

Excerpts from *de diaetis*

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We have no recipes from anywhere in Western Europe in the eleventh century, and even the sources from the twelfth and thirteenth are very thin. That is a problem if your friends are interested in reconstructing how people ate in the Norman Kingdom of Sicily. However, there are a few sources that can at least ease educated guesses, and one of them is – well, naming it is where the problem starts.

The title it is known under today is *de diaetis universalibus et particularibus* – of general and specific diet. The original text was written in the late ninth or early tenth century in Egypt by the Jewish physician, theologian and philosopher Ishaq b Suleiman al Israili (c. 840/50 - 932). This man was by all accounts a bona-fide genius. His philosophical work reached Europe by a variety of paths, and he became renowned in the Latin world as Isaac Iudaeus.

The work in question here, though, was not recognised as his until the late middle ages. It was translated and adapted by Constantinus Africanus (c. 1010/1020 – 1087) during his stay at Monte Cassino and became one of the canonical texts of the school of Salerno. Under his name, it spread through much of Western Europe and influenced medical dietetics for centuries. We can therefore consider it a relevant source for Western European cuisine after 1100. The question remains to what extent.

That is a question I unfortunately cannot answer. My guess is that Constantinus Africanus adapted it to the needs of his environment to a considerable extent. At least I find it difficult to envision a Jewish physician at an Islamic court would write as widely and positively about pork as this text does. Since I do not, unfortunately, read Arabic, though, I cannot really gauge the extent. What I can say is that this was the kind of information that a physician, an educated gourmet, and in the end, likely a cook would have had at their disposal in the Kingdom of Sicily. Anyone familiar with the Western recipe tradition will have encountered much of it in later sources.

As the basis of my text, I have used a print edition available freely online: Isaac Israeli ben Salomon: *de diaetis universalibus et particularibus libri ii* (printed by Sixtus Henricpetri, Basel 1570) https://books.google.de/books?id=13VEAAAACAAJ&printsec=frontcover&source=gbs_ge_summary_r&redir_esc=y#v=onepage&q&f=false

I picked out for translation passages that either described food preparation methods or combinations of ingredients and seasoning. This is not a fair or representative overview of the underlying theory, which goes into great detail, but only an aid to anyone interested in practical culinary experimentation. Very often, and frequently with very common foods, the text offers no guidance for their preparation, only a lengthy description of their humoral qualities.

p. 189

Whoever wishes to prepare meats whose humors are illaudible such as meats of excessive fatness, it is well if they are strewn with much salt and placed by the fire for long, for thus their illaudible humidity is consumed. But meats of laudable humidity such are meats of middling animals that are

bare of fatness (*crassitie vel pinguedine*), should be roasted on a fire that is not strong nor long left by the fire, lest their laudable humidity be consumed.

...

It is not good to eat fat meat unless it has been roasted with much salt over the coals of the fire so that first their humidity may be dried out.

p. 190

The Ancients taught that no lean meat should be eaten unless it was boiled. ... Meats cooked in sauces/broths (*iusculis*) take a middle position between them (boiled and roasted) because they are moistened by the water, but dried by the spices. Therefore no meat should be cooked in sauces unless it is of animals of middling kind between lean and fat, or are stripped of their fat. The sauces, if they are laudable, preserve their laudable humidity. But there are many ways of cooking meats in sauces according to their spices being diverse. There are condiments that preserve the meats in their natural goodness and others that lead them away from their nature. For they are seasoned with water, salt, oil, coriander, onions and cumin, and also with vinegar, *obsomagarum* (probably *murri*, a fermented sauce), wine and sharp *miripsium* (spice mix) and also with juice of sour grapes, with the juice of lemons (*pomi citrini*) and pomegranates. Those that are seasoned with water, salt, oil, coriander, onions and cumin and boiled have their humidity conserved like boiled meats while those that are cooked with vinegar, *obsomagarum*, wine and sour *miripsium* are similar in heat and dryness to fried meats. The temperate ones are in the middle between them. But if meats are prepared with vinegar and sugar and juice of apples, they are tempered between heat and cold, dryness and humidity. And those with sour grapes or juice of lemons or sour pomegranates are colder and drier and comfort the stomach more.

(...)

Those that are prepared with vinegar, *obsomagarum*, wine and sharp *miripsium* are hotter and close to those fried with sharp *miripsium*. It is needful to prepare all meats according to what is appropriate. We say that some animals are dry, some are moist, some are cold and some hot. Those that are naturally dry and lean are boiled with water and salt, or prepared with water, salt, oil, coriander, wine, and onions so that their dryness is tempered by art. Those that are naturally moist are roasted or fried or prepared with oil and *miripsium* so that their humidity is tempered and dried, more so if they are fat. Those that are naturally hot are prepared with sour grapes, lemon juice or the juice of sour pomegranates and the shoots of purslane, and if their nature approaches the dry, with vinegar and the juice of squashes, cucumbers (means a type of gourd), bitter oranges, coriander, lettuce, and similar things that temper their heat. Those that are naturally cold are tempered with the

juice of mint, celery, or rue, *obsomagarum*, hot *miripsium* and wine, this must be observed. Or they are prepared with vinegar, sugar, apple juice, rosewater, fresh and dried coriander, small onions, saffron and a little pepper, or with the juice of sweet pomegranates, or with apple juice or rosewater. Meats are to be served according to their kind, if they be hot, with juice or vinegar of sour pomegranates, if they are cold, with *obsomagarum*, wine, rue, celery, mint, lemon leaves, ginger and long pepper. If they loosen the belly, they should be served roasted or prepared with fragrant wine. And if their kind is temperate as we have said they can be through art, they are to be served thus tempered.

(marginalia: *Miripsium* is a seasoning composed of aromatics (i.e. a spice mix))

p. 218

...The first (e.g. capons, pigeons, partridges), if they are eaten cooked with vinegar and sugar, comfort the heat of the stomach. Thus says Rufus. If they are cooked with orache and chickpeas, and a little cinnamon, they loosen the belly.

(...)

p 219

Old and decrepit roosters are cooked with strong salt and cumin, dill, leeks and crocus seeds (...)

p. 237 f. (on the nature of eggs)

(...) some object that their fumosity is prevented from exiting, but when they are placed over the coals (*super carbones*), they release (*emittunt*) their fumosity and become clean. They are better boiled in water than roasted (*assa*), for the humidity of the water opposes the heat of the fire in drying; hence they are less drying and cool the heat more. They are boiled in two ways: either with their shells on, or broken into the water. Those that are boiled with their shells are worse because their shells oppose the dissolution of their fumosity and grossness that follows from it to the outside. Hence those who frequently eat eggs cooked this way suffer from inflating winds and heaviness of the stomach and the entire belly. Those that are cooked broken into the water are more

laudable because the heat penetrates them and refines their grossness and relieves the heaviness of their odour. Only the yolks dry out more and firm up less. But with the whites, they dry out less and firm up more. Eggs boiled or roasted much in any way become hard. Sometimes then even heat (burn?) a little from the fire (*a foco caleficient*). When they are hard, they slowly pass through the stomach and slowly penetrate the veins and pass towards the members because they stick together and dissolve slowly. Those that are only little coagulated (*parum sunt coagulata*) dry out less, are digested faster, penetrate the veins and moisten the chest, but they give less strength to the members. Those that are in the middle between hard and soft are middling in their actions and effects.

(...)

Fried eggs are thus worse, as are other dishes like that. Eggs cooked in sauces (*in iusculis cocta*) and in the middle between those that are roasted and those broken into water, if they dissolve the heaviness of their odour in the sauce and weigh down (*gravent*) the condiments. As Galen says, those that are heated in the ashes are heavier than those that are boiled in water. Fried ones generate worse humours. Those boiled middling (*mediocriter* i.e. not fully hard) in water are more laudable. But among those that are cooked, those that are roasted alter their nature and must not be served unless it is with things that help their digestion such as obsomagarum, oil, or strong wine.

p. 304 f.

(...) There are two kinds of fires: One is for roasting and baking (*panificandum*), the other is for boiling and cooking in vessels (*elixandum et coquendum*). As to the the fire for roasting and baking, it is good if it were gentle and quiet, without flame, and temperate in heat. (Even?) so that it does not prevail over the exterior of the body, consuming its humidity and dry and harden it before the interior is cooked. If the foods to be roasted do not have laudable humidity, they must be long placed by the fire so that their humidity is consumed and dried out.

But the fire to boil or cook must be hotter because the water in which the foods are cooked opposes the action of the fire. It should not have many flames, but be close to the coals. It is more laudable for a fire to have many coals because their power to heat is stable (*aequalis*) as their action acts equally in all foods to be cooked and in all their parts. Flames are unlike this, as they rise sharply and needle like (*?pineata*) and it does not reach every vessel equally everywhere. Hence the

cooking of the foods is not equal.

The purpose of water is twofold: It softens dry foods such as beans and other legumes that are submerged in water so that they become softer to eat. And if they have a grave and bitter flavour, they lose their bitterness, such as lupins and similar foods that are immersed in water because they acquire sweetness from it.

The purpose of salt is fourfold: It makes subtle and tempers gross and viscous foods such as fish and their like. It gives savour to insipid foods such as gourds and similar. It dries out humid foods and removes the heaviness of the odor from bad-smelling ones. It is good to add more salt to gross and fatty foods than to others.

Cap. Lxiii of vinegar

The purpose of vinegar is twofold: It removes the abominableness of foods that are abominable and corrupt the stomach and renders them flavourful and strengthening to the stomach. And it makes foods subtle without cooking. That is why it is sometimes found in ptisana; we add a little vinegar so that it helps its subtleness without heat.

Cap lxiiii of oil

The purpose of oil is threefold: It contributes to the taste of foods. To those in which dryness predominates, it gives softness and gentleness, as with millet, lentils and others. It gives its viscosity to sharp and biting foods and tempers their sharpness and bite.

Cap lxv of *miripsae*, that is *salsamenta*

The purpose of *miripsae* is threefold: For when foods are cold, and by their nature hard in penetrating the veins, those must be made subtle so that they more easily pass the paths of the body (*vias corporis*). If foods are insipid and very moist and abominable, the abominableness of their taste must be relieved and good taste given them so they do not offend with the heaviness of their smell. But you must not apply much *miripsa* to foods, only enough to alter their bad flavour,

because too much will counter the humidity of the food and coarsen it and make it indigestible. Hence a condiment that solely consists of the juices of herbs should be applied to foods that are coarse of body and hard to digest.

Cap lxvi of rectifying foods

After our purposes how foods are to be prepared have been explained, it is now time to say how they are to be rectified. We begin with the flavours that the Ancients said existed. There are six unacceptable and intemperate flavours, namely watery (*aquosus*), acidic (*acetosus*), salty (*salsus*), harsh/sour (*ponticus*), bitter (*amarus*) and sharp/hot (*acutus*).

If a food is watery and insipid, it is best prepared with salt and water, if convenient, with *miripsa*.

If it is acidic, salt alone suffices, and if it is salty, vinegar. For these two flavours are, as it were, contrary and each reverses the other's power.

(...)

If a food is harsh/sour, it is good to immerse and soften it in fresh water (*aqua dulci*) and afterwards boil it in different water, and if you wish for a bit of the bitterness to remain, do not cook it much, but if you want to remove all of it, cook it until it dissolves. All foods that are boiled in water lose their qualities. Galen says that all foods boiled in water are weakened in their powers, and if they are boiled for long, they lose all of their qualities, more so if the water is changed. And sauces (*iuscula*) do the same if salty foods are cooked in them and they bring out (*efficiuntur*) the salt from them. Because the fire extracts their subtleness with the smoke and leaves the grossness and saltiness within (if they were roasted).

If foods are bitter, those that can be boiled should be boiled in water and, taken out, should be treated with salt, vinegar, and other suitable things. If they cannot be boiled, such as watery olives, they should first be placed in water and salt and then be brought back to good flavour with salt and vinegar. And if they are bitter and oily (*unctuosa*), like olives from which oil is pressed, salt alone suffices because it dries out their humidity and hardens them so they do not corrupt.

If foods are sharp/hot, those that are only hot such as onions, and the branches of green mustard,

they are submerged in water and salt and a little vinegar is added. But if their sharpness is combined with bitterness and harshness, they are boiled a little with water and vinegar and afterwards treated with oil and thus is their sharpness and bitterness mitigated. For as Galen says, sharp and hard foods should not be served unless it is with oil or another oily thing.

(...)

Thus legumes and grains must be thus prepared (*apparanda*) if they are to be good to eat. For they must be (as said above) first softened in water and then prepared (*condiantur*) with oil. Then they must be varied depending on their nature and what we wish to do with them. Some must be given flavour, some have their harshness lessened, some hard ones must be softened, some made to open the belly, some to provoke urine, some to soften or constrict the belly, and some to provoke sleep. According to these conditions, various oils should be added. If the dishes are to be eaten with their sauces (*iusculis*), they are brought to the table in them and not removed first.

If meat is to be cooked in summer, it must be placed in much water and the vessel should not be placed over the coals covered for thus they emit a grave odour and if they change (cook?) in this grave odour, their bones must be removed. For thus the putrescence enters the marrow and they must be thrown out so that the sauces do not obtain a bad flavour. If venison (*carnes sylvestres*) are to be cooked, they must be left alone for a day or more after the killing so they become more tender. Fish must be cooked fresh and moving up to that point (*adhuc semoventes*), because their flesh cannot be served except with salt on account of its softness.

If meat of two kinds of animals (*duorum animalium* – suspect misprint for *durorum animalium* – tough animals) is to be cooked, they must be tired out in many ways for thus they become more tender. And if gross and tough meats are to be served to those who do not digest well such as the elderly and sick, it must first be beaten and then be placed in water with a little salt, thyme, and calamint. A little later it is taken out and then cooked, well washed. That is also to be done with fish, for salt lifts up their humidity and viscosity, and for that reason it also is suited to help with the fatness of meats. For Galen says that meats that are fat and moist and have much blood must be strongly salted and be placed long by a fire lacking flame (i.e. the coals). But those that are lean, not humid, and do not have much blood must be salted with little salt and are to be placed by a gentle fire and roasted, and nearby vessels full of water should be placed so that the steam rising from them tempers their dryness.

Of the diversity of flours according to their milling

The diversity of flours according to their milling is fourfold: There is the soft kind that is perfectly ground and all equal. It provides ample nutrition and is quickly converted in the stomach. That which is not perfectly ground nor completely equal but in part coarse and in part small is hard to digest and slow to exit (the stomach) and because of its difference in grinding is digested remains long in the stomach. The diversity of flours according to the time of their milling is threefold: there is that which is freshly ground, that which is old, and that which is in the middle. Recently milled flour heats the body and constipates the belly, for its nature is shaped (*adepta*) by the turning (*volutatione*) of the mill. That is why it heats the stomach and dries up the moisture in exiting. That which is old heats the liver and is quickly ejected from the stomach. That which is middling old lies in the middle of these qualities and powers.

Of the diversity of breads

The diversity of bread is twofold: from their flour, and from their making (*ex artificio*). Their form is threefold, that is large, medium, and small. Large breads have more crumb (*medulla*, lit. marrow) and a harder and more subtle crust. The crust nourishes little because it is hard to digest, dries up the humidity on exiting (the stomach) and constipates the belly. The crumb is gross and viscous, humid, inflating, and generates viscous phlegm. (But) The fire penetrates the interior of small and subtle breads and dries the humidity of the crumb. Therefore they nourish little and are slow to exit (the stomach), and constipate the belly, especially if it be cold and one or two days after the baking.

(...)

Of the making of bread

The making of bread is divided into four ways: Some have as much salt and leavening (*fermenti*) as is needed and is well worked (*subactus*) and cooked as is proper. Others are little leavened and worked, and some are rested/risen less than necessary (*a necessaria reperatia imminutus*). Others have more salt and leavening than is sufficient, while others lack leavening and salt. That which is moderate in all the above things is perfectly digested in the stomach and generates purest blood in

the body.

(...)

Bread that little fermented and little salted and no well cooked creates grossness and viscosity. It is thus harder and tougher to digest than the previously mentioned and more appropriate to the active and those with an abundance of heat due to the strength of their digestion.

(...)

Unleavened bread nourishes very little and is hardest to digest, and it has the property of generating constipation and wind. Therefore it is unsuited to people of any nature except those who exert themselves in greatest labours (...)

Of the diversity of breads according to the difference of fires

Fire is diverse in two ways: The first is by its nature, the second by its use (*ex artificio*). In its nature, it is diverse in three ways: Strong and large, or weak and gentle, or in the middle. Large and strong fires harden and dry the exterior of the bread and leaves the crumb (*micam*) not well cooked because the rapidly hardened crust does not allow the heat to penetrate to the interior. For there are two ways in which bread can be illaudible: If its crust is too hard and burned by the heat, and its interior does not nourish. Or is its crumb is gross and viscous and it therefore creates indigestion in all the humours.

(...)

weak fire, by its nature, hardly penetrates to the interior (of the bread) and causes it to stay long until it completes its action. If the bread is taken off before it is fully cooked, it is viscous and thus it is needful to those of stronger digestion and the active. If it is taken away fully cooked, it is dry and hard to digest and causes constipation. The middling one is the temperate fire which equally reaches all parts of the bread, which is laudable, and each is cooked as is proper. This is good to the quiet and those who lack vigour such as the aged and convalescents.

Of the diversity of breads by their preparation

The diversity of bread according to its preparation is twofold: It is either cooked in an oven (*in furno*) or under a cloche (*sub testis*). That baked in an oven as is proper is easily digested and penetrates (the body) because the oven cooks the entire body of the bread, crust and crumb, fully. That which is baked under a cloche is worse because the fire only acts on a part of it and either leaves it gross and viscous or hard to digest so that if it is eaten often, it generates constipation and pain in the sides. Similarly if it is baked under the coals or ashes, it quickly dries on the outside and

the inside remains gross and viscous and much ash and dirt is mixed in, so much so, that wood would be softer to eat, and it burns quickly. Hence it causes swelling of the members and heaviness and obscures the eyesight.

(...)

p. 345

Grain that is beaten (*contusum*) and groats (*simila*) generates laudable blood and nourishes well if cooked with milk. (...)

p. 352

If it (starch) is cooked with water, sugar, and almonds, it helps a dry cough. (...) And cooked with groats (*simila*) it nourishes well and generates temperate blood. (...)

p. 357

Panic is similar in form and action to millet. (...) It is eaten in a variety of ways and by their diversity, its action is changed. (...) It is often cooked with fat or with oil and most often with milk. And some cook it with a decoction of the skin of wheat (chaff? Or milling discards?) and of almonds. It is laudable if cooked with fat and oil because it loses its dryness and takes on flavour and good nourishment from them and loses its constipating nature through the lubrication and softness of the fat and oil. And if cooked with water and the above decoction, it is more laudable than if cooked only with water. If it is cooked with water, it is in two ways: either cooked entire, after the skin/shell has been removed. Done in this way, to each measure of panic or millet, fifteen measures of water are added. When cooked this way, it is gross and hard to digest (...) But (if it is) ground in a mill and cooked in this way, to one measure of sifted flour, ten parts of water must be added and afterwards it must boil two or three times, rubbed with the fingers and carefully perfected (*excolatur* – cleaned of grit?), and when it is finished, cooked until it firms up (*donec durescat*). Then it is suitable, subtle and easier to digest, less hard and compact because the sticky substance is absent.

p. 361

(...) Some cook them (beans) in water, and some roast them by the fire. Those (beans) that are cooked in water are more laudable because the water takes much windiness and grossness away from them, especially if the first water is thrown away and other water substituted. And two ways also apply here: either they are cooked with their shells or without them. Those that are cooked in water with their shell are hard to digest and windy (...) Those cooked without their shells are less windy and faster to digest. And if a sauce is made for them with some heating ingredients (such as long pepper, ginger, and almond oil) it is the perfect medicine for the act of coition. They are sometimes also eaten with mint, oregano, cumin and similar ingredients which diminish their windiness and inflation even more. Those that are roasted by the fire have less windiness, and they are very hard to digest except if they are soaked in water after roasting and eaten with cumin, mint and oregano. ...

p. 363

(...) Lentils are cooked with their shells and afterwards cleaned and mixed with salt and oil and given to those that have a constriction of the belly, and if the first water is thrown out and other substituted, their solving power diminishes. If they are cooked without their shells and the first water discarded and a second substituted, they are rendered more easily digested. (...)

(...) to restrict choleric elections, first clean them of their shells, then they are cooked, the first water discarded, a second substituted, and when cooked, mixed with vinegar and leaves and seeds of broadleaf plantain (*plantago maior*), quinces, sour apples, medlars, and similar. But if you wish to eat them instead to warm and strengthen the stomach, you mix them with aromatic red or black wine instead. Those who eat them to loosen the belly eat them with beet (*sicla*) or orach or gourd or jute mallow. And they are eaten cooked in various manners for food: Sometimes they are eaten with oil and vinegar. And sometimes with fresh meat, and sometimes with dried and salted meat. If they are eaten with oil and vinegar, they offer little nourishment, those eaten with fresh meat offer more. Those eaten with dried and salted meat are a bad and harmful food (...) If you wish to improve it, so that it causes no harm, clean them (the lentils) of their shells and when they are cooked in water, throw it out and substitute other (water), and afterwards, season them with vinegar, oregano, mint,

pepper, cumin, and either almond or sesame oil. (...)

p. 370 of phaseolis

(...) They are of two kinds, white and dark red (*subrufi*). The white ones are less hot and more humid, which is why they are of grosser nourishment and harder to digest and produce gross and phlegmatic humours. If you wish to lessen their grossness, first boil them, then clean them of their shells, and eat the cleaned ones with *obsomagaram*, oil cumin and pepper. If they are white and green (fresh) ones, they are to be eaten cleaned of their skins, with salt, mustard, oregano and pepper, and unmixed wine should be drunk with them strongly.

p. 373 f. sesame

(...) it quickly generates thirst and dislike and converts the good smell of the mouth to stench, especially if it remains between the teeth. But if it is eaten with honey, it does less harm, especially if eaten roasted. If it is available unshelled (*cum cortice*), eaten in that manner, it does less harm.

If the head is washed with water in which sesame leaves have been boiled, the tresses/locks are lengthened and the dandruff (*furfures*) is cleaned off. (...)

p. 380 of figs

(...) (but) it is not free of inflating and windiness. If you wish to escape its harm, eat them on an empty stomach and eat calamint or baldmoney (?*ameos* – *meum athamaticum*) or hyssop or pepper or ginger or other such things afterwards. A choleric should take *oxyzuccharum* afterwards. (...)

(...) if you desire to take them for greater nourishment or because they generate laudable blood, you shall eat them together with almonds or nuts. (...)

p. 390 of plums

(...) the best are plums that are fleshy and subtle of skin, and that have in their flavour some sourness and harshness, and if they are taken before the meal, it does no harm. (...)

p. 392 of peaches

(...) They are to be eaten on an empty stomach (*ieiunis et stomacho vacuo*) and afterwards, aged and fragrant wine is to be drunk. (...)

p. 394 of apples

(...) And thus it is good to eat the juice that is pressed from apples and the flesh discarded, or to find another way in which their hardness and sharpness is relieved. It is relieved in three ways, that is, by boiling in water because that way they acquire softness and humidity, or by suspending them above the steam of hot water, because that causes moistening and ripening, or by cutting them apart in the middle, removing the hard seeds inside them and in their place inserting sugar or honey, (...) and they must afterwards be wrapped in some kind of dough and then placed in the ashes or coals until the dough outside is cooked. Through this art, their softness and tastiness predominates, they are quickly digested, and the harm they do to the nerves is relieved. (...)"

p. 396

(...) thus fruit are good to eat before and after the meal, except only pears which, as Dioscurides asserts, are harmful before the meal. But quinces and pomegranates are taken before the meal if they are harsh and stiptic or sour, they strengthen the substance of the stomach and the intestine and alleviate the ejection of cholera and 'biting' in the intestine. If they are eaten after the meal, they push the food from the upper part of the stomach to the lower and force the fumes into the head and cause bilious vomit.

p. 401 of quinces

(...) Therefore when eating, them, it is good to press out the juice and discard the flesh, or find some other way how their hardness and sharpness is relieved. Which is done by boiling them or by placing them over hot water or by dividing them and, having discarded the hard interior, placing

honey in them, as is said above. (...)

p. 405 of pears

(...) Because of their harshness, grossness and hardness they harm the nerves of the stomach and it is necessary to find a way to soften them and relieve their sharpness, that is, boiling, or suspending over the steam of hot water so that they ripen and lose their sharpness and hardness, or by roasting them opened up in dough (*operta pasta assando*) or prepared cut into small pieces (*in frusta concisa condiendo*), each according to the complexion of the eaters. (...)

p. 409 of pomegranates

Pomegranates are fit for eating, but more useful in medicine because they nourish little, though laudably. (...)

p. 415 of medlars

(...) (their properties) are more pertinent in medicine than in food because they nourish little and cause gross digestive juices. If they are taken before the meal, that is better than after (...)

p. 417 of chestnuts

(...) and to relieve their harm, and if they are very stiptic, it is good to roast them so that their body is rarified. Those that are immersed in warm water temper the dryness of the chest and dissolve difficulty in urinating because their complexion is tempered by the softness and humidity of the water they are suitable to generating good digestive juices. But choleric eat them with sugar and phlegmatics with honey. (...)

p. 420 of olives

(...) Many prepare them with salt and vinegar, others with salt and water, others with only vinegar.

(...)

p. 434 of almonds

(...) The oil that is extracted from them is better if their kernels are hard. But if they are first blanched (*excorticentur*), they should be given to eat as more digestible, more so if they are taken with honey or sugar. (...)

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p. 438 of walnuts

(...) If they (green walnuts) are eaten on an empty stomach with *obsomagarium* and vinegar, they moisten the belly, and with rue, they help against poison. (...)

(...) those (ripe walnuts) that are eaten before the meal along with figs defend the body against poison. (...)

p. 439 of hazelnuts

(...) they cause much inflation in the belly, more so if they are eaten with their interior skin on. If they are eaten without that skin, they are more digestible and useful to have against cough, especially if they are eaten pounded with honey. If they are roasted with a little pepper, they quickly relieve the rheumatic and if they are not roasted and eaten on an empty stomach, they help the body against poison. (...)

of pistachios

(...) They are above all others in nourishing their eaters well, but they have a degree of bitterness and sharpness.

p. 448 of gourds

(...) It is better for choleric if they are served thus: they are cooked in the juice of quinces or pomegranates or sour grapes, or seasoned with the juice of lemons or with almond oil or the oil of unripe olives. But for phlegmatics thus: they are boiled in water and afterwards pressed and served with mustard, pepper, celery and mint and more usefully given, because the heat of these condiments tempers them and generates warm digestive juice, and their condiments is also (suitable) with quinces and other things described above (...) It also has an action that is fitting to medicine. Those (gourds) that are wrapped in dough and roasted, and the juice found inside the crust given to drink, mitigate the heat of the fever and extinguishes it, especially if it is given as a drink with cassia, fistula, violet, sugar, and manna. (...)

p. 450 of lettuces

(...) They are more suited for eating cooked than raw, (...)

p. 453 of endives (*endivia*)

(...) if they are given to eat boiled with *obsomagaram* and oil, they are harmful; but with vinegar, they strengthen the stomach and constipate the belly.

454 of celery (*apio*)

(...) Therefore if they are given to eat either cooked or raw, they open up stoppages, provoke urine, and tighten the belly. (...)

457 of rocket

(...) if eaten cooked, it increases semen (...)

(...) They are assiduously given to eat with endives, lettuce, and purslane, for if taken alone, they generate heat, (...)

458 of leeks

(...) the careful thus take them to eat after purslane, lettuce, endive and their like because their heat is tempered by those, or they are boiled and then washed two or three times and given to eat in the previous(ly described) manner. (...)

p. 464 of chard (*sicla quam vulgus blita appellat*)

(...) But if it is cooked in water and seasoned with vinegar and *obsomagarum* and caraway or with oil of unripe olives or of almonds, it is easier to digest, but nourishes less. (...)

p. 465 of cabbage

Cabbage is cold and dry in the first degree, it generates turbid and melancholy blood and gives a horrid odour. It is of two kinds: One that is similar to beets, one which is called *canabit*. Cabbages are also of two kinds, winter and summer cabbage. (...) Therefore so that their harm is removed, they are boiled and the first cooking water is discarded and they are cooked in another with the fattest meat of livestock (*pecudis*) or pigs and seasoned with coriander, pepper, cumin and garlic, and served. (...)

p. 466 of *rapa* (beet or turnip)

(...) Therefore they are useful if cooked two times, and both cooking waters discarded, and the third time cooked with very fat meat. (...)

p. 467 of radishes

(...) Eaten as a food, it generates twisting and inflation (of the gut) and renders the stomach illaudible, as is attested by its putrid belching, which especially occurs (if eaten) before the meal.

Given on an empty stomach, it raises the food and prevents it from descending to the place where it is cooked (in the stomach i.e. digested) by which cause it hardens them to digestion and inhibits the natural virtues of the food from exiting from the interior. That is why it causes vomiting, especially in those who have windiness in the stomach. But if they are taken after the meal, they cause less windiness, especially ascending winds (e.g. burping), but through its heaviness descends below and moves the food to its place of cooking, where it is digested as is proper.

p. 469 of parsnips

(...) If it is in frequent use, it generates illaudible blood. To temper this, it is good to boil it, and, having discarded the cooking water, the third time it is cooked with lettuce, coriander, and onions, and seasoned with oil of unripe olives, vinegar, pepper, and caraway. (...)

p. 470 f. of aubergines

(...) but they are of less harm if they are tempered and split and filled with salt and then much later thrown into hot water and afterwards placed in different water and washed two or three times. After then are washed in water, they will lack all their blackness and they are then boiled and, the water having been discarded, are cooked again with fat meat of cattle or sheep or pork or similar. Those who wish to eat them without meat cook them with vinegar, oil of unripe olives, obsomagarum and similar things.

p. 471 of mushrooms

Mushrooms are cold and moist in the third degree, which bears witness to their moisture and softness. They are of two kinds, the deadly ones and those that are not deadly. (...) But those that would eat them and do not fear their harm should boil them and mix them with pears or calamint, then discard the first cooking water and season them with pepper, caraway, ginger, calamint, oregano and similar things. They are given to eat and at the end, old unmixed wine is drunk. (...),

p. 473 of capers

(...) But if anyone should wish to eat them with meat or any other thing, they should not be eaten without coriander because the nature of coriander overcomes the harm of the capers. (...)

p. 475 of onions

(...) but so that their heat does not cause harm to eaters, they are boiled twice and then seasoned with vinegar and *obsomagarum* (...)

p. 481 of mustard

Mustard is hot and dry in the middle of the fourth degree. It dries out the humidity of the head and the stomach. If it is given to eat with chard, it cleanses the stomach of gross humours. (...)

p. 493 of animals

(...) It is not healthy to eat the meat of domestic pig except rarely, and only the extremities should be eaten that is, the feet, the ears, and the snout, since these are always in motion. (...)

p. 501 of beef

(...) therefore the best and most laudible of all are the milk-drinking calves. Secondly, the young animals (*adolescentes*), especially if they are cooked in broth and seasoned with vinegar, mint, coriander, saffron and similar things such as with pepper and cinnamon.

p. 504 of donkey, horse, camel and mule

It is generally not permitted for these animals to be eaten. (...)

p. 512 of the brain

(...) But for those who have a pure stomach, if they eat it, it is well digested in the stomach and gives them much nourishment if they season it with vinegar, pepper, ginger, *obsomagarum*, mint

and similar things. (...)

p. 514

of eyes

(...) therefore they should not be eaten except if they are seasoned with vinegar and *obsomagarum*, celery, pepper, calamint, ginger and similar. (...)

of noses

(...) they are therefore eaten with vinegar, *obsomagarum*, pepper, ginger, mustard, caraway and similar (...)

of the tongue

(...) Therefore it is good if it were eaten with vinegar, *obsomagarum*, pepper, ginger, oregano and similar. (...)

p. 530 of butter

(...) and if it is given to drink mixed with honey, it aids against poison. (...)

p. 534 of roosters

(...) If they are cooked with water and vinegar and seasoned with a little cumin they mitigate the coldness that the stomach has.(...)

(...) especially if they are seasoned with verjuice, the juice of sour pomegranates, or with sumach, they strengthen the stomach (...)

(...) If they are cooked in 15 pounds of water with much salt mixed into it and placed over the coals until the meat is consumed, then left there for the night and heated in the morning and given to eat, this optimally aids against colic. (...)

p. 544 of the preparation of eggs

The diversity of eggs according to their preparation is multiple. There are those which are roasted, be it in the ashes or in the coals. And some are boiled in water. Others are fried in the pan in oil or in other fat. And some are cooked in water and oil with various condiments such as onion, pepper, cumin and similar. Others are cooked with meat and herbs in sauces. (...)

But those that re cooked in water and oil and condiments are most easily digested, aid coitus and multiply sperm, especially if they are cooked with roasted meat and with hot and aromatic condiments such as pepper, cinnamon, sugar, and similar.

p. 556 of fish

(...) The diversity of fish according to the manner of their cooking is multiply divided. They are eaten roasted or fried in oil, or cooked with oil and water and condiment, or boiled in only water. (...) And fish that are prepared with water, oil, leeks, dill, and similar are better digested and loosen the belly. Those cooked with vinegar cool more than they moisten. Those that are boiled in water only are the most laudable because their viscosity is taken away in the water they are cooked in, especially if they are eaten with oil, *obsomagarium*, mint, celery, rue, caraway, pepper, ginger, and similar. (...)

p. 566 of snow

(...) water that is cooled over snow is better than snow and less harmful. And it is better than the other kinds of it is cooled in the air, for this is harmful to neither the nerves nor the members. (...)

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