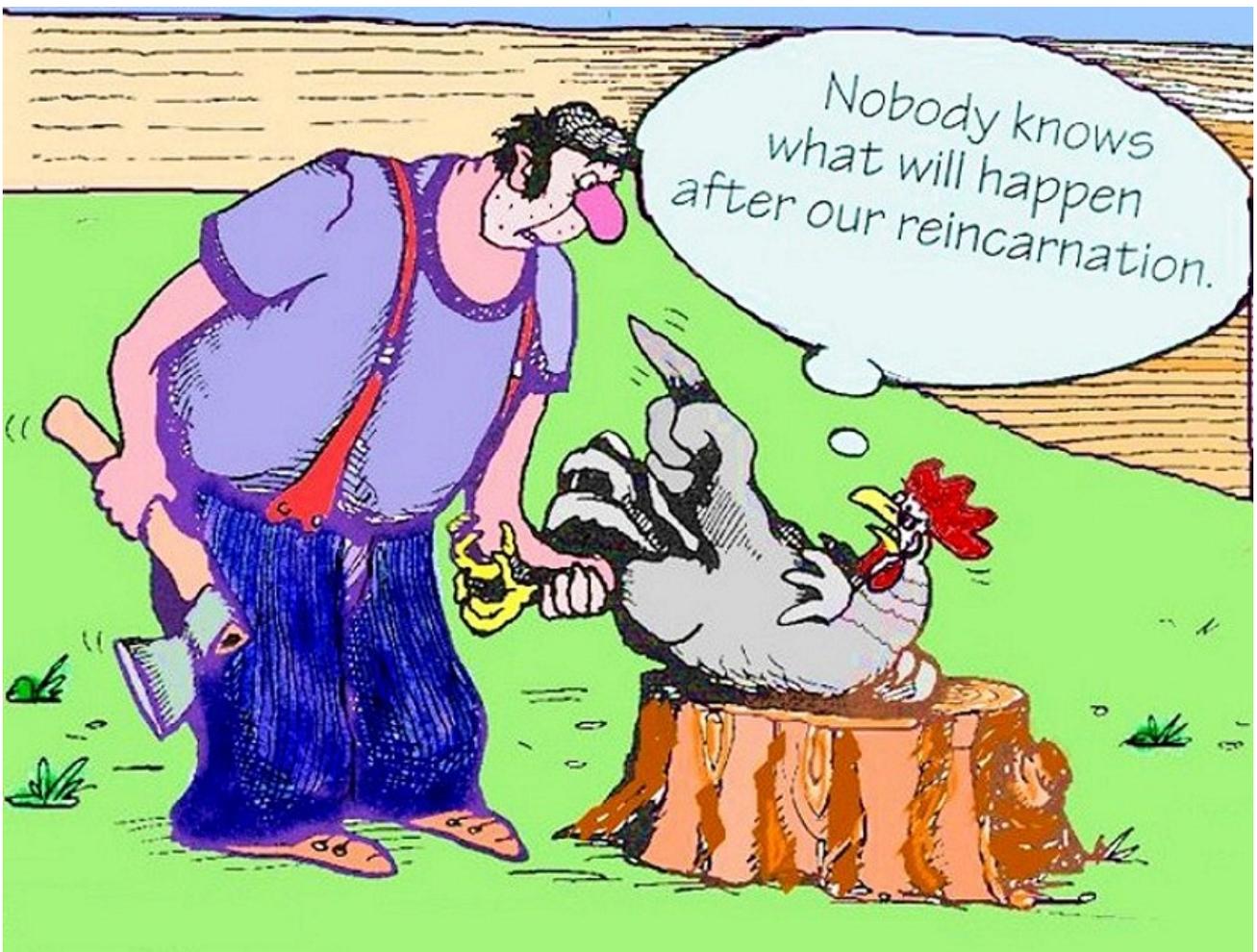


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**Cooking
with uncle Ulisse**

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The * - asterisk - following a word refers to the item present in Lessico of www.summagallicana.it

THE COCK THE HEN AND THE CAPON

Who doesn't know that the gallinaceous genus is used as food? We use almost only it at the sudden and unexpected arrival of friends or guests, we have to acknowledge as due to it any prestige of a sumptuous, modest and poor table. If there is need for a sumptuous table, you get from it very appreciated meats, both boiled and roasted, besides the eggs which are better than the eggs of other birds, and the latter will also ensure various courses. If a modest table is necessary, as in the days when the eating of flesh is forbidden by sacred law, the eggs alone will suffice for you: if on the contrary it has to be poor and suited for sick people, I ask you, whence a safer and most pleasant food could be gotten?

Then rightly the gallinaceous genus always holds first place in Columella* and the others who expressly have written about birds. Hence also the commentators of Horace*, when he sings as follows:

Hear how you can grow rich. A thrush,
or another particular thing will be given you,*

they explain *privum* not only as something of private and your own, but as something special and rare coming from birds genus as hens and thrushes were for ancients, better of which (the thrushes) the same poet in another point also said there is nothing. Lampridius* reports that at the banquets of Alexander Severus* there were hens and eggs, but that on feast days a goose was also served: but a pheasant* on greater feast days so that sometimes even two were served with the addition of two chickens. And elsewhere he also reports that Heliogabalus* one day ate only just pheasants, spring chickens another day.

Hence it is now clear that also the most dissolute emperors took pleasure in eating these birds, but that they ate only hens or spring chickens too: for the roosters, and especially those who are very strong fuckers, are reserved rather for offspring's production than for throat pleasures. But if roosters are still fairly tender, that is when they are spring chickens, their flesh is to be counted among the flesh of birds offering a property midway between slenderizing and thickening, so much praised by Galen*. In fact it is easily digested, generates a praiseworthy blood, fosters the lust, is suitable for whatever temperament, above all if moderately fat, and the roosters didn't yet begin to mate or to crow. For when they mate and crow they begin to grow dry, and the body's heat is sharpened by such a dryness, and their flesh shortly becomes hard and fibrous, to such a degree that, with boiling, it produces a salty taste which is more and more intense as they grow old, also effective in making more fluid the crap. Then before this period it will be necessary to resort to castration: otherwise without any doubt it is necessary to prefer the pullets, since they are of a colder temperament: and for such a reason in case of feverish patients they are preferred to spring chickens: in the other sick persons the latter represent a food of good and appreciated taste which

doesn't relish excrements, which doesn't linger for a long time in progressing and in descending into the bowel: nevertheless they offer food neither in abundance nor very durable since it is constituted by a little thin and fluid blood, and so flowing that it can quickly pour out, and which in addition is disapproved for those are suffering from gout*, as are disapproved the other things which because of generation of a fluid blood easily penetrate, either mixed, or attracted, into the diseased areas and therefore weaker.

There are some people preferring castrated hens* to both male and female young chickens for table and for feverish patients. Among us - in Bologna - it is unusual to castrate hens. To eat a rooster, especially if old aged, it is unbecoming, although this is done by country folk, and to eat it is extremely disagreeable to the palates of noblemen; in fact, as Giovanni Battista Fiera* physician and poet says: *If he will give dinner parties, the wanton fellow doesn't have to know the teachings of Venus*: from roosters a dry and unpleasant flesh is coming. Let him be a young one, or let him to pay the penalties of Cybele* under a false name, and take a capon with cut off testicle. Thus he will be very fat, so by now he will be allowed to sleep, and he will produce hoarse throated abundant courses. Thus a damp hen will replace him in a stately way, and she has to be or black, or possibly unable to lay eggs. Thus she heats the brain and the sexual appetite: in a spring chicken there is a smaller fiery power: let him be for me a course in a dry summer. The greatest glory to you, rooster, because you lost testicles, you are pleasant to sleeping, bowel, Venus and Cybele.*

Among ancients, with other birds they fattened, they held in great esteem fattened hens, so that Caius Fannius* was forced to issue a law by which he prohibited to dish up birds, except only one hen, and which had not been fattened. But if fattened birds were dished up, the art of cooking consisted in the fact that stretched beginning from a leg they filled the whole tray: hence that satirical expression of Juvenal*:

With what a gesture the hares and with what a hen is quartered.

Really eleven years before the third Punic War* - on 161 BC - a law was drawn up regarding the fattened hen, as Pliny* testifies who says: *Among ancient prohibitions regarding courses, for the first time still in the law of the consul Caius Fannius, drawn up eleven years before the third Punic War, I find the prohibition to dish up no birds, except only one not fattened hen: this article was subsequently resumed and passed from law to law. A loophole was found to deceive these laws in raising also roosters with foods soaked in milk, so they are regarded as much more tasteful.* Thus far Pliny.

On the other hand there were also common precepts, and they are still handed down daily, in what way they are softened, as I pointed out in the proper enclosed paragraph about fattening. But she will become tender also without a long fattening, if we believe Horace*: *If suddenly an evening guest will overtake you, in order that the hen doesn't come out unpleasantly hard for the palate, you will be crafty in dipping her alive in new Falernian* wine: this will soften her.*

You will accomplish the same purpose placing a fig* in the anus, hence we read that having indeed presented among dishes a rooster just immolated to Hercules* tender and almost friable, he referred such a tenderness of the skin as due to the fig. However even though hens are softened in such a way, some people came to such a point of longing that accepted that only a part of the bird was eaten: hence also in Pliny we read, soon after he spoke about fattening these birds, *nevertheless, in such a manner of embellishing courses, not everything is equally pleasant, since the leg is praised, elsewhere only the breast.* Then Iulius Capitolinus* perhaps has not rightly defined as too much stingy the emperor Pertinax* because sometimes he was serving his friends with chicken's backsides: for in my opinion this happened because of gluttony's reasons.

But although at the back there is very little flesh, nevertheless the skin itself, especially in a fattened hen, is fat and very delicious: also Matron of Pitane* in Athenaeus* is expressing himself in this way: *Thus it happened, others smile, and immediately they bring forward fattened and plucked hens in silver platters, of same age, similar for the back to fritters made with boney, flour and oil,* that is, as I understand, appreciated because of the back, but not with reddish back, as others interpret: in fact those fritters are not reddish, but whitish.

Especially by some also combs and wattles are eaten in broth, or roasted on coals and then with addition of pepper and orange juice: we also add the testicles, especially on the feast of St. Pilgrim*, that is, on August first, when the roosters are castrated* by Bolognese people. Some are affirming that they are digested with difficulty, and that are of little nourishment, being of dry nature: nevertheless Galen* is placing combs and wattles of roosters in a middle way, that is, they are not to be praised nor condemned. We find handed down by history that also among Romans the combs belonged to the biggest delights because of the finding of a though important man. Messalinus Cotta*, son of the orator Messala*, invented the recipe of roasting and seasoning them in frying pan with geese's legs.

And Heliogabalus*, who had no other kind of life than to seek the way to get a renewed pleasure, quite often in order to imitate Apicius*, as Aelius Lampridius* reports, ate the combs of alive roosters, as well as the shins of camels, the tongues of peacocks and nightingales. Also the brain is cooked, and it is especially eaten slightly roasted with a little salt. In truth it sharpens in special manner the mind. The physician and poet Giovanni Battista Fiera* praises these small brains, but with the addition of pepper to attenuate their moisture: for he says:

*The eyes of quadrupeds, the brains of birds are excellent.
However the latter will be too moist unless you add pepper to them.*

Gerolamo Cardano* praises the livers of these birds among all the edible things. But Razi*, drawing it from Galen*, among livers is awarding the supremacy to that of goose because it is more moist and tender, and therefore he says that it is also more delicious in taste, but he awards the second praise to that of chicken. Nevertheless also this is moist, as Fiera himself is teaching with these verses, when saying:

*The necks and the liver are full of heat, but the necks are full of moisture,
Hen, goose, duck have a softer liver.*

The liver, roasted upon coals, in a short time restores the fading strengths, drinking on its top a little white wine. As Galen testifies, the gizzard, if is digested, nourishes in a marvelous way, and among all the gizzards he judges as best that of hen and goose: and elsewhere, if I well remember, he is expressing himself as follows: *The gizzards as food are praised before the bowels, especially of fattened hens, and even more of geese: for they are exceptionally tasty: otherwise they are fat and hard, and therefore of difficult digestion, but once they are cooked there would be inside of them quite a lot of nourishment.* And Arnaldo from Villanova* affirms that no stomach of animal is praised as food, except the gizzards of hens, geese and cranes.

They especially ate bowels cooked along with some other things, and they call them, as Ermolao Barbaro* reports, *gigleria*, others say *gigeria* - as well as *gizeria*, giblets. Among remaining parts the testicles are particularly recommended, especially by Galen and all physicians, most of all if roosters were fed on milk. For they are of easy digestion, and very large. Alexander of Afrosidia* makes mention of this. The French reckon the uropygial gland of roosters, hens and capons as military food. For they call veteran soldiers as eaters of uropygial gland: really it is certain that that one from fattened and very fat subjects is most pleasing to glutton: and anywhere it is usually shown as joke to lustful persons. Likewise hens' blood is not inferior to pigs' blood, but it is very worse than that of a hare. In Galen's time there were some who ate it. When our contemporaries kill hens they suspend them by feet so that the blood after coagulated near the wound assumes a spherical shape, and then becomes food.

Bartolomeo Sacchi called Platina* describes the following pie* made from heads and giblets of capons and hens. You will wash properly the small livers, lungs, legs, heads and necks of hens and birds. When washed and boiled you will transfer them without broth to a dish. You will add dill*, mint*, parsley and sprinkle pepper or cinnamon*, and at once you will serve them to dinner guests. Finally broths of these birds are not displeasing.

Or better still, we read that among Egyptian women the broth of plump black hens deliberately made fatty is in very common use in public baths, to fatten themselves. And really each woman drinks the entire broth made from a single hen, and when bathing she devours the whole hen. Or else they take a very fat and fleshy black hen and stuff in her belly three drachms each [around 10 g] of crushed hazelnuts, sweet almonds, pistachios*, pine nuts and peas: after prepared her in this fashion they properly boil her in water, and a single woman while in the bath within only one day eats all of her overcooked, and she drinks her broth, in which they also boil sarcocolla*, and the woman who has to fatten continues to do this for several days.

In almost the same way they eat another well cooked hen and drink its broth: but first they give it to eat a pound [327.45 g] of clean wheat overcooked in water: when the hen has eaten it she cuts off the head of the hen, cooks the hen, and eats all the hen while is in the bath, and in addition drinks all the broth. Also other women usually do the same thing but they prepare the hen to be cooked in another way. For they give the hen around half a pound of peas and wheat to be eaten and after she ate the whole they cook her after cut off her head and they eat her alone, and drink her broth on that day, and they are accustomed to do this five times. Author of all these things is Prospero Alpino*.

Furthermore the poet Antagoras of Rhodes* has extolled the chicken's broth to such an extent that Athenaeus* is writing that he didn't want to go into the bath when sometimes he was cooking a hen, lest the young slaves should drink the broth in his absence.

Now, in order to say something along with other data about the preparation of these birds, I thought proper to follow first of all Apicius and Platina. Certainly there are different ways for preparing them. Apicius described certain little fava beans - or soups from fava beans* with peelings - (they are foods so called from fava bean with its peel, as I think) done with fava bean and pea, and he says: *You will make a little fava beans soup in another manner as follows: Wash a chicken, bone it, cut into little pieces onion*, coriander*, brains without nerves, put them in the chicken itself, it has to boil with sauce of fish, oil and wine: when it will be cooked chop up onion and coriander, strain over this cooked unseasoned pea, you will take little fava beans soup in proportion, arrange in different ways: then you will crush pepper, cumin*: you pour on them its broth. You also break two eggs in a mortar, beat them, scatter their juice on entire boiled peas, or you will garnish with nut's kernels, and cook on a slow heat, and you will dish.*

Apicius* - In another manner, a stuffed little fava beans soup, that is chicken or piggy cooked with fava beans*: *You bone the chicken from the breast, join its straightened legs, fix with a skewer and prepare the ingredients, and you will arrange alternatively washed peas, brains, Lucanian sausages* and so on: you will mince pepper, lovage*, oregano* and ginger*. Sprinkle sauce of fish and blend raisin wine. Bring to the boil and when it is boiling you cook on a slow heat, and when you will have seasoned the ingredients, arrange them alternatively in the chicken, cover with the omentum and place in a cover and put in oven so that they cook slowly, and dish.*

Still in his treatise in another chapter you can read the following recipes. RAW BROTH IN BOILED CHICKEN. *You will put in a mortar dill seed*, dried mint*, root of silphium*, sprinkle vinegar, add date: pour sauce of fish, a little mustard* and oil: season with cooked wine and so dish. CHICKEN WITH DILL: you will season with a little honey and sauce of fish. Take a cooked chicken and dry it with a clean linen, make incisions, and put broth in the cuts so that it becomes soaked and when it became impregnated you will roast it and with feathers brush it with its juice, sprinkle pepper and dish.*

PARTHIAN* CHICKEN. *You will open the chicken starting from belly (about this part I explained my point of view elsewhere) and arrange it in a square shape: you will mince pepper, lovage, a little caraway seeds*, sprinkle sauce of fish, add wine, arrange the chicken in an earthenware of Cuma* and pour the seasoning over the chicken: dissolve silphium and wine warming up them and put them together in the chicken, and let cook, sprinkle with pepper and dish.*

CHICKEN IN HOT SAUCE: *A rather large acetabulum - goblet for vinegar - of oil in restrained quantity, a smaller acetabulum of fish sauce, a further smaller acetabulum of vinegar, six scruples [around 7 g] of pepper, parsley, a posy of leek*.*

CHICKEN WITH SILPHIUM: *You will open it starting from belly, then wash it, garnish and put it in an earthenware of Cuma: mince pepper, lovage, fresh silphium, sprinkle sauce of fish: you will season it with wine and fish sauce, and cook the chicken: when cooked, after a sprinkling of pepper dish it.*

BOILED CHICKEN WITH BOILED PUMPKINS. *After aforesaid broth has been added, pour on mustard and dish.*

BOILED CHICKEN WITH BOILED TAROS*: *Pour the aforesaid broth on it and dish.*

You can also boil it, not too much (stuffed) with marinated olives so that there is some empty room and it doesn't break while cooking in pot: placed in a small basket after had boiled, you wash it several times and put it back so that it doesn't break.

CHICKEN À LA VARIUS (perhaps from Varius Helioabalus*, otherwise called à la Vardane*): *Boil the chicken in this broth: sauce of fish, oil, wine, a posy of leek, coriander*, savory*, when cooked you will mince pepper, two cyathi [100 ml] of nut's kernels, and sprinkle it with its broth and you will throw away the posies, sweeten with milk, and you will drain it again in a mortar as well as the chicken so that it gets boiling: blend with beaten egg white, place in a tray and sprinkle with the aforesaid broth. This broth is said candid.*

CHICKEN À LA FRONTO [Marcus Cornelius Fronto?]: *Let a chicken grow hard, you will season it with fish sauce mixed with oil adding a posy of dill, leek, savory and green coriander, and cook, when cooked take it out, in a tray sprinkle it with cooked wine, scatter pepper and dish.*

CHICKEN WITH MILK (*tractogalatus* from *tracta*, puff pastry, and *lac*, milk, by which it was seasoned, as Gabriel Hummelberg* explains): *Let cook a chicken in fish sauce, oil, wine, to which you add a posy of coriander, some onion*: then when cooked you will remove it from its broth and place milk in a new pot and a little bit of salt: simmer honey and a very little bit of water, that is the third part, so that it tepefies: crumble puff pastry and add it bit by bit, stir frequently so that it doesn't burn, place the chicken whole or asunder, transfer it in a tray and sprinkle it with the following sauce:*

pepper, lovage, oregano: pour honey and a little bit of cooked wine, and sweeten its broth in a pot: bring it to the boil: when boiling blend with starch* and dish.

STUFFED CHICKEN: You will prepare the chicken starting from the neck so that nothing remains in it, mince pepper, lovage, ginger, chopped meat, boiled emmer*, mince the brain cooked in broth: break some eggs and mix them until a unique mass is done, season them with fish sauce and put a little bit of oil, entire pepper, abundant nut's kernels, prepare a stuffing and fill the chicken or the piggy so that it has an empty room. Likewise you will do also in the capon. You will take the chicken and garnish it as said before: you will open it starting from breast and will cook it after what is inside has been removed.

CHICKEN IN WHITE SAUCE: You have to take water and plenty of Spanish oil, it is shaken so that it flows alone and hides the water; then, when cooked, whatever quantity of oil will be there, you remove it from there, sprinkle it with pepper and dish.

Apicius provides all these recipes, who in first place also wrote what follows and which I omitted.

SAUSAGES OF CHICKEN: A pound [327.45 g] of best oil, a fourth of sextarius [125 ml] of fish sauce, one-half ounce [13.64 g] of pepper. ANOTHER KIND OF SAUSAGES OF CHICKEN: You will mince thirty-one grains of pepper, add a goblet of best fish sauce and the same of cooked wine, you will pour eleven goblets of water and will place on the smoke of a fire.

The sausages of peacock have the top position if fried so as to lose hardness: the second place belongs to pheasant sausages*, the third to those of rabbit, the fourth to those of chicken.

Another recipe (SAUSAGE WITH STARCH): You have to remove the little bones from chickens, then put in a pot leeks, dill, salt, when cooked you will add pepper, fennel seed*, then mince brewed orinda (perhaps *oryza* - rice - which he had also mentioned shortly before in a quite similar sausage with starch. But Gabriel Hummelberg, inferring from Hesychius of Alexandria*, translates with *orinda* a seed similar to sesame, etc.): you will add fish sauce and raisin or boiled wine, mix all this and dish with sausages.

In Athenaeus* a rooster with vinegar and oil is served to Dipnosophists. Here Timocles* the comic poet says: *Galeois kai batidas hosa te ton genon en oxyliparo, trimmati skeuazetai.* - Sharks and rays and quite a lot of subjects of this kind are prepared in a sauce piquant and fat. For perhaps the *oxyliparum* is the *trimma* or seasoning, alike or similar to that Apicius described before in chicken with piquant sauce, which is made with vinegar, fish sauce and oil, which are *lipara*, that is fat. But Ermolao Barbaro* says he found that *oxyliparon* is a kind of juice in which usually rays and other fishes of this kind are eaten.

Antonio Guainerio* describes certain excellent condiments for boiled chickens under the chapter of restoring the appetite.

CHICKEN IN VERJUICE*. Cook the chicken with salty flesh for a long time: when it is half cooked, put in the hot pot some grape-seeds taken from the center of marcs: chop up properly parsley and mint, grind pepper and saffron*. Throw all these ingredients in the pot where meanwhile the pullet has cooked, and immediately prepare a course. Nothing is more healthful than this food. For it is extremely nourishing, is easily digested, is good for stomach, heart, liver, kidneys, and suppresses anger. Drawn from Platina*.

And soon after: ROAST CHICKEN: You will roast a well plucked, emptied and washed chicken. When roasted and placed in a course dish, before it cools you will pour on it either juice of an apple from Media* - of orange*, or better, of citron* -, or verjuice with rose water, syrup of cane sugar and cinnamon* well minced, and you will serve to guests. This recipe is not displeasing to Bucinus who is greedy for things which are at the same time pungent (sour) and sweet, to repress anger and fatten up the body. Still Platina elsewhere gives instructions about how to prepare a pie* based on any kind of meat from domestic animal, as calf, capon, hen and similar.

PIES OF PULLETS drawn from the book in German of Balthasar Staindl*, as the Ornithologist is quoting: After you prepared the wrap of pastry, put on it the pullets prepared as usual with disjointed limbs: and three or four eggs according to the size of pastry wrap, add salt and a fair bit of ginger*. In summer it is worthwhile to add also raisins of Corinth, as to capons too, and some fresh butter. You will also prepare a covering, as prescribed for capon pie, and sprinkle it with eggs: let cook for two hours. But if you prefer it cold, pour out the broth through the upper hole and after the fat has been separated with a blow, pour it on again. When chickens are cooked in closed pot, or when are roasted preferably in butter with also a sprinkling of a little wine when half roasted, our people call this kind of cooking *stufare* - to stew, the Germans *verdempfen*, in Latin perhaps you could say *suffocare* - to smother, as the Greeks call *pnicta* - cooked in a well closed pot - the eggs, that is, smothered.

There are some people cooking grapes along with the chicken in a pot closed with cover: then they crush, squeeze and pour them again on the chicken with butter. And another recipe of Balthasar Staindl: Put inside a pot the chickens prepared as usual: add wine and meats' broth with some salt and aromatic flour of saffron: but if you desire a more fat little broth put in the broth when boiling two toasted slices of white bread, when they come to the boil, after they have been taken out and minced with the liver, squeeze the juice and strain it through the aromatic flour, and put it back in the pot, and let it cook properly. There are some people cooking slices of lemon with chickens and then put slices on them when are served.

CRUSHED DISH: Cook a hen or a capon for a long time until the meats are quite soft and crush the pulp with the bones in a mortar: but if there is little meat it is possible to crush together some chunks of very white bread. Then strain the whole along with the broth through a bronze sieve, you will add some good wine, and a quantity of saffron and spices you think enough, and you will cook for some time, and when you will serve, place beneath toasted bread, sometimes you will place over shelled eggs cooked in water. Some also crush leftovers of hens and capons, that is, bones with meat, and prepare a course: to which some add lamb's liver boiled and crushed. This food is suitable for those who have just born a child and for those who have been bled. From aforesaid Balthasar Staindl.

FOR A CHICKEN'S PIE drawn from Platina: Divide in three parts the combs of the chickens and their livers in four parts: keep the testicles entire, cut up the lard into small squares and do not pound it: cut up into small morsels two or three ounces [around 50-75 g] of calf fat, or in place of fat add marrow of ox or calf. Take as much as enough of ginger, cinnamon and sugar. And mix all these things with about forty sour (acid) and dry cherries, and put them in a suitable wrap of pastry made with kneaded flour. This can be cooked in oven or on fire under a dish towel. When it is half cooked pour on two beaten egg yolks, some saffron and verjuice.

BROTH OF CHICKEN WITH ALMONDS: Take half a pound [around 160 g] of almonds, three small egg's yolks, hen's livers, extra fine bread corresponding to two eggs, as much as milk cream can be brought with half an obol*, broth of old hen properly boiled. Then squeeze the almonds minced with the broth filtering them through a strainer, and serve. Or firstly place in the broth thus prepared a previously boiled chicken, and let them boil together a little bit so that it becomes a bit more concentrated and add a little cinnamon, clove* and salt. Balthasar Staindl.

A GREEN BROTH FOR A HEN OR A YOUNG CHICKEN, drawn from Balthasar Staindl. After Roman pellitory* - or Mount Atlas daisy, marjoram* and parsley have been finely grinded, pour wine over them, shake them jointly, add sugar and some spice, and pour in the broth in which the hen has cooked, and don't cook her any further lest the green color disappears. SEASONING FOR BOILED HENS: Place in a pot an entire boiled hen or divided asunder and well polished up, pour very little water with little sweet wine and add some butter and a little bit of aromatic powder gotten from nutmeg* or mace, cinnamon and cloves. Avoid carefully that this course remains too much time on fire, for it becomes quite unusable. You will remove it from fire when the hen is verging on red and has little broth. If you like it sweet, add sugar alone or with spices.

Again from Balthasar Staindl ANOTHER FOOD MADE WITH CHICKENS OR CAPONS WITH TOASTED BREAD ETC. He in German calls it *plutzte huener*. Season roasted and cut asunder chickens or capons with sugar along with spices and sprinkle them with sweet wine and place them on toasted slices of white bread soaked in the same sweet wine: you will serve cold.

SEASONING BY WHICH A HEN OR A CHICKEN ARE STUFFED. With the hand you will carefully remove from the hen the liver and the gizzard so that nothing is broken. When finely cut up, mix them with an egg, and, if you wish, add a saffron* coloring: you will add as well crushed kale, or small raisin; after these ingredients have been placed you will scatter spice dust and stitch up the belly of the hen and cook her in a pot in the fashion they call stewed, i.e. smothered. Moreover, to make a roast hen, mix in a frying pan this seasoning blended with an egg and you will put it in the belly. Still Balthasar Staindl*.

Some people cook properly a young hen in excellent white wine, and squeeze her when crumbled with a long cooking, and strain the broth and mix it on fire with an egg yolk. They say that by this drink are marvelously restored the prostrate energies of sick people. Athenaeus* quotes the piglet half roast, half boiled and stuffed with thrushes* and chicken's gizzards. Among French people at lunches they accept boiled hens, at suppers the roast ones. Tavern's managers require that they are eaten in winter days. The common people call them *Februarians* from February month, and they don't put any other food before

these hens. Others put them in the menu during the whole year. In truth also for these as well as for other animals the season must be taken into account. Francisco Álvares* relates in *Verdadeira informação do Preste João das Índias* that hens put in table, whose meat had been stripped of skin along with bones and then filled of various delicate spices, had been then arranged with such great skill that nowhere was visible an area or a trace of tearing.

Nicola Massa* advises that little salt is used in all preparations of hens, since thus they are tastier and descend more quickly along the digestive tract. In the meantime I would also give that suggestion according to which a walnut inserted in the chicken lets it cook very more quickly, as Heinrich Cornelius Agrippa von Nettesheim* handed down: if this is true (really whoever could test this without any damage) often it would be extremely useful in the case of unexpected arrival of friends. Albertus Magnus* says: If you want that a chicken dances on a dish, take quicksilver and powder of calaminth* and place them in a sealed glass cruet, and put it inside the chicken when warm: for when the mercury is heated, it moves, and makes it jump.

Today among some Indians of Socotra Island* there is the religious custom of not to taste, nor least of all to eat the hen or whatever bird: and, once, as Julius Caesar* testifies, for the British people it was forbidden to feed on hare, hen and goose: they raised them for pure delight. And Alessandro Alessandri* writes that by law they were banned from offering those animals even to gods. And Hippocrates* prompts that those people who before were suffering from epilepsy have to abstain from rooster meats.

THE EGGS

But now it's time to say something also about eggs*, in regard to which nobody ignores in how many ways they become useful for the foods, so that Pliny* says elsewhere that no other food is existing able to feed during an illness, and that doesn't burden, and that at the same time is endowed with the power of a drink (others instead of *vim* read *vini*, use of wine) and of a food. In fact we have chosen as food above all the eggs of the hens. For, whatever others may say, they are preferred to all other eggs, especially if the hens have conceived them with a rooster. For, as Aristotle* testifies, zephyrian eggs - sterile, full of wind* - are less tasty and are smaller and more humid. Fresh eggs are more better than old ones, and in truth those just laid are excellent, while oldest eggs are very bad: but those in between differ among them for goodness or badness in proportion to their distance from the extremes. Recent eggs are very easily recognized from old ones. Recent eggs are full, the more they are old are empty at blunt end. Moreover there is a very evident indication of old age, if when opened or broken they pour out, especially the yolk: on the contrary it is a sign of goodness if when the egg is opened the yolk remains entire and at its center a red drop like blood is visible.

Platina* thinks that are tastier those eggs which have been laid by fat, not gaunt hens, and who have eaten wheat*, barley*, millet*, foxtail millet*, rather than grass. The Arabs prefer oblong, small, thin eggs, as Tragus - Hieronymus Bock* - is quoting. He suggests to collect just laid eggs during full moon since they are better, because, being more durable as food, likewise they are to be placed under hens for incubation. Elluchasem Elimithar* appreciates those eggs having two yolks* since they are greater and more delicate. Recent eggs preserve their name, on the contrary the old ones are called *requieta* - rested - by ancients, by us they are commonly called stale, perhaps because of their lightness they float on the water. In fact by this test you can check with certainty if they are full and recent or the opposite.

Furthermore, in order that eggs don't become worthless as food, that is, so that they don't become stale, when there is plenty of them and you want to put them aside for a future use, you will place them in flour of broad beans*. For Pliny thinks that it is very useful to preserve the eggs there, so as he says elsewhere - the same phrase where he speaks about *lomentum*, flour of broad beans -, *in winter in straw, in summer in bran*. Varro* says: those people who want to preserve the eggs for a longer time rub them with fine salt or brine: and leave them thus for three or four hours and after washed them they place them in bran or in chaff. Columella* reports that some people cover them for six hours with fine salt and then wash them and after this treatment cover them with straw or in bran: some pile up them with entire broad beans, many people also with ground broad beans, others cover them with uncrushed salt, others harden them with lukewarm brine. But whatever kind of salt, as it doesn't allow the eggs to become rotten, at the same time reduces their weight and doesn't allow them to remain full, a fact which keeps away him who has to buy them: therefore neither those people putting them in brine are preserving the integrity of the eggs. Then it is proper to follow Pliny's suggestions about their preservation. As the Ornithologist reports, there are some

people who would like to preserve just laid eggs in a kind of wheat they call rye*, which is our Italian *segala*, called *roggen* by Germans, or in ash so that the more pointed part of the egg is turned downward, then they pour on again rye or ash.

Now, having related the manner of preserving eggs, I am given the reason of explaining how to cook them. For the eggs are usually cooked and prepared as food in different ways, or alone or mixing them with other ingredients. But it seems that reasons of orderliness require that we have firstly to speak about those prepared in a simple way. These are cooked either in water or under warm ashes, or in frying pan. And although in whatever of these ways they become more or less liquid and hard according to as much as they are cooked, nevertheless the authors express a very positive opinion about those cooked in water, and they call the eggs or sucking, or soft, or hard or by similar names. But doing analogies and comparisons it will be possible to express a judgment on what we have to think also about those more or less cooked using another manner of cooking.

To cook eggs in water is better than other manners, and in warm ashes it is better than in frying pan, obviously if you compare the eggs each other according to an identical criterion, hard with hard, soft with soft. For it is worthwhile to prefer soft eggs cooked in ashes to hard-boiled in water. So wrote Antonio Brasavola*. But why eggs cooked in water are better than eggs cooked in fire, the reasons are not without importance. In fact, to use the words of Lodovico Ricchieri*, the toasted egg easily breaks apart, that cooked in water doesn't break: since because of fire energy what is inside is joined as by a glue, humid and still more heated and burnt it produces many vapors: which lying in a very narrow place, beating about for getting out, break the shell, and at last they evaporate. Furthermore the energy of the flame, attacking from everywhere the tunic of the shell, breaks it, burning it all around, and we can observe that this also happens to terracotta vases when torrefied. That's why eggs at first are usually dipped in cold water: for hot water with its less density immediately brings out the humid and broadens the pores, to which you add, if you want, that eggs cooked either under warm ashes, or over ardent charcoals, give forth an unpleasant smell, as most evident sign that they acquired a bad quality. Moreover eggs cooked in water with their shell are worse than when broken in water, since the shell retains the thick and smoky vapors: hence from frequently eating them a swelling and a heaviness of stomach and belly take origin. But cooked without shell they retain their natural hydration and lose and leave off the heaviness of their smell; nevertheless there are people more appreciating them if cooked in their shell rather than poured out, and Antonio Gazio* writes that he belonged to such a cluster of people. To say the truth, whatever those people may say, I prefer those poured out, which I have found savory and of delicate taste thanks to a mine and moreover almost daily use, especially if some fresh butter is poured over them.

Our women call *disperdute* - scattered, dispersed - the eggs cooked in this way and the deed of cooking eggs, and the Greeks, as the Ornithologist is rightly inferring, call them *exaphētá*, although on the other hand I am aware that the very learned Ermolao Barbaro* considers the *exaphētá* eggs identical to those cooked in a well closed pot, and Antonio Brasavola says that sometimes they are cooked in water without shell, sometimes with shell. For really the conclusion of the Ornithologist is founded on solid and strong reasons. He says: I don't think that among ancient Greek writers this term is found. For the lexicographers who reported the words in Greek or in Latin don't quote it. For it seems that are called *exaphētá*, with the last syllable accented, those eggs which are cooked entire after they have been poured out of their shells both in warm water like sucking or soft-boiled eggs, and in other manner like smothered eggs, as some think. In fact if the smothered ones are cooked not entire, but broken and mixed with addition of liquids, I don't think they ought to be called *exaphētá*.

As far as the origin of the word is concerned - is going on the Ornithologist - I have nothing certain. In these writings I have found a passage of Simeon Sethi* which in my opinion has given cause to others for to be mistaken. For these words: *epainóuntai dē tà pniktá hōsper ge kai tà onomazόμενα exephetá* - those suffocated are praised like those called *exephetá* (Giglio Gregorio Giraldi* reads *éxepthta*, almost insinuating that *éxo toú idíou kelyphous hepsόμενα* - cooked outwardly of their own eggshell. But this word doesn't exist among the other authors. I would prefer to read *exaphetá*, that is, sent forth and poured forth, from the verb *aphíēmi* - I sent forth. For such words are not used by ancient Greeks, and the more recent ones have composed many words by analogy inferring them from common language) and these words mean *tà epì thermoú hýdatos skeuazόμενα*, that is, they are praised the eggs called smothered and *exaphetá*, which are cooked in hot water. But that he want to point out eggs poured out of their shell into warm water it is also clear from this sentence, since he had already previously discoursed on the other eggs, and since these eggs are also appreciated by others,

above all Arabs, whom Simeon Sethi is accustomed to follow in many points, and since also Galen* mentions them after the smothered ones, quoting with a periphrasis *tà epicheómena ánothen taís lopásin*, that is, those usually poured in frying pans (which of course contain hot water). But since Simeon Sethi borrowed other things from Galen, we have to believe that by him neither this piece has been omitted.

Our people - is going on the Ornithologist - call these eggs *in wasser gefelt, in wasser geflagen*, (that is, poured in water), and are accustomed to give them chiefly to sick people to be eaten either alone, or placed on cooked slices of bread. In preparing them, says Galen, care must be taken, as for smothered ones, that they don't grow too much hard: but when they still have their juice it is necessary to remove the pot from fire. Thus far the Ornithologist.

Smothered eggs are prepared in this way, after eggs have been sprinkled with oil, fish sauce and little wine (thus runs the common translation of Galen), the vessel in which are contained is introduced in a pot with warm water inside, then, after it has been covered up, fire is put beneath it until they acquire a moderate consistence. For the eggs which grow hard beyond a certain degree become similar to boiled and roasted ones: but those which reached a mediocre consistence are also better digested than those cooked hard and supply the body with a better nourishment, but the verb *anadeúsantes*, which Galen and Paul of Aegina* use, doesn't mean to sprinkle, but to dip and to mix: I am surprised that neither Ermolao Barbaro nor others (as far as I am aware) have noticed, except Janus Cornarius* alone.

For Janus Cornarius* is translating in this way the following words *anadeúthenta omá metà gárou kai oínou kai elaíou, kai en diplómasi summétros pëgnúmena* of Paul of Aegina* about these eggs: *raw, beaten with fish sauce and with wine and oil* (Alban Thorer* translates with *irrigated*, and he silly translates the *diplomata* - twofold container vases for bain-marie* - with bronze or earthenware vases) *they are cooked in a double vase until moderately hardened*. In truth the composed verb *anadeúein* - to dampen, to water - seems to mean a blending carried on throughout the whole, especially in a damp or liquid matter. For sometimes in a composed word the preposition *aná* has this meaning, for outside a composed word also means *beyond* and *on this side*. Therefore it will be allowed to translate the eggs *anadedeuména* with oil and wine into mixed and beaten: so much so that it would seem that this course was practically equivalent to a certain broth that the Ornithologist reports as present among Germans, which is named from warm wine in common language: however he says that it is more thick and that the eggs don't remain intact, but that they are scrambled and shaken.

Therefore those people thinking that *exaphetá* and *pnictá* eggs are the same thing, they make a big mistake, among whom there is Ermolao*, a man in other respects we have to place before everybody, who therefore when translating as *pnictá* the eggs placed in hot water and immersed along with fish sauce, etc., he also wrote wrongly, as we can easily infer from the just quoted words of Galen* and Paul of Aegina. Nor Lodovico Ricchieri* touched on a sore point, thinking that *pnictá* eggs are so called by Galen since it seems that they are suffocated when cooked in a certain way, etc. In fact he also doesn't realize the meaning of the verb *anadeúein*. The Germans, as the Ornithologist says, call this kind of cooking *verdempffen*, that is, as a German explained to me, to suffocate, since what is cooked inside a covered pot, and with the steam held inside, almost seems to be suffocated: hence, he still adds, in German you could rightly call *pnictá* eggs as *verdempffte Eyer*, that is, smothered eggs. In my opinion, by us, Italians, they could rightly be called *affogate*, poached. As far as tastiness of poached eggs is concerned, Galen wrote that they are better than the boiled (*bephthá*, that is, hard-boiled) and roasted ones. Really poached eggs seem to be cooked as in a bain-marie, and being more tasty, and this because of seasonings too, they have more lenitive and refreshing power than those prepared in a pot suddenly placed on fire: for these eggs more easily bring along some residue.

The Greeks call sucking eggs *rhophetá*: but among the authors it is not sufficiently agreed upon what also these are, or it is evident that they don't reach an agreement because of the abundance of synonyms. Galen, whom I intend to follow, affirms that are called *rhophetá* the eggs which barely warm up while cooked. These are otherwise also said liquid: for, as Lodovico Ricchieri and Ermolao Barbaro are thinking, liquid eggs are not the same as trembling and soft ones. In soft eggs bread is usually dipped, liquid eggs, that is, heated, are only drunk alone, hence in common language we call them *da bere*, sucking eggs, and are usually served to more moneyed people with very little salt few before a lunch. So also Antonio Brasavola* correctly interprets as sucking eggs those which through cooking barely started to grow hard. He says: we don't use them except when the eggs are so recent that they are still warm because of the natural heat of

the hen: and in truth unless they are one-day-old eggs, on the following day they hardly accept that they are cooked in this way.

And when cooked a little more, so that we can see them to tremble when freed from shell, by Greeks are called *tromētá*, that is trembling, and sometimes *hapalá* by Dioscorides*, soft by Cornelius Celsus*, by some more recent authors also tender and wee tender. If they acquired a little bit of consistence without mincing words are called *hepbthá* and *hepsëthénta* - boiled - by Galen and Simeon Sethi*, and not simply cooked, just as those which became quite hard they call them *sklërá*, that is hard-boiled, although sometimes Galen seems to mean as equivalent both boiled and hard-boiled. Usually we call *paschal* these eggs, since on Easter day they are offered to the priest in the church to be blessed. And these are practically the cooking manners of boiled eggs, which all-inclusive Simeon Sethi called *augokoúlika*, and I would say that they are all the eggs cooked both a little and a lot only in water.

Before we proceed to other kinds of cooking it is worthwhile to say a little something about the healthy characteristics of any kind of cooked egg. Galen says: *The sucking egg is a very light food. And again: It has a good taste, it doesn't heat, it can restore strengths in heaps: in past times it was drunk with fish sauce, it relieves throat irritations.* And Celsus says: *The sucking egg has a good taste, it fattens the catarrh, a soft or sucking egg is composed by material entirely destitute of energies* (that is, it nourishes very little, while the hard-boiled one is nourishing a lot): *soft or sucking eggs give very little swelling of belly.* Antonio Brasavola reports that he observed a lot of persons who got from sucking eggs a looser bowel, and some persons who had five or six discharges of diarrhea in swallowing only just one. Once they were used as morning breakfast and were called tastes, as it is possible to infer from Apuleius* when he says: *Now, as I can see, you also think* (he speaks to the hen) *to prepare a taste,* and in my opinion nothing is more pleasant than such a taste, and no other food is existing which is able to nourish without burdening, and able to give at the same time the benefit of wine and food.

Soft eggs nourish more than sucking eggs, hard eggs more than soft, as Dioscorides and Galen testify. Both Galen and Simeon Sethi think that soft eggs are by far over all other eggs from a nourishing point of view, and Celsus recommends them as suited for stomach.

Hard-boiled eggs are more difficult to be digested, they go slowly along the bowel and supply the body with a food rather thick as well as sticky: they constipate the bowels, so that Antonio Brasavola* reports that a Franciscan monk, after had eaten to satiety such white and red eggs which he himself had gathered at the feast of Easter, had his bowel constipated so that he didn't react neither to clysters nor medicines, and died. Our people strip such eggs of their shells and cut them in a certain number of slices in order to adorn the dishes of vinegar seasoned salad with fragments of yolk and white alternatively arranged. I hear that both north and south Germans usually do the same thing.

Roasted or toasted eggs, that is, cooked in hot ashes, or better, roasted, by Galen* and others are called *optá* or *optëthénta*. We must take care that they don't break when roasted, hence they are usually immersed cold - in ashes. Eggs cooked in this way are not much praised: for they acquire a coloring from fire and an unpleasant odor and therefore they get dry more and refresh less, and have by far a less pleasant taste than eggs cooked in water. But since they are roasted in two ways, that is, in ashes and among charcoals, Isaac Iudaeus* writes that eggs roasted in ashes are worst: since, being that the heat of the fire surrounds them, it doesn't allow the escape of their smoky exhalations, a thing which doesn't happen on charcoals.

Finally, the eggs hardened in frying pan are said *tëganistà*, obviously fried with oil or butter: in fact for Greeks *tëganon* means saucepan or frying pan. Our people usually call them *nova nella teglia*, eggs in roasting-pan. As the Ornithologist reports, the Germans call them *Eyer in Ancken* - eggs in butter. Galen and Simeon Sethi* think that these eggs have the worst nourishment in comparison with all preparation's manners, since while digested they change into an evil-smelling odor, that is in smoky belches, hence often they produce not only a heavy taste, but also bad and faecal. And further Galen says elsewhere: *Fried eggs go slowly along the bowel, have a bad taste and also modify the mixed foods, and they are thought as the worst things among those we cannot digest.* In addition Isaac Iudaeus reports that they are immediately transformed into an evil-smelling odor and exhalations which smell gall, that is bile, and into putrefaction, and that therefore they produce lack of appetite and nausea. Common people mostly feed on such eggs, and neither more moneyed people are abstaining from them, on the contrary, they usually pour them in a clean and tin vessel, after they first dissolved butter inside so that eggs don't stick to its bottom, and they cook them until the albumen thickened above the yolks and began to become white. These are the eggs which in my opinion Brasavola

wrongly called *pnictá* - smothered, when saying: Galen is using oil to cook *pnictá* eggs, we use butter; so I think that according to what has just been said it is glaringly obvious that these eggs are not *pnictá*.

But before to get ready to speak about when and how we have to serve them, I thought it proper to quote as epilogue of what we formerly said this epigram of Giovanni Battista Fiera*: and it sounds as follows:

They weep when slightly cooked, and tremble, and when are about to grow hard they wouldn't to be bitten, if you are a little wise swallow just laid eggs. They are damp, and are a quick food and a heating flame, but beware those which become old and don't desire those which rested. They nourish the breast and relieve the cough, are foods for people with hoarse voice. And they provide flavorful snacks for mad sperm. They caress kidneys as well as stomach and painful bowel, treat the bladder with marvelous promptness. But I warn you: they easily grow rot and lose any utility, as from any point of view the nibility usually gives happiness.

Besides the just mentioned methods of simple cooking, there is one which Lodovico Ricchieri* reports to have been used by Babylonian hunters: it consists in this: they placed raw eggs in a sling and spun them for such a long time until they became cooked thanks to such a movement.

Now we look at when and how the eggs have to be served. Athenaeus* writes that among ancients usually two eggs each were served as second course along with thrushes*, etc. In truth, as Porphyrius* testifies, among Romans the first courses of a lunch must have eggs: hence Horace* says: *He would have begun to sing "hurray Bacchus*" from egg to apples.* And in the same meaning Marcus Tullius Cicero* says: *I bring the hunger intact up to the egg: and therefore this activity lasts until roast veal* (that is, until roast yolk). Where *to bring the hunger intact up to the egg* for Lodovico Ricchieri seems to mean nothing else than to stretch the food appetite until the second course. If therefore the ancients were placing salad seasoned with vinegar in the first course, the eggs have not yet changed place, especially those soft and cooked in frying pan, and likewise the hard and roasted ones. As we said, sucking eggs served as snack, and our people eat them a little before the lunch.

And if you consider health's reasons, the eggs in whatever way prepared have firstly to be eaten both by healthy and sick people. It is worthwhile that healthy and sick people absolutely abstain from hard-boiled eggs, especially ill people, except when their faeces are rather liquid, and, if we desire to restrain them more strongly with hard eggs, it is necessary that they also are eaten before other foods: on the contrary, even if you decided to soften the faeces by gulping down sucking eggs, also this is to be done at the beginning of meals.

As far as the way of presenting them is concerned, alike there are also different manners of opening eggs. For the Jews open them at the sharp end, so that if there some drop of blood appears, they can abstain from eating the egg; we Italians mostly at the blunt end, the Germans sideways.

Therefore these concisely reported information about different ways of cooking eggs, in water, under ashes, in frying pan, and about smothered eggs, have to be enough for us: there remains only to say something about different ways of preparing them, drawing it mainly from Apicius* and Platina*: Apicius reports *Fried eggs seasoned with sauce of wine and fish, cooked eggs with fish sauce* etc. Gabriel Hummelberg* interprets this passage as follows: *Fried eggs with sauce of wine and fish* (that is, they are served after have been sprinkled with this sauce). *Eggs cooked with fish sauce, oil, pure wine: or seasoned with fish sauce, pepper and silphium**; *In coddled* eggs with kernels inside: you will sprinkle honey, vinegar, you will season with fish sauce.* Hummelberg says that Apicius calls *hapalá* tender and soft eggs cooked in water without membranes and shell: such eggs strengthen also the stomach, as Scribonius Largus* reports.

But Scribonius Largus* in the just quoted passage simply recommends coddled* eggs, and he doesn't say that they have to be cooked in water without shell: and Dioscorides* calls *hapalón* the soft egg, that is a midway between a sucking and a hard egg, as Scribonius himself translates, and as we also formerly reported.

TIROPATINA - DISH FROM TYRE*. Take milk and choose a dish according to its amount: mix the milk with honey up to transform it almost into a dairy product, that is *lactaria*, as Gabriel Hummelberg* specifies, in a sextarius [500 ml] put five eggs, but three in an hemina [250 ml]. Melt them in the milk so that you make a single mass: let strain in an earthenware of Cuma* and you will cook on slow fire: when it will have hardened sprinkle pepper and serve.

MILKY SPONGY EGGS: Blend together four eggs, an hemina [250 ml] of milk, an ounce [27.28 g] of oil so that you make a single mass: put in a thin frying pan a little bit of oil, see that it sizzles and put (on sizzling oil) the compound (the just said mixture of eggs, milk and oil) you prepared. When the whole will be

cooked on one side you will put it turned in a dish, pour honey, sprinkle pepper and serve. All this from Apicius*. Gabriel Hummelberg means by spongy eggs a food which has to show the shape of the eggs and a spongy consistence, that is, rarefied, soft and blown up like a sponge. As the Ornithologist reports, the Germans call this dish, or a similar dish, *ein bratne milch*, as you say roasted milk, condensed, our people call it *un coppo* - a cup: in Greek and in Latin it can be said *oogala* - eggs with milk, although Lodovico Ricchieri* writes that by medicine scholars is called *oogala* a mixture done with eggs and milk. This preparation is praised by Aetius of Amida* among the foods for those people suffering from dysentery, if I correctly remember.

Platina* says: *We use egg white to make seasonings of some courses and desserts.* Still by him are described a little broth saffron* colored gotten from egg yolks with verjuice*, broth of veal or capon*, little saffron: likewise elsewhere he describes how a pancake can be prepared with egg white, superfine flour and fresh cheese. Still from his treatise is drawn the recipe of beaten and crumbled eggs. By using an olive squeezer or a spoon mix with cut up cheese some well beaten and crumbled eggs along with a little bit of water and milk. After you mixed them, cook with butter or oil. They will be more tasty either they will be little cooked, or never will be stirred while cooking. If you wish them grass in color you will add a fair bit of beet and parsley, a little bit of juice of bugloss*, mint*, marjoram*, sage*. Another manner of preparing them. You will mix with the aforesaid mixture the same herbs cut up and only just fried in butter or oil, and cook. So prepared eggs are nourishing: the liver digests them with difficulty, are good for intestinal obstructions and give rise to calculosis. EGGS PANCAKE SHAPED. Pour in a warm frying pan with oil and butter some fresh and whole eggs after the shell has been removed, and cook them properly on low flame, sprinkling always the oil, chiefly with a spoon or with the oil's press. When they begin to appear white, remember that they are cooked. Physicians think that they are of more difficult digestion since have been fried. Really these eggs are corresponding to those we said to be usually called by Italians *cotte nella teglia* - cooked in roasting-pan, and by Greeks are called *tiganistá*.

BOILED EGGS: Pour in boiling water fresh eggs after their shell has been removed: when they have thickened remove them at once. They have to be rather soft, and you will pour sugar on them, rose water, sweet spices, verjuice or orange* juice. There are some people sprinkling them with crumbled cheese, a thing which is not appreciated either by me or by Phosphorus, who are both eating this course very often. For without cheese it is excellent and very tasty. In another way: Cook the eggs in the aforesaid manner in milk or in sweet wine. In truth the cheese has not to be mentioned at all: it nourishes more: although it makes the blood to become infected.

FRIED EGGS. Harden fresh eggs cooking them for a long time. When shells have been removed, divide the eggs in half so that the albumen is not broken in some point. After you removed the yolks crush them partly with cheese of good quality both old and fresh and with raisin, partly set them apart at your disposal to give color to the dish. At the same time add a little bit of parsley, marjoram and mint thin chopped. There are some adding also two or more egg whites with spices. When you have stuffed and leveled out the egg whites with this mixture, fry in oil on low fire. When fried, you will put on them a crumpet gotten from remainder yolks, crushed with raisin, and dissolved in verjuice and in cooked must adding ginger*, cloves*, cinnamon*: and you must get them to boil a little while along with the eggs themselves. All this gives more harm than good.

EGGS ON GRILL. Spread beaten eggs in a frying pan and cook them until when, after hardened, can be folded in four parts. After you gave them a square shape lay them on a grill placed on fire. Then add fresh eggs stripped of shells, and while this is cooking sprinkle sugar as well as cinnamon. When cooked serve them to guests.

EGGS IN SPIT. After the spit heated up very well pierce the eggs lengthwise and roast them on fire as if meat were cooked. They are to be eaten hot. It is a foolish invention, fruit of both stupidity and fun of cooks. In another way: Turn fresh eggs carefully on hot ash near a flame so that they can cook evenly. When they begin to ooze regard them as ready and cooked and serve to guests. They are excellent and can be served quite well to whoever. In another way: When fresh eggs placed in a pot with fresh water will have boiled a little, remove and eat them. For they are excellent and nourish well.

FRIED EGGS IN FLORENTINE STYLE: You will put fresh eggs one by one, shells removed, in a warm frying pan with oil, and by an olive squeezer or a spoon pile them going round in circles, giving them a round shape. When they begin to appear rather colored remember that they are cooked. They must be rather soft

inside. The cooks got accustomed with a certain difficulty to cooking these eggs in comparison with the previous ones - in spit. In another manner: Put whole eggs on live charcoals and while they are hot beat them with a stick until get broken. When cooked and after the shell has been removed sprinkle them with parsley and vinegar.

FRIED EGGS: Mix together fat and minced cheese, a little bit of chopped mint and parsley, very little raisin, a small quantity of ground pepper, two raw egg yolks: introduce all these amalgamated things into Florentine style fried eggs in that point whence you drew out their yolk through a small hole, and fry again until the stuffing is cooked. They should be turned rather frequently and when cooked have to be sprinkled with verjuice or orange juice with ginger.

EGGS AS IN FOLDED-OVER PIZZA: Prepare very thin kneaded flour, after you spread it on a table add there fresh eggs separated by spaces, always sprinkling on each a little sugar, spices, very little salt. Then when you folded up them as we usually do for roulades, cook or fry them. However, fried they are more appreciated. Avert that they become hard. Thus far Platina.

Still Platina* elsewhere describes the *verzumum* little broth, which requires four egg yolks, four ounces [around 100 g] of sugar, the same amount of orange juice*, a half-ounce [13,64 g] of cinnamon*, two ounces of rose water. He suggests to cook it like the saffron colored little broth is cooked, and to add also saffron* so that it can be more tasty. He says that this kind of food is thought to be healthful especially in summer. For it nourishes a lot and well: it acts as a little laxative and represses anger.

A flat bread was called *lekithitēs* to which, as Eustathius of Tessalonica* writes, was mixed egg yolk. For Andrea Alpago* the *alhagie** - an Arabic term meaning frittata - is a food made in frying pan with egg yolks gotten from broken eggs, which the inhabitants of Veneto call *fritalea*, omelet. But that food which the inhabitants of Veneto and we too call *fritalea* requires egg whites beaten together with yolks: it is a nourishment of slow digestion and smelling of burning. Matteo Silvatico* says: *mutagenat*, that is, a food prepared in a terracotta vase with a milky juice of common seeds (of *Cucurbitaceae* genus), and with hen's broth, and egg yolks. It is seasoned with sugar and an aromatic mixture done with cinnamon, matgrass*, cubeb pepper*, sweet flag* and German cumin* seeds. It is cooked on fire and after a hot terracotta cover has been placed on the vase. But with eggs, or mixing them, also other countless varieties of bread are prepared, of flat breads, pancakes and different courses, known to everybody, and to describe all of them it would be an endless thing. It is enough to have gathered those handed down about them by different authors.



**For the dessert
look at aunt Claudia**

Chromatic processings
by Fernando Civardi
2010