mankind, that they should take the Pains to prepare all these Drinks, since Nature had furnish'd them with one that is much more wholesome, and sufficient for the strongest and most vigorous Animals in the World.

We shall not trouble ourselves with entering upon an exact Detail of all these Drinks, but we shall particularly speak in order, of those that are most in Use amongst us.

C H A P. I.

Of W A T E R.

WA T E R varies much, according to the different Places it runs through, and where it hath undergone a different Alteration. We may say in general, that that Water is most wholesome, which is light, clear, pure and limpid; that has neither Colour, Smell nor Taste; that heats, and quickly cools again: And wherein Herbs and Pulse, are quickly and easily boiled: That Water which has all these Qualities, digests and circulates without oppressing the Bowels.

Water cools and moistens much; if you drink a moderate Quantity, it helps Digestion: It quenches Thirst, removes and washes away the impure and gross Things that stick to the solid Parts: It serves for a Vehicle to solid Foods, and assumes to itself,

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the gross and tartarous Salts it finds in its Passage, and the same are evacuated with it, either by Urine, Sweat, or otherwise. Lastly, Water produces such wholesome Effects in us, that it's absolutely impossible we should pass it over in Silence.

Water may produce ill Effects, either by drinking it to an excessive Quantity, or by its Quality. In short, if you drink too much Water, it incumbers and weakens the Bowels, especially if the Party be fasting; for then it operates immediately upon the solid Parts: It may moreover by the same means, cause the Dropsy, and many other Distempers. The Quality of Water is also very often pernicious; for if it be too cold, it may coagulate the Liquors of the Body, and stop their Course. In the last Place, Water according to the various Alterations it sustains in the Earths, through which it passes, and the different Principles it is endu'd with in the same Earths, may variously alter the Humours, and cause several Sorts of Diseases, as we often find it does; of which we shall speak more at large hereafter.

Water with the Chymists, is a passive Principle: That which we drink is not so pure, but that it still contains some other Principle mix'd with it. However, the less it contains of other Principles, the better it agrees with those who enjoy a good Health, and that do not drink Water for a Cure. As for those that are indisposed, there are several Sorts of mineral Waters, that have had wonderful Effects in several Diseases, by reason of the Minerals, which they have dissolv'd in the Earths, thro' which they have filtrated.

Water agrees at all Times, with any Age and Constitution; but in a greater Quantity with such as are of a bilious and melancholy Temper, than with those that are phlegmatic and sanguine.

REMARKS.

Water is a Liquor we little esteem, because 'tis very common; but if we were to consider the great Benefits produc'd by it, we should value it more than an infinite Number of Things, which tho' very rare and precious, are not for their Usefulness to be compar'd with it. In short, nothing without Water could be elaborated in Nature; no Fermentations to be wrought without it; for the active Principles of mix'd Things would be so press'd upon one another, that they could not stretch themselves, nor be sufficiently dilated; from whence it would follow, that those Mixtures could receive no Increase. Without Water, the volatile Salts of those Mixtures, being not well attemper'd nor held in, would almost all fly away; from whence the total Destruction of such Mixtures must follow, in a short Time after. Lastly, without it Animals would die with Thirst, the Sulphurs would take fire, and the Frame of Nature be consum'd by the Heat of the Sun; for which Reason, the God of Nature foreseeing the continual and indispensable Need we have of this precious Liquor, has left no Part of the habitable World without it.

Water being rarified by the Heat of the Sun, raises itself as far as the middle Region of the Air, where 'tis for some Time detain'd in the Clouds by the Wind, after which it falls down upon the Earth in Drops of Rain, from whence it runs into Rivers, Lakes, and several other Places; and by this Means, the Fountains and Rivers are supplied with a certain Quantity.

Tho' we have said, that Rain supplies Rivers and several other Places with Water, yet we must not affirm upon this Score, that tho' it should not rain at all, we should have no Water; for they never want it in *Egypt*, where it very rarely rains. The *Nile* by its vast Length and Overflowing, waters all the Country, and supplies it with this Liquor: Indeed, the *Nile* receives its Waters from several other Rivers, which yet in all Likelihood, had a good Part of their Waters at first from Rain.

Nature operates strangely, by the different Ways it takes to furnish many Places with Water; very good
Historians.

Historians tell us, that in several Places there are Trees of a vast Bigness, which yield pure and limpid Water, which continually drops from these Trees, and waters all the Neighbourhood: They pretend also, that these Trees are not to be drain'd; for if you take thirty or forty Pitchers of Water from them, they will presently have the same Quantity in the room of it, as they had before. Some moreover have said, that one Tree hath yielded as much Water, as hath suffic'd four hundred Horse.

It is said, there is a Tree in the midst of an Island, in the *Atlantic* Ocean that yields Plenty of Water to all the Islanders, and the Reason given for it, is this, that there appears always a Cloud upon this Tree, which waters its Branches, and makes Water drop from it continually.

Rain-water, and especially that which falls to the South, in the Spring and Summer, is by many People prefer'd before the rest, because they say with *Hippocrates* and *Galen*, that it is purer, and better qualified by the Heat of the Sun, than other Water. Indeed, Rain-water may have Parts that are somewhat finer than others, it has also some of the acid Salt in the Air in it, which renders it more penetrating and active than common Water, and therefore it is prefer'd by Chymists before the other, in the Nature of a Dissolvent: But as Rain-water does frequently partake of too many Impurities, which it meets with in the Air, I cannot think the Use of it can be altogether wholesome. On the contrary, I am of Opinion, it is not to be us'd but in such Places where the Air is commonly pure and serene; and that even before 'tis drank, it were better to have it always distilled, by which it would be render'd lighter, and freed from many impure and gross Matters, with which it might be incumbred.

Snow, which as every Body knows, is nothing but frozen Rain, yet differs from it: In short, Rain contains soft, pliant, slippery and flexible Parts; whereas Snow, tho' it be thawed, yet retains round and hard Parts. *Hippocrates* in his Book of Air, Water, &c. very much condemns the Use of it; saying, that all the Waters made of Snow and Ice are pernicious, and are never reduc'd to their pristine State. Several Physicians follow
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the same Opinion, and think that these Waters consisting of round, hard and gross Parts, as before said, do choak up the Fibres of the solid Parts, hinder Digestion, injure the Stomach, cause Wind and Crudities, provoke Coughing, hurt the Breast, coagulate the Liquors, oppress the Spirits, and produce many other ill Effects.

As for myself, I think the Use of Ice may sometimes be proper in some Countries, and for certain Constitutions, provided they have Prudence and Moderation in the Use of it. But in general, I do condemn it as pernicious in our temperate Climate; and the Reason is, because it usually produces more ill than good Effects. Besides which, if what *Hippocrates* says in his One and Fiftieth Aphorism of the Second Section be true; that 'tis dangerous to heat, cool, or make a Commotion all on a sudden in the Body, let it be done which Way it will, because every Thing that is excessive, is an Enemy to Nature, why should any one run the Hazard in the Heat of Summer, of liberally drinking these Waters which are excessive cold, and throw the Body all on a sudden, into a quite different State than it was in before. Thus indeed we daily find Distempers arise, which thro' their extream Malignity, often prove mortal. But People for all this, will not take Warning; and most Men had rather run the Hazard of their Lives or Health, than be depriv'd of the Pleasure of drinking out of Ice. Again, if they were content to drink their Liquor when pretty cool, the bad Accidents we have spoken of, would not be so common; but besides that they make their Liquors as cold as they can, by putting them in Ice a long Time; they do also put some of it into the same Liquors, that so if it be possible it may acquire a more considerable Degree of Coolness, and swallow up both together. The *Italians* and *Spaniards*, do also the same Thing, and tho' the Heat of their Country, which is much greater than ours, does allow them to make Use of those Sorts of Drinks more than we, they do however many Times pay for this Sort of Pleasure, with the Loss of their Lives, which in my Opinion, is to buy Repentance too dear. We have an Example hereof in *Gonzagues*, Duke of *Mantua*, who according to *Bryeurinus*, *Lib. 16. de re Cib. c. 9.* died with drinking out of Ice.

Some

Some Authors pretend, that the Use of Ice is very wholesome; and *Pisanellus* amongst others, endeavours to prove the Necessity of it; because 'tis said, that before the Use of Ice was introduc'd into *Sicily*, as the Natives liv'd in a very hot Air, they were every Year liable to malignant Fevers, that these Fevers ceas'd, upon the Use of Ice being introduc'd amongst them; after which, according to an exact Account that was taken, there died a Thousand People less every Year than before, in the Town of *Messina*; and this gave an Occasion even to the common People, to lay up every Year that Store of Ice, that they might be kept free from those Diseases they were subject to before, as much as they did Bread and Wine.

We agree with *Pisanellus*, that the Use of Ice may be wholesome in hot Countries, because the Air being very much heated with the Sun-Beams, the Body requires a Liquor that can stop the violent Motions of the Humours, and make them a little of a thicker Consistence. But it does not from thence follow, that the Use of Ice is equally proper every-where. On the contrary, I am of Opinion, it may in our Climates be the Cause of those malignant Fevers, it keeps the *Sicilians* free from; and the Reason is, because our Humours having not so rapid and tumultuous Motions, as those of the *Sicilians*, the Ice does so operate upon them, as that they are much more easily congealed. Moreover, as we live in a more temperate Air, we require no other than moderate Foods, which keep our Liquors in their just Fluidity: for if they become either too gross or, or too thin, they may cause different Diseases.

Spring Waters are usually clear, pure, and clean; and the Reason is, because that having been filtrated thro' the Earth, they are cleans'd and freed from the gross Matters that might be contained therein, and hinder their Limpidity. These Waters have different Vertues, according to the different Alterations they undergo in the Earths they pass thro'. In short, those which we commonly use, have all the Qualities of wholesome Water; others running between very cold Stones, are raw, and have some Parts in them, that make them of a condensing Nature, apt to cause Stagnations and Obstructions;

to breed the Stone, Scurvy, Catarrhs, and several other the like Diseases.

It is well known, that there is Spring-Water in divers Places; which tho' it be clear, will yet petrify those Things that lie for some time in it; as Wood, Fruits, and Parts of Animals. I believe that comes to pass, in that these Waters contain a very coagulating Acidity in them, which being united to the earthy and stony Parts, that it had dissolv'd by the Way, these two Bodies nicely stop up the Pores, of what is thrown into the Water, and make it as close and hard as a Stone. *Ovid* in the fifth Book of his *Metamorphosis*, makes *Pythagoras* speak of this *Phænomenon*: Thus,

*Flumen habent Cicones, quod potum saxea reddit
Viscera.*

Besides Spring-Waters that petrify other Things that are thrown into them, there are those also, which without the Help of any other Matter, petrify of themselves: You may see in the *Grotto* of *Arfi* in *Burgundy*, some Waters that turn into Stone, as soon as they fall upon the Stones where they stand still. A certain Author relates, that there is near *Clerimont* in the Province of *Auvergne* in *France*, a little Brook runs out of a Rock, whose Water in a Day and a Night, is turned into Stone: This Water kills those that drink of it, and if you receive it into a Vessel, it assumes the Form thereof in petrifying: Moreover, they say, that in some Parts of *Peru*, they build their Houses with a Water of this Kind, after 'tis petrified in Molds prepared for that Purpose. It is strange, that all these Waters, while they run, are very clear and limpid; but as soon as they stand still, they become hard and darkish.

If I may be allow'd the Liberty to guess at the Reason of it, there is in these Waters a very considerable Quantity of those coagulated Acids, united with the earthy and stony Parts before-mention'd: Now those Acids being dragg'd along by the Motion of the liquid Parts, that continually run, they could not get any Ascendency over the Water, because the progressive Motion of the Torrent opposes the same: But as soon as the Water comes to stand still; these same Acids operating
then

then upon each Part thereof, closely stop up the Pores, and withstand the free Introduction of subtil Matter, of that of the second Element, and of Air; from whence it follows, that the slippery and flexible Parts of the Water being no longer agitated, by a more subtil Matter, by reason of their too strict Union with the gross Parts, they must condense and at last become dark, because the Rays of Light can no longer pass there in a direct Line as before.

It is said, that the Waters of a certain River in *Thrace*, will intoxicate People as Wine does, which is prov'd by the following Verse.

Haud aliter titubat, quam si mera vina bibisset.

This Effect may be wrought by some sulphurous, bituminous, and volatile Particles, which those Waters contain, and which flying into the Head, hinder the regular Motion of the Animal Sprits, and agitate them to and fro, with Violence, and without Order.

I should never make an End, should I mention a great Number of strange *Phænomena's*, which are ascrib'd to the Waters of several Places: *Pliny* assures us, there is nothing in Nature so surprizing, as what he observ'd upon this Occasion, and amongst the many Sorts which he and others give us an Account of, on this Subject; there are such extraordinary ones in that Number, that indeed are incredible: And therefore, I shall say no more of them, for fear of being charg'd with dilating too far upon Things, which perhaps were never in being. However, I cannot forbear mentioning one which some Persons have related to me; and that is, that there is in *Normandy* a Sort of Water, wherein if you dip Naturals several Times, they shall be cur'd of their Infirmary: I will not assert the Matter of Fact, but those that will, may try the Experiment.

It is impossible for me in this Place, to speak of Mineral Waters, that being too copious a Subject, and requires a particular Dissertation.

River-Water in my Opinion, is the best and wholesomest of all others, because 'tis in continual Motion, and is heated and corrected by the Sun, which operates upon it, with more Force and Freedom, than upon any other
Water.

Water. Indeed is not always so clear as Spring-Water; but if you let it settle, it will purge of itself: Moreover, you are to chuse that River-Water, which is remote from great Cities; for that near such Places, is usually full of the Impurities of such Places: The Waters of the *Seine*, contain a little Salt, which makes them laxative and soft'ning. Country People, when they first come to *Paris*, feel the Effects of it presently, for it usually purges them, after they have drank of it.

I have weighed the Water of the *Seine*, in a fine *Arcometer*, invented by *Monfieur Homberg*, of the Royal *Academy of Sciences*, and found it as light as any Spring-Water; 'tho' never so clear and limpid.

Water in *Latin*, is *Aqua*, *quasi à quâ vivimus*; for without it we could not live; or else, *quasi à quâ sunt omnia*; because it makes up part of the Composition of all Bodies. Some Philosophers, such as *Thales* and *Vanbelmont*, have pretended, that all Mixtures have their Nourishment, and Growth, from nothing else but Water: But this Opinion, is not altogether likely. *Scaliger* rejects the Etymologies we have given of the Word *Aqua* and *Isidorus Liv. 20. orig. c. 3.* will have it to be, *ex eo quod superficiem habeat æqualem* because it hath an even and smooth Surface.

CH A P. II.

Of W I N E.

TH E R E are several Sorts of Wines, which differ in Colour, Taste, Smell, and Consistence; as they do also according to the Grapes they are made of, the different Climate, either where the Grapes grow, according as the Grapes are more or less ripen'd by the Sun, and lastly, according to the different Fermentations, the new Wine undergoes. The Wines most us'd, are the White, the Pale, and Red: You are to chuse that which is fine transparent,

transparent, of a good Colour, not too new, of a pleasant and pungent Taste, and agreeable Smell. The School of *Salernum* gives us the Marks of good Wine in several Places, as in this Verse.

Vina probantur odore, sapore, nitore, colore.

Again,

*Si bona vina cupis, quinque hæc laudantur in illis,
Fortia, formosa, & fragrantia, frigida, frigida.*

Lastly, take these Lines :

*Vinum sit clarum, antiquum, subtile, maturum,
Ac bene dilutum, saliens, moderamine sumptum.*

Wine moderately drank, fortifies the Stomach, and other Parts of the Body, helps Digestion, increases the Spirits, heats the Imagination, helps the Memory, gives Vigour to the Blood, and works by Urine.

Wine drank to Excess, heats too much, corrupts the Liquors of the Body, intoxicates, and causes many pernicious Diseases ; as Fevers, Apoplexies, Palsy, Lethargy, and the like.

If we should make an exact Analysis of Wine, you may quickly extract much Spirit from it, which is nothing else but exalted Oil, united with some volatile Salts : After this, if you proceed with distilling, you will have much Phlegm from it. Next come the acid Spirits, of the essential or volatile Salts of the Wine, dissolv'd in that of the Phlegm. Lastly, you have a little black and stinking Oil which may be separated from the acid Spirits, with brown Paper, for the Spirits, pass away ; and the Oil being too thick, remains on the Top. At the Bottom of the Vessel, you have a Mass, consisting of much *Alkali* Salt, and Earth : The *Alkali* Salt, may be drawn off by Lye ; It is like salt of *Tartar*.

Wine

Wine moderately drank, agrees at all Times, with any Age and Constitution: In the mean time, it is generally not so wholesome, for young Men of a hot and bilious Constitution, as for old People, and those that are of a phlegmatic, melancholy, and saturnine Temper.

R E M A R K S.

When the Grapes are full ripe, they gather them, and then press a sweet and pleasant Juice out of them, that hath nothing spirituous in it: This Juice we call Must, or sweet Wine; and the *Latin* of it, is *Mustum, quasi missum, quoniam in illo omnia sunt confusa*; because, all its Parts are yet in great Confusion: But when it ferments, and is become Wine, its gross Parts have been precipitated to the Bottom and Sides of the Vessel; and its Spirits being then at full Liberty, make the Liquor pungent, clear, and spirituous.

We are also farther to observe in this Place, that when this Juice has not fermented, you cannot distil a Drop of Spirit from it, but only a gross Oil, whereas when it has fermented, you have an inflammable Spirit, which is nothing but the Oil of the Must, which has been broken, attenuated and made volatile, by Fermentation.

From hence we may see, that the Principles of Grapes, undergo a considerable Alteration, by Fermentation, and that Wines may differ very much, according as these Principles may be more or less attenuated and broken; of which take this Example. The Wines called by the *French, Vins de Liqueur*, are usually made by putting the Juice of the Grapes over the Fire, after it hath been press'd out, in order to make Part of the Humidity to evaporate, after which they tun it, and leave it there to ferment. But you are to consider, that the Fermentation it then undergoes, is but imperfect, because Part of its Phlegm, having been taken away, its Salts are not so much extended, as they ought to be, in order to act with so much Force upon the oily Parts of this Juice. From whence it follows, that these same oily Parts, being no more than half rarified, and still embarrasing

raising the Pungency of the Salts, with their gross Particles, the Wine is become but half spirituous, and still retains Part of the sweet Taste of the Must.

We prepare sour *French Wine*, quite after another Manner; we let the Must ferment with all its Phlegm, and then the Salts, being sufficiently extended by the watery Parts; they vigorously divide and attenuate the oily Parts, with their subtile Points, and reduce them almost all into Spirit; which is the Reason, that our Wines are pungent, and have almost lost the sweet Taste of the Must.

It happens also very often, that there being too great a Quantity of Phlegm in the Must, it does not ferment enough, and the Wine is subject to grow thick; the Reason is, because the Salts have been too much extended, and weakened by the watery Parts; and consequently, they could not operate so strongly upon the oily Parts of the Must, which still remain gross, consequently makes the Wine thick.

From all these Differences, we may conclude, that there must be a Quantity of Phlegm proportionable to that of other Principles, to make the Fermentation of the Must compleat; and as often as there is either too much or too little of it, the Fermentation must needs be imperfect.

In order to make *White Wine*, you put the Juice of the *White Grape*, separated from the Husk or Skin of the Grape, into a Fat to ferment: On the contrary, when they make *Red Wine*, they let the Juice of the *Red Grape* ferment with the Husk; and for this Reason, *Red Wine* has more Tartar in it, than *White Wine*: The Wines of hot Countries, do also contain more Tartar in them, than those of temperate Climates; the reason is, because the Heat of the Sun being very strong there, draws a great Quantity of Salts up in the Plant.

Muscadine Wine, is made after this Manner: They let the Grapes ripen, after which they twist them upon the Vine, that so they may receive no more Nourishment, and be as it were a little roasted, with the Heat of the Sun. Lastly, they gather and press them, and make the Juice to ferment; but because 'tis endu'd, but with a little Phlegm, by reason, that the Grapes had lost much

of

of it, by the Heat of the Sun, the Fermentation of this Juice, is imperfect, and the Wine becomes but half Spirituous, for the same Reasons, we have given before.

Wine differs vastly, according to the Places where the Vines grow, and even some particular Territories; which made *Pliny* say *tot vina, quot agri*. We may say, in general Terms, that the best, most spirituous, and well tasted, are those produc'd in hot Countries, because the Grapes there, are more ripen'd, their Principles better digested, and lastly, receive a greater Quantity of Sulphur out of the Earth. On the contrary, those Wines which are made in Countries, where the Sun is weak in its Influence, are not so spirituous, and soon grow sour.

There are some Wines that will keep a long Time, because their Principles, are in a just Proportion one to another, and even in a Kind of *Equilibrium*; there are others on the contrary, that soon turn, and are easily corrupted; there are two Sorts of Causes that may produce this Effect; I mean external, and internal.

The external Causes, are either the excessive Heats, which cause the Spirits of the Wine to evaporate, or too great cold, which oppresses and bears down the Spirits of the Wine to that Degree, that the Tartar coming afterwards, to extend and distribute itself, the more easily into all the Liquor, soon sours it. Thunder, and whatever else may cause an extraordinary Motion in the Air, is also capable of effecting a considerable Change, in the Nature of Wine. In short, the Air being much mov'd, not only gives the Spirits of Wine a greater Facility to separate themselves from the Liquor, by the Motion it communicated to them, but it also jumbles, and so vigorously agitates the same Liquor, that the Tartar which had been precipitated to the Bottom and Sides of the Tun, mixes afresh with the Wine, and so fixes, and binds up the rest of its Spirits. They endeavour to prevent these Accidents, by putting the Wine into Vaults, where it is not so much expos'd to the Injuries of the Air, as it was throughout before, but these Precautions have sometimes no Success.

As for the internal Causes which make a considerable Change in the Wine, I shall mention some of them here,
which

which we know can be well enough remedied; but it were to be wish'd, in pursuing the Methods for doing this, and bringing Wines, as I may say, to Health again, they do not take it away from those that drink it, by those pernicious Drugs they mix therewith.

Wines, some Time after Fermentation, continue foul; because the separating of their tartarous Parts, has not been compleated: It also happens very often, that when Wines have not been purified enough at first, that they will afterwards undergo a new Fermentation, caus'd by the same Spirits, which struggle to disengage themselves from the gross Tartar that doth detain them: But in these Fermentations Wine becomes sometimes thick, sometimes eager, and at other Times they also lose either their agreeable Smell, Colour, or Strength.

Of all the Ingredients us'd to recover them, there are some which do very little, if at all, affect Health, such as Water-glue, the Whites of Eggs, whole and sound Grapes, Paper, Lees, Tartar, Honey, boil'd Wine, Sugar, Marble and Alabaster pulveriz'd: But there are others that I do not care to mention, which are very pernicious; and therefore we are not to think it strange, that there are some Wines that very often incommode us. Hear what *Pliny* says upon this Subject:

Tot beneficiis placere cogitur, & miramur noxium esse vinum.

The good Effects produc'd by Wine moderately drunk, proceed chiefly from its spirituous Principles, which help to digest Foods in the Stomach, by imparting a sweet and moderate Heat to that Part, by attenuating the Aliments it meets with there, and serving them instead of a Vehicle; these same Spirits being convey'd into the Mass of Blood, receive and impart a greater Force and Activity to it; and being come to the Brain, they make Way for fine Thoughts, help the Memory, augment the animal Spirits, and thereby help the Brain to discharge its Functions with the greater Freedom. Lastly, these Spirits being distributed into all the Parts, make them more strong and vigorous.

As there are a great many different Kinds of Wine, every one of them doth produce certain peculiar Effects, according to the different Disposition of its Parts: For
Example,

Example, white Wine passes sooner through, and more easily gets up into the Head; not that it has more Spirits than Claret, or pale Wine; but because that having less Tartar than they, its Spirits are set more at Liberty, and can more easily raise themselves.

Claret, of all other, is generally the best Wine, for all Constitutions; and the Reason is, because it contains a sufficient Quantity of tartarous Parts, that make it less heady, and more stomachical than white Wine. As for Pale-Wine, it is a middling Sort between the Red and White; the same is made of Grapes of the same Colour, or else by mixing White-wine with a little Red.

That which the *French* call *Vins de Liqueur*, or sophisticated Wine, is not us'd so commonly at Meals, nor in such great Quantity as those before-mention'd: However, if it be drank moderately in the Morning, or after Meals, it may be wholesome. It fortifies the Stomach pretty much, because that being naturally glutinous, it continues long in that Part, in order to produce this good Effect.

Galen will not allow Children to drink Wine, till they are eighteen Years of Age, and there is Reason for it; for this Liquor causes excessive Fermentations in their Humours, which cannot be effected, but that the solid Parts which are still weak in Children, must undergo some Alteration: We may also say, that these Fermentations do in some Measure destroy the first Foundations of Life, and not only shorten People's Days, but oftentimes make them old before their Time, and bring on many Infirmities: *Galen*, however, approves of old Men's drinking of Wine, provided they take it moderately, because they stand in Need of some Liquor to strengthen them.

If Wine moderately taken, produces many good Effects, as already noted, it also produces many bad ones, when us'd to Excess. In short, its volatile and exalted Principles ascending plentifully into the Brain, and flying up and down furiously, and without any Order, disorders all the Oeconomy of that Part; and hence it is, that drunken People are furious, see double, and are in a Degree of Madness, because of the irregular Motion of the animal Spirits: They continue in this Condition till the volatile Principles of the Wine is dissipated through

the Pores of the Cranium, or consum'd by some pituitous Humour they meet with in the Brain, or that has got thither by the Help of the Spirits even of the Wine: Now it is, that Sleep comes on, which continues more or less, according as the Spirits have been embarras'd or detain'd by an Humour that is more or less heavy and viscous: An Example of which, we have in that call'd *Vin de Liqueur*, or a sweetist Wine that is sophisticated; and several other Liquors we shall speak of by and by, which containing much viscous and gross Matter in them, cause People to be longer, and more dangerously drunk, than common Wines do.

Drunkeness does not proceed only from the immoderate Use of spirituous Liquors, but there are several solid Things that do also cause it, or at least produce something in us, that is like enough unto Drunkeness.

It is observ'd that Bread made of Tares causes Pains in the Head, Giddiness, Sleepiness, Drunkeness, and sometimes Ravings.

There grows a Plant in the *Indies*, commonly call'd *Datura*: but by the *Spaniards*, *Dutroa*, by the *Arabs*, *Burlatoria*; and lastly, *Marona*, by the *Turks* and *Persians*. This Plant is a Kind of *Stramonium*: Its Leaves are like those of the common *Stramonium*, but more indented, and of an unpleasant Smell. Its Seed produces surprizing Effects; for if you swallow half a Dram of them, it will not only make you drunk, but also mad for a Time, during which, you either laugh, cry, or dance; and if a large Dose of this Seed should be taken, it is poisonous.

It is said, that in those Places where it plentifully grows, loose Women give it their Husbands, in order to make them for some Hours delirious, during which they can do what they please without Danger; for when this Seed is taken by the Man, he neither understands nor remembers any Thing; neither does he come to himself, till the Strength of this pernicious Drug is wasted, at least unless he dip his Feet in cold Water.

Father *du Tertre*, in his *Natural History of the Antilles*, mentions a certain Fish, which, if it be eaten, will make People drunk, as Wine does.

Mundy, a *London* Physician, tells us an extraordinary Story of some Seamen, who having found, in an Island of the *Indian* Ocean, some Plumbs of a curious Colour, and excellent Taste, greedily eat of them; but they paid dearly for it, for they presently fell into a Kind of raving, so as that some of them did nothing but rail, others cry, while others danc'd.

There grows certain Drugs in the *East*, with which they make themselves merry and drunk, and fall into a pleasant Fit of raving for some Time: They are so accustomed to the Use of these Drugs by a long Habit, that they fancy their Lives must be comfortless and unhappy without them. The *Indians* and *Persians* have their *Bangué*; the *Egyptians* their *Bosa*, and the *Turks* their *Opium*.

Bangué in *Arabick* *Axis*, and *Turkish* *Asareth*, is an *Indian* Plant almost like unto Hemp; but its Seed is smaller, and not so white: They pound the Seed and Leaves of this Plant, and with Must and Spices make a Sort of Comfits of it, which the *Persians* and *Indians* make Use of to provoke Venery, and create an Appetite; When they would sleep easily, forget their Cares, and silence their Pains, they mix some *Arecca* with this Comfit, the same being not yet ripe, and also a little *Opium*; This Composition is much valued in all the Parts of *Asia*.

The *Bosa*, so much esteem'd by the *Arabs* and *Egyptians*, is a Composition made of the Leaves and Seed of *Bangué*, pounded and mix'd with the Flour of Tares; labouring People, and those who are to be expos'd to some Danger, have Recourse to this Composition, because it makes them forget their Fatigue, takes away the Sense of Pain, and will not allow them to stick at Danger. Those that take it are still and quiet for the Space of an Hour; then they grow sad, and as it were Naturals, and at length fall asleep; But we are to observe, that all the Time they are asleep, they do nothing but dream of strange Things, and have very agreeable Illusions.

The People of *Madagascar* dry the Leaves of *Bangué*, and smoak them as we do Tobacco; *Bangué* taken in this Manner works a Kind of Delirium in them, where-with they are much pleas'd. There are several other narcotick Plants that produce the same Effect, if inwardly
 taken;

taken: They are so us'd by some People, who are really made drunk with them.

Opium, call'd *Afron* by the *Arabs* and *Indians*, is a gummy Tear, or Drop, that comes from the Tops of the *Egyptian* and *Grecian* Poppy; but we meet with none of this Sort in *Europe*, because the *Turks* keep it for themselves; but they send us *Meconium* instead of it, which is a Juice extracted from the Tops and Leaves of Poppy, and hath nothing near the Vertue of *Opium*.

Every Body knows the narcotic Nature of this Drug, which if taken in too large a Quantity, oftentimes kills the Party; however, the *Turks* are so us'd to it, that they can every Day take half a Dram, nay a Dram of it without any Inconveniency; whereas the *Europeans*, who are not accustomed to it, can scarce bear above one or two Grains. *J. Fragosus* tells us of a certain *Indian*, who one Day took above an Ounce of *Opium*; and that though he seem'd to be lumpish, and more heavy-headed than ordinary, yet he follow'd his Business all the Day, and that very freely.

The *Turks* esteem *Opium* very much, because it removes their Troubles and Inquietudes, makes them undaunted in War, and quiet and free from Disturbances of Mind in Time of Peace; however, we are to observe, that those who daily take *Opium*, will at length become dull, stupid, and weak; and that those who discontinue the Use of it, after their having been much accusom'd thereto, fall into an incurable Languishing, that terminates in Death; and this shews us plainly, that we ought to shun the making ourselves to be Slaves to certain Habits, that let us turn ourselves which Way we will, they'll be always pernicious to us.

There are several other Drugs made use of in different Countries, rather for Pleasure and Diversion, than Food, some of which we shall instance in this Place.

The *Betra* or *Betela* is an *East-India* Plant, growing like Ivy, with long and creeping Branches, that twist themselves about any Thing that is near them. The Leaves are much like those of the Orange-tree, yet they are longer and narrower towards the Ends, and streak'd with Veins that are of a bitter Taste; The Fruit is like a Lizard's Tail, having a sweet and aromatic Taste; but

but the Leaves of this Plant are that which they like best. The *Indians*, both Men and Women, carry some of them about them constantly, and perpetually are chewing them; but as they Taste bitterish in the Mouth, they mix them with other Drugs, as with *Arecca*, *Cardamum*, *Cloves*, or *Oyster shells* only calcin'd: They chew this Composition, and the first juice they spit out is as red as Blood. It sweetens the Breath, strengthens the Gums, fortifies the Stomach, and rarifies the Phlegm in the Brain.

The *Arecca* is a Kind of a tall and strait Palm-tree, that grows in divers parts of the *Indies*. Its Fruit is oval, of the Bigness of a Nut, covered with a green Shell at first, but afterwards grows very yellow as it ripens: When the Shell is taken off, the Fruit appears sometimes half-round, at other Times pyramidical, and as big a Filbert, which being broken, is like a broken Nutmeg. You are to make Choice of this Fruit when 'tis half ripe, for then it hath a more narcotic and soporiferous Virtue; whereas, when 'tis full ripe, it is insipid, and not near so strong. The People that live where this Fruit grows, dry it in the Sun, reduce it to Powder, and afterwards mix it with *Betra*, calcin'd *Oyster-shells*, *Lycium*, *Camphire*, *Aloes*, and a little *Amber*. They value this Composition so much, that it may be had every-where; and there is no Body amongst them, let his Circumstances be what it will, but he hath some of it in his Mouth: It blackens their Teeth, or makes them red, but they had rather they should be so; and they have that in common with several other Nations, who blacken them on Purpose, and say that the Teeth of the *Europeans* are like those of Dogs or Monkies.

J. Fragosus, already mention'd by us, says that the Inhabitants of *Peru* daily eat Leaves like those of Myrtle, that grow upon a little Shrub in *America* call'd *Coca*: These Leaves appease Hunger, ease Pains, and strengthen the Body.

Tobacco is as much us'd by the *Europeans*, as the *Arecca* and *Betra* is by the *Indians*: The Ancients knew nothing of this Plant. It has several *Latin Names*, at *Tabacum*, *Petum*, and *Nicotiana*.

Tabacum, because it grew plentifully in an *American* Island, called *Tabago*.

Petum àπερτάω, *extendo*, because the Leaves of *Tobacco* spread very much.

Nicotiana, from the Name of M. *Nicot*, the French Ambassador in *Portugal*, who brought the Seed of it from thence, which a *Fleming* had presented him with.

There are three Sorts of *Tobacco*, which we shall not describe here, because that is done at large in several Authors, to which we refer the Reader. It is enough to know that all of them purge violently enough upwards and downwards; and being taken inwardly, are good against Apoplexies, Lethargies, and several other Distempers; but *Tobacco* is more us'd for Pleasure than for Health.

Nature hath never produc'd any Thing that in so short a Time became so universally us'd as *Tobacco*; for as soon as this Plant came to be known in *Europe*, it was taken almost every where: Indeed, let it be taken which Way you will, whether snuff'd smoak'd, or chew'd, it is very attractive; it tickles the Nerves agreeably enough; it satisfies the Hunger of many People, and refreshes them, and therefore labouring People will with a Pipe or two of *Tobacco* work a long Time without being weary, or wanting any Thing. Lastly those who are us'd to *Tobacco* are so taken with it, that they can hardly leave it.

When People first smoak *Tobacco*, they generally find much Disorder in their Heads, and Nerves; I mean their Heads ach and swim, and many Times they are downright drunk; but when they have smoak'd for some Time, these Accidents to which they are subject, cease: In the mean time, I must say the Use of *Tobacco* is no indifferent Thing. We know by Experience, it weakens the Memory, attacks the Nerves, and heats much. I believe it may produce many Distempers, or at least that it does not a little contribute to give the most cruel and dangerous Symptoms that may be: You'll know this Matter much more exactly, if you do but read the learned *Thesis* of Monsieur *Fagon*, first Physician to the King, upon the Subject of *Tobacco*, wherein he proves, by solid and convincing Reasons, that 'tis pernicious, as 'tis commonly us'd.

C H A P. III.

Of V I N E G A R.

THERE are two Sorts of Vinegar, *viz.* the red and white; the first is made of Claret and the other of White-wine: They also call White-wine Vinegar distill'd Vinegar: Vinegar may also be called after various Names, according to the different Sorts of Plants that are infused into it, as Rose and Elder, Pink and Tarragon Vinegars, with many others. Chuse that in general which has a pungent, agreeable and sour Taste, that has been made of good Wine, full of Spirits, and a deal of Tartar.

Vinegar is a astringent and cooling, provided it be moderately us'd. It creates an Appetite, helps Digestion, allays the Heat of Cholera, and is good against a bad Air. It sometimes stops the Hiccup and Vomiting, and is proper for the Quinsy and Bleeding.

Vinegar taken in too great Quantity, doth very much prick the Stomach and Entrails, and incommodates the Nerves: It is also bad for meagre and thin People, for those who have weak Lungs, that cough much, breath with Difficulty, and are subject to Fits of the Mother.

Vinegar contains a great Quantity of Acids, half volatiliz'd by the exalted Sulphurs, a little Oil and Earth, and a considerable Quantity of Phlegm.

Vinegar agrees at all Times with young bilious People; but old Folks, and such as are of a melancholy Constitution ought to abstain from it, or use it very moderately.

REMARKS.

Vinegar, is not us'd among Drinkables, but chiefly in Sauces, to give your Viſtuals a more agreeable and better Taſte. We have however ſpoken of it in this Place; becauſe, that in it, you have the laſt State of Wine, and as I may ſay, the End of the Life of this Liquor; it's upon this Account, that many Authors have given Vinegar different Names in *Latin*. Some naming it *Vinum corruptum, & mortuum*, *Pliny* calls it *Vini vitium*: Others, *Vinum nequam, Vinum culpatum, Vini cadaver*.

Vinegar is an acid Liquor, well known; we may ſay, it is Verjuice reviv'd. In ſhort, we have already ſhew'd, when we ſpoke of the various State the Grape undergoes, before it comes to full Ripeneſs, that Verjuice is not eager, but becauſe its Acids prevail over the other Principles, and that afterwards it turns ſweet, upon Account that its Acids are embaras'd with the oily and ropy Parts, which get the Aſcendancy, as the Fruits ripen. But 'tis plain, the Acids of the Grapes, which had loſt Part of their Strength, by being united with the oily Principles, recover the ſame again in Vinegar, as they had in Verjuice; as we have endeavour'd to prove before.

Vinegar, is made by a ſecond Fermentation of Wine; the Sulphurous Spirits in the firſt, as we have obſerv'd in ſpeaking of Wine, ſurmounting the groſs Matters that embaras'd them, precipitate the Lees and Tartar of the Wine into the Bottom, and Sides of the Tun. The Liquor continues in this Condition, till the Spirits of the Wines are ſtrong enough, and ſufficient continually to repel the tartarous Parts, and to hinder them to mix with the Liquor, and get the Aſcendancy over them: But as ſoon as a Part of the Spirits is evaporated, the Tartar not meeting with ſo much Reſiſtance as before, is diſſolv'd into the Wine, and in its Turn, obtaining the Aſcendancy, over the other Principles, ſwallows up the Spirits, and is united to it; and then it is, that the Wine turns ſour.

We

We have said, that the uniting of the Tartar and Wine together, makes it sharp, because the Tartar contains many Acids, besides which we can see nothing else in Wine, that can cause this Sourness in it. For the confirming of which take this Experiment.

When you have a Tun full of Wine, to whose Sides stick much Tartar; let the Wine grow sour, in this same Vessel; and you may see, that after the Wine is turn'd sour, the Tartar, which before stuck to the Sides of the Tun, will be there no longer, but dissolv'd into the Liquor.

In order to make Vinegar quickly, they put Wine into a hot Place, and the Heat upon this Occasion, causing a small Fermentation in the Wine, does thereby dissipate some of its Spirits, and so makes Way for the Tartar, the more easily, to diffuse itself in the Liquor. If there was not Tartar enough in the Vessel, you have no more to do, than to pour some Lees into it, which is right Tartar. Moreover, they make Vinegar, by exposing some Wine in a Vessel to the Air, without putting any Tartar to it; and the Reason is, because there are always tartarous Parts that swim, rarify and diffuse themselves in the Wine; but this Vinegar is neither so strong, nor will it keep so long as the other.

Vinegar-Makers, that they may the sooner make the Wine sour, and the Vinegar stronger, use Brasil Powder.

There is another Thing to be observ'd, concerning Wine that grows sour, that it looses none of its Quantity; but on the contrary, seems rather to be multiplied; and the Reason is, because the dissipating of the Spirit of Wine upon this Occasion, is not felt, and that the Tartar is much rarified therein, and thereby, does a little increase the Quantity of the Liquor.

The best and strongest Vinegar, is insensibly dissipated, and at last becomes insipid, for the acid Part of the Vinegar is join'd to, and united with the sulphurous and exalted Principles, that agitate the same continually, and in some Time, carry it away, along with them.

They extract from Verjuice an Acid or sour Liquor, which has the same Use and Vertues, as Vinegar; so that the one many Times serves instead of the other.

They may moreover, make four Liquors like Vinegar, with Perry, Cyder, Beer, Mead, and several other fermented Juices. But we know by Experience, that that made of Wine is to be preferr'd before all the rest.

Vinegar, is astringent, cooling, and good for the Quinsy, and to stop bleeding: Because, it fixes and stops the violent Motions of the Humours, by thick'ning them a little. It creates an Appetite, by lightly pricking the Fibres of the Stomach; and helps Digestion, by separating and attenuating the Foods, with its acid Pungency.

Vinegar taken in too great a Quantity, produces quite contrary Effects. In the first Place, it weakens the Stomach, by too much irritating of it: Secondly, it much incommodes the Nerves, by this same Irritation, which many Times causes convulsive Motions; and therefore, Vinegar is forbid to be us'd, by those that are troubled with Fits of the Mother. Lastly, it makes People lean, because its Acids, mixing themselves in a large Quantity, with the balsamic Parts of the Mass of Blood, rarifies and divides them so far, that they become afterwards incapable of sticking to the solid Parts, and nourishing them.

Perhaps, it may be objected in this Place, that we do without any Foundation, attribute to the Acids of Vinegar, taken in a great Quantity, the Power of rarifying, and attenuating the balsamic Parts of the Blood; because I said a little before, that these Acids thicken and coagulate the Humours; from whence it seems rather to follow, that the more abundant these Acids are, the more perfect will be the thick'ning, and Coagulation of the Liquors.

But it must be observ'd, that Acids according to their different Quantity, produce either a Coagulation, or Dissolution. The first they do, when there is but a small Quantity of them, because they are easily coop'd up, and detain'd by the ropy Part of the Body, wherewith they are embarras'd: But where they are in great Plenty, they divide and attenuate the same Body every Way, and surmount the Opposition, made by its ropy and embarrasing Part, and then a real Dissolution is effected; and therefore, we are not to think, that the Dissolution and Coagulation mention'd, are opposite Things, since the latter, is nothing else but the Beginning of the other, or rather an imperfect Dissolution. They

They mix Vinegar, with fifteen or sixteen Times as much Water, with which they make a Liquor called *Oxyerat*: The same is used in Fermentations, Gargarisms, and Glisters.

Vinegar, is us'd in the preserving of many Things, such as Leaves, Flowers, and it operates upon this Occasion, by stopping up the Pores of the Body, to which it is apply'd, with its sharp Points, and hindering the Air to enter so freely into it, which excites a Fermentation, that in a short Space of Time, does corrupt it.

Vinegar in *Latin*, is called *Acetum, quasi acutum, or Acidum*; because 'tis pungent and sharp.

CHAPTER IV.

Of CYDER.

THERE may be as many Sorts of Cyders made, as there are different Sorts of Apples: That which is made of the Apples, that are commonly eaten, and that are sweet and pleasing to the Taste, will not keep long, and so decays; and therefore they make Choice of such Apples, as grow in *Normandy*, in the Fields and Gardens, to make Cyder that will keep. These Apples are of a curious Colour, but they have a harsh, bitter, and stiptic Taste, which makes the Cyder pungent, strong, and to keep long. Your Cyder ought to be fine, of a curious Gold Colour, having a pleasant Smell, and a pungent and sweet Taste.

Cyder is pectoral, fortifies the Heart, and Stomach; moistens, and quenches Thirst, and is look'd upon to be good for scorbutic and melancholy Persons, and several others.

When 'tis drunk to Excess, it makes you more and longer drunk than Wine; and this Drunkenness

is more dangerous, and attended with more pernicious Consequences, than that with Wine.

If we should make an exact Analysis of Cyder; you will at first draw a sulphurous Spirit from it, and then Phlegm; after which you may, by the Help of a great Fire, extract a little thick Oil from it, and a Spirit which is nothing but essential Salt, dissolv'd in the Phlegm. Lastly, what remains, will yield a little fixed Salt by Calcination, Lotion, Filtration, and Evaporation.

Cyder agrees at all Times, with any Age and Constitution, provided it be moderately us'd.

R E M A R K S.

Cyder, is the Juice of Apples made spiritous, by Fermentation; they gather the Apples in Autumn, because they are then ripe enough: Then they grind them in a Mill, and pressing the Juice out of them, they leave the same to ferment in Hogheads.

The Fermentation, that happens to the Juice of Apples, is like that of Must; the Essential Salt of the Juice of Apples, as well as that of Must, dissolves, attenuates, and rarifies the oily Parts, that withstand its Motion, and makes them spirituous. It causes a Kind of Swelling then in the Liquor, which proceeds from the Operation of the essential Salts, upon the oily Parts, and the Resistance made by the same oily Parts: This Swelling ceases, when the oily Parts have been wholly attenuated, and that the tartarous and gross Parts have been precipitated into the Bottom of the Vessels.

When the Juice of Apples has not been well purified, it soon corrupts; and the Reason is, because the Dregs which remain mix'd with the Liquor, are small Pieces of the Apples, which are as subject to rot, as the Apples themselves, and gives the Cyder an unpleasant rotten Taste. There are many Ways us'd to purify the same, and hinder it to corrupt: Some use Water-glue dissolv'd in Wine, and when they are afraid the Cyder grows sour, they put Mustard into it. Others draw off that which is clear, into earthen or glass Bottles well corked,
and

and thereby separate it from the Dregs, or gross Matters that are in the Cask, which by Reason of the large Quantity of them, do not a little help to spoil it, as aforesaid.

We have already said, that the best Apples for Cyder, are those which have a harsh and bitter Taste; and the Reason is, because they contain a great deal of essential Salt, that is proper to divide the oily Parts, from the Matter now spoken of. Moreover, these Apples supply the Cyder, with a sufficient Quantity of tartarous Parts, to hinder the Spirits to evaporate; and hence it is, that this Cyder is stronger and more pungent, and will keep the longer. On the contrary, that made of common Apples is sweet, and quickly dies; because there is not essential Salt enough in these Apples, for exciting a compleat Fermentation in the Juice, nor tartarous Parts neither, to prevent the Evaporation of the Spirit.

Cyder is good and wholesome Liquor enough, provided it be us'd with Moderation; and it may be said, that in general it is better for Health, than Wine, because its Spirits are not so impetuous, nor so much agitated, as those of Wine; and are besides detain'd and moderated by a great Quantity of viscous Phlegm, which still contributes to make this Liquor moist'ning and cooling. We know by Experience, that most of those who drink nothing but this Liquor, are stronger, hailer, and look better than those that drink Wine; of which my Lord Bacon, gives us a notable Example; he mentions eight old People, some of which were near a hundred Years old, and others, were a hundred and upwards. These old People, says he, had drank nothing else but Cyder, all their Life-Time, and were so strong at this Age, that they danc'd and hopp'd about, like young Men.

Cyder drank to Excess, doth not intoxicate so soon as Wine, but the Drunkenness caus'd by it, lasts longer, because its Spirit conveys along with it into the Brain, a great many heavy viscous Particles, which hinder the sudden Dissipation thereof. These Viscosities dispersing themselves afterwards, into all the Substance of the Brain, stop the Chaunels of the Nerves, and oppress and bear down the Animal Spirits, in such a Manner, that they require a good deal of Time to bring them to themselves again, and to drive away that which detain'd
them

tain'd them in a Kind of Repose, and Inactivity. And hence it is, that Men become so sleepy, upon a Drunken-bout.

They also let the gross Substance of the Apples, ferment in Water, of which they make a moist'ning and cooling Liquor, commonly call'd, small Cyder. It will not make People drunk, and is not so strong and pungent, as Cyder; and hence it is, that many Women in *Normandy*, make it their common Drink.

They make of the Juice of Pears, that has been extracted and fermented, a Kind of Cyder or vinous Liquor, call'd Perry; which in Colour and Taste, is like White-wine. Bitterish and harsh Pears, are best for this Purpose. As the same Things happen in the Fermentation of it, which does in that of the Juice of Apples, and that Perry, has very near the same Vertues as Cyder, we shall not write a particular Chapter of it.

A great many other spirituous Liquors, may be made of the fermented Juices of several Fruits; but the greatest Part of these Liquors, never become so spirituous, as Wine and Cyder, and will not keep so long.

They extract a Juice from Quinces, which after it has fermented, becomes vinous. It fortifies the Stomach, works by Urine, is good for the Cholic, spiting of Blood, Dysenteries, and qualifies the Motion of sharp and bilious Humours, which cause Evacuations upwards and downwards. As this Liquor soon grows sour and decays, they mix Honey, Sugar, or some such Thing with it, that it may keep the longer.

Ananas, is a juicy and delicious Fruit, that grows in the *West-Indies*, whose Juice the *Indians* extract, and make excellent Wine of it, which will intoxicate. Women with Child, dare not drink of it, because they say, it will make them miscarry.

The *Ethiopians* do also prepare a sort of Wine, which they call *Sebanscou*, of a certain Fruit that grows amongst them.

Lastly, *Pliny* says, that they made a Liquor in *Egypt*, that was somewhat spirituous, of the Juice of *Sebetes*, which produc'd good Effects, in Persons of a bilious Constitution. The Juice of *Jujubes* prepar'd in the same Manner, has also the same Vertues.

There are some Trees in the World, from which they draw Liquors, that are almost as spirituous and pleasant, as those we make from Fruits. There grows in the *Indies*, a Kind of a large and strait Palm-tree, called *Coquo*, in whose Branches they make Incisions, and extract a vinous Juice, which the *Indians* call *Sura* or *Taddi*, and from which they distil a good Spirit. They also make a Sort of Vinegar with this Juice, by exposing it to the Sun. Others boil it upon the Fire, to make a sweet Wine of it, called *Oraca*.

The first Juice, being drawn out of the Branches of the Tree, there comes out a second, that is not so spirituous as the other, which they suffer to evaporate, in order to make a Kind of Sugar of it, which they call *Jagra*.

The Fruit of this Tree, supplies them also with a sweet and well tasted Liquor, that is very cooling and moist'ning.

The Birch-tree, yields a Sap, which being drank, is of an opening Nature. *Vanbelmont* values it much, for its Vertues in curing the Stone. Several Physicians also use it, for the same Distemper, for the Strangury, and scorbutic Phthific.

The Body, Branches, and Root of the Maple, yields a sweet and pleasant Sap; this Liquor, Mr. *Ray* says, is more abounding in cold and rainy Weather, than in any other, while the Birch, on the contrary, yields more in hot and dry Weather.

The Root of the Nut-tree, does likewise yield a Juice, which *Boyle* and *Scraderus* value much. They having observ'd it to have produc'd good Effects in the Gout, and several other Distempers.

There are moreover several other Trees, that supply several Nations with pleasant Drinks enough, of which I shall say nothing here, having been already too large upon this Subject.

C H A P. V.

Of VINOUS-MEAD.

YOU are to chuse, that which is clear, fine and of a pleasant Taste, like that of *Spanish Wine*. It must be that which has work'd very well, and made with good Virgin Honey.

Mead fortifies the Stomach and Heart, revives the Spirits, helps Respiration, keeps of the Inconveniencies of a bad Air, and is good for the Wind-Cholic; it opens the Body a little, and is wholesome for those that cough, and have the Pthific.

If you drink a good Quantity of it, it will make you drunk; it is pernicious in burning Fevers, lies heavy upon the Stomach, and inclines People to reach to vomit, when new made.

Mead does not contain as much sulphurous Spirit as *French Wine*; you may distil from this Liquor, besides a sulphurous Spirit, a great Quantity of Phlegm, black Oil, and sharp Spirits, which is nothing else, but that of acid Salt, dissolved in the Phlegm.

Mead agrees at all Times, especially with old People, and with those which are of a phlegmatic and melancholy Constitution.

R E M A R K S.

The People, in those cold Countries, where Grapes cannot so soon ripen, as to make good Wine of them, and where in lieu of that, they have much Honey, as in *Lithuania*, *Poland*, and almost all *Muscovy* over, make a spirituous Liquor, of Water and Honey, called Mead.

They

They take so much Delight in drinking this Liquor, as we do in Wine; nay, they do not stick to prefer it before Wine: It is made thus.

They take Spring or River-Water, and dissolve Honey therein, as long as an Egg can swim upon the Surface of the Liquor; then they put it upon the Fire, and keep skimming of it, from Time to Time, as long as the Egg can swim; after which, they pour it into the Barrels, that are not filled to above two Thirds, and stopp'd up only with Paper or Linnen: This done, they expose it to the Sun, or heat it with Stoves, for the Space of a Month and upwards; when the Liquor ferments, and becomes vinous. Lastly, they put it into the Cellar, and drink it.

Some, to make their Mead the more agreeable, put Spices into it, before it begins to ferment; others to give it a different Taste and Colour, mix with it, the Juices of Cherries, Mulberries, Strawberries, Raspberries, or of several other Fruits.

They boil the Mead, as long as an Egg can swim upon the Surface of it; and by this Means, they know it's come to that Consistence, as to be able to keep long, they do not fill the Vessels above two Thirds, when 'tis put to work, that so the Liquor in fining itself, during the Fermentation, may have Room enough to work; neither do they stop the Vessels with any Thing else, than Linnen or Paper, for fear they should burst, during that Time. Lastly, they expose them to the Sun, or in Stoves, that the Liquor contain'd therein, might the sooner ferment, and that its Essential Salts, might have more Force for the breaking of the oily Parts of the Honey, and making them more spirituous.

They usually chuse Virgin Honey, to make Mead of, because it is pure, and better tasted than the other Honey.

Mead being made of Honey, which is the most essential and better Part of Flowers, cannot but be a very wholesome Drink: It fortifies the Heart and Stomach, and increases the Animal Spirits, by its volatile and exalted Parts; It also qualifies the sharp Humours of the Breast, by its oily and balsamic Principles. Lastly, it opens the Body, by dilating the gross and tartarous Humours,

mours, contain'd in the first Passages, and by pricking a little with its saline Particles, the Intestinal Glands, which by this Irritation, do afterwards more abundantly discharge themselves of those serous Humours, that continually filtrate in those Parts.

Mead is pernicious, in burning Fevers, because it contains many spirituous Principles, which will but the more increase the violent and impetuous Motion of the Humours. Neither is it good for bilious People, because Honey, of which 'tis made, easily turns into Cholera, as we have said, in the Chapter of Honey.

If you drink much Mead, it will make you drunk, for the same Reasons before given about Wine and Cyder being intoxicating; It is also heavy upon the Stomach, and when new made, causes Reachings to Vomit; because, that then it contains some of the Viscosities of the Honey in it, which had not been compleatly rarified, during the Fermentation of the Liquor; but these Viscosities will be attenuated, or separated from the Liquor.

You make Mead, that is not vinous, by ordering it in the same Manner, as you do the other, saving that you do not make it ferment; you may also infuse or boil some vulnerary Herbs therein, to make it proper for some Disorders in the Breast, for which the other Mead is not so good; The Reason is, because vinous Mead, does not contain as many balsamic Particles, that are apt to qualify the sharp Humours of the Breast; because most of its Parts, having been reduc'd into Spirit, are become too subtil to produce this Effect.

On the contrary, Mead which has not undergone Fermentation, hath many oily Principles, that are neither too subtil, nor too gross; and lastly, that continue to be the same in the Mead, as they were in the Honey itself, which is an excellent Aliment, for qualifying and moderating the Operation of the sharp Salts.

We must also observe, that vinous Mead, though made of Honey, does not so much open the the Body, as common Mead; and the Reason is, that the Parts of the first, being grown more subtil and exalted by the Fermentation undergone, it carries not so long in the first Passages, as the other, to produce that Effect there; The

People

People of those Countries, where there is much Honey, wash the Honey-Combs, and Vessels wherein it had stood, and make a clear and sweet Liquor of it, which is the usual Drink of the common People.

They anciently us'd to mix Wine and Honey together, which they call'd *Oenomeli*. Physicians also made Use of a Composition of Honey and Verjuice, which they call'd *Omphacomeli*. They prescribed it in Fevers, instead of a Julip.

Oxymel, is prepar'd of Honey and Vinegar, and much used for cutting gross and viscid Humours; they mix it in Gargarisms and use it otherways.

C H A P. XLI.

Of B E E R.

TH E R E are several Sorts of Beer, which differ from one another, according to their Consistence: For some are heavy, thick, and muddy, others clear and fine. Secondly, according to their Colour, for you will find those that are pale, yellow and red. Thirdly, according to Taste, for some are sweet and penetrating, others bitter, and sharp, and some again almost as pungent as Mustard. Lastly, they differ also according to their Age, for new Beer, hath a very different Taste, from that which is stale. These various Differences, proceed from the Way of brewing them, from the different Countries or Climates, from the Water that is us'd, from the Time spent about them, and from the Ingredients put in, and the Proportions of them.

You are to chuse that Beer which is clear, of a good Colour, of a pungent and agreeable Taste, that sparkles much when you stir it, and that is neither too old, nor too new, and without Sourness; according to this Line:

*Non Acidum sapiat Cerevisia : sit bene clara :
Et granis sit cocta bonis ; satis ac veterata.*

Beer is of an opening, fortifying, moist'ning, and refreshing Nature : It is nourishing enough, and makes People fat, which is manifest enough, in your *Northern Countries*, where most People drink nothing but Beer, and where they are almost all fatter, bigger, and more vigorous than those that live in Countries, where Wine is their common Drink. See how the School of *Salernum*, explains the Effects of Beer.

*Crassos humores nutrit Cerevisia, vires
Præstat, & augmentat carnem, generatque cruorem.*

Beer, when drank to Excess, makes People drunk ; and the Effects of it this way, last long. When 'tis too new, 'tis windy, provokes Venery, and sometimes so operates upon the Channels, that it causes a Kind of *Gonorhea*, which indeed is a little dangerous ; and this perhaps, has made some People say, that the Use of Beer, is pernicious to the Reins and Nerves ; though Experience does by no Means confirm it, but on the contrary, makes this Drink to be generally very wholesome.

They extract an inflammable Spirit from Beer, like that of Wine, they also draw Phlegm, black Oil, and a Spirit from it, which is nothing but acid Salt, dissolved in the Phlegm.

Beer agrees at all Times, with any Age and Constitution, but especially, more with plump and fat People, than others.

R E M A R K S.

Beer is a Liquor well known, and that by Fermentation, has been made vinous ; It is made of Barley, Oats,
or

or some other Sort of Corn, which they reduce into large Meal of which they take a certain Quantity, put it into hot Water, wherein they boil it for some Time, till the Liquor has impregnated the active Principles of the Meal; after which they draw it off, and boil it again with Hops in it, or a little Wormwood, or other bitter Plants. When the Liquor is boild enough, they stir it much, and pour it backwards and forwards, from one Vessel into another, while 'tis yet hot; Then they let it work, in order to which they put Yest, or Dregs of Beer into it, or some other fermenting Matter. Lastly, when it has been purg'd and clarifed by this Fermentation; they put it into Guns or Barrels, and keep it.

The working of the Beer, proceeds from the essential Salts of the Corn: which rarify, attenuate, and exalt the oily Parts of the same Corn. This Fermentation ceases, when the Salt has surmounted the Opposition, made by the oily Principles and when the gross Matters have been precipitated into the Bottom of the Vessel: This Fermentation, is still more or less forward or violent, according as the Liquor is more or less full of the Principles of the Corn.

Tho' we have in this Place, but related one Way of brewing Beer, yet 'tis done several Ways; for we may say, that every Brewer has his own Method: It is enough, that we may have shew'd that which is most common, and most in Use,

Hops or other bitter Plants, which they put into Beer, produce good Effects therein; they help to rarify the gross and viscous Parts of the Corn. Moreover they hinder the Beer from growing sour, for every Body knows, that bitter Things are very proper, to consume those that are eager.

All Sorts of Waters, are not alike good for Brewing of Beer with; those which are very clear, cold, and vivid, such as Well and Spring Waters, are to be preferr'd before others; because that being not liable to ferment, they hinder the Beer from being spoil'd. In short, if Beer does work at first, with too much Violence, or else if it ferments anew, after it has once work'd enough, this Fermentation, will make Way for the sprituous Part to fly away, and then the acid Salts which are in the Beer, extending them-

themselves much, and getting the Ascendency, never fail to make the Liquor turn sour.

Hence it is, that the Beer which is brew'd in the *Northern* Countries, as in *England, Sweden, Flanders*, and several Parts of *Germany*, is better, and keeps longer than others. In short, as the Sun has but little Power in those Parts, the Waters upon that Account are colder and rawer, and do more vigorously retain the active Principles of the Corn. And by this Reason, also we may perceive, that the Beer brew'd in hot Countries, will not keep long, and therefore 'tis not proper to brew any in *Province, Dauphine, or Languedoc*.

We know by Experience, that the best Time of the Year for brewing of good Beer, is in cold Weather, as the Beginning and latter End of a Winter, and that that which is brew'd in Summer, does not keep so long.

Beer may be call'd a liquid Bread, because 'tis made of the Meal of Corn, steep'd in a deal of Water: This Drink is nourishing and moist'ning, by Reason of the oily and balsamic Principles, which the Corn supplies it very largely with, it makes People fuddled, when drank to Excess, because it contains many spirituous Parts, that cause Drunkenness in the same Matter, as other vinous Liquors do, as we have already accounted for.

Beer that is too new, contains much viscous and acid Phlegm, which not having been sufficiently attenuated, during the Fermentation of it, causes Wind, and rarifies itself in the Bowels, by the Heat of the Body: It also causes Heat in the Urine, and even a Kind of *Gonorrhoea*, by sticking in the urinary Passages, and strongly pricking them; these Accidents are remedied, by drinking a little Brandy, which separates and cuts this viscous Phlegm, and expels it from the Places where they were lodg'd: This is the Phlegm which contributes to make the Intoxication caus'd by beer, to be longer and more dangerous, than that done by *French Wine*, because it doth in some Measure, obstruct the Channels of the Brain, and bear down the Animal Spirits in such a Manner, that it requires a pretty deal of Time, to bring them into their pristine State again.

The *English* prepare another Sort of Liquor, which they call Ale; it is yellowish, clear, transparent, very
pungent

pungent, and subtil. It tickles the Noses and Mouths of those who drink it, somewhat like Mustard. It is very opening, and more pleasant to the Taste, than common Beer. They pretend, that there are no Hops, or other bitter Plants put into it, and that its Strength proceeds from an extraordinary Fermentation caus'd therein, by the Help of some sharp and pungent Drugs. In the mean Time, *Schookins*, in his Treatise of Beer, observes, that some put a few Hop-Tops into their Ale, in order to qualify the Sweetness of the Malt.

Mundy, a London Physician, speaking of Beer, says, that when this Liquor is new boil'd, many put some, Birch Boughs into it, in order to make it a little more pungent, and the sooner drinkable. He says also, that some others put Ground-Ivy into the Vessels, wherein this Liquor is put, by the Help of which the Liquor is fin'd in a little Time. They usually bottle up their Ale, and cork it well; but Care must be had, when you drink it, that you open the Bottle by Degrees; for the Liquor is rarified to such a Degree, when the Bottle is suddenly open'd, that it flies, and so is spilt.

Ale, my *French* Author says, is deriv'd from *All*, as if it were a Liquor, that would serve all Turns.

Beer, in *Latin*, is *Cerevisia*, à *Cerere*, because Corn which *Ceres* was reputed the Goddess of by the Ancients, is the Ingredient of which it is made. It is also for the same Reason, that some call it *Liquor Cereris*, the Liquor of *Ceres*.

It is also call'd, *Vinum Hordeaceum*, *vinum Regionum Septentrionalium*; because 'tis made of Barley, and in the Northern Countries, used instead of Wine. It may be also said, that it has this Advantage of Wine, that it may be made at all Times, that it moistens, is more nourishing, and marketable.

C H A P. VII.

Of BRANDIES or SPIRITS.

TH E R E are several Sorts of Spirits, according to the different Things they are extracted from,

from, as Wine, Beer, Perry, Cyder, Mead, and many others. You are to chuse those that are clear, of a strong and pleasant Smell, that are easily fired, and do not seem to be too sharp upon the Taste.

These Liquors being taken moderately, heat, and fortify the Stomach, help Digestion, expel Wind, allay the Cholic, revive the Spirits, promote the Circulation of the Blood, and recover Strength: They give half a Spoonful of it, to recover those that are fallen into an Apoplexy or Lethargy, and they rub their Wrists Breasts and Faces with it. These Liquors have also good Effects in Burnings, if applied outwardly thereunto. Lastly, they make use of them in the Palsey, for Contusions, and other Maladies, wherein they dissolve and open the Pores.

These Liquors drank to Excess, cause Drunkenness and throw the Blood and animal Spirits into an Agitation and fearful Disorder, and sometimes kill outright, by destroying at once the Oeconomy of the solid and fluid Parts of the Body: The long Use of these Spirits, doth also produce several other Sorts of Distempers, as Catarrhs, Gout, Palsey, Dropsy, and Apoplexy.

These Spirits consist of an exalted Oil joined with volatile Salts. They are also united with some Proportions of Phlegm, of which they divest them as much as may be by repeated Distillings.

R E M A R K S.

We have observ'd, in speaking of Wine, and other Liquors, that their oily Parts, which were gross before their Fermentation, by the help of the same, grow suble and spirituous; and they find a Way to separate the spirituous Parts, from the rest of the Liquors after this Manner.

They fill a large Copper half full of Wine, and cover it, then fit a Recipient to it, and having well clayed the Crevises, they distill it over a small Fire, to the Consumption of a fourth Part of the Liquor, which then makes good Brandy; but if you would have it yet stronger, it is distill'd over again, either in a Vial with a long Neck, to which they fit a Cover and Recipient, or a Serpentine, for then the Phlegm being not able to rise so high as the Spirit, continues in the Bottom, and they draw off as much Phlegm as they can from the Spirit. You may in this Manner, not only extract the Spirits of Wine, but also those of Beer, Cyder, Perry, Mead, and several other Liquors; but they generally use the Spirits of Wine, more than any other.

The *Indians* extract Spirits that are strong enough, from Rice, Oats, and the Juices of some Trees.

It is said, that they do in those Countries where Sugar is made, distil many hot and fiery Liquors, from Sugar-Canes, which they call Rum, which the Natives use as much as we do Brandy.

It is also said, that they make a very strong and fiery Liquor in *Java* of Rice, and of a Thing they call *Holoturion*, which is much us'd in that Country; tho' *Bontius* pretends, it causes sad and inveterate Dysenteries; I should never make an End, if I should give a Catalogue of all those Things that afford Spirits: It is enough to know, that all these Spirits consist chiefly of oily Parts, that are much exalted by volatile Salts, as before observ'd. Indeed there are some Spirits that are a little more volatile than others, and that proceeds, either because the Matter from whence they are extracted, are more or less ferment'd, or because its Parts are more or less thin, and apt to be rais'd.

The Spirits of Wine, or of other vinous Liquors, being taken moderately, and rather out of Necessity, than Pleasure, contribute much to Health. In short, they help Digestion, by dissolving and attenuating the gross Parts of Foods; they being light, are easily distributed every where. They recover Strength, and give new Vigour to the Blood, by quickly repairing with their volatile and exalted Parts, the Dissipation of the Spirits, caused either by too much Labour, long watching, or some other Exhaustings

hauffings: And therefore, they are proper enough for old Men, infirm Persons, and such as are of a cold and phlegmatic Constitution.

Some make it a Custom, to give Soldiers a little Brandy before they go to fight, and this has no ill Effect; for the Spirits of the Wine increasing at that Time, the Motion of their Blood and Spirits, gives them more Strength, Vigour, and Boldness, to surmount all Dangers without Fear.

They use hot Spirits, both inwardly and outwardly, in Apoplexies, Palsy, Lethargy, and the like Distempers, for then the animal Spirits, being burthened with dull and gross Humours, require volatile and exalted Parts, which break and dissipate those Humours. They use Spirits outwardly for Burns, because they open the Pores of the burnt Part, and make a free Passage out for the fiery Particles convey'd into it. It is also upon the Account of their opening the Pores, and dissolving and attenuating that which obstructs their Passage, that they are good to be applied outwardly, for Contusions, and other Distempers, when there is a Necessity of opening and dissolving Matters.

Spirits taken to Excess, and too often, produce Effects quite contrary to what we have before specified; that is, are pernicious to Health. In short, they agitate the Humours, so violently, by the excessive Motion, wrought therein, that their oily and balsamic Particles, which were design'd to nourish and support the solid Parts, become unfit to produce that good Effect, by reason of the Rarification which they undergo, in too large a Degree; from whence an ill Habit of Body follows, because its solid Parts being not moisten'd and cooled by this Balm, which is requisite for them, wither and grow dry, and unfit to act as they ought do. These Spirits do also cause other Evils, for being receiv'd in great Plenty into the Brain, besides that they make People drunk, as we have said before, in speaking of Wine, the Superfluity of Phlegm there, dispersing itself and afterwards into the Cells of the Brain, weakens them, and over-burthens the animal Spirits: These Cells, which have Communication with all the Parts of the Body, being more and more soak'd with this Phlegm, by the continual Use of hot Liquors, and the

the animal Spirits being consequently more and more burthened, the Party grows stupid, and liable to Catarrhs, Apoplexy, Gout, and other more dangerous Distempers; as the Palsy, and many more.

From what I have said, you may learn of what Importance it is, that People should not use themselves to drink Spirits too much; many drink nothing but Water, others never drink their Wine, without mixing it with Water, and so continue strong, vigorous, and live long; but we, on the contrary, shorten our Days, not only by drinking much pure Wine, but also by using all the Means we can, to draw away the Water which is naturally in the Wine, and does not a little contribute to qualify the Heat of it. And this might make us question, whether the inventing of Wine and hot Liquors, is not more pernicious than beneficial to Mankind. For lastly, if these Liquors animate the Spirits, if they are cordial, if they fortify the Stomach, they on the other Hand, not only produce the several Inconveniencies we have mention'd, but render People brutish, and more like Beasts than Men.

Spirits have a sharpish Taste, and such as does not agree with many People, and in order to divest it of this disagreeable Part, they have invented several Compositions, to which they have given the Name of *Ratafia*, which is nothing but Brandy, mixt with other Ingredients. This *Ratafia* hath a different Taste, Smell, and Quality, according as the Things are, whereof 'tis compounded; they make several Sorts of it in *France*, that are much valued for the Goodness of Taste, as *Ratafia* of Cherries, Peaches, Apricocks, Muscadine, Orange and Lemon-peel; Pinks, Fruit-stones, and several others.

They bring a spirituous Sort of Liquor, out of the Isle of *Rhe*, called *Fenowillet*, that is much in Use, and has its Name from Fennel, tho' it smells more like Anise than the other.

I shall say nothing here of several Sorts of Liquors, that are brought to us from divers Parts, but only think it enough to say, that tho' those Liquors have a better Taste than Brandy, yet that does not make them the less pernicious to our Health, when us'd to Excess.

C H A P. VIII.

Of C H O C O L A T E.

YOU are to chuse that which is new made, heavy enough, hard and dry, of a brown reddish Colour, good Smell, and pleasant Taste.

Chocolate is nourishing enough : It is strengthening, restorative, and apt to repair decay'd Strength, and make People strong : It helps Digestion, allays the sharp Humours that fall upon the Lungs : It keeps down the Fumes of Wine, promotes Venery, and resists the Malignity of the Humours.

When Chocolate is taken to Excess, or that you use a great many sharp and pungent Drugs in the making of it, it heats much, and hinders several People from sleep.

The Cocoa, which is the principal Ingredient for making Chocolate, as we shall observe by and by, contains much Oil and essential Salt ; as for the other Drugs which are mixt with it, they are all full of exalted Oil and volatile Salt.

Chocolate agrees, especially in cold Weather, with old People, with cold and phlegmatic Persons, and with those that cannot easily digest their Food, because of the Weakness and Nicety of their Stomachs ; but young People of a hot and bilious Constitution, whose Humours are already too much in stitution, ought to abstain from it, or use it very Motioately.

R E M A R K S.

Chocolate is a dry Paste, of a very pleasant Taste, and much used by the *Americans*, who shew'd the Way
of

of making it to the Christians soon after the discovering of that Country : However, though we are beholding to those People for the Invention of it, we have so far improved it by the Compositions we use, that the Chocolate made at *Paris* is better than that brought us out of *America*. The chief Ingredient is the Cocoa-nut, to which some Spices are added, as you find in the following Description.

In order to make Chocolate, they take the largest and best Cocoa-nuts, called the great *Carack*. They roast them upon the Fire in a Pan, and stir them 'till they are easily separated from the Shell ; then they pound the Kernel, and put them as before upon a slow Fire again, till they are dry enough, but not burnt : They pound them again hot in a Brass Mortar, whose Bottom is heated ; or else they bruise them, as the *Indians* do, with an Iron-Rowler, upon a flat and hard Stone, which the *Indians* call *Motalt*, or *Metalt*, and under which they put a small Fire, to keep up as much gentle Heat as is requisite ; and thus they reduce the Kernels into a Paste, that is neither clodded nor hard.

They weigh out two Pounds of this Paste, put it upon a hot Stone, mix therewith a Pound and a half of fine Sugar, and mix the same well together, that so the Sugar may be closely united with the Paste ; after which, they add a Powder to it made of Cloves and half a Dram of Cinnamon ; some do likewise mix a little Ambergrease and Musk with it. When the whole is compleat, they take off the Paste, and work it into what Form they please, and then dry it in the Sun.

You may make several Sorts of Chocolate, according to the different Ingredients used, and even the Quantity of them. Some mix several other Drugs therewith, which we disapprove of, as Ginger and Pepper, because they are too hot.

Chocolate is used two Ways : It is eaten as it is, or else they make a very pleasant Dish of it, which is much in Vogue, by dissolving it in some Liquor : Common Water is that which is most used, though others will have Cows Milk, into which they put the Yolks of Eggs, that so the Liquor may as it were lather the more, and grow more thick. Others prefer Almond-Milk be-

fore this. Some an Emulsion of the four cold Seeds in the highest Degree; and some the Juice of Succory, and several other Plants: Lastly, there are those who mix a little Bezoar-stone in their Chocolate, in order to make it more Cordial. We shall not in this Place take upon us to tell how it is made, that being known well enough already.

The Drugs which are used for the making of Chocolate, being full of volatile Principles. You may easily suppose it will help Digestion, recover decay'd Strength, and produce a great many the like Effects. It may be also good for phthical People, provided it be taken in due Time, not only by Reason of the good Effects we have mentioned, but even because the Cocoa-nut, which is the chief Ingredient, and makes up the greatest Part of the Chocolate, being full of oily and balsamic Principles, is upon the Account of those Parts very good for allaying and embarrassing the sharp Humours, which are predominant in those that are troubled with the Phthific, and for nourishing and recovering their solid Parts. Upon this Occasion, give me leave to tell a Story of a phthical Person, which *Munday*, a *London* Physician knew, and mentions himself, even in his *Treatise of Foods*, when he speaks of Chocolate. The Patient was in a miserable Condition, but taking to the supping of Chocolate, he recovered in a short Time; but what is more extraordinary is, that his Wife in Complacency to her Husband, having also accustomed herself to sup Chocolate with him, bore afterwards several Children, though she was looked upon before not capable of having any.

If Chocolate produces good Effects, when used moderately, it also does bad ones when taken to Excess, or mixt with too many sharp Drugs; for then it causes considerable Fermentations in the Humours, and heats much; and therefore is not good for bilious People. It also hinders People to Sleep, because its exalted Principles cause too great a Rarefaction in the Humours.

The *Spaniards*, among whom Chocolate is very common, usually drink a great Glass full of Water before they take it; after which, they forbear drinking any Water, for an Hour and half, or two Hours.

Chocolate,

Chocolate is an *Indian* Word, compounded of *Choco*, *Sonus*, Sound, and *Atte*, *Atle*, *Aqua*, Water; because they commonly make use of Water to prepare Chocolate with, and make a little rustling with an Instrument called a Chocolate-stick, which is made use of to stir it with.

C H A P. IX.

Of C O F F E E.

YOU are to chuse that Coffee which is new, well cleared of the Husk, clean, of a middling Bigness, plump, of a dark grey, that is not mouldy, that hath not been wet with Sea-water, and hath a pleasant Smell when it has been dried.

Coffee fortifies the Stomach and Brain, promotes Digestion, allays the Head-ach, suppresses the Fumes caused by Wine, and other spirituous Liquors, promotes Urine and Women's Terms, opens some People's Bodies, makes the Memory and Fancy more quick, and People brisk that drink it: This last Effect has been observed, say they, by the Shepherd's of *Africa*, who took Notice, that before Coffee was used, and that their Sheep fed upon this Kind of Pulse, that they skipped about strangely.

The Use of Coffee to excess makes People lean, hinders them to sleep, debilitates their Bodies, suppresses venereal Inclinations, and produces several other the like Inconveniencies.

Coffee contains much Oil and essential Salt.

It agrees when moderately taken, especially in cold Weather, with old People, with such as are phlegmatic, and those who are fat and corpulent; but 'tis not so proper for bilious and melancholy Persons, or those who have thick and hot Blood.

REMARKS.

Coffee is a small longish Fruit, surrounded with a woody Husk or Shell, that is indifferent hard; when the Fruit is separated from the Husk, it divides of itself into two hard and yellowish Parts, such as you find them in your Druggists Shops.

The Tree which bears Coffee grows plentifully in *Arabia the Happy*, and especially in the Kingdom of *Yemen*, and even according to some Authors about *Mecca*. *John Baubine* describes this Tree and Fruit, in his *Universal History of Plants*, under the Name of *Ban, Bon, Bunu, Bunchos*.

Coffee hath several Names, according to the several Countries where it is used. The *Germans* and *English* call it *Coffi* or *Coffee*; the *Turks* *Chaube*, or most commonly *Cabvé*; and they give those public Places where it is drank, the *Turkish* Name of *Cavehannes*, which the *French* have imitated. It is said, that the Masters of these *Cavehannes* in *Turkey* have Vocal and Instrumental Music for the Entertainment of their Customers.

They dry or roast the *Coffee-berry* over a slow Fire, and take as much Care as may be, that it be done alike every where. When it has attained to a brown or yellow Colour, they grind it to Powder, and make a Liqueur of it that is so well known, as not to need a Description of it in this Place.

The *Turks*, *Arabians*, and several other Eastern Nations, who are forbid the Use of Wine, have for many Ages made use of this Liqueur; and 'tis grown so common for some Years past throughout *Europe*, as in *France*, *Holland*, *England*, and several other Places, that the Streets are full of Coffee-houses, which serve, as I may say, for a Place of Rendezvous for most People, and where they can never want Company.

It is pretended, that Coffee makes a much more delicious Liqueur in those Parts where it grows, than it does in our Countries. Doctor *Bernier*, a Person well known upon the Account of his Travels, says, that not liking the Coffee which he met with in divers Places, he found that

that of *Arabia the Happy* so good, that he took five or six large Dishes of it in a Day with much Pleasure; indeed, it is possible, that the Coffee, by being transported, may lose some volatile and exalted Parts, which contribute to give it a more exquisite Taste.

When Coffee hath been dried, its Salt becomes a little more alkaline, and its Sulphurs are more exalted than they were; and that is it which makes it then have a stronger and more agreeable Smell than before. This small Calcination makes also its Parts fitter for producing those Effects we have attributed to Coffee. It fortifies the Stomach and Brains, by its volatile and exalted Principles, which divide and attenuate the dull and gross Juices they meet with in their Way. It helps Digestion, by rarifying the gross and viscus Part of the Foods, with its oily and alkaline Principles. Lastly, it suppresses the Fumes that proceed from Excess of Wine, by binding and precipitating the same down along with it. In short, as these Vapours are acid; and that Coffee, as we have observed, becomes alkaline by a Kind of Calcination it sustains, it is easy to apprehend its Efficacy in operating upon these Vapours, and precipitating of them.

Coffee drunk to Excess is at least as pernicious as the moderate Use of it is wholesome to many Persons. The Inconveniencies in this Case which do attend it are, that it hinders People to Sleep, makes them lean, suppresses venereal Inclinations, and infeebls the Body; and the Reason is, because it does then rarify, and throughout attenuate the Humours, and causes extraordinary Fermentations therein, which afterwards deprives the fluid and solid Parts, of those Spirits they had Occasion for, in order to perform their respective Offices; and hence it is, that many Persons who have been used to drink too much Coffee, become infirm, and paralitick, as *Willis*, and other Physicians, have observed.

They have made a Liquor in *France* of dried Rye, a little grounded, that is somewhat like Coffee; Beans also and Barley, as well as several other Seeds, prepared after that Manner, will serve the same Turn; but none of them will do as well as Coffee.

C H A P. X.

Of T E A.

YOU are to chuse that which is new, the Leaves green and wholesome, and of a violet Smell and Taste. You should keep it in Glafs, or Boxes well stopt up, for fear it may otherwise lose much of its good Smell and pleasant Taste.

It is good for the Disorders of the Brain and Nerves: It refreshes the Spirits, suppresses Vapours, cures the Head-ach, prevents Drowziness, helps Digestion, purifies the Blood, provokes Urine, and is good for phtisical and scorbutic Persons.

We do not find that Tea produces any ill Effects; however, it may, if taken too liberally, make the Blood grow a little too subtil.

It contains much exalted Salt, and volatile Oil.

It agrees at all Times, with any Age and Constitution.

R E M A R K S.

As we are ready to follow that which is good in the Manner of other Nations living, we have not neglected the Use of a Liquor, which many of the Eastern People drink, and prepare with the Leaves of Tea, infus'd hot into some Liquor, such as Water or Milk, till the Liquor has acquired the Tincture of these Leaves, and a pleasant Taste and Smell.

The Leaves of Tea are oblong, sharp pointed, small, a little dented on the Sides, and of a green Colour. They grow upon small Shrubs, like enough unto Myrtle, and without any Distinction in a poor as well as fat Soil. The *Chinese, Japonese, and Siamese* amongwhom this Shrub is very common, gather its Leaves in the Spring, while they

they are yet small and tender, and when they are dried, they export them into foreign Parts.

The *Japonefe* do also very carefully cultivate another Kind of Tea called *Chaa*, or *Tcha*: The Leaves are like those of common Tea, but smaller, of a more bright Green, inclining to the yellow, and of a much more agreeable Taste and Smell. These Leaves grow upon a Shrub of the Bigness of a Gooseberry-tree. They dry them as they do the other, and send them into foreign Parts. Some call them improperly the Flowers of Tea, because they are look'd upon to be better tasted than the common Tea.

Tea is very wholesome, since it produces many good Effects, and few bad ones, and may be preferr'd before Coffee; for the immoderate Use of Coffee is sometimes very pernicious; but we see some who will drink ten or twelve Dishes of Tea a Day, without any Hurt at all. Most of the good Effects that we have attributed to Tea, proceeds from its volatile and exalted Salts, that are capable of seretting into all the Recesses of the Parts. It fortifies the Stomach, by the Help of these same volatile Principles, and moreover by some consuming Particles we know it contains, by its Astringent, and little bitter Taste it has. It purifies the Blood, because it retains it in its just Fluidity, by breaking the gross Things that obstruct its Motion. Lastly, its oily and balsamic Particles being convey'd into different Parts of the Body, consume and embarrass the sharp and pungent Salts they meet with in their Way; and for that Reason, the Use of them is good for phtisical People.

It is said, those who commonly make Use of Tea in those Countries where it grows, are never afflicted with the Stone or Gout: Indeed, we do not find they who frequently drink it among us, reap the same Benefit by it; perhaps because they do not send us the best, or if they do, Time and Length of the Voyage, makes it lose much of its Vertue.

They prepare a Quantity of other Drinks of Juniper-berries, Anniseed, Fennel, Coriander, or lastly, of the Leaves of Betony, Sage, Rosemary, and several others, which ought to be suited to the Constitution and Ailments of those they are prepar'd for; They are made
after

after the same Manner as Tea is, and are drank with or without Sugar.

They have also for some Time past made use of Maiden-hair and the like Herbs infus'd in hot Water, and drank it like Tea; These Drinks are moist'ning and pectoral; they are also well tasted enough, and are at least as wholesome as Tea.

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