Medieval History

This series includes pioneering editions of medieval historical accounts by eye-witnesses and contemporaries, collections of source materials such as charters and letters, and works that applied new historiographical methods to the interpretation of the European middle ages. The nineteenth century saw an upsurge of interest in medieval manuscripts, texts and artefacts, and the enthusiastic efforts of scholars and antiquaries made a large body of material available in print for the first time. Although many of the analyses have been superseded, they provide fascinating evidence of the academic practices of their time, while a considerable number of texts have still not been re-edited and are still widely consulted.

The Forme of Cury, a Roll of Ancient English Cookery

One of the oldest surviving English-language cookbooks, this fascinating work was originally compiled in the late fourteenth century by the master cooks at the court of Richard II. It contains nearly 200 recipes for the preparation of everyday dishes as well as elaborate banquets. Here we find roasts, stews, jellies and custards alongside dishes that call for highly prized spices or animals such as curlews and porpoises. This 1780 transcription, from the manuscript then belonging to Gustavus Brander and now in the British Library, was made by the Anglican clergyman and antiquary Samuel Pegge (1704–96). Ordained in 1730 and elected a fellow of the Society of Antiquaries in 1751, Pegge briefly discusses in his preface the history of cooking since antiquity, while his annotations to the text elucidate the medieval vocabulary. Among related items forming an intriguing appendix are rolls of provisions from the time of Henry VIII.
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The Forme of Cury, 
a Roll of Ancient English Cookery

Compiled, about A.D. 1390, 
by the Master-Cooks of King Richard II

EDITED BY SAMUEL PEGGE
THE FORME OF CURY,
A ROLL OF
ANCIENT ENGLISH COOKERY,
Compiled, about A.D. 1390, by the Master-Cooks of King Richard II,
Presented afterwards to Queen Elizabeth,
by Edward Lord Stafford,
And now in the Possession of Gustavus Brandon, Esq.
Illustrated with Notes,
And a copious Index, or Glossary.
A manuscript of the Editor, of the same age and subject, with other congruous Matters, are subjoined.

"—— ingeniosa gula est." Martial.

London,
Printed by J. Nichols,
Printer to the Society of Antiquaries
M DCC LXXX.
Cambridge University Press
978-1-108-07620-3 - The Forme of Cury, a Roll of Ancient English Cookery:
Compiled, about A.D. 1390, by the Master-Cooks of King Richard II
Edited by Samuel Pegge
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TO

GUSTAVUS BRANDER, Esq.

S I R,

I RETURN your very curious Roll of Cookery, and I trust with some Interest, not full I confess nor legal, but the utmost which your Debtor, from the scantiness of his ability, can at present afford. Indeed, considering your respectable situation in life, and that diffusive sphere of knowledge and science in which you are acting, it must be exceedingly difficult for any one, how well furnished soever, completely to answer your just, or a 2 even
even most moderate demands. I intreat the favour of you, however, to accept for once this short payment in lieu of better, or at least as a public testimony of that profound regard wherewith I am,

Sir,

Your affectionate friend,

and most obliged servant,

St. George's day,
1780.

S. PEGGE.

PR E.
[i]

PREFACE

TO THE

CURIOUS ANTIQUARIAN READER.

Without beginning ab ovo on a subject so
light (a matter of importance, however, to
many a modern Catus or Amafinius), by investigat-
ing the origin of the Art of Cookery, and the nature of it
as practised by the Antediluvians; without dilating
on the several particulars concerning it afterwards

* If, according to Petavius and Le Clerc, the world was created
in autumn, when the fruits of the earth were both plentiful and in
the highest perfection, the first man had little occasion for much cu-
ninary knowledge: roasting or boiling the cruder productions, with
modes of preserving those which were better ripened, seem to be
all that was necessary for him in the way of Curry. And even after
he was displaced from Paradise, I conceive, as many others do, he
was not permitted the use of animal food [Gen. i. 29.]; but that
this was indulged to us, by an enlargement of our charter, after
the Flood, Gen. ix. 3. But, without wading any further in the
argument here, the reader is referred to Gen. ii. 8. seq. iii. 17.
seq. 25.
amongst the Patriarchs, as found in the Bible, I shall turn myself immediately, and without further preamble, to a few cursory observations respecting the Greeks, Romans, Britons, and those other nations, Saxons, Danes, and Normans, with whom the people of this nation are more closely connected.

The Greeks probably derived something of their skill from the East, (from the Lydians principally, whose cooks are much celebrated, and something from Egypt. A few hints concerning Cookery may be collected from Homer, Aristophanes, Aristotle, &c. but afterwards they possessed many authors on the subject, as may be seen in Athenæus. And as Diætetics were esteemed a branch of the study of medicine, as also they were afterwards, so many of those authors were Physicians; and the Cook was undoubtedly a character of high reputation at Athens.

b Genesis xviii. xxvii. Though their best repasts, from the politeness of the times, were called by the simple names of Bread, or a Morsel of bread, yet they were not unacquainted with modes of dressing flesh, boiling, roasting, baking; nor with sauce, or seasoning, as salt and oil, and perhaps some aromatic herbs. Culmer v. Meats and Eating. and qu. of honey and cream. ibid.

c Athenæus, lib. xii. cap. 3.
f Athenæus, p. 519. 660.
As to the Romans; they would of course borrow much of their culinary arts from the Greeks, though the Cook with them, we are told, was one of the lowest of their slaves. In the latter times, however, they had many authors on the subject as well as the Greeks, and the practitioners were men of some science, but, unhappily for us, their compositions are all lost except that which goes under the name of Apicius; concerning which work and its author, the prevailing opinion now seems to be, that it was written about the time of Helingabatus, by one Catius, (whether Aurelianus is not so certain) and that Apicius is only the title of it. However, the compilation, though not in any great repute, has been several times published by learned men.

The Aborigines of Britain, to come nearer home, could have no great expertise in Cookery, as they had no oil, and we hear nothing of their butter. They used only sheep and oxen, eating neither hares, though so greatly esteemed at Rome, nor hens, nor geese, from a notion of superflition. Nor did they eat fish. There was little corn in the interior part of the

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* Caesar ad Capitolin. I. c.
* Lüster’s Pref. p. ii. vi. xii.
[iv]

island, but they lived on milk and flesh; though it is expressly asserted by Strabo that they had no cheese. The later Britons, however, well knew how to make the best use of the cow, since, as appears from the laws of Hoel Dda, A.D. 943, this animal was a creature so essential, so common and useful in Wales, as to be the standard in rating fines, &c.

Hengist, leader of the Saxons, made grand entertainments for king Vortigern, but no particulars have come down to us; and certainly little exquisite can be expected from a people then so extremely barbarous as not to be able either to read or write.

Barbari homines a septentrione, (they are the words of Dr. Lister) caseo et ferina fuberuda vivitanties, omnia condimenta adjectiva respuerunt.

Some have fancied, that as the Danes imported the custom of hard and deep drinking, so they likewise introduced the practice of gormandizing, and that this word itself is derived from Gormund, the name of that Danish king whom Ælfric the Great per-

1 Caesar de B. G. v. § 10.
5 Lister, ad Apic. p. xi. where see more to the same purpose.
[ v ]

faused to be christened, and called Æthelflæne⁹. Now 'tis certain that Hardicnut stands on record as an egregious glutton⁷, but he is not particularly famous for being a curious Viander⁸; 'tis true again, that the Danes in general indulged excessively in feasts and entertainments⁸, but we have no reason to imagine any elegance of Cookery to have flourished amongst them. And though Guthrum, the Danish prince, is in some authors named Gormundus⁹; yet this is not the right etymology of our English word Gormandise, since it is rather the French Gourmand, or the British Gormed¹⁰. So that we have little to say as to the Danes.

I shall take the later English and the Normans together, on account of the intermixture of the two nations after the Conquest, since, as lord Lyttelton observes, the English accommodated themselves to the Norman manners, except in point of temperance in eating and drinking, and communicated to them their own habits of drunkenness and immoderate feasting⁸. Erasimus also remarks, that the English in his time

⁷ Speed's History.
¹⁰ Menage, Orig. v. Gourmand.
¹ Lord Lyttelton, Hist. of H. II. vol. iii. p. 49.
were attached to plentiful and splendid tables; and the fame is observed by Harrifon. As to the Normans, both William I. and Rufus made grand entertainments; the former was remarkable for an immense paunch, and withal was so exact, so nice and curious in his repafts, that when his prime favourite William Fitz-Usberne, who as steward of the household had the charge of the Cury, served him with the flesh of a crane scarcely half-roasted, he was so highly exasperated, that he lifted up his silt, and would have strucken him, had not Eudo, appointed Dapifer immediately after, warded off the blow.

Dapifer, by which is usually understand steward of the king's household, was a high officer amongst the Normans; and Larderarius was another, clergymen

\footnote{Harrifon, Decript. of Britain, p. 165, 166.}{
\footnote{Sisw, p. 102. 128.}{
\footnote{Lord Lyuelton observes, that the Normans were delicate in their food, but without excess. Life of Hen. II. vol. III. p. 47.}{
\footnote{Godwin de Praxul. p. 695, renders Carver by Dapifer, but this I cannot approve. See Thonston. p. 25. 28. Dugd. Bar. I. p. 441. 620. 109. Lib. Nig. p. 342. Kennew, Par. Ant. p. 119. And, to name no more, Spelm. in vocce. The Carver was an officer inferior to the Dapifer, or Steward, and even under his control. Vide Lel. Collect. VI. p. 2. And yet I find Sir Walter Manny when young was carver to Philippa queen of king Edward III. Barnes Hist. of E. III. p. 111. The Steward had the name of Dapifer, I apprehend, from serving up the first dish. V. supra.}{

then
then often occupying this post, and sometimes made bishops from it⁴. He was under the Dapifer, as was likewise the Coccus Dominica Coquinae, concerning whom, his affilants and allowances, the Liber Niger may be consulted⁵. It appears further from Fleeta, that the chief cooks were often providers, as well as dressers, of viéuals⁶. But Magister Coquinae, who was an esquire by office, seems to have had the care of pourveyance, A. D. 1340⁷, and to have nearly corresponded with our clerk of the kitchen, having authority over the cooks⁸. However, the Magnus Coquus, Coquorum Praepostus, Coquus Regius, and Grans Queux, were officers of considerable dignity in the palaces of princes; and the officers under them, according to Du Fresne, were in the French court A. D. 1385, much about the time that our Roll was made, ⁹ Queus, Aideurs, Asfeurs, Paiges, Souffleurs, Enfans, Sauflers de Commun, Sauflers deuers le Roy, Sommiers, Poulliers, Huiffiers¹⁰.

In regard to religious houses, the Cooks of the greater foundations were officers of confluence,

⁵ Lib. Nig. Secanarii, p. 347.
⁶ Fleeta, II. cap. 75.
⁸ Du Fresne, ibid.
⁹ Du Fresne, v. Coquus. The curious may compare this List with Lib. Nig. p. 347.

though
though under the Cellarer\(^k\), and if he were not a monk, he nevertheless was to enjoy the portion of a monk\(^1\). But it appears from Somner, that at Christ Church, Canterbury, the Lardyrer was the first or chief cook\(^m\); and this officer, as we have seen, was often an ecclesiastic. However, the great Houses had Cooks of different ranks\(^n\); and manors and churches\(^o\) were often given *ad cibum* and *ad viætum monachorum*\(^p\). A fishing at Lambeth was allotted to that purpose\(^q\). But whether the Cooks were Monks or not, the *Magistri Coquinae*, Kitcheners, of the monasteries, we may depend upon it, were always monks; and I think they were mostly ecclesiastics elsewhere: thus when Cardinal Otto, the Pope’s legate, was at Oxford, A. 1238, and that memorable fray happened between his retinue and the students, the *Magister Coquorum* was the Legate’s brother, and was there

\(^k\) In Somner, *Ant. Cant.* Append. p. 36. they are under the *Magistri Coquinae*, whose office it was to purvey; and there again the chief cooks are proveditors; different usages might prevail at different times and places. But what is remarkable, the *Coquinarius*, or Kitchener, which seems to answer to *Magister Coquinae*, is placed before the Cellarer in Tanner’s *Notitia*, p. xxx. but this may be accidental.

\(^1\) Du Fresne, *v. Coquus.*

\(^m\) Somner, Append. p. 36

\(^n\) Somner, *Ant. Cant.* Append. p. 36.

\(^o\) Somner, p. 41.

\(^p\) Somner, p. 36, 37. 39, *sœpius.*

\(^q\) Somner, l. c.

killed.
[ ix ]
killed r. The reason given in the author, why a person so nearly allied to the Great Man was assigned to the office, is this, "Ne procuraretur aliquid vene-
corum, quod nimis [i.e. valde] timebat legatus," and it is certain that poisoning was but too much in vogue in these times, both amongst the Italians and the good people of this island; so that this was a post of signal trust and confidence. And indeed afterwards, a person was employed to taste, or take the aissarie, as it was called s, both of the messies and the water in the ewer u, at great tables; but it may be doubted whether a particular person was appointed to this service, or it was a branch of the Sewer's and cup-bearer's duty, for I observe, the Sewer is sometimes called Prequilator x, and the cup-bearer tastes the water elsewhere y. The religious houses, and their prefridents, the abbots and priors, had their days of Gala, as likewise their halls for strangers, whom, when persons of rank, they often entertained with splendour and magnificence. And as for the secular clergy, archbishops and bishops, their feasts,

r M. Paris, p. 69.
t Lel. Collectan. VI. p. 7. seq.
u Ibid. p. 9. 13.
x Compare Leland, p. 3. with Godwin de Præful. p. 695. and so Junius in Etymol. v. Sewer.
y Leland, p. 8. 9. There are now two yeomen of the month in the king's household.
of which we have some upon record, were so superb, that they might vie either with the regal entertainments, or the pontifical suppers of ancient Rome (which became even proverbial), and certainly could not be dressed and set out without a large number of Cooks. In short, the fasti of the times before, and about the time of, the Reformation, are continually inveighing against the high-living of the bishops and clergy; indeed luxury was then carried to such an extravagant pitch amongst them, that archbishop Cranmer, A.D. 1541, found it necessary to bring the secular clergy under some reasonable regulation in regard to the furnishing of their tables, not excepting even his own.

After this historical deduction of the *Ars coquinaria*, which I have endeavoured to make as short as possible, it is time to say something of the Roll which

---

2 That of George Neville, archbishop of York, 6 Edw. IV. and that of William Warham, archbishop of Canterbury, A.D. 1504. These were both of them insonation-feasts. Leland, Collechan. VI. p. 2 and 16 of Appendix. They were wont minuere fungiones after these superb entertainments, p. 32.

a Hor. II. Od. xiv. 28. where see Monf. Dacier.

b Sixty-two were employed by archbishop Neville. And the hire of cooks at archbishop Warham’s feast came to 23 l. 6 s. 8 d.

c Strype, Life of Cranmer, p. 451, or LeL. Coll. ut supra, p. 58. Sumptuary laws in regard to eating were not unknown in ancient Rome. Erafm. Colloq. p. 81. ed. Schrev. nor here formerly, see LeL. Coll. VI. p. 36. for 5 Ed. II.
[ xi ]

is here given to the public, and the methods which the Editor has pursued in bringing it to light.

This vellum Roll contains 196 formulae, or recipes, and belonged once to the earl of Oxford. The late James Weft esquire bought it at the Earl's sale, when a part of his MSS were disposed of; and on the death of the gentleman last mentioned it came into the hands of my highly-esteem'd friend, the present liberal and most communicative possessor. It is presumed to be one of the most ancient remains of the kind now in being, rising as high as the reign of King Richard II. However, it is far the largest and most copious collection of any we have; I speak as to those times. To establish its authenticity, and even to stamp an additional value upon it, it is the identical Roll which was presented to Queen Elizabeth, in the 28th year of her reign, by Lord Stafford's heir, as appears from the following address, or inscription, at the end of it, in his own handwriting: 'Antiquum hoc monumentum oblatum et mifsimum est majestati vestrae vice- etimo die mensis Julij, anno regni vestri felicissimi vice-imo viij ab

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4 I presume it may be the same Roll which Mr. Hearne mentions in his Lib. Nig. Secundii, I. p. 346. See also three different letters of his to the earl of Oxford, in the Brit. Muf. in the second of which he files the Roll a piece of antiquity, a very great rarity indeed. Harl. MSS. No. 7523.

5 See the Proem.

c 2 c humi-
[ xii ]

'humilimo vestro subdito, vestrae majestati fidelissimo

'E. Stafford,

'Haeres domus subversae Buckinghamienae.'

The general observations I have to make upon it are these: many articles, it seems, were in vogue in the fourteenth century, which are now in a manner obsolete, as cranes, curlews, herons, seals, porpoises, &c. and, on the contrary, we feed on sundry fowls which are not named either in the Roll, or the Editor's MS. as quails, rails, teal, woodcocks, snipes, &c. which can scarcely be numbered among the small birds mentioned 19. 62. 154. So as to fish, many species appear at our tables which are not found in the Roll, trouts, flounders, herrings, &c. It were easy and obvious to dilate here on the variations of taste at different periods of time, and the reader would probably not dislike it; but so many other particulars demand our attention, that I shall content myself with observing in general, that where-

This lord was grandson of Edward duke of Buck, beheaded A. 1521, whose son Henry was refores in blood; and this Edward, the grandsohn, born about 1571, might be 14 or 15 years old when he presented the Roll to the Queen.

Mr. Topham's MS. has focius among the fish; and see archbishop Nevill's Feasts, 6 E. IV. to be mentioned below.

Of which see an account below.


As to carp, they were unknown in England r. R. II. Fuller, Worh. in Suxex, p. 98. 113. Stow, Hist. 1038.
as a very able Italian critic, *Latinus Latinius*, passed a finer and unfavourable censure on certain seeming strange medleys, disgusting and preposterous messes, which we meet with in *Apicius*; Dr. Lister very sensibly replies to his strictures on that head, 'That these messes are not immediately to be rejected, because they may be displeasing to some. *Plutarch* testifies, that the ancients disliked pepper and the four juice of lemons, insomuch that for a long time they only used those in their wardrobes for the sake of their agreeable scent, and yet they are the most wholesome of all fruits. The natives of the *West Indies* were no less averse to salt; and who would believe that hops should ever have a place in our common beverage, and that we should ever think of qualifying the sweetness of malt, through good housewifry, by mixing with it a substance so egregiously bitter? Most of the *American* fruits are exceedingly odorous and, therefore, are very disgusting at first to us *Europeans*: on the contrary, our fruits appear insipid to them, for want of odour. There are a thousand instances of things, would we recollect them all, which though disagreeable to taste are commonly assumed into our viands; indeed, custom alone reconciles and adopts sauces which are even nauseous to the palate. *Latinus Latinius* there-

1 The Italians still call the *hop* *cattiva erba*.
There was a petition against them t. H. VI. Fuller, Worth. p. 317; *Ec. Evelyn*, *Sylva*, p. 201. 469. ed. Hunter.

fore
[ xiv ]

'fore very rashly and absurdly blames Apicius, on
'account of certain preparations which to him, for-
'sooth, were disrelishing". In short it is a known
maxim, that de gustibus non est disputandum;

And so Horace to the same purpose:

' Tres mihi convivae prope differentium videntur,
' Postentes vario multum diversa palato.
' Quid dem? quid non dem? renuis tu quod jubet
  'alter.
' Quod petis, id sane est invivum acidumque
  'duobus.

Hor. II. Epist. ii.

And our Roll sufficiently verifies the old observation
of Martial — ingeniosa gula est.

Our Cooks again had great regard to the eye, as
well as to the taste, in their compositions; flourishing
and brimming are not only common, but even leaves of
trees gilded, or silvered, are used for ornamenting
mees, fee N° 175". As to colours, which perhaps
would chiefly take place in suttleties, blood boiled
and fried (which seems to be something singular)
was used for dying black, 13. 141. saffron for yel-

m Litter, Praef. ad Apicium, p. xi.

n So we have lozengs of golde. Lel. Collect. IV. p. 227. and a
wild boar's head gyld, p. 294. A peacock with gyld webs. VI. p. 6,
Leche Lambert gyld, ibid.

low,
[ xv ]

low, and fanders for red. Alkenet is also used for colouring, and mulberries; amydon makes white, 68; and turnesole pownas there, but what this colour is the Editor professes not to know, unless it be intended for another kind of yellow, and we should read jounas, for jaunus, orange-tawny. It was for the purpose of gratifying the fighth that fosiltes were introduced at the more solemn feasts. Rabelais has comfits of an hundred colours.

Cury, as was remarked above, was ever reckoned a branch of the Art Medical; and here I add, that the verb curare signifies equally to dress viéuals, as to cure a distemper; that every body has heard of Doctor Diet, kitchen physic, &c. while a numerous band of medical authors have written de cibis et aliments, and have always classed diet among the non-naturals; so they call them, but with what propriety they best know. Hence Junius, 'Διατρῆς Graecis est 'vïtus, ac speciatim certa viétus ratio, qualis a Me- 'dicis ad tuendum valetudinem præscribitur.' Our

* N* 68. 20. 58. See my friend Dr. Percy on the Northumber-land-Book, p. 415. and MS Ed. 34.
* N* 47. 51. 84.
* N* 93. 132. MS Ed. 37.
* Perhaps Turmerick. See ad loc.
* Ter. Andr. I. 1. where Donatus and Mad. Dacier explain it of Cooking. Mr. Hearne, in describing our Roll, see above, p. xi, by an unaccountable mistake, read Fary instead of Cury, the plain reading of the MS.
* Junii Etym. v. Diet.

Cooks
[ xvi ]

Cooks expressly tell us, in their preem, that their work was compiled by assent and avvysement of maisters of phisick and of philosophie that dwelld in his [the King's] court where phisick is used in the sense of medecine, physicus being applied to persons professing the Art of Healing long before the 14th century, as implying such knowledge and skill in all kinds of natural substances, constituting the materia medica, as was necessary for them in practice. At the end of the Editor's MS. is written this rhyme,

Explicit coquina que est optima medicina.

There is much relative to eatables in the Schola Salernitana; and we find it ordered, that a physician shoulde over-see the young prince's wet-nurse at every meal, to inspect her meat and drink.

But after all the avvysement of physicians and philosophers, our procees do not appear by any means to be well calculated for the benefit of recipients, but rather iminical to them. Many of them are so highly seasoned, are such strange and heterogeneous


\[ That of Donatus is more modest 'Culina medicinae famularix 'est.' \]

\[ Lel. Collect. IV. p. 183. 'Diod. Siculus refert primos Agypti Reges vicium quotidianum omnino summarie ex medicorum prescripta.' Litter ad Apic. p. ix. \]
compositions, meer ollos and gallimawfreys, that they seem removed as far as possible from the intention of contributing to health; indeed the measses are so redundant and complex, that in regard to herbs, in No 6, no less than ten are used, where we should now be content with two or three: and so the fallad, No 76, consists of no less than 14 ingredients. The physicians appear only to have taken care that nothing directly noxious was suffered to enter the forms. However, in the Editor's MS. No 11, there is a prescription for making a colys, I presume a cullis, or invigorating broth; for which see Dodley's Old Plays, vol. II. 124. vol. V. 148. vol. VI. 355. and the several plays mentioned in a note to the first mentioned passage in the Edit. 1780.

I observe further, in regard to this point, that the quantities of things are seldom specified *, but are too much left to the taste and judgement of the cook, who, if he should happen to be rash and inconsiderate, or of a bad and undistinguishing taste, was capable of doing much harm to the guests, to invalids especially.

Though the cooks at Rome, as has been already noted, were amongst the lowest slaves, yet it was not so more anciently; Sarah and Rebecca cook, and so

* See also Lylye's Euphues, p. 282. Cavendish, Life of Wolley, p. 151, where we have cullis, male; Cole's and Lytletton's Dic\(\text{t}\) and Junii Etymolog. v. Colliae.

* See however, No 191, and Editor's MS II. 7.
[ xvi i ]

do Patroclus and Automedon in the ninth Iliad. It
were to be wished indeed, that the Reader could be
made acquainted with the names of our *master-cooks*,
but it is not in the power of the Editor to gratify him
in that; this, however, he may be assured of, that as
the Art was of consequence in the reign of Richard,
a prince renowned and celebrated in the Roll b, for
the splendor and elegance of his table, they must
have been persons of no inconsiderable rank: the
king's first and second cooks are now esquires by their
office, and there is all the reason in the world to be-
lieve they were of equal dignity heretofore c. To say
a word of king *Richard*: he is said in the proem to
have been 'acounted the best and ryallest vyand [cu-
‘ riallos in eating] of all elfe kynges.' This, how-
ever, must rest upon the testimony of our cooks, since
it does not appear otherwise by the suffrage of history,
that he was particularly remarkable for his niceness
and delicacy in eating, like Heliogabalus, whose
favourite dishes are said to have been the tongues of
peacocks and nightingales, and the brains of parrots
and pheasants d; or like Sept. Geta, who, according
to Jul. Capitolinus e, was so curious, so whimsical,
as to order the dishes at his dinners to consist of things
which all began with the same letters. Sardanapalus

b Vide the proeme.
c See above.
d Univ. Hist. XV. p. 352. 'Ææopus pater linguas avium huma-
ena vocales lingua canavit; silius margaritas.' Lifter ad Apicium,
p. vii.
e Jul. Capitolinus, c. 5.

again,
again, as we have it in Athenæus⁶, gave a præmium to any one that invented and served him with some novel cate; and Sergius Orata built a house at the entrance of the Lucrine lake, purposely for the pleasure and convenience of eating the oysters perfectly fresh. Richard II. is certainly not represented in story as resembling any such epicures, or capricciofo’s, as these ε. It may, however, be fairly presumed, that good living was not wanting among the luxuries of that effeminate and dissipated reign.

My next observation is, that the meffes both in the Roll and the Editor’s MS, are chiefly soups, potages, ragouts, haçhes, and the like hotche-potches; entire joints of meat being never served, and animals, whether fish or fowl, seldom brought to table whole, but hacked and hewed, and cut in pieces or gobbets⁷; the mortar also was in great request, some meffes being actually denominated from it, as mortrewes, or morterelys, as in the Editor’s MS. Now in this state of things, the general mode of eating must either have been with the spoon or the fingers; and this perhaps may have been the reason that spoons be-

⁶ Athenæus, lib. xii. c. 7. Something of the same kind is related of Heligabalus, Lister Pref. ad Apici. p. vii.

⁷ To omit the paps of a pregnant fow, Hor. I. Ep. xvi. 40. where see Mons. Dacier; Dr. Fuller relates, that the tongue of carps were accounted by the ancient Roman palate-men most delicious meat. Worth. in Suffolk. See other instances of extravagant Roman luxury in Liller’s Pref. to Apicius, p. viii.

See, however, No 33, 34, 35. 146.
came an usual present from gosspics to their god-Chil-
dren at christenings; and that the bason and ewer,
for washing before and after dinner, was introduced,
whence the ewer was a great officer, and the ewery
is retained at Court to this day; we meet with da-
make water after dinner. I presume, perfumed;
and the words ewer, &c. plainly come from the Saxon
epe, or French eau, water.

Thus, to return, in that little anecdote relative to
the Conqueror and William Fitz-Osbern, mentioned
above, not the crane, but the flesh of the crane is said
to have been under-roasted. Table, or cafe-knives,
would be of little use at this time, and the art of
carving so perfectly useless, as to be almost unknown.
In about a century afterwards, however, as appears
from archbishop Neville’s entertainment, many ar-
ticles were served whole, and lord Wylloughby was
the carver. 1. So that carving began now to be prac-

1 The king, in Shakespeare, Hen. VIII. act iv. sc. 2, and 3, calls
the gifts of the sponsors, spoons. These were usually gilt, and, the
figures of the apostles being in general carved on them, were called
apostle spoons. See Mr. Steevens’s note in Ed. 1778, vol. VII. p. 312,
also Gent. Mag. 1768, p. 426.
3 Ibid. VI. p. 5. 18.
4 They were not very common at table among the Greeks. Cafaub,
ad Athenæum, col. 278. but see Lel. Coll. VI. p. 7.
5 Leland, Collectan. VI. p. 2. Archbishop Warham also had his
carver, ibid. p. 18. See also, IV. p. 256. 240. He was a great