

of which we have some upon record<sup>a</sup>, were so superb, that they might vie either with the regal entertainments, or the pontifical suppers of ancient Rome (which became even proverbial<sup>b</sup>), and certainly could not be dressed and set out without a large number of Cooks<sup>b</sup>. In short, the satirists 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. 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<sup>c</sup>.

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

<sup>a</sup> 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 inthronization-feasts. Leland, Collectan. VI. p. 2 and 16 of Appendix. They were wont *minuere sanguinem* after these superb entertainments, p. 32.

<sup>b</sup> Hor. II. Od. xiv. 28. where see Monf. Dacier.

<sup>b</sup> 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.

<sup>c</sup> Stryce, Life of Cranmer, p. 451, or Lel. Coll. ut supra, p. 38. Sumptuary laws in regard to eating were not unknown in ancient Rome. Eras. Colloq. p. 81. ed. Schrev. nor here formerly, see Lel. Coll. VI. p. 36. for 5 Ed. II.