

Source 1: Excerpt on Garlic from *Regimen sanitatis Salerni* (1557)

Garlyke is hotte, declyninge somewhat to humidite, but lesse than oynions, it is medicinable against ventosites and eke to cough, and it maketh one to spytte well, but it hurteth the syghte, and bredeth head ache: and it is tryacle for vplandyshe men. And thus the forsayde thynges are holsome for them only, that haue in them fleumatike grosse and clāmy humours, but colerike folkes ought to absteyn from them.

Words to Know

- *Ventosites/ventosities*: an accumulation of gaseous pressure in the body, flatulence
- *Eke*: also
- *Tryacle/triacle*: an antidote for poison or venom
- *Vplandyshe/uplandish*: homely, rustic, crude
- *Grosse*: of a body, in a body

Modernized Transcription

Garlic is hot, declining somewhat to humidity, but less than onions. It is a medicine against flatulence and also coughing, and it makes one spit well, but it hurts the sight and causes headaches, and it is an antidote for homely men. And thus the foresaid things are wholesome for them only, that have in their bodies phlegmatic and clammy humors, but choleric folks ought to abstain from them.

Source 2: Excerpt on Chocolate from Henry Stubbe's *The Indian nectar* (1662), pp. 102-104

Words to Know

- *Molinet*: a tool used to agitate drinking chocolate to create froth on top of the beverage
- *Atolle/atol*: a hot masa-based beverage
- *Pochol/pozol*: fermented corn dough
- *Paniso/panizo*: millet
- *Maiz/maize*: corn

The manner of Drinking it is divers. The one (being the way, which is used in Mexico) is to take it hot with Atolle, dissolving a Tablet in hot Waters, and then stiring it, and beating it in the Cup, where it is to be drunk, with a Molinet, and, when it is well stirred to a serum, or froth, then to fill the Cup with hot Atolle, and so drink it sup by sup.

This way of preparing it may seem (since it is the way of Mexico) to have been the way, that *Motezuma* treated *Bernaldus del Castillo* with, when he caused to be brought forth *jarros grandes hechos de buen Cacao, con su espuma*, 'great jars made with good *Cacao*, 'with its froth. It is not to be questioned, but that the pure *Cacao*-paste, well dissolved in hot water, and long, and violently agitated with a Molinet, will raise a considerable (but not lasting) Froth, not inferiour to what, with less agitation, is seen where Eggs entire, or Yolks alone, are put in: much more perhaps it may froth, if that Paste had *Pochol* or *Paniso* grains mixed with it; or, if being well milled upon the commixture of the *Atolle*: for the *Maiz* flower would make it froth much; and it is from the commixture of *Maiz*, or *Bean-flower*, (or perhaps some other substitute) that some *Chocolata* doth now froth more then others; though the difference in the milling likewise produce a variety. I have already explicated what *Atolle* is, in the beginning, and so shall not repeat it ; but onely add, that from this way of the *Indians* using it, our Physicians

may order it to be drunk with streined Water-gruel, Almond-milk, or *cremore pristane*, or any other mixture they please, that is more, or less nourishing, as they please; ordering the *Chocolata* according to the aforesaid Method: concerning which *Dr. Juanes de Barrios* gives this admonition, *Para hombres y mugeres Sanguineos no se tome con aqua, poco anis, Chile, y acucar, y mingunos especies Aromaticas, ni cosas de olor. Y para los Flegmaticos se haga con todos los Ingredientes, que avemos dicho, o con mas especies de lo ordinario, y se tome mui caliente. Y en los Melancholicos, que se haga fin Chile, poco anis, y con coras de buen olor, y que se tome tibio.*

‘For men and women of a Sanguine Com-
plexion, it is not to be taken with *Atolle*,
‘because it multiplyeth Blood in the body;
‘but with Water, a little Anise-seeds, *Chi-*
les, and Sugar, but no Spicery is to be put in,
‘nor sweet scented things for such persons.
‘But, for the Phlegmatick, let it be made
‘with all the Ingredients used in the *Indies*,
‘or with a greater quatity of Spices, then
‘is ordinary, and let it be taken very hot.
‘And, for the Melancholy persons, see it be
‘made without *Chiles*, with a few Anise-
‘seeds, and with Ingredients of a sweet smell,

'and taking] it luke-warm.

Which Caution may not only direct us as to *Atolle*, which is not to be made, or used in *England*; but illustrates and confirms an Animadversion of mine formerly laid down: viz. that *according to the several tempers and distempers of persons there ought to be framed variety of Chocolata*; and that to be given variously, as the discreet Physician shall propose; and this is agreeable (you see) to the procedure of the *Indies*.

Source 3: Excerpt on Watermelon from William Hughes' *The American physitian* (1672), pp. 22-24

A Water-Melon is a very excellent fruit, some of them in shape like unto our middle-siz'd Pumpions, and big; the substance within them spongy, under and well tasted; and being cut, something mixed with white and red: is very moist and waterish, and the seeds [b]e like them of the *Italian* Musk-Melon.

Place.

They delight most in hot Regions, as the *Caribbee*-Islands they grow plentifully, and in *Jamaica* I have often eat them, but thye are altogether No[vel]ities in these Northern parts; yet I have heard that in *France* there are some, but very rarely: And here they will also grow, being raised as other Melons; but they seldom come to perfection.

Time.

In those hotter Countries they may be differently planted at any time; and there are some of them to be had all the year, as of most other fruit naturally growing there.

Use.

This fruit is naturally very cold and moist; and therefore it must be very moderately eaten, otherwise it is very apt to cause a Fever, by cooling the stomack too much, and spoiling digestion; it quencheth thirst, as I have often made tryal, and hath sometimes caused me to faint, as the drinking cold water hath done, by too much chilling or condensing the Spirits on a sudden.

I might now mention divers sorts of Herbs which we made use of, as Sampier, Purslane, etc. but they are so like in resemblance to those we have here, which almost every Herbal treats of, that it may very well save me that labour; only the vertues and operation of them upon bodies there differ very much every place being provided with things most suitable for it.

Source 4: Excerpt on When and How Much to Eat from *The philosophers banquet (1609)*, fol. 3r-5r**Words to Know**

- *Rasis/Rhazes/Abū Bakr al-Rāzī*: A Persian physician and philosopher (c. 865-925 CE) who wrote over 200 scientific texts, including several on the topic of food and health
- *Consuetudo est altera natura*: “Habit is second nature”
- *Averrois the Commentor/Averros the Commentator/ Ibn Rushd*: An Andalusian physician, philosopher, and judge (1126-1198 CE) known for his prolific writings on many topics, including commentaries on Aristotle
- *Avicens/Avicenna/Ibn Sina*: A Persian physician and philosopher (980-1037 CE) whose prodigious writings form the foundation of early modern medicine

First we are to consider of the time & howre of our eating, of which *Rasis* faith, it is the most convenient to eate after the substance and waight of our meate, which we tooke before, is descended to the inferior parts of the bellie become light and easie in themselves, in which no indigestion or extension remaineth, convenient exercise having proceeded thereupon: but indeede to prescribe against the strictnesse of rule.

Whensoever the appetite best serves, then is it thought most wholesome and convenient: For *Rasis* faith, we must be wary that wee overpasse not the howre of our appetite, nor dull the edge thereof with delay, unlesse it prove false unto us, as it doth most usuall with drunkards and such like unordered ill dieted persons: but after that a man ofsetled order and government shall desire to eate, & the nourishmet taken before was neither grose nor much, & being now well digested, let him then take it without delay : for if wee deferre so long that we lose our appetite and stomacke, which before served us well, then are we either to take the sirrop of violets, or vinigre, or warme water, and then to keepe fasting till we vomit, and so renewe our appetite againe.

Furthermore it is to be observed that every man take those meates that are most usuall until him, & eate as often as before hee hath accustomed, unlesse he hath growne upon

an ill ordered custome, which is altogether to bee avoided, though not sodainly, yet by little and little, for *Consuetudo* est altera natura, and will not easily forsake us hastily: But our times should so bee ordered that as lest we shold eate once in one day, and at most but twice, orthat which is more temperate to eate thrice in two daises: for as it is good for them to eat twice in one day that have weake & moist bodies, so is it hurtfull for them that have bodies fatte and grose: But to those that use much exercise or labour, grosser meats, and more in quantity may the more easily be digested, but to others of studious, nicer & sicklier constitutions, and of contrary dispositions contrary things happen, *Auerrois* the Commetor upon *Auicens Canticles* faith, it is a more temperate maner to eate thrice in two daies, then twice in one day; because it is thought that the act digestively, is finished in the third digestion in 18. howres: for the which when there shall be three meales in two daies, the digestion shall be perfected in this time throughout all the members, or very neare, whereupon wee conclude that our repast is to be taken,& our bodies fed, then which is the peremptory rule not limited to time either long or short? but then when a perfect digestion is made throughout the body of that taken before.

Source 5: Excerpt on Eating Meat and Animal Products from Thomas Tryon's *Wisdom's dictates* (1691), pp. 108-109

Words to Know

- *Menstruum*: a solvent, a substance that can dissolve something else
 - *Consumption*: tuberculosis, a disease that mainly affects the lungs
1. It is to be noted, that all forts of Vegetations or Vegetative Foods are much easier separated and digested by the tart pleasant sharp, and yet not sower Liquor, or great Menstruum of the Stomach and natural heat, than such as proceed from the Animal Kingdom, as fat Flesh, Fish, Butter, Eggs, Cheese, Milk, or the like, the understanding thereof is only obtained by Experience, for nothing but Practice makes a Doctor.
 2. Such fat succulent Foods do Oyl and fur the Stomach and Passages, and are difficulty digested or dissolved, lying longer in the Stomach and heavier than such as are lean or not fat, or which arise from the Vegetative Kingdom, as every bodies experience may easily convince him ; and besides, when mixed with Sugars, Spices, Fruits, or the like, they do not only obstruct the passages, and generate bad Blood, and impure Spirits, but also for the most part causes great heats to attend all the External parts, whilst the Center is cold and disordered, and then the digestive faculty requires a dram of some Cordial strong Liquor, the truth of this thousands of living Witnesses can attest, whence do arise a further Debilitation of the Stomach, Venereal Inqlinations, great heats and uneasiness, Consumptions, Gout, and a thousand other Evils both to the Soul and Body.
 3. Such Foods are endued with great plenty of gross phlegmatick Juices very prenicious, as being too too hard for the Natural heat to dissolve and dispatch away downwards into the Bowels, but remaining behind, do infect the Blood, obstructing its Circulation, and renders the Spirits foul, thick, impure, and dull,



which People feel in their Limbs and Joynts after great Meals of such Food,
which do by degrees sow the Seeds, and lay Foundations for Diseases,
especially Consumptions and Fevers.