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Nicolson. C. MacKenzie.

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* Carliere, 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 FARCY, *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, *Intitled,* 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.*

FONTENELLE,
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 Goodall,
Joh. Bateman, } *Censors.*
John Woodward,
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 Antient 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*,

* * * \

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

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 Vege-

tables

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.

A

TABLE OF CHAPTERS

Contained in this BOOK.

Of FOODS in general.

PART. I.

Of Foods made of Vegetables or Plants.

Chap.		Page
1	Of Strawberries	27
2	Of Raſkerries	27
3	Of Gooſberries, growing upon prickly Buſhes	38
4	Of Gooſberries, growing Grape-wiſe on Buſhes that are not prickly	31
5	Of Cherries	38
6	Of Apricocks	34
7	Of Peaches	36
8	Of Plumbs	38
9	Of Apples	46
10	Of Pears	41
11	Of Figs	43
12	Of Quinces	45
13	Of Pomegranates	47
14	Of Melons	49
15	Of Cucumbers	51
16	Of Pumpkins	52
17	Of Goards	53
18	Of Oranges	55
19	Of Orange-Flowers	58
20	Of Lemons	59
21	Of Citrons	60

Chap.

Chap.		Page
22	Of Grapes	62
23	Of Mulberries	65
24	Of the Service or Sorb-Apples	66
25	Of Medlars	67
26	Of Nuts	69
27	Of Filberts	71
28	Of Almonds	72
29	Of Piſtachoes	74
30	Of Pine-Apples	75
31	Of Cheſnuts	76
32	Of Olives	78
33	Of Dates	80
34	Of Capers	82
35	Of Beans	83
36	Of Peaſe	85
37	Of French or Kidney-Beans	86
38	Of Lentils	88
39	Of Rice	89
40	Of Groot	90
41	Of Millet	91
42	Of Aniſe	92
43	Of Bread	94
44	Of Cabbages	99
45	Of Artichoacks	101
46	Of Sparagraſs	102
47	Of Hops	104
48	Of Lettice	105
49	Of Succory	106
50	Of Beet	108
51	Of Burage and Bugloſs	109
52	Of Mint	110
53	Of Sorrel	112
54	Of Burnet	113
55	Of Parſley	114
56	Of Tarragon	116
57	Of Leeks	117
58	Of Chervil	119
59	Of Purſlain	120
60	Of Marjoram	121
61	Of Thyme, or Time	122
62	Of Creſſes	123
63	Of Spinage	125
64	Of Swine-Bread	126
65	Of Potatoes	128
66	Of Muſhrooms	129
67	Of Small Red Muſh-rooms	132
68	Of Raddiſhes	133
69	Of a Turnip	135
70	Of Rampions	136
71	Of Navews, or Rapes	137
72	Of Parſnips	138
73	Of Carrots	139
74	Of Saxifrage, or Goats-beard	140
75	Of Skirret, or Skirwort	141
76	Of Onions	142
77	Of Garlick	144
78	Of Shalot	145
79	Of Muſtard	146
80	Of Saffron	148
81	Of Nutmeg	150
82	Of Ginger	151
83	Of Cloves	153
84	Of Cinnamon	155
85	Of Coriander-ſeed	157
86	Of Pepper	158
87	Of Sugar	160
88	Of Salt	163

PART.

PART II.

Of Foods prepared of Animals.

Chap.		Page
1	Of Veal	182
2	Of Oxen	184
3	Of Hogs	186
4	Of the Wild-boar	190
5	Of Lamb	192
6	Of Sheep	193
7	Of the Kid	195
8	Of the Roe-Buck, or Wild Roe	198
9	Of Fallow-deer	203
10	Of the Stag	201
11	Of the Hare	206
12	Of the Rabbet	209
13	Of Milk	212
14	Of Butter	219
15	Of Cheese	221
16	Of a Hen	224
17	Of Chickens	226
18	Of Capon	228
19	Of the Turkey-Cock	230
20	Of Pidgeons	231
21	Of a Goose	235
22	Of a Duck	237
23	Of a Patridge	240
24	Of a Pheasant	242
25	Of a Quail	244
26	Of Thrushes	246
27	Of Black-birds	248
28	Of Gnatsnappers	249
29	Of the Lark	250
30	Of the Ortolan	252
31	Of the Starling	252
32	Of the Lapwing and Plower	254
33	Of Moorheens	256
34	Of the Woodcock and Snipe	257
35	Of Eggs	259
36	Of Honey	262
37	Of a Pike	266
38	Of a Carp	269
39	Of a Pearch	271
40	Of an Eel-powt	273
41	Of an Eel	247
42	Of Tench	277
43	Of a Trout	278
44	Of the Barbot	280
45	Of the Gudgeon	281
46	Of the Smelt	284
47	Of the Lamprey	283
48	Of the Salmon	285
49	Of the Whiting	287
50	Of Mackerel	288
51	Of Sturgeon	289
52	Of the Herring	291
53	Of the Pilchard	292
54	Of Anchoves	293
55	Of the Plaise and Flounder	294
56	Of the Bret-fish, Flat-fish, and Burt	296
57	Of the Sole	297
58	Of the Turbot	298
59	Of the Quaviver, or Sea-dragon	299
60	Of the Roach	300
61	Of the Shad	301
62	Of the Thornback and Ray	303

Chap.		Page
63	Of the Cod	305
64	Of the Barbel	306
65	Of the Tunny	307
66	Of Muſſels	308
67	Of Oyſters	310
68	Of Crabs	312
69	Of Frogs	313
70	Of the Tortoiſe	315

PART III.

Of Drinkables.

Chap.		Page
1	Of Water	323
2	Of Wine	331
3	Of Vinegar	343
4	Of Cyder	347
5	Of Mead	352
6	Of Beer	355
7	Of Brandy and hot Liquors	359
8	Chocolate	364
9	Coffee	367
10	Tea	370

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 indiſpenſible 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

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 Con-

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 ſomnus 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 ſmoak'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, provoided 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

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.

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 attemper'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, Sparagraſs 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; inſomuch, 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 then 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

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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 ſubtiller 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,

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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 dreſt 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.

Actuarius 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 ſit maxima Pœna,
Ut ſis nocte levis, ſit 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 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 viſcous 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

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 *Vanhelmont* 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 ſalilvary 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 *Duodonum*, 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 Seroſities, 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; inſomuch, 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 OF FOODS.

PART I.

Of FOOD *made of Vegetables, or Plants.*

A PLANT 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

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 fortutous 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-

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 Drineſs, 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 arbuteis, &, 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 preferr'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 ſavoury to them, as ſalted and ſeaſoned Meats are now to us, which we order a Thouſand

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.

CHAP.

CHAP. 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 vinous 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 Complection.

REMARKS.

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.

CHAP. II.

Of RASBERRIES.

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 *Raſberry* 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 *Raſberries* 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 *Raſberries*, with Sugar and ordinary Water, called *Raſberry-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 Vertues.

Raſberry-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 deterſive and aſtringent Nature, and they are made uſe of againſt Gangreens in the Mouth and the Gums.

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

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

CHAP. 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.

REMARKS.

Gooſberries 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 *Gooſeberries* 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.

CHAP. 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.

REMARKS.

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 embaraſs 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.

CHAP. V.

Of CHERRIES.

THERE 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.

REMARKS.

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

dates. This Conqueror brought ſome of them from a City of *Pontus*, called *Ceraſus*, and now *Cherriſonda*, 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-Tree* 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 viſcous 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 diſpoiled of the Phlegm which keeps them ſoft.

CHAP. VI.

Of APRICOCKS.

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

as

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 Complection.

REMARKS.

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 embaraſſing 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.

CHAP. 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.

Remarks.

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 wherewith 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 wholſome, 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.

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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*.

CHAP. VIII.

Of PLUMBS.

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 Humours,

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 *Prunes*; 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*.

CHAP.

CHAP. IX.

Of APPLES.

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.

REMARKS.

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.

CHAP. X.

Of PEARS.

THERE 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.

REMARKS.

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 ἄγρας from the Verb ἄγχειν to ſtrangle, becauſe the chewin the Fruit of this Tree cloſſes up the Fibres of the Mouth and Throat in ſuch a Manner, as if a Man was like to be ſtrangled by it.

CHAP.

CHAP. XI.

Of FIGS.

THERE 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.

REMARKS.

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,

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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 ſugared 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 embaraſs 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.

CHAP.

CHAP. XII.

Of QUINCES.

THERE 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.

REMARKS.

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 ſhews 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 Sickneſs.

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 Subſtance.

CHAP. XIII.

Of POMEGRANATES.

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.

REMARKS.

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 embaraſs 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.

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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 puniceo 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*.

CHAP XIV.

Of MELONS.

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 volatie 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.

REMARKS.

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 embaraſs'd.

The Quantity of the Phlegm with which the Melon abounds, renders it cooling and moiſtning, beauſe 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 d fferent 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.

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

CHAP. 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.

REMARKS.

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 one'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.

CHAP. XVI.

Of PUMPKINS.

THERE 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 *Pumkins* 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.

Remarks.

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

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 naturallly crooked, if it be not ſupported.

CHAP. 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.

REMARKS.

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, Broths,* and *Decoctions.*

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

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 Liquor, 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*.

CHAP. XVIII.

Of ORANGES.

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 Phyſick 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 Phyſic, and they make *Zeſts*, (or what we call *Orange-peel*) of it: It is ſtomachical, exhilerates 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.

REMARKS.

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

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 embaraſs'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 aureo colore*, becauſe the Rind of this Fruit is of a yellowiſh Colour like Gold. It is alſo for the ſame Reaſons called *Aureum Malum*, as appears by this Verſe of *Virgil.*

Aurea mala decem miſi, cras altera mittam.

CHAP. 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, chear 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.

REMARKS.

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.

CHAP. XX.

Of LEMONS.

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.

REMARKS.

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

Leaves are like that of *Laurel*, which made *Virgil* ſay,

——— Si non alium jactaret 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.

CHAP. 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

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.

REMARKS.

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 ſour *Citron*, a pleaſant Liquor, commonly called *Lemonade*. It's very cooling; they alſo prepare a Syrup of the Juice of the ſour *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.

CHAP. 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 Cholic, 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.

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.

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 Cholic, 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 moiſt'ning.

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 deterſive, 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 Vieo*, *flecto*, becauſe it is pliable, and twiſts itſelf about the Stocks or neighbouring Plants.

CHAP.

CHAP. XXIII.

Of MULBERRIES.

THERE 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 deterſive 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.

REMARKS.

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
Finiet ante gravem, quæ legerit arbore ſolem.

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

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

CHAP. 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.

REMARKS.

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 unpleaſant, 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, Vomitings, 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.

CHAP XXV.

Of MEDLARS.

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.

REMARKS.

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 deterſive, and are made uſe of in Gargariſms, for Inflammations in the Throat.

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

CHAP.

CHAP. XXVI.

Of NUTS.

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.

REMARKS.

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 wholſome; 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 embarraſs'd their ſharp Salt.

They take the principal Ingredient of the Antidote uſed by *Mithridates* 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.

CHAP.

CHAP. XXVII.

Of FILBERTS.

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.

REMARKS.

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 nux*, 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*.

CHAP 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 deterſive, 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.

RE-

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 bruis'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 embaraſſing 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 ropy 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 embaraſs'd with the oily Parts, cauſe a ſtronger but more diſagreeable Senſation, *&c.* This Salt alſo makes the bitter *Almonds* deterſive, opening, and capable of rarifying groſs and viſcous 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,

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 Paſte 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.

CHAP. 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 aveh 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 onſtitution, C provided they be moderately us'd.

REMARKS.

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

hat

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 phthiſical 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.

CHAP. XXX.

Of PINE-APPLES.

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 phtiſical 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

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.

REMARKS.

Pine-Fruits, in *Latin* call'd *Strobili*, or *Pinei*, or *Nuces 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.

CHAP. XXXI.

Of CHESNUTS.

THERE are two Sorts of *Cheſnuts*, *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 unrarified 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 dreſt 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

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

Cheſnut in *Latin* is called *Caſtanea* from *Caſtanum*, a Town in the Province of *Magneſia*, from whence *Cheſnuts* were formerly brought. *Galen*, in his ſecond Book of the Nature of *Aliments*, reckons *Cheſnuts* in the Number of *Acorns*, and one of the firſt Claſs amongſt them. *Theophraſtus* and *Dioſcorides* call it Διὸς βαλάνος, i. e. *Jupiter's Acorn.*

CHAP. XXXII.

Of OLIVES.

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.

REMARKS.

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.

CHAP. XXXIII.

Of DATES.

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 detersive, astringent,

aſtringent, and proper for the Diſeaſes of the Throat; they are look'd upon to be good for ſtrengthning 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 embaraſſing Parts, which render them moiſt, nouriſhing, and proper to allay the ſharp Humours in the Breaſt, and ſtop Coughing; they are alſo deterſive, 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 Δάκτυλος in *Greek*.

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

compounded of φοίνιξ, *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.

CHAP. 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.

REMARKS.

Capers are a Sort of Tufts or Flowers, that grow on the Tops of ſome particular Branches of the *Caper-Tree*. 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 unpleaſant

ſant 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 ſpake 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.

CHAP. XXXV.

Of BEANS.

THERE 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 deterſive and binding,

when

when taken in Decoctions; they alſo make Flour 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.

REMARKS.

Beans are a Pulſe much us'd for Food; they contain oily and balſamick Juice, which promotes Sleep, by embaraſſing 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 viſcous 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 φαγεῖν, *comedere*, to *eat*, becauſe People eat a great deal of this Pulſe.

CHAP.

CHAP. XXXVI.

Of PEASE.

THERE 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.

REMARKS.

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 embraſſing 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 πίσε* or *πίσιν*, *cecidit*, *it is fallen*, becauſe if you do not ſuſtain the Plant whereon *Peaſe* grow, it falls.

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

CHAP. 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.

REMARKS.

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

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 *Phaſeli*, *à Phaſelo*, a little *Ship*, becauſe it is pretended, that the Seed of this Pulſe in ſome Meaſure reſembles a little Ship.

CHAP. 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, flatted, 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 deterſive 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.

RE-

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.

CHAP. XXXIX.

Of RICE.

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 phthiſical 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.

RE-

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, aud 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 embaraſſing 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.

CHAP. XL.

Of GROOT.

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 embaraſs 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 embaraſſing 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* Γρῦτα, which ſignifies the ſame Thing.

CHAP. 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 embaraſs 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.

REMARKS.

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.

CHAP. 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.

REMARKS.

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 *Sibria*

Sibria 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* ανίαιτον, *quod cibi appetentium præstat*, because it creates an Appetite; or else, ὅτι ανίησι τας ευτινευματοῦντες, *quòd tensiones flatulentas laxat*, because it expels Wind, &c.

CHAP. XLIII.

Of BREAD.

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 stalish.

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 balſamic 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.

Cheſnuts 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 deterſive, 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 *Hordeum*, a corrupt Name; for antiently the Word was *Fordeum*, *à φορβή*, *Nutrimentum*, 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 called *Fagopyrium*, from *Fagus*, a *Beech tree*, and the *Greek* Word, *πυρὸς*, *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 πάομαι, to eat; or elſe from πᾶν, All, becauſe when one has Bread, we may diſpenſe with all other Foods.

CHAP. XLIV.

Of CABBAGES.

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, deterſive, 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 Pthiſic, 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.

REMARKS.

Cabbages are Plants well known, as being very commonly us'd; they were much eſteem'd by the Antients, ſince *Chryſippus*, *Dieucles*, *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 Salts 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, cujus 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 τῦ βρᾶζειν *vorare*, to eat; becauſe the *Cabbage* is of the firſt Rank of Herbs that are edible.

CHAP. 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.

REMARKS.

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 Cindars, 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.

CHAP. 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.

Sparagraſs

Sparagraſs 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.

Remarks.

Sparagraſs 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. *Sparagraſs* 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 *Sparagraſs* in a ſufficient Quantity, is very proper to penetrate into all the Receſſes of the Parts, there to diſſolve the glutinous and embaraſſing 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 *Sparagraſs* taken inwardly are opening, and good for the Stone.

Sparagraſs in *Latin* is called *Aſparagus ab aſperg endo* ſprinkling, becauſe 'tis convenient to water them.

CHAP. XLVII.

Of HOPS.

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

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.

REMARKS.

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.

CHAP. 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-

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

REMARKS.

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.

CHAP. XLIX.

Of SUCCORY.

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

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.

REMARKS.

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 *Dandeleon*, 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 deterſive 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 κιχείω*, *invenio*, to find, becauſe 'tis found every-where.

CHAP.

CHAP. L.

Of BEET.

THERE 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.

REMARKS.

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 Βῆτα, 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.

CHAP. 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.

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

REMARKS.

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 quailfy 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 paſt for being a Cordial; but in Proceſs of Time it has been called *Borrago*, the *C* by Corruption being changed into *B*.

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

CHAP. LII.

Of MINT.

THERE 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 deterſive 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.

REMARKS.

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.

CHAP.

CHAP. LIII.

Of SORREL.

THERE 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.

REMARKS.

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 embaraſs'd with other Principles, and then make upon the little nervous Fibres of the Tongue, an Impreſſion that is very acid.

Sorrel

Sorrel cools, allays the Heat of the Bile or Choler, 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* ὀξυς, 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 ageeable 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 deterſive, drying, and good for Wounds. It is proper for the Pthiſic, 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 πέτρα*, a Rock or Stone; and *σέλινον*, *apium*; becauſe *Parſley* grows in rocky Places, or becauſe it diſſolves the Stone in the Kidneys or Bladder.

CHAP

CHAP. 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.

REMARKS.

Tarragon is a Plant much us'd in Sallads. It hath a ſharp aromatic Taſte, acompanied 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, byattenuating 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 opperates 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.

CHAP. LVII.

Of LEEKS.

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, cuting, 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.

REMARKS.

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 ſuppurated, 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 Drummings 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* πράσον, *à* πράω, *accendo*, to inflame, becauſe it heats much.

CHAP.

CHAP LVIII.

Of CHERVIL.

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.

REMARKS.

Chervil is a very common Pot-Herb, often put in Broth. It is of a good Taſte and Smell, becauſe in 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 expeling thoſe Things that obſtruct the Motion.

Chervil in *Latin* is call'd *Chærophillum à χαίρω, gaudeo*, and *φυλλον, 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.

CHAP. LIX.

Of PURSLAIN.

THERE 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.

REMARKS.

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*: Hewever '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

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 increaſe the animal Spirits. *Marjoram* heats much, when us'd to Exceſs, becauſe then it too much rarifies the Humours, and over-agitates them.

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

CHAP. 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

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 *Thumus*, from θυω, *Smell*, becauſe this Herb is very odoriferous; or elſe *Thymus*, *à* θυμος, *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.

CHAP LXII.

Of CRESSES.

THERF are two Sorts of *Creſſes*, *viz.* the *Gardeu* 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, uch as are new, tender, ſmall, and well taſted.

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.

REMARKS,

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 *Naſturtium*, *quaſi Naſitortium*, 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 *Naſitord* 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.

CHAP 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 Breaſt, 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.

REMARKS.

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'ning, cooling, laxative, and fit to dilate and embaraſs the ſharp Salts that prick the Breaſt, 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 embaraſs 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 *Spinachia*, *à Spina*, a Thorn, becauſe the Husk of the Seed of this Plant is uſually prickly.

CHAP. 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.

REMARKS.

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 concentring 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.

CHAP. LXV.

Of POTATOES.

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.

REMARKS.

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 embaraſs 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 ἄνθος,

ἄνθη, 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.

CHAP. LXVI.

Of MUSHROOMS.

THERE 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

REMARKS.

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 Claſſes, 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*, βρῶμα θεῶν, *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, beauſe they are kept down and embaraſs'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 Subſtance, 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

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, embaraſſes 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.

CHAP. 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 of Uſe 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 embaraſs'd by ſulphurous Principles.

It is in *Latin* call'd *Boletus* and in *Greek*, βωλίτης, which ſignifies a Kind of round *Muſhroom*.

CHAP 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 deterſive 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.

REMARKS.

All the Parts of a *Radiſh* may be wholſome, 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 embaraſs'd by the oily Parts.

A *Radiſh* works by Urine, expels the Stone out of the Kidneys and Bladder, and is good for the Cholic 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*, *Raphanus 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 *Raphanus à* ῥᾴδιος, *facilis*, and φαίνω, *appareo*; ſignifying as much as that it were a Plant that eaſily appear'd becauſe the *Radiſh* quickly grows after it is ſown.

CHAP.

CHAP. LXIX.

Of a TURNIP.

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.

REMARKS.

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 *Tragus* 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* Work, ῥάφυς, or ῥάπυς, that ſignify the ſame Thing.

CHAP. 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 deterſive, 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.

REMARKS.

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.

CHAP. LXXI.

Of NAVEWS, *or* RAPES.

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, Phthiſic, 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.

REMARKS.

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 viſcous and groſs Juice wherewith it abounds.

In Phyſic they prefer they Seed of the wild *Navew* 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 *Navew*; 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.

CHAP. LXXII.

Of PARSNIPS.

THERE are two Sorts of them, the Garden and wild *Parſnip*. You are to chuſe the firſt, becauſe 'tis thicker, more tender, and of a much more agreeable Taſte and Smell.

Parſnips promote Urine, and Women's Terms, keep down Vapours, are look'd upon to be good for Wounds, and nouriſhing enough.

Parſnips, 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.

RE-

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.

CHAP. 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 wholſome 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.

Remakks.

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.

CHAP.

CHAP. 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 *Scorſonnere*, 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.

REMARKS.

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-

Goats-beard in *Latin* is *Tragopogon*, from τρὸγος, a *He-Goat*, and πὼγον,, 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 *Eſcorſo*, a *Catalonian* Word, that ſignifies a Viper; becauſe this Plant is eſteem'd to have a Virtue to cure the ſtinging of a Viper.

CHAP. 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.

REMARKS.

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.

CHAP.

CHAP. LXXVI.

Of ONIONS.

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, diſolves 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.

REMARKS.

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, accordinſt 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 viſcous 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 κέφαλη*, *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.

CHAP.

CHAP. 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.

REMARKS.

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*.

CHAP. 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

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 embaraſs'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.

Remarks.

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 *Dijonis*, 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, embaraſs 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* σίναπι *à* σίνειν ὤπας; becauſe *Muſtard-ſeed* pricks the Eyes with its ſharp Salts; or elſe *Sinapi*, *quaſi* Σίναν ναπυ; becauſe the Leaves of *Muſtard* are like thoſe of *Navew*.

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*.

CHAP. 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.

RE-

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* κρόκος 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.

CHAP. 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.

REMARKS.

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.

CHAP. LXXXII.

Of GINGER.

YOU 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.

REMARKS.

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 Rareſaction 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

tains 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* ζιγγίβερι, that ſignifies the ſame Thing. And this *Greek* Word ſome do pretend to derive from the *Indian* Word *Zengebil*, which alſo ſignifies *Ginger*.

CHAP. LXXXIII.

Of CLOVES.

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 *Calafar*, 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 *Caryophilus* in *Latin*, from *καρύον* a *Walnut*, and *φυλλον*

on which the *Clove* grows, has Leaves very near like unto thoſe of the *Walnut-Tree*.

CHAP. 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 Digegeſtion, 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.

REMARKS.

Cinnamon is the ſecond or inner Bark of a Tree that grows in the Iſle of *Ceilon*; 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

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 agreable 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 *Ceilon* 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 *China*. 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.

CHAP. LXXXV.

Of CORIANDER-SEED.

YOU 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, whith thoſe who have groſs Humours, and but of little Motion, and ſuch as cannot eaſily digeſt their Victuals.

REMARKS.

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.

Cori-

Coriander in *Latin* is *Coriandrum*, from κόρις, a *Wall-Louse*, or *Bugg*, becauſe as we have already obſerved, it ſmells like it.

CHAP. 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.

RE-

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 ſeperated 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 keeeping 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 πέπειρι, *quod à* πέπειρος *Coctus*, becauſe it has been well baked, and dried by the Sun Beams.

Black *Pepper* in *Latin* is *Melanopiper*, from μέλαν *black*, and *Piper*, Pepper.

CHAP. 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

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 Choler; 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.

REMARKS:

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 embaraſſed in the *Sugar* by the ropy 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 incumbred 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-

rits

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.

CHAP. LXXXVIII.

Of SALT.

THERE 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, deterſive 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 the

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.

REMARKS.

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 Θεῷ φιλίσατον, *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 indiſpenſible 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 Jeſts and Wit; ſo that if a Man were empty-headed, they called him *Homo ſine ſale*, and *Inſulſus*,

ſulſus, 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;

——— οἳ ἐκ ἴσασι θάλασσαν
Ἀνέρες οὐδ' ἅλεσσι μεμιγμένον εἶδαρ ἴδασι·

——— *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 chryſtalizing 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 the

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 then 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 Quanity 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 *Sal*, 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, ἅλς 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

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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 dilicious 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;

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 Rabbets 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, heir 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, ἀπὸ τῦ ῥεειν, *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*, κραtία, 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 τῦ 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 remote 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 Monſieur *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 dreſt 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.

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 GOD 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:

——Immunis, raſtroque intacta, nec ullis
Saucia vomeribus per ſe dabat omnia tellus:
Contentique cibis nullo cogente creatis,
Arbuteos fœtus, 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 fecimus aurea nomen,
Fœtibus arboreis, & humus quas educat herbis,
Fortunata fuit; nec polluit ora cruore:
Tunc & aves tutæ movêre 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 Subſiſtance: 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

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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.

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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 paſſed 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*, inſomuch 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.

CHAP.

CHAP. I.

Of VEAL.

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 Phthiſick. *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 ſlacking 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*.

RE-

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 embaraſs 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

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.

CHAP. II.

Of OXEN.

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.

REMARKS.

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*.

Beaf 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*, βοῦς, ἀπὸ τῶν βυειν, ἢ βόσκειν, because it feeds Men with its Labour and Flesh too.

A *Bull* in *Latin* is *Taurus*, *quasi* ταυύουρος, ἀπὸ τῶν τεινείν, τὼν οὖραν, *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, fæcundaque dicta ferendo.

CHAP. III.

Of HOGS.

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.

REMARKS.

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 whereever 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 ὗς, *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 θύειν*, to ſacrifice; becauſe it is pretended, that a *Hog* was the firſt Beaſt that was offered in Sacrifice.

CHAP.

CHAP. 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.

REMARKS.

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 *Ælian* 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.

The

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 to 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 viſcous, 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.

RE-

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 ἁγνὸς*, 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.

CHAP. VI.

Of SHEEP.

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.

REMARKS.

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, baſamic 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 *Chio*, 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 *oblatione*, an Offering; becauſe, if we believe *Iſidorus*, they at firſt offered *Sheep*, and not *Bulls*, in Sacrifice.

The *Ram* in *Latin* is *Aries*, *ab ara*, an Altar; becauſe they formerly placed it upon the Altar to be ſacrificed. In *Greek* they call it κριός, perhaps ἀπὸ τῶν κέρατων, from the Horns.

CHAP. VII.

Of the KID.

YOU 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 Sickneſs, wherein they have been brought very low.

REMARKS.

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 amain. 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

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 andMarrow 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, deterſive, 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 *Vanhelmont*, 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 *Bezoar-ſtone*. They are good againſt Poiſon, and promote Sweat.

He-Goat in *Latin*, is *Hircus*, *quaſi hurtus*, hairy; becauſe as every Body knows, he is cover'd with Hair, and has a great Beard.

He is called τράγος, in *Greek*, ἀπὸ τῦ τραγεῖν, to eat; becauſe 'tis a greedy Animal, that eats much; or elſe παρα το τραχὺ το δέρμα ἔχειν, *quod pellem habet duram & aſperam*; becauſe he hath a hard rough Skin; or elſe ἀπὸ τῦ τρέχειν, *à currendo*, to run, becauſe he runs faſt.

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.

CHAP. 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.

REMARKS.

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 exhaled 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*, *παρὰ τὸ δέρκειν 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.

CHAP. 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.

REMARKS.

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, difendunt cornua Cervum;
Imbelles Damæ, quid niſi præda 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 deterſive Nature, and removes Dimneſs, and Webs over the Eyes.

Its Liver is good againſt Looſeneſs.

CHAP. 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 aprove 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.

REMARKS.

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, *Hoc 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

in

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 viſcous 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 upon

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.

CHAP.

CHAP. XI.

Of the HARE.

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.

REMARKS.

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. *Bargeus* 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 attondent undique libros:
Nec parcunt ſtrato pomorum, aut glandis acervo,
Aut viciæ, aut milio, aut proceræ frondibus ulmi,
Præcipuè gratæ ſylveſtria gramina mentha,
Quæque volunt riguas inculta ſyſimbria valles,
Et vaga ſerpilla, & 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 *Hermophrodites*; 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,
Ediſti 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.

CHAP. XII.

Of a RABBET.

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 *Rabbet* 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.

REMARKS.

A *Rabbet* 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 *Rabbet* was ſo too; fourthly, becauſe ſhe is, as the *Female Hare*, ſubject to Superfœtation, that is to ſay, to conceive anew, though already big. In ſhort, a certain Author reports, that ſome Huntſmen had obſerved, that *Rabbets* 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 *Rabbet* lives in the ſame Places, and feeds upon the ſame Plants as a *Hare* does; and in Winter-time, 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 *Rabbet* 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 *Rabbet* a little *Hare*.

Rabbets 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. *Rabbets* differ much in Reſpect of their Colour; for ſome are white, others brown, ſome black, others yellow, and ſome again party-coloured.

Though a *Rabbet* 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 *Rabbets* 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 *Rabbet*, ought to be uſed younger than the other; though moſt Authors, who have writ concerning a *Rabbet*, 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 *Rabbet*'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 *Rabbet*'s Fat in Phyſic, and the ſame is good for the Nerves, and of a diſſolving Nature.

A *Rabbet* 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 *Rabbets*; 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 *Rabbets*,

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.

CHAP. 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.

REMARKS.

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 wholſomeſt. In antient Times it was the moſt common of any Food, according to *Ovid*, l. 4. *Faſtor*.

Lacte mero veteres uſi memorantur, & herbis,
Sponte ſuâ 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

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 Reſervatories; 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 Nurſes. 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

Women's Milk is often uſed in Phyſic: It contains a midling 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

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 dreſt 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 embaraſs 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

Milk in *Latin* is called *Lac*, from the *Greek* λευκος, 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.

CHAP. 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. *Matthiolus* 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 theſe laſt eaſily turns into Choler.

Remarks.

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 ſame 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 embaraſs 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 τυρὸς, *Coagulum*, curdled; becauſe they make Butter of the Cream, that ſeem'd to be condens'd upon the Milk.

CHAP. XV.

Of CHEESE.

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 is great Tart-

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.

REMARKS.

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 ſouriſh 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.

They

They alſo make Cheeſe of Goat's Milk, but 'tis not much valu'd; however, 'tis eaſily digeſted and diſolved. 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 *Caſeus*, *à lacte coacto, quaſi coaxeum*; becauſe 'tis made of Milk curdled; or elſe, *quod ſero careat, quaſi careum*; becauſe they deprive it, as much as may be, of its ſerous Moiſture. Laſtly, others pretend, that the Word *Caſeus* comes from *Caſare*, to fall; becauſe the Cheeſe ſinks to the Bottom of the Veſſels, as 'tis ſeparated from the Whey.

CHAP. XVI.

Of a HEN.

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. *Avicen* 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

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 beforemention'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

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.

CHAP. 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

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.

REMARKS.

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 wholſome 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.

CHAP.

CHAP. XVIII.

Of CAPON.

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 Phthiſick 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.

REMARKS.

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.

The

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 dererſive 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 aſham'd 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.

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.

CHAP XIX.

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 old-iſh, 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.

REMARKS.

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 dura-Nouriſhment: As for the reſt, it may be compar'd

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 *Gallopavi* 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.

CHAP. XX.

Of PIDGEONS.

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.

REMARKS.

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*.

In-

Inguina torquati tardant hebetanque Palumbi:
Non edat hanc voluerem 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, lactuca valebis,
Et cochleas tibi habe; 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 Nutriment, becauſe that being compact and cloſe ſet together, it ſticks in ſuch a Manner to the ſolid Parts, that it cannot 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 Apoplexy, 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 Principles, and thereby facilitating a free Paſſage for the fuliginous Vapours that aſcend into the Brain 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, ſtrengthning, and diſcuſſing Cataplaſms.

A Pidgeon in *Latin* is call'd *Columbus, quod in culminibus 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 converſiones 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* πάλλεσθαι, *moveri, palpitare*; or elſe, *quod parcat lumbis*; becauſe eſteem'd to be chaſte. In ſhort, ſome pretend 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.

CHAP.

CHAP. XXI.

Of the GOOSE.

THERE 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.

REMARKS.

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.

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 Childbed.

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.

CHAP. XXII.

Of a DUCK.

THERE 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.

REMARKS.

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 cervice ſapit; cætera redde 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*, νῆττα ἀ νεῶ, *nato*; becauſe ſhe ſwims very faſt, as before noted.

CHAP. XXIII.

Of a PARTRIDGE.

THERE 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.

REMARKS.

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*

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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 Sickneſs; 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.

CHAP. 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.

REMARKS.

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 employed 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 *Phaſanus, 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*:

Argrivâ primum ſum tranſportata carinâ;
Ante mihi notum, nil niſi Phaſis erat.

CHAP. 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.

REMARKS.

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

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 extreamly 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.

CHAP. 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.

REMARKS.

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 Couutries. 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 Sickneſs, 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.

CHAP. 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.

REMARKS.

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 Eyeſight.

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 Gnatſnapper 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 Gnatſnapper 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 Gnatſnapper 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 Gnatſnapper 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.

CHAP. XXIX.

Of the LARK.

THERE are two Sorts of Larks; one that has a Cop or Comb on her Head, and the other w thout

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 Digeſton, 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.

CHAP.

CHAP. XXX.

Of the ORTOLAN.

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.

REMARKS.

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 is produces ariſes from its having but few viſcous and groſs Humours, but abounding with oily and balſamic Juices, and volatile Salts.

Its Fat is of a lenifying, diſſolving, and allaying Nature.

CHAP. XXXI.

Of the STARLING.

YOU are to chuſe that which is young tender, fat, and that has been fed with good Food.

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.

REMARKS.

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 *Avis 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

moſt

moſt balſamic and ſpirituous Parts evaporate away, the Fleſh grows hard, not eaſy to be digeſted, and even of a ſtrong and unpleaſant 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* στορεῖν, *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.

CHAP. 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 accuſtom'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.

REMARKS.

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 vanno*, 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.

CHAP.

CHAP. 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.

REMARKS.

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

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.

CHAP 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.

REMARKS.

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 catched: 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 Becaſſa, 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.*

CHAP.

CHAP. XXXV.

Of EGGS.

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 hòc 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 phthiſical 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.

RE-

REMARKS.

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, molle ſit atque novum.

The Egg conſiſts of two Parts; to wit, the White, and the Yolk; and theſe being taken ſeperately, 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*, ὠὰ, which signifies the same Thing; or else, *ab eo quod sint uvida, seu intus humoris plena*; because they are inwardly full of Humours.

CHAP. XXXVI.

Of HONEY.

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 spiting, 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

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.

REMARKS.

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*, *Cæleſte 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 being

being aſked by *Auguſtus* how he came to be ſo ſtrong in Body, and ſound 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 deterſive 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

on

on 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 μαινόμενον, 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 phegmatic 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 Spiting, by dividing the groſs Phlegm with its Salts. It is alſo of a lenitive Nature, and

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 μέλες, *curæ eſt quod, cum curâ colligatur*, becauſe 'tis gather'd with Care.

CHAP. 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.

Remarks.

The Pike is a freſh Water Fiſh well known. It is to be had almoſt in all Conntries, 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 *Polander* 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 :

> Ἐμί ἐκεῖνος ἰχθὺς ταύτη λίμνη παν τοπρωτος
> ἐπιτεθείς διὰ τȣ̃ κοσμηθȣ̃ φρεδερικȣ̃ β. τα;
> χείρας ἐν τῆς ἡμέρα τȣ̃ Οκτωβριȣ.

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 given

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*.

CHAP. XXXVIII.

Of the CARP.

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 ſtoop 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 λεπιδωτὸς, ἀπὸ τῶν λεπιδῶν, *à 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

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.

Thore 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.

CHAP. XXXIX.

Of the PEARCH.

THERE 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.

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.

REMARKS.

The Pearch is a Fiſh that ſwims with much Eaſe and Swiftneſs, 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* πὶερκος, *black*; becauſe it 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.

CHAP. XL.

Of an Eel-Powt.

YOU are to chuſe that which is large, fat, old enough, tender, and delicious, and that hath been catched 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.

CHAP. XLI.

Of the EEL.

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 wholſome, 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 wholſome 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.

CHAP.

CHAP. XLII.

Of the TENCH.

THERE 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 viſcous 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.

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REMARKS.

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 *Piſcis 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 *Tinca, quaſi tincta*; and indeed it has a Colour different enough from moſt other Fiſhes.

CHAP. 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 Auratæ*.

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, then 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 Swiftneſs: It is ſaid, that when he hears it thunder, he is ſo frightned, 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 looſes 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, Drummings of the Ears, Specks and Catarrhs of the Eyes.

CHAP. XLIV.

Of the BARBOTTE.

IN the Choice of this Fiſh, take that which is well fed, tender, delicious, and agreeable to the Taſte.

It

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.

REMARKS.

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.

CHAP. XLV.

Of the GUDGEON.

THERE 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, aud provokes Urine: Several Authors affirm, that People recovering from Sickneſs may eat it.

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.

REMARKS.

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 ἀνθρωποφάγος.

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*, *à* κωβιὸς, that ſignifies the ſame Thing.

CHAP. XLVI.

Of the SMELT.

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.

RE-

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 Vertue 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.

CHAP. 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

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.

REMARKS.

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 ſucks the Stones, Rocks, and the inner Surface of the Veſſels wherein ſhe is put.

It is alſo call'd *Muræna, à μυρω, fluo*, to flow or run, becauſe ſhe commonly ſwims in deep Waters.

CHAP. 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.

REMARKS.

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 accord-

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.

CHAP. 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-

REMARKS.

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.

CHAP. 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.

REMARKS.

Mackarel is a Fiſh well known, and found always in great Plenty in all Seas, but never in freſh Water, according

cording 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 ſa...e 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 σκομβρὸς*, 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.

CHAP. LI.

Of the STURGEON.

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 Rheumatiſms 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.

REMARKS.

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.

CHAP.

CHAP. LII.

Of the HERRING.

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.

REMARKS.

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 ἅλς*, ſal, or *ab ἁλικις*, *aut ab ἁλυκον*, *Salſamentum*. Pickle; becauſe Herrings are wont to be ſalted and pickled, to make them keep the better.

CHAP LIII.

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.

RE-

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, currumtque 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 Inconveniences, 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.

CHAP. 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.

REMARKS.

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.

CHAP. 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.

REMARKS.

The Plaiſe and Flounder are two Fiſhes of the ſame Kind, both of them being in *Latin* call'd *Paſſer lævis*, to diſtinguiſh them from another Kind of *Paſſer* call'd *Squamoſus*, of which by and by.

A Plaiſe 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 embaraſs 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.*

CHAP. LVI.

Of the BRET-FISH, FLAT-FISH, *and* BURT.

YOU 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.

REMARKS.

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.

CHAP.

CHAP. LVII.

Of the SOLE.

YOU 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.

REMARKS.

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*.

Bugloſus is another *Latin* Name it has from βούγλωσσος, ἀ βῦς, an Ox, and γλώσσα, a Tongue; becauſe in Form it is like a Neat's Tongue.

CHAP. LVIII.

Of the TURBOT.

THERE 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.

REMARKS.

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

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.

CHAP. 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.

REMARKS.

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 δρἀκος*, an Eye; becauſe this Fiſh is ſharp ſighted.

CHAP. LX.

Of the ROACH.

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* ἐρυθρος, red, becauſe this Fiſh is red.

Pliny likewiſe for the ſame Reaſon calls it *Rubellio*.

CHAP. 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.

REMARKS.

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 embaraſſing 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

had ſeen ſome of them, by playing on the Lute, 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 *Aloſa*, *ab alendo*, to nouriſh, becauſe 'tis very nouriſhing.

CHAP. 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 called *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 Diſtemper 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.

CHAP.

CHAP. LXIII.

Of the Cod.

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.

Remarks.

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.

CHAP. 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 Triglæ 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.

CHAP. 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 ſtick 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 θύειν*, *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.

CHAP. 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 Muſ-

ſel

ſel-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 deterſive, and for conſuming the Rheums that ariſe in Horſes Eyes.

Muſſels, 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.

Muſſels 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.

REMARKS.

Muſſels are ſmall Shell-fiſh well known to Fiſhermen. The Sea-Muſſels are delicious, tender, and well taſted; and this Fiſh ſwimming in Salt Water helps Digeſtion in the Stomach. As for the River-muſſels, 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 muſſels 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 Muſſels do, that we ſhall not treat of them in this Place.

CHAP.

CHAP. 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 Venery, 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 deterſive 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.

REMARKS.

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 τοῦ ὀστράκου *vel quasi* ὕστον *quod testâ velut osseâ tegatur*; because 'tis cover'd with a hard Shell.

CHAP.

CHAP. LXVIII.

Of CRABS.

THERE 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 Pthiſicks 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.

REMARKS.

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

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, ſtrengthning, 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 Phthiſicks 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.

CHAP. 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-

Frogs, called in *Latin Ranae ſylveſtres*, are very neat 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.

REMARKS.

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.

Ranæ, 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 Phthiſic, 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

in

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-Calfs 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 Phthiſic. 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, φεροικος i. e. *Domiporta*, becauſe it carries a Houſe along with it.

A TREA-

A TREATISE OF FOODS.

PART III.

Of DRINKABLES.

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 Inconveniencies which in a ſhort Time muſt deſtroy the Oeco-

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 indiſpenſible 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 quels 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 Sickneſs; 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 Sickneſs, 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 Pl- cc

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;

ſſen; 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.

CHAP. I.

Of WATER.

WATER varies much, according to the differerent 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 indiſpenſible 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 ſhe 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 ſereine; 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 the

the ſame Opinion, and think that theſe Waters conſiſting of round, hard and groſs Parts, as beforeſaid, 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;

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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 *Arſi* 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 Infirmity: 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 wholsomest 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 *Areometer*, invented by *Monſieur 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 *Vanhelmont*, 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.

CHAP. II.

Of WINE.

THERE 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, 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, friſca.

Laſtly, take theſe Lines:

Vinum ſit clarum, antiqum, 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.

REMARKS.

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 miſtum, 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 embaraſſing

raſſing 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 Alablaſter 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 veneficiis placere cogitur, & miramur noxium eſſe vinum.

The good Effects produc'd by Wine moderately drank, 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 embaraſs'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.

Drunkenneſs 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 Drunkenneſs.

It is obſerv'd that Bread made of Tares cauſes Pains in the Head, Giddineſs, Sleepineſs, Drunkenneſs, 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

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 accuſtom'd 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 *Bangue*; the *Egyptians* their *Boſa*, and the *Turks* their *Opium*.

Bangue 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 *Bangue*, pounded and mix'd with the Flour of Pares; 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 *Bangue*, and ſmoak them as we do Tobacco; *Bangue* taken in this Manner works a Kind of Delirium in them, wherewith they are much pleas'd. There are ſeveral other narcotick Plants that produce the ſame Effect, if inwardly

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 accuſtom'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 geeen 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 ἀπετάω, extendo, becauſe the Leaves of *Tobacco* ſpread very much.

Nicotiana, from the Name of M. *Nicot,* the *French* Amb aſſador 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.

CHAP.

CHAP. III.

Of VINEGAR.

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 Choler, and is good againſt a bad Air. It ſometimes ſtops the Hiccup and Vomiting, and is proper for the Quinſey and Bleeding.

Vinegar taken in too great Quantity, doth very much prick the Stomach and Entrails, and incommodes 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 Victuals 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 ſhewed, 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 embaraſs'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 embaraſs'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 Quinſey, 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 embaraſs'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 embaraſſing 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 *Oxycrat*: 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.

CHAP. 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 drank to Exceſs, it makes you more and longer drunk than Wine; and this Drunkenneſs

is

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.

REMARKS.

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 Hogſheads.

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 Teſte, 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

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. *Vanhelmont* values it much, for its Vertues in curing the Stone. Several Phyſicians alſo uſe it, for the ſame Diſtemper, for the Strangury, and ſcorbutic Phthiſic.

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 *Scroderus* 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.

CHAP.

CHAP. 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 Phthiſic.

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.

REMARKS.

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 ſtopt 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, Raſberries, 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 Choler, 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 tarries 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 called *Oenomeli*. Phyſicians alſo made Uſe of a Compoſition of Honey and Verjuice, which they called *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 viſcous Humours; they mix it in Gargariſms and uſe it otherways.

CHAP. XLI.

Of BEER.

THERE 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:

No

Non Acidum ſapiat Cereviſia : ſit bene clara :
Et granis ſit coĉta 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.

REMARKS.

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 c'arified by this Fermentation; they put it into Tuns 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 ſpirituous 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 Principies 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 *Gonorrhea*, 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 Regionium 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.

CHAP. VII.

Of BRANDIES *or* SPIRITS.

THERE 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.

REMARKS.

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 ſubtle and ſpirituous; and they find a Way to ſeparate the ſpirituous Parts, from the reſt of the Liquors after this Manner.

They

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 fermented, or becauſe its Parts are more or leſs thin, and apt to be raiſed.

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 Ex-

hauſtings: 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 Rarifaction 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 *Fenovillet*, 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.

CHAP. VIII.

Of CHOCOLATE.

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 ſtrengthning, 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.

REMARKS.

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 phthiſical 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 embaraſſing the ſharp Humours, which are predominant in thoſe that are troubled with the Phthiſic, and for nouriſhing and recovering their ſolid Parts. Upon this Occaſion, give me leave to tell a Story of a phthiſical 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 it 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 ruſling with an Inſtrument called a Chocolate-ſtick, which is made uſe of to ſtir it with.

CHAP. IX.

Of COFFEE.

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.

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 Bauhine* deſcribes this Tree and Fruit, in his *Univerſal Hiſtory of Plants*, under the Name of *Ban*, *Bon*, *Bunnu*, *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 *Cahvé*; 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 Liquor 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 Liquor; 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 Liquor in thoſe Parts where it grows, than it does in our Conntries. 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 viſcous 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 drank to Exceſs is at leaſt as pernicious as the moderate Uſe of it is wholeſome to many Perſons. The Inconveniences in this Caſe which do attend it are, that it hinders People to Sleep, makes them lean, ſuppreſſes venereal Inclinations, and infeebles 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.

CHAP. X.

Of TEA.

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 Glaſs, 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 phthiſical 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.

REMARKS.

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 *Japoneſe* 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-treee. 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 feretting 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 Aſtriction, 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 embaraſs the ſharp and pungent Salts they meet with in their Way; and for that Reaſon, the Uſe of them is good for phthſical 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 ſevaral 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.

F I N I S.

INDEX.

A

ACACIA noſtras, what 39
Acetoſa, Sorrel ſo called 113
Acetum, what 347
Acids, how produc'd 8
their Operations 9, 346
Actuarius, his Opinion concerning ſtated Times of eating, what 12, 13
Africans eſteem Quinces, and why 46
Afron, ſee *Opium*.
Age, Golden, when and what 25
Agnus, a Lamb, why ſo called 193
Air, deſerves the Name of Food, and why 1
abſolutely neceſſary to Life ib.
how it generates the Animal Spirits 2
Alauda, what 251
Alkaeſt, the Chyle, why ſo called 16
Ale, *Engliſh*, its Qualities, Effects, Ingredients, &c. 359
its Etymology ib.
Aloſa, what 303
Almonds, ſweet, their Qualities 72, 73
bitter, their Principles ib.
poiſon Foxes 73
agree with all Conſtitutions 72, 73
of general Uſe ib.
Milk, what 72
Oil thereof, in what uſeful 73
prevent Drunkenneſs ib.
Amygdalus, the Almond-Tree ſo call'd, why 73
Ananas, an *Indian* Fruit, what 350
Anas, a Duck, whence ſo called 240
Anchovies, its Qualities and Effects 294
its Principles, Seaſon, Deſcription, and Name ib.
Anguilla, what 240
Animals, their Origin 167, 168
their Difference of muſcular Fleſh 167, 168, &c.
their Teſticles, why ſo call'd 173

Animals,

Animals, their Fleſh hurtful for Food, and why, 178
Aniſe, its Seed, the beſt, which 92
its good Effects, Principles, &c. 93
Aniſum, Aniſe, why ſo called 94
Anthony's Fire, what good againſt it 29
Antilles, a Fiſh there, the wonderful Effect thereof, what 338
Aper, the Wild-Boar ſo call'd 190
Appetite, how caus'd 4
its Uſes, what ib.
canine, bad Effects thereof 5
deprav'd, when 6
Apples, the beſt Sort, which 40
boil'd, to be preferr'd and why 41
wholeſome, and when, and for whom ib.
Gelly made of, its Uſe 41
Apricocks, three Sorts of, the beſt, which 35
their bad Effects, Quality, &c. 35, 36
good in Fevers 35
its Kernel, its Uſe, what ib.
preſerv'd, why 36
an Oil extracted therefrom, uſeful, how ib.
Aqua, what 331
Armeniaca, Apricocks ſo call'd, why 37
Arecca, deſcrib'd, and its Fruit 341
uſed by the *Indians*, how, and for what ib.
Artichoaks, good and bad Effects of, their Principles, &c. what 102
Aſareth, ſee *Bangue*
Aſparagus, ſee *Sparagraſs*.
Aurantium, what 57
Avellanæ, Filberts, why ſo call'd 72
Avena, Bread, what made of 97
Avis Cypria, what 250
Axis, ſee *Bangue*.

B

Bangue, extraordinary Effects of the Seed of it, what 339
Barbel, two Sorts of them, their Qualities, Principles, &c. 306
conſecrated by the Antients to *Diana*, 307
Barbottle, its Qualities and Effects, what 281
its Principles and Deſcription ib.
Barbus, what 274
Barley, its Uſes what 97
Bats, us'd for Food 176
Beans, their good and bad Effects, what 83, 84

Beans, agree with young People, and why 84
Beans, are much us'd ib.
American deſcrib'd ib.
Becaſſa, what 258
Beef, its good Qualities, and what 184
Beef, ſeveral Sorts of it, which is beſt, its Qualities, Effects, Principles, how made 355, 356, 357
Beer, where beſt and why 358
beſt Time for brewing it ib.
may be called Liquid-Bread, and why ib.
its *Latin* Name 359
Beet, good and bad Effects of 108, 109
who they agree with 108
whence it has its Name 109
Beet-Rave, what ib.
Birch-Wine, its Virtues, what 351
Black-Birds, their Effects, their Principles, ſuit any Age and Conſtitution, their Deſcription 248
Name in *Latin* 249
Body, why it ſtands in Need of Food to ſupport it 4, 5
how, and why ſenſible of Hunger ib.
Bodies, oily, how compos'd 9
Boletus, what it is 133
Borrago, what it is 110
Boſu, the extraordinary Effects of it when mix'd, and with what 339
Braſſica, Cabbage ſo call'd 101
Brandy, ſeveral Sorts of it, from whence extracted 360
its Qualities, Effects, good and bad Principles, and what 359, 360
of what Ingredients, and how made 362, 363
Bread, its Variety, when beſt 94
its Principles ib.
agrees with all Conſtitutions 95
its Uſefulneſs, &c. ib.
of what made 95, 96
made of Rie 97
how to make it good 98, 99
unleaven'd, what ib.
Bream, what 271
Breath, what ſweetens it 59
Bret-Fiſh, Qualities, Effects, its Principles, Deſcription 296
Brook, a petrifying one in the Province of *Auvergne*, 329
the Reaſon of it what 338
Bugloſſus, what and whence derived 297
Bugloſs, ſee Burrage.
Burnet, what it is 113
its good and ill Effects, &c. ib.
its Uſe ib.
Burrage, good Effects of, &c. 109

its Principles and general Uſe ib.
Burt, ſee Bret-fiſh.
Butter, ſeveral Sorts, good and ill Effects, &c. 219, 220
Butyrum, whence deriv'd ib.

C

CAbbages, bad Effects of, their Principles, &c. what 99, 100
much eſteemed by the Antients, for what ib.
preſcrib'd by *Hippocrates* ib.
Calf, ſee Veal.
Canalis Thoracica, conveys the Food, and how 18
diſperſes Food for the Nouriſhment of the ſeveral Parts of the Body, how 19, 20
Capers, their good and bad Effects, &c. 82
Caper-tree, its Bark and Root us'd in Phyſic 82
Capela, what 255
Capon, of general Uſe, and why 228, 229
Capra, a Goat, whence ſo call'd 198
Cardan, his Opinion concerning Suppers, what 14
Carrots, their good Effects and Principles 139
Carp, when beſt 269
Caſeus, Cheeſe whence ſo call'd 224
Caſſia Lignea, what 156
Caſſita, what 251
Caſtanea, Cheſnuts ſo call'd ib.
Celſus, his Opinion concerning ſtated Times of eating, what 12
Ceraſus, a City of *Pontus*, Cherries firſt brought from thence to *Rome* 34
Cerefolium, ſo call'd 119
Cereviſa, what 359
Cheeſe, different Sorts, and their Uſes 221, 224
Cherries, ſeveral Sorts of them, which are beſt 33
good and bad Effects of them 33, 34
their Qualities, and what Sorts of People they agree with ib.
Chervil, its good and ill Effects, &c. 119
a very common Herb ib.
Chickens, a dainty Food, and of univerſal Uſe, and why 226, 227
Chick-Peaſe, what 86
Chicorum, wild Succory ſo call'd 107
China Aniſe, why ſo call'd 94
Chloropodes, what
Cholic, Perſons ſubject thereto, what they muſt avoid 41, 42
Chocolate, its Qualities and Principles, what 364
much us'd, and by whom

whom 365
how made 366
Chyle, why ſo call'd 16, 17
its Compoſition, what 16
various Opinions concerning it 16, 17
its Conſiſtence deſcends into the *Duodenum* 17
how refin'd 18, 19
Citrons, two Sorts of them, which to be choſen 60
Cinara, Artichoaks, whence ſo call'd 102
Cinnamon, its Uſe, &c. 155
whence brought ib.
us'd by the Great only 156
Coca, Effects of, a *Peruvian* Plant 341
Cod, its Properties, Uſes, Principles, Deſcription 305
Pickle of, what ib.
Cæleſte Donum, what 263
Coffee, its good and bad Effects, what 367
much us'd and by whom 368
Houſes very numerous, where ib.
the Uſe of it when pernicious 369
Columba, a Pidgeon, whence deriv'd 234
Coriander Seed, its good Qualities, &c. 157
us'd in Phyſic, and for what ib.
Corylus, whence deriv'd 72
Corbavia; what it is 96
Cones, how they differ 185
Crabs, two Sorts of them, their Qualities, Principles, Deſcription, Food different Ways of preparing them, when beſt, 312, 337
Creſſes, two Sorts of, deſcribed 123
us'd in Gargariſms 125
heat much, &c. ib.
to what Conſtitutions agreeable ib.
good in the Scurvy ib.
Cucumbers, good and bad Effects, their Quality, and who they agree beſt with 51, 52
Cuſtom, pernicious, what 11
Cyder, many Sorts of it, its Qualities, Effects, Principles, Deſcription, how to make it. The Cauſes of its Fermentations, different Methods of purifying it, and preventing its Corruption 347, 348
Contributes to Longevity 349
Cyder Small, what 350
Cyder of the Juice of Pears 350
Cydonia, what 47
Cyprinus Latus, what ib.

D

DATE, a Fiſh 271
Dates, which are beſt, their good and bad Effects 81
their Principles, &c. ib.

where much eaten 271
Bread and Wine made thereof 271, 80
Dactylus, the Date-Tree ſo called 81
Datura, what its Effects 338
Delivery of Women, what good to help it 209
Dianucum, what 70
Diet, when uſeful, and when not 10, 11
Hippocrates's Opinion thereof ib.
Diogenes the Cynick, why he accuſes Men of Folly 11, 12
Diſeaſes, Men not ſubject to them in the firſt Ages, why 25
Diſſerts, what us'd in them 73
Diſſolvent univerſal, the Chyle ſo call'd, why 16
Diſtempers chronical, Diet proper in ſuch Caſes 10
Divinum Nectar, what 263
Dogs, *Chineſe* fatten them for Food 176
Domiporta, what 318
Dorcas, the Roe-Buck ſo called 199
Dove, ſee Pidgeon.
Draco, what 300
Drink, taken for all Sorts of liquid Foods 321
the Senſe in which the Author takes it 322
two Sorts of it, with the Uſes of them ibid.
Drinkables, the various Uſes of them, in the Preſervation of the animal Syſtem 319, 320
Drugs, certain, why they appeaſe Hunger 4, 339
Drunkenneſs, does not proceed only from the immoderate Uſe of ſpirituous Liquors 338, &c.
Duck, two Sorts, its good and ill Effects 237, 238
an amphibious Animal 238
Duodenum, the Chyle deſcends into it 17
Dutron, what its Effects 338

E

EATING, its great and indiſputable Uſe, what 4
Eel, two Sorts of them, when beſt 174
its Qualities and Effects 274, 275
its Principles, Deſcription, and Generation 276
Eel-powt, when beſt 273
its Qualities, Effects, Principles, its Seaſon, Deſcription, &c. 274
Eggs, their ſpecific Differences 259
their Effects, good and bad, &c. ib.
Their Compoſition and

and Deſcription 260
Galen, *Hippocrates* and *Ariſtotle*, their Opinions of them 261
Egypt, the Gourds of, they differ from thoſe of *Europe*, and how 55
Elaterium, what it is 52
Eperlanus, a Smelt, whence deriv'd 283
Erythrinus, what 301
Erythropodes, what 257
Erythræ, what ib.

F

FABÆ, Beans ſo call'd 84
Fagopyrum, Bread made of Buck-wheat 97
Fallow-deer, its Blood uſeful, and when 201
Fevers, an Infuſion of Apricocks good againſt 35, 36
Ficedula, what 250
Ficus, whence deriv'd, and why 44
Figs, ſeveral Sorts, which beſt 43
its good Effects ib.
immoderate Uſe, its Conſequences 43, 44
agree with all Conſtitutions ib.
differ in Goodneſs, according to the ſeveral Sorts where produc'd 44
much us'd in Phyſic ib.
India, why ſo call'd ib.
Filberts, not of general Uſe, and why 71
the Principles they contain ib.
Husks of, their Uſe ib.
Filberts, Comfits made of them ib.
Filbert-tree, its Name, whence deriv'd ib.
Flat-fiſh, ſee Bret-fiſh.
Flounders, ſee Plaiſe.
Food, what it conſiſts of 6, 7
the great Variety, and Virtues thereof 6, 8
why to be us'd moderately 10
pernicious when eaten to Exceſs 10, 11
when to be eaten, 12, 15
the ſeveral Changes it undergoes 15, 16
how digeſted 17
beat and prepared by the Heart 18
Foods, of their Uſe in general 123
ſeveral Sorts of them 23
ſolid, their Nature and Uſe ib.
liquid, how uſeful, and why ib.
ſome have liv'd Days without eating 3
loathing them, whence it proceeds 5
bad, when and by whom prefer'd 6

of thoſe made of Vegetables, or Plants, 21, 166
plain, when made Uſe of 25
of thoſe prepared of Animals 167, 318
Forda, what it is 186
Foxes poiſon'd, and with what 73
French-Beans, their Qualities, &c. 87, 88
white, the moſt common 87
Frogs, ſeveral Kinds of them 331
their Qualities and Effects, Principles and Deſcription, their Food, &c. 414, 415

G

GALEN, his Opinion of Suppers, what 13
recommends the Uſe of Lettice, why ib.
his Opinion relating to Peaches 37
what he ſays of Acorns 78
his Notion concerning Oats 97
his Thoughts of Garlick 145
treats of Wine, and its Uſe 337
Galerita, what 251
Gallinago, what 258
Garlick, good and ill Effects thereof 144
its Principles, and to whom agreeable ib.
eſteemed by the *Egyptians*, why 145
uſed by Seamen, why ib.
Gargariſms, what made of 43, 44
Gelly, what made of 41
made of Stag's Horns 205
Ginger, Effects thereof 151, 152
with whom it agrees 152
how uſed ib.
how preſerv'd 153
Glans Jovis, the Nut, why ſo call'd 70
Gluttony, how deſtructive 11
Gnatſnappers, when fitteſt for Food 249
their good Effects, Principles, what Conſtitutions they ſuit 249
Goat, its Qualities, &c 196
Dung of, its Uſe 197
the Blood of, how uſeful ib.
Goats-beard, ſee Saxifrage
Gonzagues, Duke of *Mantua*, the Cauſe of his Death 327
Gooſberries, thoſe that grow upon

upon prickly Bushes two Sorts of them, which is best 30
their good and bad Effects 30, 31
their Quality, and what Constitution they agree with ib.
Gooseberries, of those which grow Grape-wise, two Sorts of them, the best which 31, 32
good and bad Effects of them 32
their Quality, and what Constitutions they agree with ib.
sweet Meats made of them ib.
Gooseberry-wine, how made ib.
Leaves, their Virtue 33
Goose, its good and bad Qualities, &c. 235, 236
pleasant Food 235
remarkable Story concerning them 236
its Fat us'd in Physic 237
Dung of, its Use ib.
Blood of, good against Poison ib.
Gourds, their good and bad Effects, and who they agree with, and who not 54
the Seed is one of the four grand cold Seeds ib.
Grapes, three Sorts of them, their good and bad Effects 62, 63
their Qualities, and how they should be us'd ib.
pass through different States 63
how preserv'd 64
Grashoppers, what they did 212
Groot, its Qualities, &c. 90
what it is 91
Grotto, a petrifying one where 329
Grutum, so called ib.
Gudgeon, two Sorts, its Qualities and Effects 281
its Principles, Description, &c. ib.

H

HALEC, what 134
Hares, when good, &c. 206
sleeps and how 297
they differ, and how ib.
not eaten by some, and who 208
Health how reliev'd, and by what. 4
may be preserv'd, and how 12, 15
Heart, its Use in beating and preparing the Food, what 18
Heat, digests Food, and why 71
Helianthemum, Potatoes, why so called 229

Hen, two Sorts, good and bad Effects thereof, when to whom it beſt ſuits 225
ridiculous Opinion about the eating thereof ib.
Herring, its Qualities and Effects, Principles, Deſcription, &c. 291, 292
Hipoleuci, what 257
Hippocrates, his Opinion concerning ſtated Times of eating, 12, 13
Cabbage preſcrib'd by him, for what 100
his Sentiments of Snow and Ice 326, 327
Hircus, the He-Goat ſo call'd 197
Hogs, naſty Creatures, and why 187
their Gall, its Uſe 189
Hog's Dung, its Uſe ib.
Honey, the Difference of it 262
when beſt, its Effects, good and bad 295
what Conſtitutions it agrees with ib.
its Principles 263
Opinion of the Antients concerning it ib.
Cauſe of Longevity, and a happy Life 163, 164
Different Ways of preparing it ib.
Hops, their good and ill Effects, &c. 104, 357
Horace, praiſes the Mulberry, and why 66
Hordeum, a kind of Bread, ſo called 97
Horns, a ſort of Food, what 174
Horſe-Radiſh, what 134
Hunger, why uſeful to Man 2, 3

I

Jagra, what 351
Ice, uſeful in hot Countries 327
pernicious in temperate ones 327
good Effects of uſing it in Drinkables 528
Jecur, the Liver, whence ſo call'd 171
Juglans, the Nut why ſo call'd 70
Intemperance when introduc'd 25
its fatal Conſquences, what 26
Intubus, Succory ſo call'd 107
Ionians, their Regard for Cabbages 100
Juice, Pancreatick, what 17
of Plants, its Uſe, what 24
Jujubes, Juice of it made a Wine of 351
Jupiter's Acorn, the Nut ſo call'd, and why ib.

K

KID, how to chuſe the beſt 195
Its good and ill Effects ib.

L

LAmb, the Time of eating, when 192
its good and ill Effects, and with whom it agrees ib.
Gall, its Uſe 193
Leeks, uſed in what 117
their ill Effects &c. ib.
Lemonade, how made 62
Lentils, their good and bad Effects 88
Lentes, Lentils, why ſo call'd ib.
Lentes minores, a ſort of Lentiles ſo call'd 88
Lettice, its great Uſe and Virtues, and good Effects 105, 126
when in produces ill Effects, 105
what Conſtitutions it agrees with 106
recover'd *Auguſtus* ib.
recommended by *Galen* ib.
whence its Name is deriv'd ib.
Lepus, a Hare, ſo call'd 209
Limones, Citrons ſo call'd 62
Liquor Cercris, what 359
Lucins, what 359
Lucullus over comes *Mithridates*, and firſt brings Cherries to *Rome* 33, 34
Lupuli, Hops, ſo call'd 105

M

MAple, the Sap of, its Qualities, what 351
Marona, its Effects, what 338
Mead, Vinous, its Qualities, Effects, Principles, what People uſe it moſt, and Way of making it 352, 353, 354
when pernicious ib.
Mead, not vinous, how made, its Effects ib.
Meconium, ſee *Opium*
Melwel Pickle, of what 306
Mundy, a *London* Phyſician, his Remarks on Beer 359
Muræna, a Lamprey, ſo call'd 285
Muſculus, what ib.
Muſcus, what ib.
Muſſels, two ſorts of them, their Qualities and Effects, 308
Muſt, the Fermentation of it, how caus'd 334

N

NAſturtium, Creſſes ſo call'd 125
Naveuus, their Effects good and bad 137
Nero, his Opinion of Muſh-

rooms 131
Nicotiana, what 342
Nigretta, what it is 258
Nucis Pinei, Pine-Apples ſo call'd 76
Nut, its Compoſition, 69 70
Nuts, which to be choſen 69
their good and bad Effects 69, 70
their Principals and what People they agree with 69
Nuts preſerv'd, their Excellency 70
Nuts, good againſt Poiſon 69
Nutſhells, ther Uſe, and what 70
Nut-tree, its Smell, what it cauſes ib.
Nutmeg, its good and bad Qualities, &c. 150
its Fruit deſcrib'd 151
us'd in Phyſick ib.
very good preſerv'd ib.
Nox moſchata, Nutmeg, ſo call'd 151
Nux Regia, a Nut, why ſo call'd ib.

O

Chorpodes, what 257
Oenomeli, what 341
Oeſophagum, the Drineſs of it, cauſes Thirſt, and why 320
Olea, Olive-Tree ſo call'd 80
Olives, their good and bad Effects, &c. 78
their Form ib
preſerv'd, why good 79
the Oil thereof very uſeful ib.
Manner of extracting Gum 79, 80
Leaves of it, their Virtues 80
Omphacomeli, what, its Effects ib.
Onions, their good and bad Effects, &c. 142
their Principles, and to what Conſtitution agreeable 142
Opium, a Deſcription of it, with the Effects 340
Indians uſe it, in great Eſteem among the *Turks* 340
Oraia, what 351
Oxymel, what, its Uſes ib.
Orange-Peel, its Virtues 55, 57
Flower, its good and bad Effects, &c. ib.
us'd in Phyſic 58
help Women's Terms ib.
Oranges, two Species of them, their Difference 55
bitter, their Rind, us'd in Phyſic ib.
heat much, &c. 56, 57
agrees at all Times, with whom 56
a Drink made thereof, 57
its Uſe ib.
Ortolan, when beſt for Food

Food 252
its Effects, Principles, ib.
agrees with any Age and Conſtitution ib.
where ſhe uſually lives ib.
Oſtrea, *Oſtreum*, what 311
Ova, what 262
Ovis, a Sheep, why ſo call'd 195
Oxen, ſee Beef
Oxycrat, what, and how made 347
Oxymel, what, its Uſes ib.
Oyſters, great many Kinds of them, their Qualities and Effects, and Deſcription of them 110, 111
their Food, where beſt, highly valued by the *Romans*, different Ways of preparing them, and their Deſcription 311
what Conſtitution they agree with ib.
the Learned their Opinions of them, what it is ib.
the Crab, its inveterate Enemy ib.
Oyſter-Shells, calcin'd and pounded, their Uſes 130

P

PANIS, Bread, why ſo call'd 99
Paſſer lævis, what 295
Paſſer Squamoſus ib.
Parſley, its Virtues, &c. ib.
good againſt Poiſon 125
where to be found ib.
Parſnips, good and ill Effects of, &c. 138
where to be found ib.
its Name, from whence deriv'd ib.
Wild, not much us'd, and where found ib.
Name of, whence deriv'd 121
Partridges, ſeveral Kinds of them, of their Qualities, &c. 240
Peaches, their good and bad Effects 36
their Quality, and what Conſtitutions they agree with 36, 37
how to know its Colour ib.
when they are to be eaten ib.
its ſpongy and porous Nature ib.
good againſt ſtinking Breath ib.
Galen's Opinion, of what ib.
Pearch, two Sorts, its Qualities and Effects 271
its Principles 272
agrees with any Age or Conſtitution, and Deſcription ib.
Stones in the Head of it medicinal 273
Pears, ſeveral Sorts of them, which to be choſen 41

agree with all Conſtitutions ib.
Peaſe, their good and ill Effects, &c. 85
how they order them to make them keep ib.
Chick, what uſeful in ib.
whence they were firſt brought. ib.
Name of, whence deriv'd ib.
Pectines, what ib.
Peliopodes, what 287
People, how ſome feed 175
Pepper, its good and ill Effects 158
its Principles, and to whom agreeable ib.
the Antients Miſtake about it 160
whence originally brought ib.
Name of, whence and how deriv'd ib.
its Taſte, very agreeable, why ib.
two Sorts of, how to be choſen ib.
Black, what it grows like, and how ib.
where the Black Pepper grows ib.
white, Moderns divided about it ib.
deſcrib'd, wrongfully, and by whom ib.
Species partly compounded thereof ib.
Name of, whence deriv'd ib.
Perdix, a Partridge, why ſo call'd 242
Perdix Ruſtica, what 258
Perſica mala, what 35
Petroſelinum, Parſley ſo call'd ib.
Perry, what and how made 350
Petrum, what 342
Perſia, Nuts brought from thence, and by whom 70
Pheaſant, when beſt for Food 242
its Qualities, Effects, Principles ib.
its Seaſon, when beſt, Deſcription 243
Phœnicopides, what 257
Phyſicians, many of them, where ib.
Picholines, what 79
Pig, a delicate Diſh, and why 187
Pidgeons, ſeveral Sorts, good and ill Effects thereof, when 231, 232
extoll'd by *Galen* ib.
what *Martial* ſays of it ib.
where they abound ib.
their Nature, &c. ib.
us'd by Phyſicians, and for what ib.
Blood of, what good for ib.
Dung of, its Uſe, what ib.
Pike when beſt 266
its Effects and Qualities ib.

Taſte

Taſte of it, differs according to the Country it is bred in 267
The Roes of it provoke Vomiting, and purge ib.
Pilchard, its Qualities and Effects, Principles 292
Pine-Apples, how to chuſe them, their Qualifications and Effects good and bad 75
their Principles, and who they agree with 76
whence the beſt are brought ib.
Pine-Leaves, an Oil extracted therefrom, its Uſe, what 86
Piſa, Peaſe ſo call'd 86
Plant, what it is, and how compos'd, 21, 22
its Structure deſcrib'd ib.
Traces of, what they are 21
Plants, ſome whoſe Seeds are not yet diſcover'd 22
not come by Chance 23
their Make declare an Almighty Being ib.
Malphigi firſt diſcovers their Structure ib.
People when content to live on them ib.
The Benefits thereof, what ib.
all proceed from Seed ib.
their Juice, its Circulation and Uſe, what ib.
of the ſeveral Sorts of them 97, 166
Plaiſe, its Qualities, Effects, Principles, Deſcription and Name, 294, 295
Plato, his Reaſon for the Increaſe of Phyſicians 11
Pliny, his Obſervation on ſolid Foods 3
his Remarks on the *Ortalan* ib.
Plover, when beſt for Nutriment 254
its Principles ib.
Suitableneſs to any Age or Conſtitution, its Deſcription ib.
Plumbs, many different Sorts of them, how to chuſe the beſt 38
good and bad Effects of them 38, 39
their Quality, and when good 39
a particular Species of them in an *Indian* Iſland 339
when eat, what aſtoniſhing Effects they produce ib.
Poets commend the Mulbery-Tree, and why 66
Poiſon, what good againſt it 46
Polypody, what ib.
Pomegranates, three Kinds of them, their ſeveral Qualities 47, 48
their bad Effects 47

hurtful to old People 48
Flowers thereof, their Uſe ib.
when to be eaten ib.
Kernels of, good, for what ib.
Name of, whence deriv'd ib.
Juice of, its Effects, what they are ib.
differ much in their Taſte ib.
ſweet, their Qualities and Operations ib.
ſour, how they affect the Stomach, &c. ib.
if ſour, may be made ſweet, and how ib.
Seed of, its Utility ib.
Rind of, deſcrib'd ib.
Name of, from whence deriv'd ib.
Pontica, why Filberts ſo call'd 72
Poplar, Mulberry grafted thereon 64
Pork, its good and ill Effects, what 187, 188, 189
not us'd by divers, and who 189
Galen's Opinion of, and why he prefers it to the Fleſh of other Animals ib.
a Story concerning it ib.
ſtrengthning Victuals, proved ib.
ought to be us'd moderately, prov'd from Reaſon and Experience ib.
Porrum, Leeks ſo call'd 118
Porſilaca, Purſlain ſo call'd ib.
Potatoes, their Virtue, and to whom uſeful 128
call'd Earth Pears ib.
Powder, *Braſil*, uſed in making of Vinegar 345
Pumpkins, are of three Kinds, which to be us'd 52, 53
are hard of Digeſtion 53
who they agree with ib.
what Herbs they ought to be mix'd with ib.
preſerv'd, their Uſe ib.
the Seed thereof is one of the grand cold Seeds 54
Purſlain, its Virtues, &c. 120
its Seed is one of the four cold Seeds and us'd in Phyſick 121
Pythagoras, defends the Lives of Animals, and why 181
his Opinion concerning the Fleſh of Animals, what ib.

Q

QUADRUPEDS, their Fleſh groſs Food 179
Effects of eating, what ib.
concerning the Objection thereto, how anſwered ib.
immoderate Uſe of, very pernicious ib.
Author's Opinion about eating of, what it is ib
religious Orders forbid to eat the Fleſh thereof, why ib.
ſome Sort forbid to be eat by the *Jews*, why ib.
Quadratulus, what 295
Quail, when beſt 244
its Effects and Principles ib.
what Conſtitutions it ſuits with ib.
its Food 246
Opinions of it ib.
and by whom 245
its Efficacy 246
Quaviver, its Qualities and Effects 299, 300
Quiddany, of what made 46
Quince, three Kinds of them, how to chuſe the beſt 45
their good and bad Effects 45, 46
ought to be well boil'd why ib.
agree with all Conſtitutions ib.
are us'd in Phyſic ib.
good againſt Poiſon 46
cauſe the Head-ach, from whence ib.
are but little eat, unleſs well boil'd ib.
rough and harſh Taſte, whence it proceeds, and why ib.
raw, what they contain ib.
preſerv'd, how, and with what ib.
from whence brought ib.
Name of, whence derived ib.
Wine made thereof, a vinous Juice extracted from them 355

R

RABBET, its good and ill Effects, &c. 209, 210, 211
its Fat us'd in Phyſic 211
Rabbets undermine a Town 211
Radiſhes, their good and ill Effects, &c. 133
Ram, what 195
Rain-water, its Nature and Principles 236
us'd by Chymiſts, how and when ib.

Rana, what 315
Rapa, whence the Name 136
Rampions, their Virtues 136
deſcrib'd ibid.
Raphanus, Radiſh ſo called ibid.
Raphanus ruſticanus, what it is 134
Rapunculus, whence derived 137
Raſberries, two Sorts, which to be choſe 28
their good and bad Effects 28, 29
their Quality, and what Conſtitutions they agree with 29
why compar'd with Strawberries ibid.
Raſberry-flowers, their Uſe what ibid.
Raſberry-wine, its Compoſition and Uſe ibid.
Raya, what 304
Renaud, what he ſays about the Colour of a Peach 37
Rhombus, what 299
Rice, its good and bad Effects 89, 90
its Principles, and who it agrees with ibid.
is commonly boiled 90
us'd in Soop, by whom ibid.
its Uſe in Phyſick, what ibid.
River, wonderful Effects of its Waters, what they are 336
River-water, the wholeſomeſt, and why 331
Roe-buck, its good Effects, &c. 198
ſurprizing Story of him and what 199
Rubellio, what 301
Runnet, what it is 184
Rye, Bread made of it 97
not ſo good as Wheat ibid.

S

SAFFRON, good and ill Effects thereof 146
Salernum, School of, their Opinion of the ſtated Times of eating, what 13
Saliſtarius, what 105
Salmon, its Qualities, Effects, Principles, and Deſcription 185, 286
Sanguiſorba, Burnet ſo called 114
Salt, its Uſe and Effects 163, 164
Victuals inſipid without it 164
how form'd 165
apt to cauſe the Scurvy 166
Ancients, their Encomiums thereon ib.
Name of, us'd to expreſs, what ib.
Pans and Springs of, frequent ib.
creates an Appetite, from whence ib.

us'd in Fits of the Apoplexy 166
its Name from whence deriv'd ib.
Salts, acid, alkali, their Qualities 8, 9
Sarda or *Sardina*, what 293
Sarracenicum, what 90
Saxifrage, good Effects thereof, &c. 140
Scolyrus, Artichoaks ſo called 102
Scorzonere, what it is 141
Scropha, the She-wild-Boar ſo called, and why 191
Sea, a Sort of a Cucumber found there 52
Sea-Dragon, ſee *Quaviver*.
Seaſoning of Things, its good and bad Effects 11
Sebanſcow, a Fruit the *Ethiopians* make a Wine of 350
Sebetes, Juice of, Wine made of it, where 350
Secale, a Sort of Bread ſo called 97
Seed, what augmented by, 74, 102, 129, 151
Seine, its peculiar Property 331, 338
Serpents devour People 212
Service-Apple, its good and bad Effects 66
Shad, its good and bad Effects 301
Shalot, its good and ill Effects, &c. 146
Sheep, ſee Mutton 121
Sinapi, Muſtard ſo call'd 148
Skirret, its good Uſes, &c. 141
Skir-wort, ſee Skirret
Sleep, the Effects of it, why it ſupplies the Want of Victuals 14
hinder'd by eating much ibid.
Smelt, their Qualities, Effects, Principles, &c. 282
Snipe, their Effects, Principles, Agreement with any Age or Conſtitution 257
Snow, its Nature and Properties 326
Water pernicious, and why 327
Sole, its Qualities and Effects 297
Sorba, whence deriv'd 67
Sorb-Apple, ſee Service-Apple
Sorrel, its good and ill Effects 112
its Principles, and what People it agrees with ib.
Soup, why we begin our Meals with it 327
Sparagraſs, its good and ill Effects, &c. 102, 103
Sperma Ranarum 315
Spinage, its good Tendency, &c. 125
Spring waters, their Vertues, and different Natures 348
Stag, its Vertues, &c. 202, 203
Stag's-Horns, their Uſe what 205
Starling, when fitteſt for Nutriment 252

its Effects, Principles, agreeable to any Age or Conſtitution, Deſcription 253
Seaſon 244
Galen's Opinion of them 245
Stock-fiſh, what 305
Stomach, the Place where the Chyle is form'd 17
Stramonium, what 338
Strawberries, two Sorts, the beſt Sort, which 27
good and bad Effects 27, 28
their Qualities, and what Conſtitutions they agree with 27
Strawberry-Wine, how made, and it Uſe 28
Sugar, good for a Cold, &c. 161
cauſes the Vapours, &c. ib.
who it agrees with ib.
unknown to the Antients 161
Canes, what 162
Candy, what 163
divers Opinions about it ib.
where it grows ib.
whence its agreeable Taſte ariſes ib.
undergoes different Operations ib.
in what Form or Loaf made ib.
how clarify'd or whiten'd ib.
Sugar-Candy pulveris'd, diſſolves ſoon, why ib.
Suppers, why they ought to be light 14
Sura, what 350
Sweets, how compos'd 9
Sweat-meats, what made of 33, 34
Swine-Bread, its good and ill Effects, and to what Conſtitutions agreeable 126, 127
deſcrib'd 126
Syria, Piſtachoes grow there 73

T

TADDI, ſee *Sura*
Tardigrada, what 381
Tares, Bread of, its Effects 338
Tarragon, its good Effects 116
its ill Effects ib.
what Conſtitutions it agrees with ib.
how us'd in Phyſic 117
Country-People, their Opinion concerning it ib.
Taſtes, bitter and ſweet, rough and harſh, whence produced 8, 9
Taurus, a Bull ſo called 186
Teal, a Species of Duck 239
Teeth, their Uſe, what 15
form the Chyle for Digeſtion ib.

Tench, its Qualities and Effects, &c. ib.
Gall of, Medicinal 277
its Use condemn'd by some, why ib.
the Pike his Friend, 278
Testudo, what 318
Thirst, Cause of that Sensation, what 320
increases mightily upon great Evacuations ib.
Thornback, its Qualities, Effects, and Principles 393
Thrushes, their Effects, Principles, what Constitutions they agree with, Season of them 246
esteem'd by the Antients ib.
imitates the human Voice 247
Thumus, Thyme, whence so call'd 123
Thunnus or *Thynnus*, what ib.
Thymallus, its Nature and Description 208
Thyme, its good Effects 122
us'd externally, for what ib.
generally us'd, why 123
Tobacco, relieves Hunger 4
unknown to the Antients 341
its various Names and Derivations, three Sorts of it ib.
Effects of it ib.
Tortoise, various Kinds 315
its Qualities, Effects, Principles, Description, Season of, their Food, of an amphibious Nature 316
Remedy against the Leprosy 317
Blood of, dried, good against the Epilepsy 318
Traces of a Plant, who first discover'd them 21
Tragopogon, what 141
Trees, some of vast Bigness, which afford great Quantities of limpid Water 326
Trigla, what 307
Triticum, Bread so call'd 96
Trout, several Sorts 278
its Qualities and Effects, Principles, and Seasons ib.
Fat of, Medicinal 279, 280
at what frighten'd ib.
agrees with any Age or Constituion ib.
his Food, what ib.
Reason for his being good Food, what another Sort, its Qualities, &c. ib.
what good for physically. ib.

its

its Deſcription, and where it lives ib.
Tunny, its Qualities, Effects and Principles 307
its Seaſon and Deſcription ib.
Turbot, their Qualities, and Effects 298
eſteem'd by the Antients ib.
Turkey-Cock, dainty Food, its ill Effects, what 203
Turnips, their good and ill Effects, &c. 135
prodigious Weight of ſome of them ib.
Turtur, the Turtle ſo called 186

U

Uvæ Corinthiacæ, Grapes ſo call'd 64
Vanellus, what 255
Uvæ Damaſcenæ, Grapes ſo call'd 74
Vanhelmont, his Opinion of the Alkaeſt 16
Uvæ paſſæ, or *paſſulæ*, Grapes, why ſo call'd 64
Vegetables, Foods prepar'd thereof, what, 21, 168
the moſt ſuitable Food, why ib.
Veal, the beſt, where produc'd 182
its good and bad Effects 183
its Principles, and what Conſtitutions it beſt agrees with 182
commended by *Averroes*, *Avicen*, and *Galen* ib.
Pies, good ib.
Fat or Suet of, for what us'd ib.
Name of, whence deriv'd ib.
Veniſon, its good Effects, &c. 200
Victuals, why we ought to eat them 13
immoderate Uſe, deſtructive ib.
Vinegar, two Sorts diſtill'd, different Sorts of Plants infus'd into it: What the beſt Sort. Its Qualities, Effects, its Principles, us'd chiefly in Sauces. It is the laſt State of Wine, 346
Verjuce reviv'd, the Reaſon of its Acidity, how made, &c. 343, 344, 345
made of Perry, Cyder, Bear, Mead 346
us'd for preſerving Things, its Name 347
Vins de Liqueur, what 255
the Effects of it 337
Virgin-Oil, whence, and why ſo call'd 79
how made, and when ib.

INDEX.

W

WATER cures Naturals by dipping in it 303
when moſt wholeſome, the Effects of it, both good and bad, with the Chymiſts a paſſive Principle, always mix'd with other Principles. The beſt for brewing Beer 357
Its Uſefulneſs, with reſpect to the whole material Syſtem 323, 324, 325
Rarified by the Sun in the aerial Region, deſcends in Rain from whence proceed Rivers, &c. 325
Its Name and Derivations 331
Waters petrifying, the Cauſes of it 329
Whites in Women, what good againſt them 77
Wild-Boar, the Fleſh of, when good for Food, &c. 190
deſcrib'd 190, 191
how to chuſe the beſt ibid.
eaſier of Digeſtion than common Pork ib.
none of them, in what Places ib.
gelds himſelf, and how 191
who firſt brought up the hunting of him ib.
how defended by Nature ib.
Teſticles of, their Uſe 192
Greaſe, its Uſe ib.
Gall and Excrement, their Uſe ib.
Name of, whence deriv'd ib.
Wine, ſeveral Sorts, which beſt, its Qualities and Effects. How to make an exact *Analyſis* of it. Its Principles. The Change it undergoes in Fermentation. How to make Wine 331, 332, 333
French, how prepared 334
White, how made ibid.
Muſcadine, how made ib.
differs according to the Places where the Grapes grow; beſt in hot Countries 335
when it ought to be drank 131, 132
the Cauſes which make it turn, external and internal, Ingredients uſed to recover it 336, 337

The

good Effects of, how produc'd 337
Claret the beſt for all Conſtitutions; uſed to Exceſs produces many bad Effects 337
when it grows ſour don't loſe in Quantity 345
Woodcock, when beſt 257
their Effects ib.
their Principles, Suitableneſs to any Age and Conſtitution ib.
Seaſon of them ib.
Deſcription of them 258
Their Food ib.
Their Name ib.
Worms, the Kernel of an Apricock good againſt them 35, 36.

Z

ZAPHERAN, Arabick, what 149
Zeits, what made of 55
Zingiber, Ginger ſo call'd 153

The END.