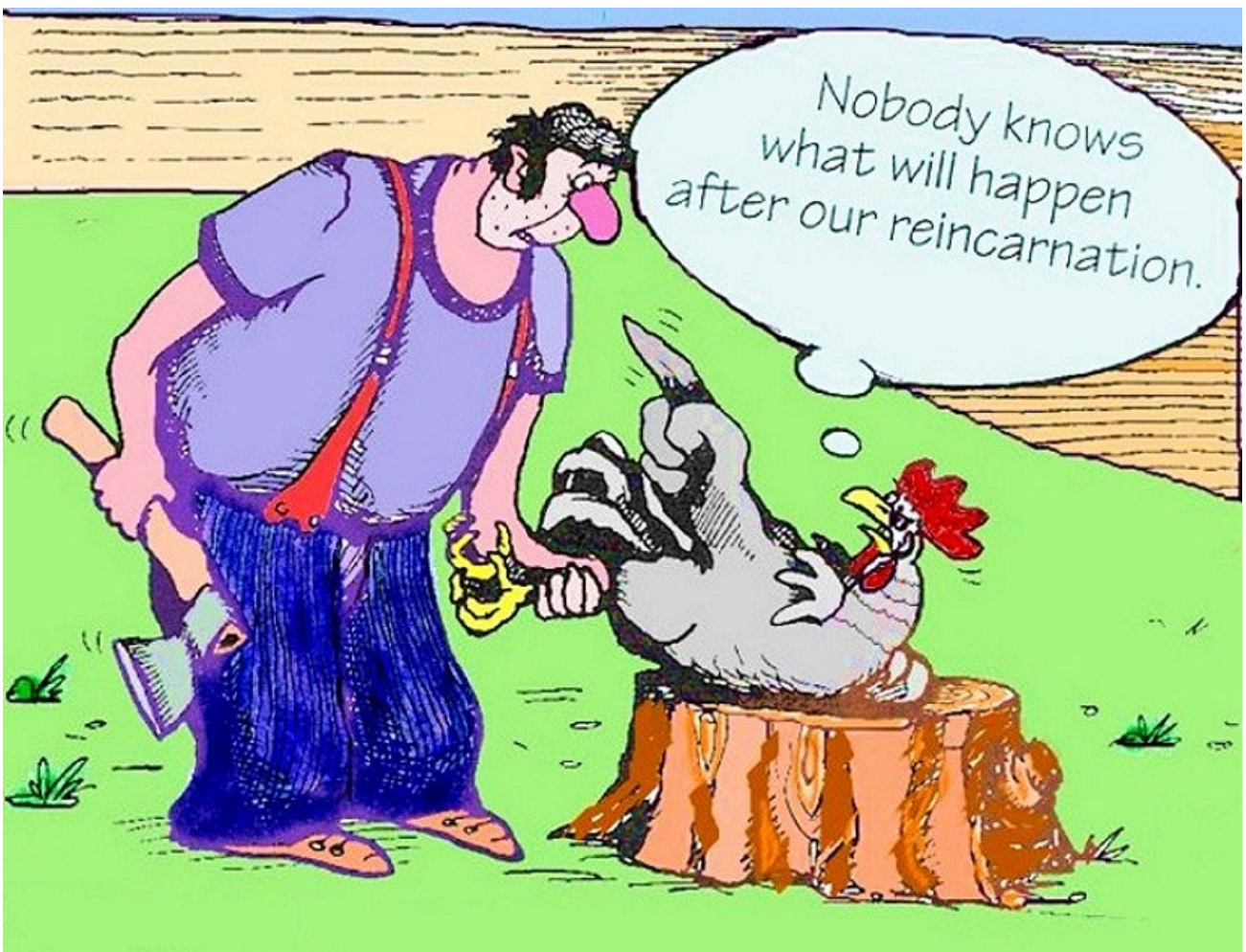


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**Cooking
with uncle Conrad**

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

THE COCK AND THE HEN

During the banquets of Alexander Severus* usually there were hens, eggs, etc. During festivities also the goose was served, but the pheasant* during more important festivities: so that sometimes even two were put in table with the addition of two chickens, Lampridius*. The emperor Petrinax* was a little bit too much sparing, being that when he wanted to send to friends a little bit of his food, he sent two morsels of meat or a fragment of tripe, sometimes chickens' backside, Julius Capitolinus*. Among ancient prohibitions about courses, for the first time formerly in the law of the consul Caius Fannius* drafted eleven years before third Punic war* - in 161 BC, I find the prohibition of putting in table no birds except for only a not fattened hen. This article was subsequently resumed and passed from a law to other. They found a loophole to deceive these laws also raising the roosters with foods soaked in milk. So they are considered of very more refined taste, Pliny. And soon after he spoke about hens' fattening he says: However, in this manner of adorning courses, not everything is equally pleasant, since the leg is praised, elsewhere only the breast. It turns out that Messalinus Cotta, the son of Messalla* orator, thought up the recipe of roasting goose's legs. and seasoning in frying pan with roosters' combs, Pliny. Heliogabalus*, often in order to imitate Apicius*, ate the shin bones of the camels and the cut combs from alive roosters, the tongues of peacocks and nightingales, since they said that he who had eaten them would have been safe from epilepsy, Lampridius.

¶ VARIOUS PREPARATIONS. Apicius in the 5th book of *De re coquinaria*, described certain LITTLE FAVA BEANS - or soups from fava beans with peelings - (they are so called foods 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 kernels, and cook on a slow heat, and you will dish.

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.

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 (perhaps beginning from breast; in fact more ahead he says that a chicken to be stuffed must be open beginning from breast; but Gabriel Hummelberg* means the rear belly) 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 - a 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 IN NUMIDIAN* MANNER (as usually was seasoned among Numidians, or better, done with young fowls of Numidian hen*). Get a chicken, boil it, wash it, roast it after has been sprinkled with silphium and pepper: you will mince pepper, cumin, seed of coriander, root of silphium, rue*, date, kernels: sprinkle vinegar, honey, sauce of fish: and season with oil. When it is boiling, wrap up with starch: dip the chicken: sprinkle with pepper and dish.

CHICKEN WITH SILPHIUM: You will open it starting from belly: then wash it, garnish and put 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 pepper sprinkling dish it.

RARE CHICKEN - ROASTED ON SURFACE. A little bit of silphium, 6 scruples of pepper [6.78 g], an acetabulum of oil, an acetabulum of sauce of fish, a very little bit of parsley.

CHICKEN BOILED IN ITS BROTH. You will mince pepper, cumin, a little bit of thyme, seed of fennel*, mint, rue, root of silphium: pour vinegar: add date and mince: season with honey, vinegar, sauce of fish and oil: put there the cold and dry chicken which you will dish after it has been sprinkled.

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 Heliogabalus*, 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 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, sprinkle it in a tray with cooked wine, scatter pepper and dish.

CHICKEN WITH MILK (*tractogalatus* from *tracta*, puff pastry, and *lac*, milk, by which it was seasoned, Gabriel Hummelberg). 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 boil: when boiling blend with starch and dish.

STUFFED CHICKEN. You will prepare the chicken starting from 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 an unique mass is done: season them with fish sauce and put a little bit of oil, entire pepper, abundant 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.

¶ SAUSAGES OF CHICKEN. A pound [327.45 g] of very good oil, a fourth of *sextarius* [125 ml] of sauce of fish, one-half ounce [13.64 g] of pepper.

ANOTHER KIND OF CHICKEN SAUSAGES. 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 PEACOCK SAUSAGES have the top position if fried so that they 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 from chickens the little bones, 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 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, Apicius 2nd, 2.

¶ In Athenaeus*, 9th book, a rooster with vinegar and oil is served to Dipnosophists. *Galeoús kai batídas hósa tón genón en oxylipáro, trimmati skeuázetai.* - *Sharks and rays and quite a lot of subjects of this kind are prepared in a piquant and fat sauce*, Timocles* the comic poet. 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, etc. I find that *oxyliparon* is a kind of juice in which usually rays and other fishes of this kind are eaten, Ermolao Barbaro*.

¶ He who suffers from summer jaundice has to feed on chicken well cooked and well seasoned with onion, coriander*, cheese, salt, sesame* and white raisin. Hippocrates* in the treatise *De internis affectionibus*. Antonio Guainerio* describes some excellent seasonings for boiled chickens in the chapter concerning the recovery of the appetite.

¶ CHICKEN IN AGRESTA*. Cook the chicken with salty meat 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, Platina* book 6th chapter 16th.

And soon after, in chapter 17th: 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 an orange*, or better, of a citron* -, or agresta 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 in 6th,9 gives instructions about how to prepare a pie* based on any kind of meat from domestic animal, as calf, capon, hen and similar. Of Platina I quoted in pig's paragraph G the words drawn from 6th,15 regarding the sucking pig to be stuffed and roasted with some sauces. And he says: the same can be done with goose, duck, crane, capon, pullet.

¶ He who begins to show jaundice has to feed on a well cooked and seasoned chicken with onion, coriander, cheese, salt, sesame and white raisin, Hippocrates in the treatise *De internis affectionibus*.

¶ With Platina's words I will describe the CATALAN MIRAUSE in the chapter of the Capon paragraph F.

¶ PIES OF PULLETS drawn from the book in German of Balthasar Staindl*. After you prepared the wrap of pastry, put on it the pullets prepared as usual with disjointed limbs: and, according to the size of pastry wrap, add three or four eggs, 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 as *verdempffen*, in Latin perhaps you could say *suffocare* - to smother, so as Greeks call *pnictà* - 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, Balthasar Staindl.

And again for a stew: 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 with chickens some slices of lemon (which is a fruit of citron's kind) and then put slices on them when are served, etc.

¶ As I said, sometimes our fellow countrymen usually put on table cooked or stewed chickens with fresh peas cooked apart.

¶ The ice with juice made by squeezing chicken's meat is used in France for those who have fever and for others to bring back their energies. You will cook for a long time flesh of chicken and foot of calf or of castrated ram until the meat begins to dissolve, thereafter you will filter it and press out the juice, to which you will add a good quantity of sugar and powdered cinnamon: you will purify it with egg whites and eggshells, strain it a second time and add saffron or something else of green, red, etc., according to the color you desire. If you like it sour, some vinegar can be added, or *rob**, that is, a juice of the same taste as that obtained from currant*, or of barberry*.

¶ 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, Balthasar Staindl.

¶ 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, Horace* *Satirae* 2nd - or *Sermones* as he calls them. A walnut inserted in the chicken lets it cook very more quickly, Heinrich Cornelius Agrippa* von Nettesheim.

¶ FOR A CHICKEN'S PIE: 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 don't 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 agresta, Platina 6th, 38.

¶ FOOD IN CASE OF ASTHMA AND OTHER THORAX DISEASES, WHEN PATIENTS ARE VERY ILL. Cook properly a chicken or a young fat hen with pure barley until became mash, then grind up the chicken with pulp and bones and mix a little barley decoction, squeeze, strain. But it will be useful to pour on chicken, while it is minced, water of roses and to remix carefully, Arnaldus from Villanova* in the book *De aquis*. The same author in the book *De conservanda sanitate* says: Often a white dish will be eaten made with young chickens of hens, as long as it is not done with stringy flesh (he says so), but cut in thin bits transversally: and then crushed and amalgamated with milk of almonds or with little starch or rice flour.

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 this broth so 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*.

From the same author A GREEN BROTH FOR A HEN (OR A YOUNG CHICKEN). 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, 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 buener*. 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 (*verdempffen*). 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, again Balthasar Staindl. He suggests some other manners too (*ein angelegre henn/ knödle von hennen*) which I am omitting for shortness reasons.

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. ¶ How a juice can be prepared from fat of hen and goose, see in pig's chapter paragraph F drawn from Platina*. ¶ Athenaeus* in 9th book - 19,376c-d - quotes the piglet half roast, half boiled and stuffed with thrushes* and chicken's gizzards. ¶ *Mutagenat* is a food prepared in a terracotta vase with a lactescent juice of common seeds (of *Cucurbitaceae* genus), 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, Matteo Silvatico*.

¶ Among birds' genus the hens (the gallinaceous genus) are above all. But they have to be battery hens, Aetius of Amida* when speaking about treatment of colic diseases. The meat of birds nourishes less than that of quadrupeds, but is more easily digested, above all that of partridge*, francolin*, pigeon, hen and rooster, Galen* 3rd book of *De alimentorum facultatibus*. Always he in *De probis pravisque alimentorum succis* - or *De bonis malisque succis* - when listing the approved foods and not producing a humor (or blood) neither too much fluid nor dense, he quotes among birds the roosters and the hens, etc. Which is also by him repeated in other treatises and by other authors his followers. The *ornithopula* (that is, the chickens) give a production of rightly compounded and good blood, and it is neither more fluid nor thicker than fitting, Simeon Sethi*. The meat of hen (and of chickens, Sethi) is easily digested, Galen in the book *De differentia symptomatum* (?). It is less tasteful than that of pheasant*, but it is similar as far as digestibility and nourishing power is concerned, in the same treatise. The meat of hen is suitable for those who are dehydrated, Galen 6th *De sanitate tuenda*. The chickens are useful for those who are hot and dehydrated, always he in 8th book of *Methodus medendi*. Courtyard hens have not to be eaten by a human being living in idleness, but rather those of mountain, always he in the treatise *De victu attenuante* - or *De subtiliante diaeta*. The chickens are good for those doing little physical activity and for idle ones (Galen doesn't agree on this, and his words are as follows: I don't forbid the use of chicken meat by those needing a scant food if they took some exercise, above all of those hens bred in mountain, but those who don't take exercise have to use meat of chicken in lesser quantity. Nevertheless it will be allowed anyway to feed on wings of hens when the need of food is little: nevertheless neither entrails nor roosters' testicles are proper for this kind of diet.) and at the same time for those easily running into intestinal sub-occlusion. Moreover for those having inflamed stomach and diarrhea at the same time, Simeon Sethi. The meat of hens (or of chickens) has the second place after francolins in order to produce good blood, above all if is fat. Such a meat makes the body damp and is useful to idle ones, and gets a beautiful

complexion, and makes the genital seed increasing, and strengthens the cerebral substance. And in first place the marrow of hens (or of chickens). In fact it plenty nourishes the brain. And therefore they say that it is useful to those having a rather weak intelligence and mind, always Simeon Sethi. The meat of chickens (of hens that didn't lay yet) increases the intelligence. It makes more ringing the voice and in young people makes the sperm increasing, Avicenna*. The meat of old roosters acts as intestinal astringent, their broth acts as laxative (see below in G). But the broth of hens acts as astringent, Galen in *De simplicium medicamentorum temperamentis et facultatibus*, and in *De theriaca ad Pisonem*. The roosters are excluded from feeding of jaundice patients, unless the former are little fleshy, in the booklet *De cura icteri* ascribed to Galen. The courtyard chicken as much is tender as less supplies food, Celsus*. Among birds is better the meat of *alduragi* (that is of francolin, Andrea Alpago*) and that of hens is more tender than former. And are not belonging to nourishing meats the *alchabugi*, and the *altaiaigi* and the *altdarigi*, Avicenna. The hens give a juice of right composition, in fact they aren't neither warm so to easily turn into bile: nor cold, so to foster the cold.

Therefore we don't know why the people and some physicians forbid hens to persons suffering from gout* as able in rousing gout, and if this would occur, it would happen for no certain reason, but for some hidden property. In reality by authors nothing of this sort has been handed down. (Aristotle* thought that he who had eaten fat hens for a certain period of time would have caused an inheritance of hemorrhoids and gout, Razi*). They give a beautiful complexion: and their brains improve the cerebral substance and sharpen the senses. They are suitable for feeding of convalescents and idlers, above all young chickens and before they started to mate, Elluchasem Elimithar* or Ibn Butlan. Always he in his *Tacuini sanitatis* praises the hens grazing in a green field and without fences: he writes that they strengthen sperm and brain, that are proper for those people taking exercise, above all with a good perfumed wine: to tell the truth they have to be given lukewarm to children. They have to be moderately warm especially in the second phase of weaning. But in the second period of weaning the roosters have to be warm and dry. Among them must be preferred those endowed with a little ringing voice, and they strengthen the stomach. In winter they are suitable for those who are feeling the cold and without energies: the nourishment which can be drawn is not appreciated. ¶ The hen has a meat of right composition - neither warm nor cold - and light to be digested, Albertus Magnus*. ¶ The meat of rooster is harder than that of hen, even he. The meats of a decrepit rooster are more tender than those of a younger rooster, and if they have some stickiness, this is removed by a long cooking, still Albertus.

¶ The meat of young hens is warm and damp, even if not too much: that's why Galen wrote that it is of right composition. It gives a beautiful complexion, hence it is sought by women. But the meat of too much old hens is cold and dry, difficult to be digested, as it also happens for that of decrepit roosters and capons. Avicenna* in the third section of the first book of *Canon medicinae* says: They are better the hens roasted in the belly of lamb or kid. In fact their humors are keeping. The meat of male chickens is of right composition, verging to the dampness as much as we need. It is easily digested, makes a good blood's production, strengthens the appetite and is suitable for almost any temperament. For Avicenna their broth balances the humors and is laxative. But the broth of hen is more nourishing. But the meat of the pullets is damp and less warm and fairly is not suitable in appropriate way to healthy people, but more to some people living without moderation. For Avicenna the meat of hens that didn't lay yet is not too much fat, of good quality and of right composition. The hen is drier than young chickens, and is a little constipating, while young chickens make the feces watery, that's why the hens have to be eaten more boiled than roasted, Isaac Judaeus*.

¶ CHOICE. Old roosters and hens are not appreciated. A little fat chickens are preferred, Michele Savonarola*. The males before starting to sing or to mate: the females before laying (when they start to lay, Arnaldo from Villanova*), Savonarola, Simeon Sethi*, Avicenna, Razi, Elluchasem. You will eat exceedingly fat capons roasted when are in between thinness and fatness. The same will happen for hen and pullet, Platina*. All those people caring for physical wellbeing have to eat them every day or very often, since they are very healthful, Elluchasem. The hens are better in winter. Because in this time they are less worn out by laying. But young chickens are reckoned better to be eaten in summer when threshing occurs, and when from grapevine sour grape is still dangling: however the males more than females, Platina. The roosters have to be exhausted before are killed, Elluchasem. The hens (obviously a little bit young, so that they are less tough) as soon as have been killed must be disemboweled and kept hanging from morning to evening or the contrary, Arnaldo from Villanova. As Gilbertus Anglicus* writes, it is known for common experience that white chickens are not easily digested at a gastric level. Nevertheless Marsilio of Santa Sofia* for those people suffering from continuous fever prefers white chickens being less warm, Antonio Guainerio*. Some report that white hens are more tasteful than black ones, Chrysippus* in Athenaeus*. Among birds the meat of roosters and hens is a very good food. Because it easily turns into blood and has a little taste of excrements. But the meat of hens

is better than that of roosters, unless are castrated. Also the meat of black hens which didn't lay yet is better and lighter to be digested. On the contrary the meat of old subjects, above all of roosters, has taste of saltpeter and is salty, unsuitable as food, Jacques Dubois*. But the hens have a very tasteful meat when, not giving them food in abundance, by themselves are finding food scratching with their legs not without a certain work, Titus Flavius Clemens* in the 2nd book of *Stromata*.

¶ Hippocrates in the treatise *De internis affectionibus* says: The way of a cooling disease is above all through the water of the subcutaneous, etc. In this illness he who can recover has to eat as food some meat of rooster roasted and warm, etc. And again: He who suffers from white catarrh etc., at supper has to use minced meat of rooster and pig. In case of purulent catarrh also from rotten cold he recommends a food made by boiled chicken. And in another passage of the same treatise: He who has edemas due to the liver, etc., must be allowed to have meat of rooster roasted and warm. ¶ Aretaeus of Cappadocia* in the treatment of headache praises the meat of a just killed rooster. He who has been bitten by a rabid dog has to drink broth of chicken, Arnaldo from Villanova. ¶ Those who ate meat of chickens have not to drink behind sour milk (*oxygala*): in fact they saw that colics are arising, Simeon Sethi.

¶ The broth of hen gives constipation, on the contrary that of old roosters acts as laxative, as Galen writes in the 11th book of *De simplicium medicamentorum temperamentis et facultatibus* and in the treatise *De victu attenuante* - or *De subtiliante diaeta*. See shortly afterwards in the paragraph G.

¶ The blood of hens is not lesser than the blood of pigs, but to a great extent is worse than that of hare. There are some feeding on it, Galen 3rd book of *De alimentorum facultatibus*. And then in 10th book 4th chapter of *De simplicium medicamentorum temperamentis et facultatibus* says: A lot of people are feeding on blood of hare and hen, and among them also quite a lot living in town.

¶ A PIE PREPARED WITH HEADS AND ENTRAILS OF CAPONS AND HENS: Rinse carefully livers, lungs, legs, heads and necks of hens and birds. When washed and boiled you will pass these things in a course dish without the broth. You will put vinegar, mint, parsley and sprinkle pepper or cinnamon* and serve to guests at once, Platina.

¶ The combs and the wattles of roosters are neither to be praised nor despised, Galen 3rd book *De alimentorum facultatibus*.

¶ To all are preferred gizzards and livers of fat geese, then of fat hens, Elluchasem. The gizzard of birds, if is digested, nourishes a lot. That of hen and goose is the best, Galen in the treatise *De probis pravisque alimentorum succis* - or *De bonis malisque succis*.

Gizzards are more appreciated as food than bowels, above all of battery hens, and still more of geese. In fact they are quite tasteful: but are fat and tough and therefore difficult to be digested: but once cooked they have a lot of nourishing power, Galen*, if I well remember. The stomachs of animals are not appreciated as food, except the gizzard of hens or geese, or of crane, Arnaldo from Villanova*.

¶ The wings of hen are well digested, and are well nourishing. They are proper for him who is coming back from public baths. Likewise in a slimming diet, Galen in different passages. The wings of birds used as food are an very healthy food, but especially those of hens, and there are some adding to these also those of goose: in fact with the frequent movement if they have inside some unhealthy humor, it is removed. And likewise the necks of geese and chickens are reckoned better (then) those of other birds on condition that are devoid of blood within the skin, Platina*. The wings and the testicles of roosters fed on milk are useful in states of dehydration, Galen 7th chapter of *Methodus medendi*. ¶ Among various livers the record goes to that of goose: since as much is damp and tender, so much is of pleasant taste: the second praise goes to the liver of chicken, Razi* drawing from Galen. ¶ The giblets are the entrails of hens so cooked with them (perhaps, so with hens), Lucilius* in 8th the book of satires. Otherwise are *gigeria* - or *gizeria* - even the livers, Nonius Marcellus*. Some are quoting him as follows: The giblets without oil, we feed on them quite a lot. The ancient called *gigleria* the entrails of hens with other things cooked together, Ermolao Barbaro*. The testicles and the entrails of the rooster are not proper in a slimming diet, Galen. ¶ Kidneys, testicles and liver of chickens, above all of those of battery, have an energetic power, Galen. Their testicles are very tasteful and supply the body with a food of good quality, still he in 3rd book of *De alimentorum facultatibus*. And again: They are excellent for any situation. They are suitable in the states of dehydration (dry diseases and constitutions), still he in 7th book of *Methodus medendi*. The testicles of roosters fed on milk are useful in the syncopation arising from not too much dense fluids, still he in 12th book of *Methodus medendi*. Alexander of Afrosisia* in *Problemata* 2nd,73 translated by

Gaza* reports why the testicles of the roosters fed on milk become enormous and easy to be digested. The testicles of the rooster (or of a castrated rooster, obviously removed during castration) are valuable and easy to be digested, Avicenna*. The habit has been taken of giving them to those are weakened, Galen *In Hippocratis de victus ratione in morbis acutis* during tertian fever and *Ad Glauconem de medendi metodo*. To those wasting away in a run-down condition due to continuous faints, it is proper to give testicles of roosters, called by Greeks *órbeis* and *parastátai*. In fact they turn out useful to all perpetually suffering from continuous fever, being that they are able to feed in abundance and to increase the strengths if they are well digested, that's why this kind of food has always to be given when strengths have not still wholly fallen down. In fact, how can it be a defense of second instance if nature is not able to digest a food? Alexander of Tralles*. We prepare the roosters (above all to be used by patients with continuous fever and by worn out ones) if before of cutting the throat we feed them on bread soaked in sour and serous milk, so that they have very tasteful and excellent testicles: and we do this before they start to mate so that they don't smell of sperm. In fact thus they have energetic power, nourish quite a lot, will be easily digested, Jacques Dubois* quoting the 3rd book of *De alimentorum facultatibus* of Galen. If a woman eats testicles of rooster as soon as she conceived, they say that in uterus are produced males, Pliny*.

THE CAPON

In the paragraph F regarding the rooster I reported a lot of things in common with the whole gallinaceous genus both about their salubriousness as food and the way of preparing them: at this point I will report only what is specifically concerning the capons. As far as foods is concerning, the meat of chicken alone gathers in itself the praises of all the birds. In fact what are supplying to inns the other breeding birds that already is not possessing a capon, either you want him boiled or roast? A dish prepared with this bird does well to stomach, relieves the spirit, makes resonant the voice, fattens up the body, Platina. The capons as food are more savory, since having put aside the sex they became chubbier and turned into a healthier nourishment, Grapaldi.

The meat of the young capons living in high areas is not very fat, and is better than all others (of chicken, or better, of any bird) as composition and quality, and also from a nourishing point of view as far as healthy people is concerning, Michele Savonarola* who draws this from Isaac Judaeus*. Still Savonarola says that John Mesue - perhaps Mesue the Young* - adds that such capons (in comparison with other birds) are better and easier to be digested. The capon possesses the four types of humor constituting the temperament*, then he nourishes a lot and is aphrodisiac, Isaac Judaeus. Who also in another passage places the capon before any bird, being that who gives the best nourishment and a perfect blood. The meat of the cock (of the capon) is good and more compact than that of hen, Albertus Magnus*. The capon is extolled as food when he is nearly 6-8-7 months old, Arnaldo from Villanova*.

¶ In the paragraph F of the chapter devoted to the rooster I described the stuffed chicken drawing it from Apicius*. In fact he says that it can be prepared in the same way also with the capon. In the paragraph F of the chapter devoted to the pig I quoted the words of Platina* about some seasonings by which to stuff and roast the sucking piglet. And he says: The same thing can be made with goose, duck, crane, capon and pullet.

¶ Apicius in the 4th book chapter 3rd adds the testicles of capon to the fricassee* à la Apicius, obviously removed from the roosters when castrated. ¶ A consommé can be prepared with pheasant*, partridge*, roe deer, pigeons or with wild doves. If you want it of capon, you will take a cauldron which can contain four metretae* [34.92 liters] of water. You will put inside a capon with crushed and minced bones with an ounce [27.28 gs] of lean lard, thirty grains of pepper, little cinnamon* and not too much crushed, three or four cloves*, five leaves of sage* lacerated in three bits, two of laurel*. Let these ingredients boil for seven hours, or until they are reduced into twos small trays or even less. Keep from putting salt or salty things if it is prepared for ill people. The presence of some spices won't forbid that it is given also to a sick person. It must be given to elderly and chronic sick people, Platina. ¶ Broth of capon with cheese. Pour broth of capon on slices of very white bread and sprinkle very good grated cheese with little sweet aromatic dust, serve this course in a tray placing a cover, Balthasar Staindl*, German writer of culinary art. Still he teaches how a pie of capon can be prepared, about which you can read also in the paragraph F of the rooster. Drawing from Platina, in the paragraph F of the calf I reported the pie of bread and meat prepared with boiled meat of calf, kid or capon.

¶ Catalan mirause: The Catalans*, a polished people indeed and who are thought not very dissimilar in character and body traits from Italic ingeniousness, season in the following way a dish they call mirause: they place on the spit capons, or pullets, or pigeons well cleaned from entrails and well washed, and turn them on

the fire until are half cooked. After removed them from fire and squared them off, they place them into a pot. Then mince almonds toasted under hot ash and cleaned with a flax cloth. They add morsels of just toasted bread, and pass the things mixed with vinegar and broth through a horsehair sieve. After they placed into a pot all these ingredients and sprinkled with cinnamon, ginger* and a lot of sugar, they let them boil together with meat away from flame on a slow heat until they did reach a right cooking, stirring all the time with a spoon so that they don't stick to the pot. I don't remember to have eaten something sweeter than this dish. It is very nourishing: it is slowly digested, heats liver and kidneys, fattens the body, moves the bowels, Platina. Still he, 6th book, chapters 41 and 42, teaches to prepare white foods with the breast of capon, or *leucophaga*, very delicate. And still in the 7th book, chapter 69, a food of capon with saffron*. Still in the 7th book, chapter 49, when describing a meat dish, he says: Rightly some add also the breast of a crushed capon. Still by him in the 7th book, chapter 55, a course is told made with skin of capon.

THE EGGS

List of the seven sections

- 1 - The different denominations of the eggs according to the different manner of cooking
- 2 - Only about the salubriousness of the eggs
- 3 - About the salubriousness of the eggs according to the different way of cooking
- 4 - Choice as food
- 5 - The salubriousness of yolk and albumen separately analyzed, etc.
- 6 - Different ways of preparation
- 7 - If they must be eaten firstly or lastly

About the use of the hen as food I said enough previously in the chapter of the rooster at the paragraph F. In this paragraph we will only speak of the eggs, which, in spite of being considered as food also those of many other birds, nevertheless whatever thing I will report in this paragraph has to be intended as referred above all and mainly to those of hen.

¶ For those people having fever are more proper the castrated hens*, Michele Savonarola*.

¶ It is custom to cook the eggs and to prepare them as food in several ways, or alone, or mixing them with other ingredients, either as principal course or only as side dish. It is the same thing if we firstly speak of those prepared in a simple way. These are cooked or in water, or under hot ashes, or in frying pan. And although in any of the aforesaid ways they become more or less liquid or hard according to how much they are cooked, nevertheless the authors express a very positive opinion for those cooked in water, and they call the eggs or as to be sipped, or soft, or hard or with equivalent names. But making analogies and comparisons, a judgment can be expressed on what we have to think also about those more or less cooked, by using another way of cooking them.

¶ SECTION 1 - THE DIFFERENT DENOMINATIONS OF THE EGGS ACCORDING TO THE DIFFERENT WAY OF COOKING. They are said to be sipped, *rhophētā* in Greek, those eggs which during the cooking only get warm, Galen* book III of *De alimentorum facultatibus*. And in the treatise *De probis pravisque alimentorum suis* he writes that those to be sipped are effective in case of irritated throat if during the cooking we do so that (the egg white) is still liquid and not hard-boiled. Also Antonio Brasavola* means as eggs to be sipped those which just started to become hard with cooking, and he says: we don't use them but when the eggs have been just laid, so that they still keep the natural warmth of the hen. Hieronymus Bock* called Tragus translates them in German with *ganz laurer gesotten oder gebzaten*. But by the authors those cooked in water are said to be sipped rather than those prepared in another way. And it also seems that with this name are meant those directly drunk through their shell, without making them to escape from the shell. Although, as far as the consistence's amount is concerning, perhaps in both cases we can remark that it is almost alike.

The eggs cooked in water, sometimes are put there without shell, sometimes with the shell, and by Greeks are told *exāphēta*, Antonio Brasavola* *In Hippocratis aphorismos commentarii* of Galen*. Ermolao Barbaro* in *Corollarium ad Dioscoridem** says that the *exāphēta* and the *pniktā* are the same. I don't believe that among the ancient Greek writers we succeed in finding this word, since the lexicographers who quoted either Greek or Latin words don't mention it. Really it seems to me that are said *exaphētá* (with the acute accent on the last syllable) those eggs which after having made them to escape from their shell are whole cooked, both in hot water, as those cooked for being sipped, or soft, either in different way as the *pniktā*, as some think. In fact if the *pniktā* are cooked not whole, but dissolved and mixed with the liquids which have to be added (as it seems

to me, and which I will explain more later), I would be of the opinion that they must not be called *exaphētá*. As far as the etymology of the word is concerned, I have nothing of certain. Among these writings I have found a passage of Simeon Sethi* which I think supplied others with the occasion to be wrong. In fact these words: *epainoúntai dè tà pniktá hōsper ge kai tà onomazόμενα exepbetá* - those smothered are appreciated as those said *exepbetá* (Giglio Gregorio Giraldi* reads *éxepbtha*, almost insinuating that *éxo toú idíou kelyphous hepsόμενα* - cooked outside of their own shell. But this word doesn't exist among other authors. I would prefer to read *exaphētá*, that is made to go out and dispersed, from the verb *aphíēmi* - I make to go out. In fact such words are not used by ancient Greeks, and more recent ones have composed a lot of them by analogy inferring them from common speaking) they mean *tà epì thermoú hýdatos skeuazόμενα*, that is, those said *pniktá* and *exaphētá* are praised, cooked in hot water. But that it want to point out those made to go out of their shell into the hot water is clear also from this phrase, since he already disserted about the others previously, and since these eggs are appreciated also by others, above all by Arabs, whom Simeon Sethi usually follows in many points: and since also Galen mentions them after the *pniktá*, quoting by a periphrasis *tà epicheόμενα ánothen taís lopásin*, that is, those usually emptied in frying pans (which obviously contain hot water), in fact they cannot be poured there but after the shell has been broken.

But since Simeon Sethi deduced other things from Galen (III book, chapter on the eggs, of *De alimentorum facultatibus*), we have to believe that by him neither this part has been omitted. Our fellow citizens call these eggs *in wasser gefelt/in wasser geflagen*; and they usually give them to eat above all to sick persons either alone or putting them on cooked slices of bread. In preparing them (Galen says) we have to watch out, as for the smothered ones, that they don't harden too much: but when they still have their liquid we have to remove the pot from the fire. Simeon Sethi also quotes the eggs *angokoúlika*, a word which the translator Giglio Gregorio Giraldi omits, and perhaps they were those which unlike the *exaphētá* are cooked both few and a lot without the shell. Really the Greek text of Simeon Sethi seems corrupt: in fact after those to be sipped, those soft and those hard have been mentioned, soon after is added: *kai koinós dè toúton tà angokoúlika* - and usually of those the *angokoúlika*, without any appropriate construction. Today the Greeks usually call the eggs *angá*. For *culica* I mean the shells. In fact I find written that the most external and green wrap of the walnut is said *culleola* and *gulioca* (as Ambrogio Calepino* writes).

¶ Those cooked until to reach a middling consistence are told *tromētá*, that is trembling, Galen and Simeon Sethi. What Dioscorides called *hapalón*, that is tender, basing ourselves on Celsus* we translate with soft, Marcello Virgilio Adriani*. Some people believe that the *tromētá*, the trembling ones, are nothing but the liquid or soft ones, also said *hapalá*. More or less with this name are called by Neapolitans those laid without shell, Lodovico Ricchieri*. The Greeks call *hapalón* that which is tender, or liquid, or soft (as Cornelius Celsus says), which the more recent authors translate with boiled and half cooked, Ermolao Barbaro. And still: There are also those called *tromētá*, that is, trembling. But others call them with other terms. And as far as I can infer, they are the same thing of those tender and trembling. I would term the liquid ones not as tender and trembling like Celsus and Ermolao, but rather as eggs to be sipped, since being still completely liquid they can be entirely drunk. In those soft it is custom to dip the bread, those hard-boiled are chewed with the teeth.

Dioscorides calls egg to be sipped, *rhopbētón*, that which during the cooking, having absorbed only some heat, just begun to solidify, and the liquid is still warm instead of cooked. Then he calls tender or soft that which by a further cooking has thickened but not hardened completely, Marcello Virgilio Adriani. *Hapalà* are said, that is a little bit tender or liquid, the eggs cooked in such a way that the albumen shows itself as a coagulated milk, the recent authors translate with half-cooked and boiled, but I don't want to express a judgment if they do this in a correct way. Really perhaps the *hapalà* are those said soft by Celsus in the II chapter of the II book of *De medicina*. Since if they are cooked a little bit more so to reach a middling consistence, so that when are made to go out of the shell they seem to tremble, they are said *tromētá*, that is, trembling. Some people would be in the opinion that these eggs are those called soft by Celsus. But I think that either the trembling ones or those soft or those to be sipped are the same thing, and I feel that there is no difference worthy of note, even if Galen is in the opinion that those trembling nourish better than any: those to be sipped nourish less, but they go down more quickly along the digestive apparatus, Antonio Brasavola. Hieronymus Bock* said Tragus translates in German the soft or trembling eggs with *totterweiche eyer*.

¶ If they acquired a little bit of consistence, by Galen and Simeon Sethi are said in no uncertain terms *hepbthá* and *hepsēthēnta* - boiled - and not simply cooked. The egg *skelérón*, that is hard, since it is cooked in such a way to become hard, seems to be the same thing as *hepbthón*, Ermolao Barbaro. They call *hepbthá* those perfectly cooked, which we usually label as eggs proper to be eaten with bread, but if they were further cooked they

become hard (*sklēra*). Nevertheless Galen seems to mean as equivalent the boiled ones - *hephtà* - and those hard-boiled, Antonio Brasavola. Is said hard or hard-boiled by fire that egg which by an extreme cooking reached such a point of hardness to have to be chewed and fragmented with teeth, Marcello Virgilio Adriani. Ours strip such eggs from their shells and cut them in a certain number of pieces so to decorate the dishes of salad seasoned with vinegar by fragments of yolk and albumen alternatively placed. And still these fragments, both finely chopped in a separate way, they alternatively place them in the dish and add a third element represented by bloody smoked meat until the dish doesn't come alternatively filled, and in the sacred day of Easter the followers of the rites of the Church of Rome bring it in the church to the priest to be consecrated.

¶ Roasted or toasted, *optá ē optēbēnta*, those cooked or roasted in ash, Galen and others. The roasted egg easily breaks, doesn't break that cooked in water (as is explained in the paragraph C), therefore usually the eggs are first of all dipped in cold water Lodovico Ricchieri.

¶ From the Greek provisioning it results that those usually hunting Babylonians, when were in desert places and didn't have the possibility to cook the foods, after put the raw eggs on a sling they were usual to rotate them for a so long time until were cooked, Lodovico Ricchieri*.

¶ Finally are said *tēganistà* the eggs hardened in frying pan, obviously fried with oil or butter. In fact for Greeks *tēganon* means saucepan or frying pan. Ours commonly call them eggs in butter, *Eyer in Ancken*. They are usual to eat them above all at breakfast, some drunkards also during debauches, Hieronymus Bock* said Tragus. The *albagiē** is a food gotten by egg yolks and prepared in frying pan with beaten eggs, which Venetians call omelette, Andrea Alpago*.

¶ The eggs they call *pnictà* - cooked in a well closed pot, that is, smothered, are better than the boiled ones (*hephtis*, that is hard) and than the roasted ones. They are prepared as follows. After they have been sprinkled with oil, sauce of fish and little wine, they introduce the vessel in which are contained in a copper pot with warm water inside. Then after having completely closed it in the upper part they put fire under it until the eggs reached a moderate consistence. In fact those hardening over a certain degree are similar to the boiled and roasted ones. But those which reached a middling consistence are digested even better than those hard-boiled and supply the body with a better nourishment, Galen* in the III book of *De alimentorum facultatibus*, as someone translated. But the Greek verb *anadeúsantes*, used by Galen and Paul of Aegina*, doesn't mean to sprinkle, but to dip and to mix: I marvel that neither Ermolao Barbaro* nor others (as far as I am aware) realized this, except Janus Cornarius*. He in fact in his annotations about the books of Galen's *De compositione medicamentorum secundum locos*, the following words of Paul of Aegina regarding these eggs *anadeúthenta omá metà gárou kai óinou kai elaíou, kai en diplómasi summétrōs pēgnúmena* he translates in this way: *Raw beaten with sauce of fish and with wine and oil* (Alban Thorer* translates with watered, and the *diplomata* - pots with double receptacles for bain-marie* - foolishly translates them with bronze or terracotta pots) *are cooked in a double pot until didn't harden a little bit*.

Galen in XI book of *De simplicium medicamentorum temperamentis et facultatibus* when disserting about the eggs writes that it is useful to apply on burns both only the egg white placed on a cloth of soft wool and the whole egg beaten along with the yolk, *anadeúsas*. *Anadeúein, phurá,n, maláttein* - To dampen, to soak, to soften, Hesychius*. *Deúein, bréchein*, Guarino*: that is, to irrigate, to dampen. In fact the composed verb *anadeúein* - to dampen, to water - seems to mean a blending done on the whole, especially when a substance is damp or liquid (as if *áno kai káto kai diá pántos ghignoméne* - as if it were happening over and down and through the whole). In fact sometimes the preposition *aná* in a composed word has this meaning, as in the verbs *anaphurán* - to mix, *anamgnúnai* - to mix together, *anakineín* - to shake, *anatholoún* - to trouble. In fact also out of a composed word it means beyond and hence, as *aná tópon* - everywhere, *aná stratón* - anywhere. Insofar the eggs *anadedeuména* with oil and wine will be allowed to translate them with *mixed and beaten*: so that it would seem that this course were practically equivalent (but nevertheless thicker) to a certain broth we have and which commonly receives the name from the warm wine. And in fact the eggs don't keep entire, but are scrambled and shaken. Ermolao in first place erroneously confuses the *exaphetá* and the *pnictá*. Then he thinks that the *pnictá* are those put in warm water and dipped along with sauce of fish, etc. And also this in an incorrect way, as it can be easily inferred from the words of Galen and Paul of Aegina just quoted.

Galen calls them *pnictá* since it seems that are suffocated when cooked in a certain way, etc., Lodovico Ricchieri: but not even he realizes the meaning of the verb *anadeúein*. They call *pnictòn* also a kind of meat course. Really I believe that it doesn't differ too much from that they call *anábraston* - boiled, Ermolao Barbaro.

We call this manner of cooking *verdempfen* since what is cooked inside of a covered pot, and with the vapor locked up inside, almost seems to be suffocated. Then I think that in German also the eggs *pnictà* you could rightly call them as *verdempfte Eyer* - smothered eggs. To cook the smothered eggs Galen uses oil, we use butter, Antonio Brasavola*. I have the suspicion that Brasavola wants to mean a course not different from that in which the eggs are left entire. In fact I hear that in Italy they are prepared in such a way that, after having mostly emptied them in a clean tin container, is poured on a little bit of vinegar, wine, oil or butter so that the eggs become covered. And they cook them until the white hardened over the yolks and started to become white. But it is clear from the aforesaid things that these eggs don't correspond to the *pnictà* of Greeks.

¶ SECTION 2 - ONLY ABOUT THE SALUBRIOUSNESS OF THE EGGS. It is known in how many ways the eggs become useful for the foods. No other food is existing able to feed during an illness, and which doesn't make heavy, and at the same time is endowed with the energy of a drink (some instead of *vim* read *vini* - wines, wine's employment) and of a food. The fresh ones are a food approaching as characteristics to those of the blood, Rabbi Moses. The temperament of an egg (Galen writes what follows not about the egg, but the egg white. In fact in an egg the albumen overcomes as volume that of the yolk, so that the egg in its totality could be considered as more cold in comparison to a temperate body, although Symphorien Champier* thinks it as quite warm) is more cold than a lukewarm body. In fact it refreshes fairly well and dries without giving pain, Serapion*. The eggs are lukewarm: but the egg white tends to be cold, the yolk tends to be warm. Both are damp, nevertheless above all the egg white is so, Avicenna*.

The eggs, as Galen writes, supply a damp food, in the treatise *De ptisana*. They nourish quite a lot, book VIII of *Methodus medendi*. They make complete a food, *In Hippocratis aphorismos commentarii*. They nourish quickly because of the delicacy of their composition. The eggs, since are representing the moulding substance and the nourishment of all bird's embryos, it is necessary that they have a very strong and abundant nourishing power. In fact the whole turns into blood, etc., Isaac Judaeus*. Sometimes they have the energy of the meat, as Razi* writes. They nourish with all their parts, above all the yolks, so that almost no part of them flows unused in the excrements, Nicola Massa*. The eggs, mainly the yolks, strengthen quite a lot the heart. In fact they are of temperate nature, and quickly turn into blood, and leave a little residue: and give origin to a fluid and clear blood: this is proper for the blood by which the heart is fed, Avicenna in the treatise *De medicinis cordialibus*. He recommends the eggs of hen, partridge*, pheasant*, grey partridge*. They are said temperate eggs when obviously the albumen and the yolk are taken together: on the other hand one of them tends for nature to the warmth, the other tends to the cold, Nicola Massa. The eggs hydrate and are good for those people having a continuous fever, Antonio Gazio*. They have a dense and good composition, *Euporista* of Oribasius*. They have a dense and good composition and curb the harshness of the humours, in the treatise *De diaeta in morbis acutis secundum Hippocratem*. Not hard, well prepared and cooked they produce a good humor, fifty-fifty road among dense and fluid, *De dissolutione continua*.

By some people they are digested with difficulty, book I of *De locis affectis*. An elderly person has to abstain from an excessive consumption of eggs, book V of *De sanitate tuenda*. Habit has been taken to give them to sick persons, *De diaeta in morbis acutis secundum Hippocratem*. In the fever joined with fainting due to little thick liquids, Galen* has given eggs (yolks of egg) before four days had passed, and after the eggs also meat, book XII of *Methodus medendi*. They are given without problems to those people who have been purged, *Praesagatio omnino vera expertaque*. Galen says all these things.

¶ The foods having a certain stickiness, as eggs, legs, snails, curb the greed (*perigrápheí tèn pollèn brósin*) since they remain for rather a long time in the stomach, and by sticking they retain with themselves the humors (the food, the chyme*), Athenaeus*. The eggs are good, but nevertheless they rot easily and quickly, so they cannot be good for anything under whichever point of view, Giovanni Battista Fiera*. About the employment of the eggs in the light feeding and why sometimes they are prohibited not because they are warmer, but because they nourish excessively, Luigi Mondella* has disserted in an outstanding way in the second of ten *Dialogi Medicinales*.

¶ SECTION 3 - ON THE SALUBRIOUSNESS OF THE EGGS DEPENDING ON THE DIFFERENT WAY OF COOKING. The cooking of the eggs occurring in water is better than others: and that done in hot ashes is better than that in frying pan, provided that you make a comparison within those of the same kind, the hard with the hard ones, the soft with the soft ones. In fact the soft ones cooked in ashes are to be preferred to those hard-cooked in water, Antonio Brasavola*. A coddled egg* nourishes more than one *à la coque* - or soft-boiled - and a hard one more than a soft one, Dioscorides*. As much the egg increases when cooking, so much it will

become *trophimáteron*, that is, so much it will increase in nourishing power, Marcello Virgilio Adriani*. ¶ The egg *à la coque* is a very light food, Galen in *De alimentorum facultatibus*. It is endowed with good taste, doesn't warm, can completely restore the energies, in past times it was taken with sauce of fish, it assuages the irritation of the throat, Galen in *De compositione medicamentorum secundum locos* and in other treatises. The egg to be sipped has a good taste, makes the catarrh fatter, the soft egg or to be sipped is made up by material entirely deprived of energies (that is, it nourishes very little; while the hard one is made up by very energetic material): the soft eggs or to be sipped practically don't give swelling of belly, Celsus*. In order that they are tastier and go down more quickly beyond the stomach we have to add very little salt, Nicola Massa*.

I have seen quite a lot people that after the eggs *à la coque* showed a looser bowel: and some who had discharges for five or six times after drunk even only one, Antonio Brasavola. The coddled eggs are the best of all from a nutrient point of view. Those *à la coque* nourish less, but are digested more easily and give relief to irritations of the throat, Galen and Simeon Sethi*. The employment of fresh eggs broken (poured) in water (hot boiling water) and of the coddled ones turns out to be beneficial, Elimithar Elluchasem*, Arnaldus from Villanova* and Simeon Sethi. The eggs cooked in water with their shell are worse than those broken in water. Since the shell keeps the thick and smoky exhalations. Then from the fact of frequently feeding on them an abdominal swelling and a weight of stomach and bowel spring from them, Isaac Judaeus*. And still: the eggs broken in water are better than those boiled with the shell, since the heat of the water penetrates with a moderator effect and makes fluid the thick parts, and eliminates the heaviness of the smell. And in another point: the eggs cooked in water without shell preserve their natural damp and strip themselves of their heavy smell. But some prefer them cooked in their shell rather than poured in water, and Antonio Gazio* writes to have belonged to this group of persons. The eggs cooked in the belly of the hens are to be avoided, and wound (I don't know what means this word) and fried, Arnaldus from Villanova.

They have a heavy taste those eggs which. boiled or roasted, barely thickened. Also those fried have a bad taste, and being full of smokes, at stomach's level are of difficult digestion, which deteriorates also the intermingled foods. Insofar they are regarded as worse among the things we cannot succeed in digesting. But those slightly cooked, which therefore are said trembling, are better from a digestive, peptic, nourishing point of view and in order to produce good blood, Galen in the treatise *De probis pravisque alimentorum succis*. The not hard-boiled eggs nourish quite a lot, Michael Psellos*. The coddled egg is proper for the stomach, Celsus. The hard eggs (*bepthá kai optá*, that is hard, both boiled and roasted) are difficult to be digested and slow to run (to go down), and supply the body with a rather thick food, Galen and Simeon Sethi. They nourish with delay and slowly, Galen. They are composed by very energetic material (that is, they nourish a lot if they are digested), Celsus. They provide a thick and viscous food, Rabbi Moses*. Hard-boiled, roasted and fried eggs are digested with difficulty, Michael Psellos. Those hardened under hot ashes are regarded worse than those cooked in water. In fact if they have some damp, this dried up. And still: they are also worse than these eggs those which, cooked in frying pan, then hardened, Antonio Brasavola. Hard eggs either provoke nausea, or don't quickly go down along the digestive apparatus, Elimithar Elluchasem. The eggs hardened in water are to be avoided in case of epilepsy, Galen in *Pro puero epileptico consilium*.

A Franciscan monk, after on the occasion of Easter's festivity ate to satiety the eggs he picked up and which had been hard-cooked, whites and red (the egg whites and the yolks: in fact in that period is usual to arrange in the dishes both these parts cut up into small pieces), since his bowel constipated so that it was not responding neither to clysters nor drugs, he died, Antonio Brasavola.

Those hard cooked in water cross the intestinal wall with a greater slowness: and those roasted in hot ashes (excessively roasted, Simeon Sethi; *hyperoptathénta*) are of thicker structure Galen. The eggs roasted under the ash receive heat from the fire, as well as smoky and heavy smell. Insofar they dehydrate more and refresh less than those cooked in water, Isaac Judaeus. Since the eggs are roasted in two ways, in the middle of the carbons and in ash, Isaac writes that those roasted in ash are worse. Since, being that the heat of the fire surrounds them entirely, it prevents their smoky vapors to escape: a thing which doesn't happen on carbons, Antonio Gazio. But those cooked (hardened) in frying pan have a nutrient power which is the worse in comparison with all other manners. In fact sometimes while are digested they turn into stench (belches scenting of smoke): and not only they make a thick blood, but also bad and fecaloid, Galen and Sethi. And in another passage Galen says: The fried eggs go down with slowness along the digestive apparatus, they have a bad taste and also adulterate the intermingled foods, and are regarded as the worse among the things we don't succeed in digesting. They immediately turn into stench and exhalations scenting of bile and become rot: insofar they give rise to inappetence and nausea Isaac Judaeus.

¶ The drowned eggs are better than the hard-cooked (hard cooked in water) and roasted ones, Galen, as I told previously. Really the drowned ones seem cooked like in bain-marie*, and being tastier, and this also because of the seasonings, they have a greater lenitive and refreshing power than those prepared in a vase suddenly put on the fire, which more easily bring along some residual.

¶ SECTION 4 - CHOICE OF THE EGGS AS FOOD. We prefer the eggs of hen in comparison with others. Really it is not necessary to list the properties also of the other eggs, since their composition coincides with those of hen, Serapion*. The eggs of hen and pheasant* are the best, those of goose and ostrich are the worse, Galen*. Among the eggs the record is hold by those of peacock, then by those of shelduck*, in third place by those of hen, Epänetus and Heraclides of Syracuse* in Athenaeus*. After those of hen the second place are deserving the eggs of birds which when racing pass in front of a hen (which have affinity with the hens), as the *altdarigi* and the *alduragi* - francolins*, and the *alchabegi*, and the *altheingi*, Avicenna*. The eggs of hen and partridge* are praised in comparison with others since are of more balanced composition, then those of duck (perhaps of goose), although supplying a bad food. But the other eggs as those of little or big birds, are not to be eaten but for therapeutic reasons, Razi*.

They prefer the eggs of hen to all others, above all if they conceived them thanks to the rooster. In fact the *zephyrian* eggs - the sterile ones - are less tasty, Platina*. The eggs *full of wind* - the sterile ones - are smaller and of less pleasant taste (since less warmed) as well as more damp than those laid after have been fertilized, Aristotle* and Pliny*. The fresh eggs are far better than the old ones. Without doubt are excellent those just laid, those too much old are very bad, and those midway, according to the gap between the two ends, differ within them for tastiness or bad taste, Galen in III book of *De alimentorum facultatibus* and in other treatises, as well as Serapion. The fresh eggs are full: as many they are old so many they are empty at the blunt edge. There are some eggs spreading when opened or broken, above all with regard to the yolk: this is a sign of old age. But if, once the egg is opened, the yolk remains intact, and at its center is visible a red and bloody drop (from which are accustomed to take origin the hearts of the chicks), this is a sign that the eggs are still reliable as food, Hieronymus Bock* said Tragus.

The eggs laid by fat hens are tastier, not by gaunt hens: as well as by those which ate wheat*, barley*, millet*, foxtail millet*, rather than grasses, Platina. If among fresh eggs there are some having little red veins at the yolk's surface, I hear that they are praised as food. The sharp eggs by some people are regarded as giving birth to males* and healthier as well as tastier than the round ones, by others on the contrary are regarded as masculine the round ones: I told this previously in the paragraph C. The Arabs prefer those oblong, small, thin, as Hieronymus Bock reports. He still advises to pick up the recent eggs laid during the full moon, being better, and that they are used as food since they keep fitting for a longer time, and that they are placed under the hens in order to be brooded. In Avicenna apropos of the eggs the yolk is praised above all, and it is preferable that the eggs are prepared in a simple way rather than mixed with other ingredients, as some are quoting. The eggs having two yolks nourish more and are more refined, Elluchasem Elimithar*.

¶ All the eggs, especially those of sparrows, are aphrodisiac, Avicenna. The eggs of hen and partridge increase the production of sperm and rouse the coition, Razi. It seems that onions*, snails, eggs and similar things increase the production of sperm, not (it seems that the negation has to be removed) since they would have the composition of their nature which is similar (*homoeidés*) to the sperm and its same faculties, Heraclides the Tarentine* in Athenaeus. Still in Athenaeus also the poet Alexis* lists the eggs among the aphrodisiac foods. The eggs stimulate the coition, and above all with onions and turnips, Rabbi Moses*. ¶ Avicenna in the book *De medicinis cordialibus* attributes also to the eggs the power of strengthening the heart. And Galen writes that the egg *à la coque* completely (*athróos*) restores the exhausted energies: and in the fever joined with faint due to little dense liquids, before four days were elapsed he gave some eggs (yolks of egg), XII book of *Methodus medendi*. The yolks, above all to be sipped, warm the heart and nourish the limbs - or male members?, Platina.

¶ SECTION 5 - THE ALIMENTARY POWERS OF YOLK AND ALBUMEN SEPARATELY ANALYZED. The eggs have a balanced composition: but the albumen tends to the cold, the yolk to the warmth, and both are damp, above all the egg white, Avicenna and Isaac Judaeus*, nevertheless Galen is saying: the egg white of a raw egg placed on a cloth of soft wool, or the whole beaten egg, is profitably applied on burns, and that it rather refreshes them and dry them without giving burning. But it can be said that both the white and the yellow of the egg even only as food dampen our body: in fact externally applied they don't dry up at all. The white of egg is badly digested, Galen in XII book of *Methodus medendi*. The yolks are digested with greater easiness in comparison with egg whites, still Galen in I book of *Ad Glauconem de medendi methodo*. Why this happens Alexander of Afrosidia* is analysing in *Problemata* II,84 by saying: The yolk is warm, the albumen is damp and

cold. And then: The yolk possesses more warmth than dryness. The yolks have to be given in case of collapse due to little thick liquids, Galen in XII book of *Methodus medendi*. Since, being digested with extreme easiness, they immediately nourish and quite a lot and in an excellent way, and in such a way they restore the energies. The albumen is cold and sticky, neither produces good blood, and is digested with difficulty: on the contrary the yolk has a balanced composition and doesn't possess the other negative characteristics of the albumen, as some physicians report. Of the eggs it is enough to have eaten the yolk from half autumn until half spring: in the remainder time it will be allowed to eat also the egg white together with the yolk, Arnaldo from Villanova*. The yolks, above all fresh and *à la coque*, of hen, partridge and pheasant, warm the heart and nourish the limbs, in fact they are turned into pure blood, thence, the sick people have to use often at breakfast this food after having first polished up the stomach since this food with extreme facility is transformed into other humors, Platina. The yolks are praised, above all if they are of young hens having some males available, Isaac Judaeus.

¶ SECTION 6 - DIFFERENT WAYS OF PREPARING THE EGGS. In the first section of this chapter I have already supplied a lot of explanations about the different manners of cooking the eggs: in water, under the ash, in frying pan, as well as about the drowned eggs. The egg cooked with honey, or with sauce of fish, or with salt, is endowed with different properties, Galen in the first commentary *In Hippocratis de victus ratione in morbis acutis*. If a candid wave flows around the saffron yolks, a western liquid has to season the eggs made with mackerel*, that is the sauce of fish, Martial*. As seasoning for *à la coque* or coddled eggs some people sprinkle seeds of German cumin*, others (few of them) seeds of columbine - or aquilegia*, other even grated nutmeg*. And then, the salt is the universal seasoning for all the types of preparations.

¶ The fried eggs seasoned with sauce of wine and fish, the eggs cooked with sauce of fish etc. of Apicius* VII,17, Gabriel Hummelberg* interprets them as follows. Fried eggs with sauce of wine and fish (that is, they are served after have been sprinkled with the sauce). Eggs cooked with sauce of fish, oil, pure wine: or seasoned with sauce of fish, pepper, silphium*. In the coddled eggs* with inside the yolks: you will sprinkle honey, vinegar: you will season with sauce of fish. Apicius calls *hapalà* (Hummelberg says) the tender and soft eggs and cooked in water without membranes and without shell: such eggs strengthen also the stomach, Scribonius Largus* reports this in the paragraph 104 of *Compositiones medicamentorum*. But Scribonius in the just quoted passage simply recommends the coddled eggs, and he doesn't say that they must be cooked in water without shell: and Dioscorides* calls *hapalòn* the soft egg, that is a halfway between that to be sipped and that hard-cooked, as Scribonius himself translates, and as also I reported previously according to the point of view of others. Tiropatina - Dish of Tyros*. You will get some milk and you will consider the size of the dish according to it: you will mix the milk with honey up to reduce it almost a dairy (that is *lactaria*, Hummelberg), in a *sextarius* [500 ml] you put five eggs, but three in a *hemina* [250 ml]. Dissolve them in the milk in order to produce an unique mass: strain in a bowl of Cuma* and you will simmer: when it will be hardened sprinkle pepper and you will serve.

Sponge milk eggs: You dissolve together four eggs, a *hemina* [250 ml] of milk, an ounce [27.28 g] of oil so to produce an unique mass: you will put in a thin frying pan a little bit of oil, you will do so that it fries and you will put (on the frying oil) the compound (the just said mixture of eggs, milk and oil) you have prepared. When the whole will be cooked from a side you will put it turned in a dish, you pour some honey, you sprinkle it of pepper and you will serve. Apicius tells all this. Gabriel Hummelberg means as sponge eggs a food which has to exhibit the shape of the eggs and a spongy consistence, that is, rarefied, soft and swollen like a sponge. Our fellow countrymen call a dish similar to this *ein bratne milch*: in Greek and in Latin can be said *oogala* - milk eggs, although Lodovico Ricchieri* is saying: The scholars of medicine call *oogala* a mixture prepared with eggs and milk. This preparation is praised by Aetius of Amida* among the foods for those people suffering of dysentery, if I well remember.

The eggs are cooked in water or in broth of meat, whole, without shell, and so prepared they are tasty and excellent, above all if seasoned with cane sugar and cinnamon*. There are also some people who, after previously handled a little bit the eggs in frying pan according to the first manner, are well cooking them in simple water adding very little sugar or very little water of roses, and I don't despise them. By them can also be obtained a very appreciated course if they are eaten mixed in broth of meat, and it is useful to put together a little bit of vinegar or of juice of sour grape. Nevertheless in elderly and in convalescents people I add very gladly a portion of very good aromatized wine or of mallow* wine. Anyway they are prepared, it is proper to add always a little bit of salt, since so they are digested more easily and also abandon the stomach, Nicola Massa* in *Epistolae Medicinales et Philosophicae*.

¶ From Platina*. We use the egg white to season some courses and desserts. A saffron colored little broth gotten from egg yolks with agresta - verjuice*, broth of calf or of capon*, etc. is described by Platina in VI,44. How a fritter is prepared with egg white, superfine flour and fresh cheese you can read still in Platina in the book IX I chapter 3.

¶ What follows is entirely drawn from the same author, book IX chapter 19, and is sequentially reported. BEATEN AND BROKEN EGGS: By an olives-squeezer or a spoon you will mix with shredded cheese some eggs which have been well beaten and shattered together with a little bit of water and milk. After having mixed them you will cook with butter and oil. They will be more tasty both if little cooked and never stirred while cooking. If you want them grass colored you will add a fair amount of beet and parsley, a little bit of juice of bugloss*, mint*, sweet marjoram*, sage*. OTHER MANNER OF PREPARING THEM: You will mix the same herbs shredded and just fried in butter or in oil with the previous mixture and you will put for cooking. The eggs so prepared are nourishing: the liver has difficulty in digesting them, they are good for intestinal obstructions and are cause of calculi. EGGS PANCAKES- SHAPED. You will pour fresh and whole eggs in a hot frying pan with oil and butter after you removed the shell: and you will properly cook them on slow fire, sprinkling oil all the time above all with a spoon or with an olives-squeezer. When they will start to appear white, be aware that they are cooked. The physicians believe that they are of more difficult digestion since have been fried.

BOILED EGGS: You will pour fresh eggs in hot water after you removed their shell. When they will be hardened, immediately you will remove them. They have to be rather soft, and you will pour above them sugar, water of roses, sweet aromas, agresta - verjuice - or orange juice. There are some people sprinkling them with minced cheese, a thing not pleasant neither to me nor to Fosforo, who are eating this course very often. In fact without cheese it is excellent and very tasty. IN ANOTHER MANNER: You will 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: even if leading the blood to become inflamed. FRIED EGGS: You will have to harden some fresh eggs cooking them for a long time. Then, after the shells have been removed, you will cut in half the eggs themselves so that the egg white doesn't break in any point. After the yolks have been removed you will crush them partly with cheese of good quality both old and fresh and with raisin, partly you will keep them available to give color to the dish. At the same time you will add a little bit of parsley, marjoram and finely chopped mint. There are some people putting also two or more egg whites with aromas. After having stuffed and leveled the egg whites with this mixture, you will fry in oil on slow fire. Once fried, you will put above them a bun gotten from the remnant yolks, crushed together with raisin, and dissolved in agresta and in cooked must with the addition of ginger*, cloves*, cinnamon: and you will do so that they boil a little bit together with the eggs themselves. All this carries more evil than good.

GRILLED EGGS: You will stretch beaten eggs in a frying pan and cook them until when, after hardened, they can be folded in four parts. After you gave them a square shape, you will stretch them on a grid placed on fire. Then you will add some fresh eggs without shell: and while this is cooking you will sprinkle sugar and cinnamon. Once cooked you will serve them to the guests at the dinner. EGGS ON SPIT: After the spit is well heated, you will pierce through the eggs according to the length, and you will roast them on the fire as if they were meat. They have to be eaten warm. This is a silly gimmick, fruit both of stupidity and fun of cooks. IN ANOTHER WAY: You will turn over with care fresh eggs on hot ash near a flame so that they can evenly cook. When they will start to ooze, regard them as ready and cooked and serve them to the guests at the dinner. They are excellent and can be served very well to whoever. IN ANOTHER MANNER: When fresh eggs placed in a pot with fresh water will have boiled for few time, remove and eat them. In fact they are excellent and nourish well.

FRIED EGGS IN FLORENTINE STYLE: You will put fresh eggs one by one, deprived of shells, 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 cook 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: You will 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 you will add 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, you will cook or fry them. However, fried they are more appreciated. Avert that they become hard. Thus far Platina*.

Still Platina in chapter 29 of VII book describes the *verzysum* 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.

¶ Germans call *keroseyer* the eggs roasted in ash along with their shell, or fried in butter, inside which, opened at the level of the acute pole, are put some salt and aromas as cinnamon, macis and nutmeg*, and once all has carefully been mixed with the introduction of a stick, the hole is newly closed with the fragment of shell glued with egg white, as I have found in a book for cooks written in German. From this book I wanted to transcribe also the following recipe. Stuffed eggs (the anonymous author calls them spherical, *kugelecht eyer*): Beat and mix the eggs with crumbled bread of bran, nutmeg and salt. Fill the shells of the eggs with these ingredients through the hole that you newly will close with the fragment of shell smeared with egg white. And you will cook the eggs ad lib, you will made them boiled, roasted or fried in butter. The we call omelet the flat bread done with eggs, which is a food slow to be digested and smelling of burnt, Antonio Brasavola*.

Mutagenat, that is, a food prepared in a terracotta vase with a lactescent juice of common seeds, and with hen's broth and egg yolks 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, Matteo Silvatico*. Some mix the flour with eggs or milk, Pliny*. The same are doing our women, and the gummy mixtures so gotten using a cylinder they stretch them in lengthened strips on a table sprinkling under and above with flour, and then they divide them in so many squares a frying pan can hold, in which the *eyerözle/milchözles* have to fry with oil or butter. But with the eggs, or mixing them, are prepared also other innumerable types of breads, flat breads, fritters and different foods that people know, (*pfannenküchen/verbzütne küchle/eyermüser/jüssel/eyerziger/gebzätne milch*, etc) and that we would not stop in describing them. It will be enough to have gathered what the authors have handed down about them.

SECTION 7 - ORDER OF APPARITION OF THE EGGS IN TABLE. Athenaeus* writes that among ancients usually two eggs each were served as second course along with thrushes*, etc. As also Porphyrius* testifies, among Romans the eggs were opening the dinner. hence Horace* in I book of *Sermones* - or *Satirae* - writes: He would have begun to sing "hurray Bacchus" from egg to apples. I bring the hunger intact up to the egg: and therefore this activity lasts until roast veal (that is, until yolk), Cicero* in one of the letters to Lucius Papirius Paetus*. Where *to bring the hunger intact up to the egg* (Lodovico Ricchieri* says) seems to mean nothing else than to stretch the food appetite until the second course. And if you consider the health's reasons, it seems that the eggs prepared in whatever way must be eaten as first course both by healthy and sick people. By healthy people, since, above all those *à la coque* and the coddled* ones, are digested more easily. In fact being more liquid and easier to be digested, and therefore easily going bad, they have to be eaten as first course. From hard-boiled ones it is worthwhile that are abstaining at all the healthy and sick people and these much more, but when the faeces are a little bit liquid, and we want to curb them more strongly with the cooked eggs, it is necessary that also they are eaten before the other foods: on the contrary even if you will have established to soften the faeces by gulping down those to be drunk, also this has to be done when we start to eat.



**For the dessert
look at aunt Claudia**

Chromatic processings
by Fernando Civardi
2010