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 BOOK the Fourth.
 

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## Of BARKS.

BY the Word Bark, I mean the First, Second, or Third Covering, or Rind of the Trunk of the Tree which we use, as it is taken naturally from the Vegetable, as the *Cortex* or *Peruvian Bark*, the Bark of the Mandrake, and such as is cleans'd, or freed from the first or outward Rind, as *Cinamon*, *Cassia lignea*, and others of the like Nature. But I shall begin my First Chapter with the Tree that bears the *Cinamon*, as well because of the great Consumption that is made of that Bark, as from the considerable Virtues with which it is endowed.

## I. Of Cinamon.

WHAT the Ancients, as well as the Moderns, call *Cinamon*, is the middle Bark, or inner Rind of the Branches of a Tree, which grows the Height of a *Willow*, and whose Leaves are so like the *Folium Indum*, describ'd under the Chapter of *Log-Wood*, that it is difficult to find the Difference at first Sight, which has given grounds, to some People to assert, that the *Folium Indum* was the Leaves of a Tree that bore the *Cinamon*; but if the Leaves are so like, that the Eye cannot readily distinguish, the Palate can do it with Ease, because the Leaves are of so sweet a Taste and Smell, that they surpass, in some Measure, the lesser *Cinamon*. After the Leaves arise white Flowers, in Form of little Cups, from whence come Berries of the Figure of an *Olive-Stone*; each of which adheres to the

Branch by little Stalks, as is represented by the Cut engraved from the Original, which Monsieur *Tournefort* has in his Hands; of which he wou'd have given me, the same time, five or six Leaves, of the Shape and Taste here taken Notice of.

As to the Place from whence the *Cinamon* comes, and the Manner of Barking the Tree, I think it proper to relate what Mr. *Tavernier* has writ of it. The *Cinamon* comes from the Isle of *Ceylon* in the *East-Indies*; the Tree that bears it is very like our *Willow*, and has three Barks or Rinds; but the second or middlemost Bark, is that which is chosen for Use, and the others rejected as of no Importance. This *Cinamon* costs the *Dutch* more than can be believed; for the King of *Ceylon*, otherwise call'd King of *Candy*, from the Name of the Capital City, was a sworn Enemy to the *Hollanders*; so that every Year he set a Guard of five or six Hundred Men to cover and defend as many Labourers, during the Season, for Barking the *Cinamon-Trees*; and entertain'd these Work-Men all the rest of the Year, without reckoning the several Garrisons maintain'd throughout the whole Island: These great Charges enhanc'd much the Price of *Cinamon*, which grows as before describ'd.

When the Inhabitants of the Island gather their Crop of *Cinamon*, they free it from the outward Bark, which is brown and rough, then they lay it to dry, and roul it up; by this means it acquires the Figure we see it in, and becomes of a reddish Colour, being

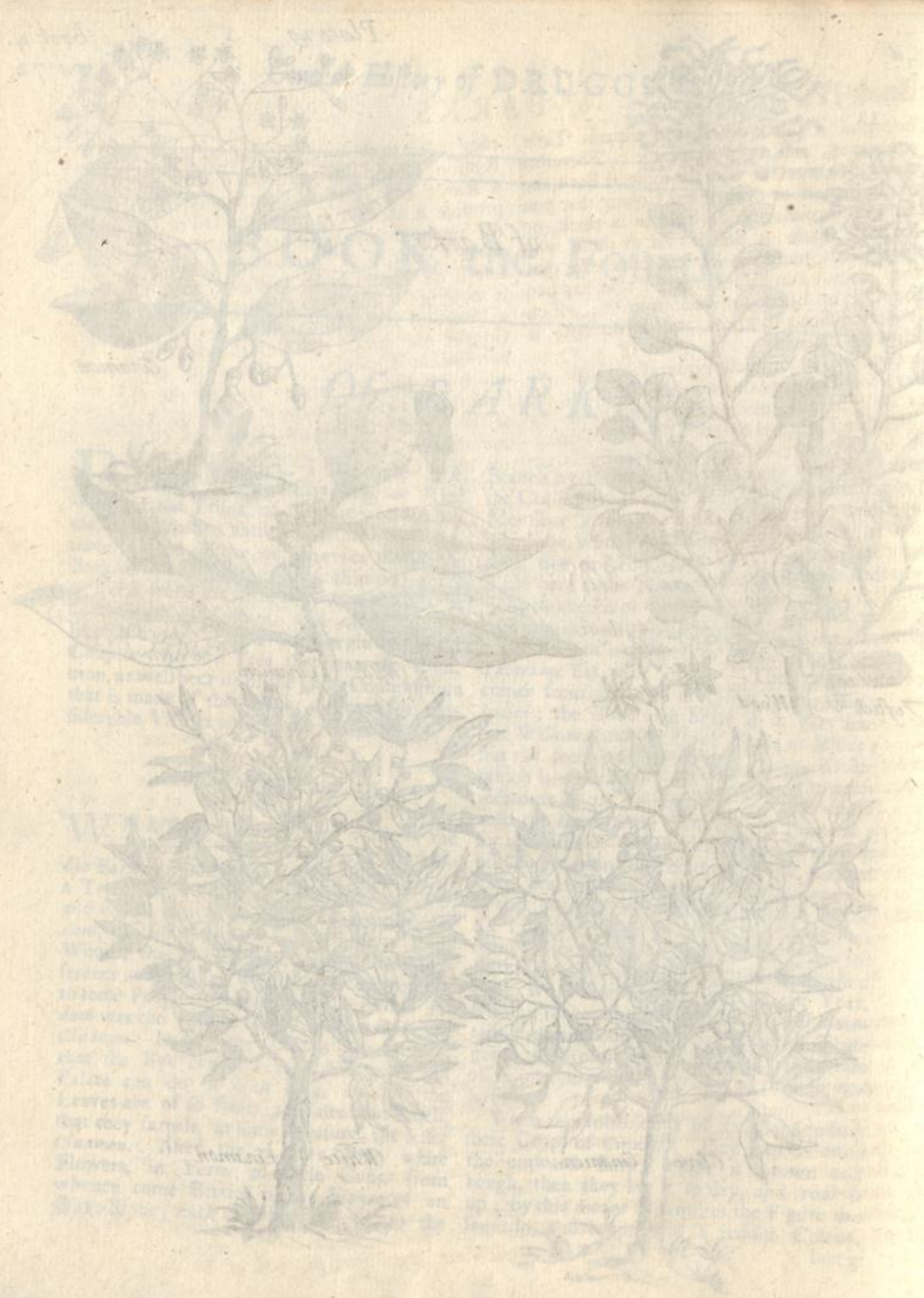
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of Barks.



Fustick Wood





being of a sweet Smell, and piquant Taste, aromatick, and very agreeable: Therefore chuse such, together with the thinnest Bark, and of the highest or deepest red Colour that you can get, throwing aside such as is thick, or has little Taste or Smell. As to those who buy great Quantities, let 'em take care that they do not purchase Cinamon that has had the Oil or Essence drawn from it; which is very difficult to know, unless you taste it Piece by Piece.

*Cinamon* is of such great Use, that we have few Druggs which we use so much of, as well because of its Virtues, as from its agreeable Taste and Smell. The *Dutch* bring us another Sort of *Cinamon*, with a large Bark, and very thick, which is that the *Antients*, from the *Arabs*, call *Drabeni*, and we, unpollish'd or rough *Cinamon*. This *Cinamon* is the Bark of the Trunk and large Branches of the Tree bearing the *Cinamon*, but as it is a Merchandize, or Commodity, of little Value; because there is no Sale for it, being without Taste and Smell, except to the Chandlers and Hawkers; so it is not worth while to speak further of it. The Confectioners, after infusing the fine *Cinamon* in warm Water, cover it with Pearl-Sugar, and sell it by the Name of *Milan Cinamon*. The *French* likewise make little Pastiles of *Cinamon* and Sugar, which, with the Mucilage of *Gum-Tragacanth*, they make into a Paste. The *Dutch*, and the Natives of *Ceylon*, make a Confection of fresh *Cinamon* taken from the Tree, which is an excellent Sweet-meat to carry to Sea, but very rare to be met withal in these Parts of the World.

## 2. Of Oil of Cinamon.

BY means of a proper *Menstruum*, and an *Alembick*, there is made, from fine *Cinamon*, a rich, clear, and reddish Oil, of a very strong piquant Taste, which is almost impossible to bear upon the Tongue; nevertheless, its Taste and agreeable Smell is the Reason that most People cover it. As *Cinamon* is a Bark which has very little Oil in it, we are forc'd to have Recourse to the *Hollanders*, who deal in this Commodity from the Isle of *Ceylon*, and dispose only of what

they please to the foreign Market; for which Reason, to avoid being impos'd upon in such a scarce and valuable Commodity, I shall propose a Method to draw the Oil to better Advantage than hitherto has been done. Take what Quantity of *Cinamon* you please; infuse it 24 Hours in cold Water, continuing it so long till the Water becomes ting'd of a beautiful Red; then put it into a large Copper Alembick, and add thereto a proportionable Quantity of Spirit of Wine, which has the Property to separate the Oil from the Water, and make it rise to the Top of the Vessel; so that one Pound of *Cinamon* shall be able to produce near the Quantity of an Ounce of Oil, which is contrary to what Mr. *Lemery* affirms, that four Pounds of good *Cinamon* will, with difficulty, produce six Drams of Oil.

It is rare that the *Hollanders* sell the Oil of *Cinamon* genuine and natural as it is made, but mix it with Spirit of Wine, well deflegmated, and drawn over upon Salt of Tartar; and which has given a Handle to several Chymists and Druggists to do the same; so that those who buy an Ounce of this Oil, have not above half an Ounce for their Money; which is of great Consequence, not only as it is a valuable Commodity, but as it is one of the best Medicines: Tho' the Cheat is easy to discover two ways. The first is, when looking into the Bottle in which it is contain'd, you may observe the Humidity that is within: The second is, by dipping the Point of your Knife in, and, putting it into the Candle, if there is any Mixture of the Spirit of Wine, it will take Fire presently; but, on the contrary to that, when it is pure, it will do nothing but smok: And this pure Oil is what we call, with just Reason, Essence, Quintessence, or Oil of *Cinamon*, which is proper to all its Intentions, and excels all other Preparations of the Bark, or the Bark it self, being the greatest Cordial we have; for which Reason, the *Dutch*, the *English*, and the *Germans*, as well as the *French* and *Italians*, use such great Quantities of it.

Besides the Oils at *Montpelier*, there is made a Sort of *Cinamon-Water*, in which the Oil plentifully abounds. This is distill'd from White-Wine, Rose or Balm-Water, or, instead of Wine, *Aqua vite*, or Spirit of Wine

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and Cinamon; from which, by a Glass Alembick, in a Sand-Heat, or Balneo, a muddy Liquor is drawn, like Milk-Water, which, after a little Time, clears up again, and looks like Spring-Water. That which makes the Water look thick when it is new, is the Oil, which is rarify'd in the Water, so that it becomes imperceptible in that Form; but when the Liquor separates, and becomes clear, the Oil precipitates to the Bottom of the Liquor, and remains in Form of a little Ball. This Cinamon-Water is very useful to give Women in Labour, in that it is an excellent Corroborative, strengthens the Stomach, and assists Evacuations: It is also prevalent in resisting the Malignancy of the Air, and pestilential Vapours, and to re-establish the natural Heat of the Animal Life.

Some make Pastiles with Cinamon-water and Sugar, which formerly were call'd *Oleo Saccharum*; but those are not so good as what are made with Oil of Cinamon. At *Montpelier* they make a Syrup of Cinamon, from a strong Infusion of it and Sugar, brought to a due Consistence, and aromatiz'd with a few Drops of the Essential Oil. We sell a Tincture of Cinamon, whose Virtue is encreas'd by several other Aromaticks, as Cloves, Mace, long Pepper, Galangal, Ginger, Coriander, Musk, and Ambergrise, all grossly powder'd, and put into a Bottle, with Brandy or Spirit of Wine, and set in the Sun during the hot Days; and this is what we sell by the Name of Essence of Red *Hypocras*. There is likewise a White *Hypocras*, made almost the same way, only it is filter'd, to discharge the Colour. They may both of them be sweeten'd, according to the Palate of the Drinker. This is a mighty cordial Dram, in Use at *Montpelier*, and the Southern Parts of *France*.

### 3. Of *Cassia lignea*.

THE *Cassia lignea* is also a second Bark of the Trunk and Branches of certain Trees, very like those which produce the Cinamon. These Trees grow here and there, intermix'd with those Trees that bear the Cinamon. It is the same as to *Cassia lignea* as it is in Cinamon, that is, the finer or purer the Bark is, the higher Colour, the sweeter Taste, and the more biting and aro-

matick, the more it is esteem'd; nevertheless there is a great Difference betwixt the one and the other, the *Cassia lignea* leaving a Viscosity in the Mouth, which we do not meet with in the Cinamon. It is of little or no Use in Physick, only that it enters into the Composition of the great Treacle, and is otherwise impos'd upon the unskilful Buyer for true Cinamon, tho' a Pound of that be worth more than five of the *Cassia*. There are several Kinds of this Bark, as first, the True, or Quill Sort; 2dly, the *Tramboon*, brought from the *East-Indies*. The True, is that which is the best for Medicinal Uses, and is of the Quill Sort, being of the Thickness of a Goose-Quill, made up into small Bundles, generally ten or fourteen Inches long, of a bright Cinamon Colour, and much of the Taste, but not so biting upon the Tongue, when chew'd. The *Tramboon* is of three Sorts; first, the Small, like small Cinamon, and something of the same Taste, but not so strong, being more earthy and woody, and of a worse Colour; 2dly, the Bundle Sort, bound up in Bundles like Clove-Bark, of a very hot biting Taste, but breaking more blackish within, and, as it were, gummy; 3dly, the thick Sort, almost like the last, in Rolls as thick as a Man's Thigh, which is also strong, but of a very dark Colour. *Cassia lignea* differs from Cinamon, in that it is weaker, darker colour'd, and, when chew'd in the Mouth, more glutinous, dry, and harsh; whence it appears that the *Cassia lignea* Tree, and that of the Cinamon, are two different Trees: Tho' the Difference of the Colours in the *Tramboon Cassia* may be suppos'd to arise from its Preparation when taken off the Tree, being dry'd in the Sun; when it is less dry'd than it shou'd be, it is of a paler Colour; and, when too much burnt with the Sun, it grows, as it were, black.

### 4. Of White Cinamon.

WHITE Cinamon, to which some give the Name of *White Costus*, *Costus Bark*, *Winter's Bark*, or *Winter's Cinamon*, because *William Winter* was the first who brought it into *England*; is the Bark of the Trunk and Branches of a Tree of the Size of a Pear-

Pear-Tree : The Branches are slender, high, straight, and well adorn'd with Leaves, like those of the Laurel, but more delicate, softer, of a Sea-Green, and very fine Smell; after which grows a round Fruit, of a beautiful Red. This Tree grows plentifully at *St. Domingo* in *Guadaloupa*, all about the sandy, mountainous, or rocky Parts; and is met withal in the Isle of *St. Laurence* or *Madagascar*, where it is call'd *Fimpi*.

The *White Costus*, we call *White Cinamon*, because of the great Conformity it has with the unpolish'd Cinamon, both in Colour and Taste, so as few People can discover the Difference. This is the Bark that some Apothecaries improperly make use of, instead of *Arabian* or *Indian Costus*, of which we made Mention already, and, upon that Occasion, give it the Name of *Indian Costus*; which is Nonsense, because the *Indian Costus* is a Root almost unknown to us, and this is a Bark very easy to be known, being of a warm biting Taste, and very aromatique, but very little in Use, either in Medicine, or to other Purposes, among any of the *European Nations*. Some have thought this Bark very useful in the Cure of the Scurvy. During the hot Season, there flows from the Trunks of these Trees, a black Gum, fat, and very odorous: This is that which some Druggists call *Gum Alouchi*, and oftentimes sell for *Gum Ioy*, or *Bdellium*; which is easy enough to distinguish, in that *Gum-Ioy* is very dry, clear, and transparent. *Bdellium* is almost like *Gum-Arabick*, but that it won't dissolve in Water; and this *Gum* is soft and greasy, of different Colours, very dirty and impure.

*Cinamomum Winteranum*, rolls up in Pipes like Cinamon, but is much larger and thicker, and of a whitish yellow Colour, very hot, biting, and aromatique in Taste, having the Virtues and Relish of most other Spices; and is brought to us out of the *West-Indies*, from *Nevis*, *Antegoa*, *Monferrat*, and other of the adjacent Islands. It is an excellent Cephalick, Stomachick, Cordial, and Hysterick: It attenuates and opens, is sudorifick and alexipharmack, prevails against the Vertigo, Megrin, Head-ach, Apoplexy, Lethargy, Palsy, and most Diseases of the Head and Nervous Parts: It strengthens the Stomach, causes an Appetite and good Digestion, expells Wind, and is singular against

the Cholick, and griping of the Guts; opens Obstructions of the Bowels, and provokes the Terms: It is a good Cordial, strengthens the Heart, revives the Spirits, and fortifies the whole Body, being excellent against Faintings, Swoonings, Sicknes at Stomach, Palpitation of the Heart, &c. us'd as the true Cinamon, in Powder, Water, Oil, or Spirit, but in large Quantities, to answer the same Intentions.

### 5. Of Clove-Cinamon.

THIS is what we call, improperly, *Clove-Wood*: It is the second or inner Bark of the Trunk and Branches of a Tree, whose Leaves come very near those of the Laurel; after which spring round Fruit, of the Size of Gall-Nuts, Chesnut-colour'd, very light, which being broke, you may find within a kind of Kernel: The Fruit has the Smell and Taste of the Clove, which gave Occasion to the Antients to call it *Clove* or *Madagascar Nut*, because we meet with great Quantities of those Trees in that Island. The *Clove Wood*, or rather the Bark, having the Taste and Smell of the Clove, is at present made use of, especially by the Hawkers and Chandlers, who sell it, after it is beat to Powder, for powder'd Cloves, tho' the Cloves are four or five times as dear again as this Bark; and so they deceive the Ignorant.

As it is the inner Bark that is chiefly in Use, it ought to be pick'd clean from the outward Bark, which is usually grey and knotty, and of a dun Colour; which shou'd be thin, of a biting, aromatique Taste, and as nearly approaching the Clove, both in Smell and Taste, as possible; but take care that what you buy be not mix'd with thick Bark, that has neither Taste nor Smell, as happens too often. This is of little or no Use in Physick; but there are some Persons who make a Tincture of this with *Aqua vite*, or Spirit of Wine, which they sell afterwards, without Punishment, for Tincture or Essence of Cloves: The Confectioners and Perfumers likewise use it instead of Cloves.

Others say, this *Clove-Bark* is brought to us out of *Turkey*, and is almost in the Shape of Cinamon, but comes very near the Co-

lour of Cloves, and has the same Taste and Smell; so that the Frangency and Odour of each are scarcely discernable one from the other, except by the Strength, Cloves being much stronger than this Bark. We seldom make use of it in these Parts of the World; but the Natives of the Country where it grows, esteem it as a Cephalick, and good against the Cholick, Wind, Gripings of the Guts, Obstructions of the Courses, &c. taken in Powder from a Dram to two Drams, and in Tincture to an Ounce or two. There is a Water made of it, that the *Hollanders* impose upon us for Clove water, tho' at an inconsiderable Price, which is a good Stomachick, and an excellent Vehicle to convey any Cephalick or Anticholick Medicine in.

*Cinnamomum, seu Canella*, in *Englemery*. Isth *Cinamon*, is a thin Bark, that is smooth, and roll'd in long Pipes, of a russet Colour, or yellowish, inclining to red; of a sweet Smell and Taste, piquant, fragrant, and very aromattick: It is taken from the Branches of a Tree about the height of our Willow, which bears a Leaf shaped like the *Indian* Leaf we call *Malabathrum*, which smells and tastes like the *Cinamon*. The Flowers grow in little Cups, white and odoriferous, succeeded by a Fruit that is of the Shape and Size of a small Olive, green at first, but growing black as it ripens. This Tree grows in the Isle of *Ceylon*, which is in the Meridional Part of *India*; and the Wood is without Smell or Taste. The principal Virtue lies in the Bark, which, when fresh, is greyish without, and yellowish within: When it is separated from the Tree, it easily divides into two Barks, and they keep the inner Bark as the most valuable, which they dry in the Sun, and roll it up just as we have it come to us. This has little or no Smell or Taste when taken from the Tree, but acquires both afterwards; therefore take care of such as has been dry'd in too scorching a Sun, for that will be blackish, a great deal of the Volatile and Essential Parts being evaporated: On the other hand, if it has been dry'd in too moist a Season, it will have a grey Colour, and not half its Virtue, because the volatile Salts are not sufficiently exalted: But chuse such as is the finest thin Bark, of the highest Colour, a grateful Smell, and biting Taste. When

they have bark'd the *Cinamon-Tree*, if they let it alone for three Years together, it will produce another Bark as good as the former. This *Cinamon* yields a great deal of exalted essential Oil and volatile Salt, therefore is proper for the Head, Brain, and Nerves, to fortify the Vitals, comfort the Heart, assist the Stomach, expell Wind, help Digestion, strengthen the VVomb, open Obstructions, and provoke the Terms: It is the greatest Restorative in Nature, and an excellent Antidote against Poison, Plague, and any malignant Diseases. The best Preparation of it is the Essential Oil, which, if genuine, two Drops given upon a Lump of fine Sugar, or in a spirituous Vehicle, will revive the Spirits to a Miracle. It is good in Powder, Decoctions, Tinctures, Cordial-Waters, &c. from half a Dram to a Dram in Powder, and from that to an Ounce or two in Decoction, Tincture or Water.

That *Cinamon* which is ill colour'd, and of no Taste, is worth nothing; therefore in buying it, you ought to bite, chew, and taste every particular Stick, that you be not deceived; for that without Taste, has been either ill got and dry'd, or distill'd in the *Indies*, or elsewhere, and its strong aromattick Oil taken from it, which is a great Cheat and Abuse to the *European* Buyers. This *Cinamon* was the *Cassia lignea* of the *Antients*, and the very same which in some Shops is call'd *Canella*: The best comes from *Ceylon* as forenam'd, and the worst from *Java*. Its Colour it attracts from the Sun-beams, for the Bark being taken off from the Tree, and expos'd to be dry'd in the Sun, that which is not well dry'd, is of an Ash Colour, but if too much burnt with the Sun, it is of a blackish, or of a dark brown: If it be well cur'd, it is of a more rosy or pale red, and, by lying together, and Length of Time, changes into the Colour we have it of here.

#### 6. Of the Peruvian Bark.

THE *Kinquina*, or *Quina-quina*, *Peruvian* Bark, or the Bark against Fevers, is the external or outward Bark of the Trunk and Branches of several Trees that grow plentifully in *Peru*, from whence this is brought us, by the way of *Cadix*. But as I have never

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Peruvian Bark

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The Male Mandrake

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The Female Mandrake

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The Cork Tree





ver been in *Peru*, to know how to speak exactly of the Trees which produce this Bark, I shall have recourse to Mr. *Bernard*, Musician in Ordinary to the King, who is a very honest Man, and very curious in the Knowledge of Simples, who had a Description of the *Kinquina* given him from one who liv'd twenty Years in *Portugal*, and had made several Voyages to the *West-Indies*, and to *Peru*.

*A true Description of the Peruvian Bark.*

The *Kinquina* is the Bark of a Tree that grows in *Peru*, in the Province of *Quitto*, upon the Mountains near the City of *Loxa*. This Tree is almost of the Size of a Cherry-Tree; the Leaves round and indented: It bears a long reddish Flower, from whence arises a kind of Pod, in which is found a Kernel like an Almond, flat and white, cloath'd with a slight Rind: That Bark which comes from the Trees at the Bottom of the Mountains, is thicker, because it receives in more Nourishment from the Earth: It is smooth, of a whitish Yellow without, and of a pale Brown within. That which comes from Trees on the Top of the Mountain, is abundantly more delicate; it is uneven, browner without, and of a higher Colour within; but the Trees which grow on the Middle of the Mountains, have a Bark yet browner than the other, and more rugged. All these Barks are bitter, but that from the Trees at the Bottom of the Mountains, less than the others.

If follows from hence, that the Bark of the least Virtue, is that which grows in the lowest Places, because it abounds more with earthy and watry Parts, than that which grows high, which, for the contrary Reason, is better; but the best of all, is that which grows in the Middle of the Mountains, because it has not too much, or too little Nourishment. There is another Kind of this Bark, which comes from the Mountains of *Potosi*, and is browner, more aromack, and bitterer than the former, but abundantly scarcer than any of the rest.

The Conditions or Qualities we ought to observe in the Bark are; that it be heavy, of a firm Substance, sound, and dry; and beware of such as is rotten, and will suck in

Water presently, and that flies into Dust in breaking, or is dirty and unclean, as it happens to be sometimes: But make choice of such as is in little thin Pieces, dark and blackish without, with a little white Moss, or some small Fern-Leaves sticking to it, reddish within, of a bitter and disagreeable Taste; and refuse that which is full of light Chieves when broke, and of a russet Colour; and take care that there be not several Pieces of Wood mix'd with it, which you have more of sometimes than the Bark. This was brought first into *France* in the Year 1650, by the Cardinal *Lago*, a Jesuit, who having brought this from *Peru*, it was had in such Vogue in *France*, as to be sold Weight for Weight at the Price of Gold.

The Use of this Bark is for the Cure of Fevers, especially intermitting, for which Purpose it is given in Substance, Tincture, or Infusion; but as it is a Medicine some People have an utter Aversion to, and as the Use of it is of ill Effect, unless properly applied; it is for this Reason I wou'd advise no Body to make use of it without the Direction of an able Physician. The extraordinary Virtues which the *Spaniards* attribute to this *Kinquina*, for the Cure of Fevers, is the Reason why they give the Tree that bears this Bark, the Name of *Palo de Calenturas*, which signifies the *Fever-Wood*.

*Kinakina, Quinquina, Cortex Peruviana.* The Peruvian, or Fever-*Lemery* Bark, is call'd so from the Tree that produces it in *Peru*, where it grows, about the Size of our Cherry-Trees; the Leaves are round and indented; the Flower is long, of a reddish Colour, and is succeeded by a Pod, which contains a flat Kind of Kernel that is white, and enclos'd in a very thin Skin. There are two Sorts of it, one cultivated, and the other wild; the Cultivated is to be prefer'd much before the Other: It contains a great deal of fix'd Salt, and abounds with an Oil; it cures intermitting Fevers best us'd in the Powder; finely sear'd from a Scruple to two Drams the Dose: There may be likewise an Infusion made of it in Wine or Water for the same Intention. Some say that Bark is best which is of the most lively Colour, and inclining to a dark Cinamon, most curled up, as coming from the smaller Branches of the Tree, that breaks of a shining

shining Colour, is of a bitter Taste, very astringent, or rough and styptick upon the Tongue, and whitish outwardly: The thick, flat, dark-colour'd, is nothing so good; and if it wants its bitter Taste and Stripticity, it is good for nothing.

It is a Specifick for the Curing of all Sorts of intermitting Fevers or Agues; and so certain it is, in effecting this Cure, that it seldom fails in a skilful Man's Hand: Besides which, Experience tells us, it stops Catarrhs, and all Sorts of Fluxes; but the great Skill of a Physician is to know to whom, when, how to use it, and how long: First, considering the Nature and Quality of this Medicine, it is evident, it ought not to be given to such as have their Courses stopt; or to such with whom they seldom flow kindly, but come down pale and sparingly; nor yet to such as are costive in their Bodies, or are commonly troubled with a Constipation of the Bowels; for to such, the Use of this is generally of ill Consequence; nor ought it to be given in continual burning Fevers, because it fixes the morbifick Matter, stops the Pores, and so encreases the Heat, and concentrates it, that it infallibly destroys the Patient. *Secondly*, When it ought to be given, the Persons to whom we allow it to be given, ought to be prepared for the Use of it, by some proper Vomits or Purgatives, such as the *Ipecacuana*, the emetick Wine or Tartar; and purge with *Glauber's Sal Mirabile*, or *Solutivum*, Creme of Tartar, and the like, two or three times at least, before the Use of the *Cortex*.

*Thirdly*, You ought to know how it should be given, which is in Powder, from a Scruple, or half a Dram, to a Dram or two; beat it very small and searce it; and about an Hour after the Fit is gone off, put your Quantity of Powder in a Glas of good strong White-Wine or Claret, and drink it off: There are several other Liquors this may be taken in, according to the Fancy of the Patient. In Infusion, take fine Powder of the Bark one Ounce, Claret ten Ounces; infuse four or five Days, shaking it twice a Day, than decant it clear; or two, or sometimes three Days: by which it appears it is given in double the Quantity in Infusion, to that of the Powder, because you take the last in Substance; you may make a Tincture with Bran-

dy, or Spirit of VVine, whereof take half an Ounce.

In the Fourth Place you ought to consider how long, or often, the Bark ought to be taken: Herein you must have Regard to the Nature of the Fits, their Strength and Accidents that attend them, as Season, Temperature, Use, &c. In Children, and tender Constitutions, the Dose is to be less, but oftner, and longer continu'd: In *Tertian* Agues, it ought to be used at the End of the Fit, and taken at different Intervals, till the next Return; when that is over, the Remedy must be repeated in the same Manner, till the Expectation of another Fit; what Intervals of Time are to be observed between each Dose, depends on the Quantity of the Powder, or Strength of the Infusion, or Length of the Intermision between each Fit: The stronger the Infusion, the longer Space of Time is to be between each Dose; and if the Intermision of the Fits is long, there is no need of repeating the Doses so often, as if the Intermision was shorter. The whole Quantity, from the First to the Last, ought to be about an Ounce and Half, or two Ounces; let it be given an Hour or two before Meat, and two or three Hours after; and if it be an Infusion, let the Dose be about four Ounces.

To prevent the Return of the Ague, this Method ought to be continued for eight Days, three times a-Day: First, early in the Morning, then an Hour before Dinner; and at Night, an Hour before Supper; but if the Ague shou'd return again, as it does, if you purge after it, the Use of the Bark must be repeated after the same manner as before, and it will not fail to produce the desired Effect, which is absolutely to cure the Ague, so that it shall nor return any more. But tho' the Ague seems to be perfectly gone, for several Revolutions of Fits, yet it is necessary to continue the Use of the Remedy, for twelve Days, by which Means you will secure the Patient against any fresh Assault.

It is at the End of the Fit that the Dose is to be given, and it must be continued till the Cure is perfected; which in a single and double *Tertian*, commonly happens at the second Fit, or at most at the Third: The same is to be understood in a single and double *Quarran*, wherein you have two whole

whole Days to give the Medicine in, without Interruption; in which, as in the Terrian, the Ague is master'd at the third and fourth Fit, if not at the very First, which often happens; and to prevent its Return, the Use of the Bark is to be the longer continued after the Cure; for 'tis the too soon Discontinuation of it, which causes the Relapse, and puts the Patient to a new Trouble of running over the same Course again.

This Medicine ought not to be given at the coming on of the Fit, nor yet during the Time of it; because then, instead of alleviating of the Force and Violence of the Ague, it wou'd be apt, by reason of the febrifick Ferment, to excite a fiercer Conflict, and make the Paroxysm the more violent: This Method being observed, the Medicine will intercept the Course of the Disease in its Progress; and being convey'd into the Mass of Blood, by a gentle Motion, it purifies it, and destroys the feverish Ferment, which wou'd produce a new Fit: It ought likewise to be given at several times, to produce, gradually, the wished-for Effect; and but a small Space of Time ought to be allowed between each Dose, that the second Dose may begin its Operation, when the Force of the First is over; and the Third may begin to act, when the Strength of the Second is lost: It is given in like manner two or three Hours before Meals, or two or three Hours after, that thereby its Vertue may the better unite it self with the Chyle in the Stomach, in Order to its Entrance into the Mass of Blood, to correct, deurate, and renew it: If this Course is pursued, the Cure is in a Manner certain and infallible, and it will hardly be possible for the Fit to return again. When the Paroxysm is gentle, in a good Habit, and a good Season of the Year, there is no Need of giving it above five or six Days together, once or twice a Day in the Intermision; but when the Paroxysms are strong, oftener, as before directed.

7. *Of the Bark of both the Mandrakes, Male and Female.*

*Pomet.* THIS is the Bark of the Root of a Plant that is distinguish'd into two Kinds, Male and Female:

I shall not trouble my self with the useles Accounts that the Ancients have given of this Root, but inform you that both Sorts are very scarce about *Paris*, so that the Apothecaries are oblig'd to leave out the Leaf of this, as well as that of Navelwort, in the Composition of the Ointment of Poplar, which is a great Abuse; it being impossible that the Composition can have the Virtues the Author of it design'd, or that are now ascribed to it, when the principal Druggs are left out: Besides, the Apothecaries, instead of making this Ointment fresh every Year, keep it Two or Three, which is contrary to the Opinion of those Authors who treat of this, and say that the cooling Quality of the Ointment Populeon holds not above a Year. Those Apothecaries, about *Paris*, who will have this Composition true, are forced to send for it from *Montpellier*; by which Means they discharge their Consciences, and serve the Publick faithfully.

The Mandrake, as it grows, bears large green Leaves, trailing or hanging upon the Ground, and the Fruit is very like that of the *Coloquintida*; but I think it needless to speak of the Distinctions betwixt the Male and Female Mandrake, these being treated of by so many Authors: 'tis enough to say we sell nothing but the Bark of the Root, freed from it as clean as possible we can get it; 'tis of an Ash-Colour within, and a little more reddish without, of some small Use in Physick, as it is put into some of the Galenical Compositions; with the Bark we have sometimes some of the Root brought us cut into Pieces like Jalap, but 'tis of little Use, the Heart of it having no more Vertue than a Chip.

8. *Of the Female Mandrake.*

THE Bark of this very much resembles, in Size and Colour, the large or gross Cinamon, except that it is more decay'd on the Out-side, and of the Colour of a broken Nutmeg within, distinguish'd with many little Sparkles; it is very light and spongy, of an almost insipid Taste, and without Smell; they bring it from the *Levant* to *Marseilles*, from whence it comes to us. This is of no other Use, than as the *Chotians* to add

to the Perfection of Carmine Colour. A Person assur'd me that it grew about *Paris*, and gave me a Piece of the Bark, which is something like it, but of a bitter Taste, and an earthy Colour without any Sparkles.

The Mandrake is a Plant without a Stem, of which there are two Kinds, first, the *Mandragoras Mas fructu rotundo* of *Tournefort*; the Leaves rise directly from the Root, above a Foot long, broader than a Man's Hand in the Middle, and narrow at both Ends, smooth, of a brownish green Colour, and a disagreeable Smell; among these rise short Stalks, each of which bear a Flower made like a Bell, divided commonly into five Parts, a little hairy, of a white Colour, inclining to Purple: When the Flower is gone, it is succeeded by a little round Apple as big as a Medlar, fleshy, and of a yellow green Colour; it contains some white Seeds, which bear the Figure of a small Kidney: The Root is long, thick, whitish, slit, or divided into two considerable Branches, set about with short Filaments, slender almost as Hairs; representing, when it is whole, the lower Parts of a Man, from whence it is call'd *Antropomorpha*, which signifies the Figure of a Man.

The second Sort is call'd the Female Mandrake, *Mandragora Femina*, or *Mandragora, flore subceruleo purpurascente*, according to *Tournefort*, the Mandrake with a bluish purple Flower: It differs from the Former, in that the Leaves are smaller, narrower, more folded, blacker, trailing on the Ground, of a strong stinking Smell; and that the Flowers are bluish, inclining to purple; the Fruit less and paler, not form'd like a Pear, as some Authors will have it, but round, scented, full of Juice, and containing very small black Seeds; the Root is about a Foot long, divided into two Branches, brown without, white within, and furnish'd with some Fibres, but nothing like the former: Both Sorts grow in the hot Countries, in the Plains, or mountainous Places, but the Last much rarer: They contain in them a great deal of Oil and Flegm, but little Salt; they are narcotick, cooling, stupefying, &c. applied outwardly, and likewise relieve Inflammations of the Eyes, Erysipelas, scrophulous Tumours, and the like: The Apples are cold and moist, but not

so cold as the Root; being smell'd to they cause Sleep; so also their Juice taken inwardly, in little Quantities, in a good generous Wine: Some pick them, and so eat them; others eat them with Pepper and hot Spices; the Antidote against their Poison is Worm-wood, Rue, Scordium, Mustard, Origanum, Castor, &c. with Wine and Vinegar. The Ancients, by Mandrake, intended another Plant quite different from this.

### 9. Of the Cork-Tree.

CORK, which the *Latins* call *Suber*, is the outward Bark of *Pomet*, the Trunk of several Trees, which grow plentifully in *Spain*, *Italy* and *France*, chiefly in *Gascony*, and upon the *Pyrenees*. The Leaves of these Trees are of a moderate Size, green without, and whitish within-side, indented all round, it bears Acorns like those of the Oak.

When the Inhabitants of those Parts would make a Crop of this Commodity, they take off the Bark of these Trees from the Top to the Bottom, and after put one Piece upon another, to a reasonable Height, in a Pit or Ditch that is full of Water; and having loaded it with Weights to keep it down, they leave it in this Condition for some time, and when it is well soak'd, and laid straight, they remove it to another Ditch, and so to a Third and Fourth; and after that take it out of the Water to dry, which being done, it is transported in Bales to different Parts of the World.

Chuse your Cork in fine Boards, all of a Piece, not full of Knots or Chinks, of a moderate Thickness, yellowish without and within, and when it is cut entire: We commonly call this Cork, white Cork of *France*, because this Sort is made in *Guyenne*, chiefly about *Bayonne*, from whence almost all that is used in *France* comes. We bring from the same Parts another Kind of Cork, we call *Spanish* Cork, which is likewise according to its usual Quality light, plain, blackish without, as if it had been burned, yellowish within, and easie to cut, not rotten; but take the thickest Sort you can get, that being much more esteem'd, and dearer than the Thin. A Friend of mine assured me, that the Black-

Blackness of the Cork proceeded from nothing else, but that it was steep'd in Sea-Water instead of fresh Water.

The Use of this is too well known to need any further Account of it, I shall only tell you it is of some small Use in Medicine, as to stop Bleeding, being reduced to Powder, or thrown into some astringent Liquor, or to hang about the Neck to dry up Milk in Nurses Breasts; and the same burn'd, and mix'd with a little fresh Butter and Sugar of Lead, is very proper for the Piles. The Spaniards burn Cork into an extraordinary Black, which is what we call *Spanish-Black*, and us'd for several Sorts of Work.

There are besides a great many Sorts of Barks, in which we have no Trade; as the Bark of the Root and Trunk of the Tree call'd *Macer*, the *Corn*, *Hivorabe*, and others, which we have but little of, and nevertheless are reckon'd good Medicines, as may be seen in *Coffus* and other Authors, who have wrote Histories of *Indian* Druggs, to which the Reader may have Recourse; but as many People make use of Mace in Bloody-Fluxes, some sell this Mace in the Room of that, believing it to be the same Thing, tho' there is a vast Difference, this being the Bark of a Tree, but Mace the Covering of the Nutmeg.

*Suber Latifolium* the broad-leav'd *Lemery*. Cork, according to *J. Baubin*,

*Gerard and Parkinson*, or the *Suber Latifolium perpetuo Virens* of *Tournefort*. The broad-leav'd Cork that is always green, is a Tree of a moderate Height, very much resembling the Oak, but the Trunk is thicker, bearing fewer Boughs, and the Bark is a great deal thicker, very light, spongy, of an ash Colour, tending towards a Yellow, which is taken from the Tree first, and afterwards freed from an inner Bark; the Leaves are like the Oak, but much larger and longer, softer, greener on the Outside, sometimes a little indented; the Cups and the Acrons are also like those of the Oak. This Tree grows in the hot Countries, as *Spain*, *Italy*, towards the *Pyrenees*, and in *Gascony*: That which grows in *Spain* is different from those that grow about the *Pyrenees*, and in *Gascony*, in that the Bark is black on the outward Surface, and the Leaves continue green all the Winter, whereas they fall from the others at the End of Autumn.

The Acorn of the Cork is astringent and proper in the Wind-Cholick; the Dose is from about a Scruple to a Dram; it contains a great deal of Oil and little Salt, but the Bark has less of the Salt and more of the Oil; it is deterfive and astringent; it stops the Hemorrhoids and Belly-Aches, being beat to Powder, it is proper to heal the Piles, being burn'd and applied outwardly.

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## BOOK the Fifth.

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### Of LEAVES.

THE Plants here to be treated of are only those whereof the Leaves are the most useful and essential Part, setting aside those Trees, or Shrubs, in which

the Branches, or Flowers, are the Parts for which they are chiefly considerable: Of this Class are Tobacco, Tea, Maiden-Hair, and such like.

R: Mill

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