

An Anonymous Andalusian Cookbook of the 13th Century

Translated by Charles Perry et al

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[PDF^{ed} by Urtatim al-Qirtubiyya. Urtatim's Note: 465 recipes (+ some untitled) and 53 additional medicinals. The recipes weren't numbered in the original. I've put numbers in to make recipes a little easier to find]

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From the Cook Book of Ibrahim b. al-Mahdi

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 Glossary and Translator's Explanations

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Footnotes

[Urtatim's Note: I have put the footnotes in the text rather than making the reader jump back and forth]

HM is Huici-Miranda, whose Spanish translation several people in the SCA were working with.
 CP is Charles Perry who used the Arabic text to make his translation.
 DF is David Friedman
 EF is Elise Fleming, one of the SCAdians working from HM
 SB is Stephen Bloch, one of the SCAdians working from HM

[Notes in [square brackets] without initials are Charles Perry's]

From Urtatim: A few pronunciation hints – these are not exact but close enough

â = a as in bat
 a = a like the o in top
 î = eeeee
 i = i as in pit
 û = oo as in moon
 u = u as in putt (putter, putty)

Accented vowels are stressed
 Unaccented vowels are not stressed

gh – similar to the French r
 kh – similar to Scottish ch, as in loch
 q – a sound we don't have in English, so just sound like k

1. Recipe for Mirkâs (Merguez Sausage)

It is as nutritious as meatballs [1] (banâdiq) and quick to digest, since the pounding ripens its and makes it quick to digest, and it is good nutrition. First get some meat from the leg or shoulder of a lamb and pound it until it becomes like meatballs. Knead it in a bowl, mixing in some oil and some murri naqî', pepper, coriander seed, lavender, and cinnamon. Then add three quarters as much of fat, which should not be pounded, as it would melt while frying, but chopped up with a knife or beaten on a cutting board. Using the instrument made for stuffing, stuff it in the washed gut, tied with thread to make sausages, small or large. Then fry them with some fresh oil, and when it is done and browned, make a sauce of vinegar and oil and use it while hot. Some people make the sauce with the juice of cilantro and mint and some pounded onion. Some cook it in a pot with oil and vinegar, some make it râhibi with onion and lots of oil until it is fried and browned. It is good whichever of these methods you use.

[1] The Spanish "albondiga," meaning "meatball," is from the Arabic "al-bunduqa," meaning "hazelnut," which suggests that the original meatballs were tiny. (CP)

2. Recipe for Making Ahrash, Fried Lamb Patties

This is similar in nutrition to mirkâs and meatballs. Take a piece of tender meat, free of tendons, and pound it fine, as you previously described for mirkâs. Knead it with some murri... [word or words missing]... of oil, pepper, cinnamon, and coriander seed. The secret of this recipe lies in adding some fine white flour, which holds the mixture together so that it becomes a flat loaf (raghîf). Then put frying pan with oil over a moderate fire and form the loaf into the like of meatballs, and arrange them in the pan so that they all touch, leaving the raghîf until it is done, and turn it over so that it browns on both sides. Then make a sauce with vinegar, oil, garlic, a little murri naqî', and whoever wants to may add sinâb [a sauce of mustard and raisins].

3. A Type of Ahrash

This is the recipe used by Sayyid Abu al-Hasan and others in Morocco, and they called it isfiriya. Take red lamb, pound it vigorously and season it with some murri naqî', vinegar, oil, pounded garlic, pepper, saffron, cumin, coriander, lavender, cinnamon, ginger, cloves, chopped lard, and meat with all the gristle removed and pounded and divided, and enough egg to envelop the whole. Make small round flatbreads (qursas) out of them about the size of a palm or smaller, and fry them in a pan with a lot of oil until they are browned. Then make for them a sauce of vinegar, oil, and garlic, and leave some of it without any sauce: it is very good.

4. Meatball Dish

This dish is delicious and nutritious, and similar to the previous recipe. Take red, tender meat, free of tendons, and pound it as in what preceded about meatballs. Put the pounded meat on a platter and add a bit of the juice of a pounded onion, some oil, murri naqî', pepper, coriander, cumin, and saffron. Add enough egg to envelope the mixture, and knead until it is mixed, and make large meatballs like pieces of meat, then set it aside. Take a clean pot and put in it some oil, vinegar, a little bit of murri, garlic, and whatever quantity of spices is necessary, and put it on the fire. When it boils and you have cooked the meatballs in it, let it stand for a while, and when it has finished cooking, set the container aside on the hearthstone and cover the contents with some beaten egg, saffron, and pepper and let it congeal. You might dye the dish as any variety of tafâya, or any dish you want.

5. A Recipe of Isfiriya

Take some red meat and pound as before. Put it in some water and add some sour dough dissolved with as much egg as the meat will take, and salt, pepper, saffron, cumin, and coriander seed, and knead it all together. Then put a pan with fresh oil on the fire, and when the oil has boiled, add a spoon of isfiriya and pour it in the frying pan carefully so that it forms thin cakes. Then make a sauce for it.

6. Simple Isfiriya

Break however many eggs you like into a big plate and add some sourdough, dissolved with a commensurate number of eggs, and also pepper, coriander, saffron, cumin, and cinnamon. Beat it all together, then put it in a frying pan with oil over a moderate fire and make thin cakes out of it, as before.

7. Counterfeit (Vegetarian) Isfiriya of Garbanzos

Pound some garbanzos, take out the skins and grind them into flour. And take some of the flour and put into a bowl with a bit of sourdough and some egg, and beat with spices until it's all mixed. Fry it as before in thin cakes, and make a sauce for them.

8. Royal Sanhâji [2]

Take a large, deep tajine [clay casserole with a lid] and put some red beef in it, cut up without fat, from the leg, the shoulder, and the hip of the cow. Add a very large quantity of oil, vinegar, a little murri naqî', pepper, saffron, cumin, and garlic. Cook it until it's half done, and then add some red sheep's meat and cook. Then add to this cleaned chickens, cut into pieces; partridges, young pigeons or wild doves, and other small birds, mirkâs and meatballs. Sprinkle it with split almonds, and salt it to taste. Cover it with a lot of oil, put it in the oven, and leave in until it is done, and take it out. This is simple sanhâji, used by the renowned; as for the common people, their sanhâji will be dealt with in its own proper time, God willing.

[2] From the name of a famous Berber confederation, the Sanhaja, which included the Tuareg and played an important part in the Almoravid Empire. (CP)

9. Mirkâs with Fresh Cheese

Take some meat, carefully pounded as described earlier, add fresh cheese that isn't too soft lest it fall apart, and half a piece of cut-up meat and some egg, for it is what holds it together, and pepper, cloves, and dry coriander. Squeeze on it some mint juice and cilantro juice. Beat it all and use it to stuff the innards, which are tied with thread in the usual way. Then fry it with fresh oil, as aforementioned, and eat it as by nibbling, without sauce, or however you like.

10. Recipe for the Dish Mentioned by Al-Razi [3]

Gives strength to the sick and those weakened by lengthy disease, and benefits those of a bilious disposition. Take meat of a plump calf shoulder, chest, neck, entrails and stomach and its fat and bone marrow, and put it in a new pot with a little salt, coriander, cumin, pepper, saffron, cinnamon, some onion, a little rue-leaf, celery leaves, and mint and citron and lemon leaves, and oil. Cover it with strong vinegar without water and cook until the meat softens and falls apart; then moisten with its fat a tharid [4] of the crumb of leavened bread, which shall have been made with fine white flour. This is said to be an excellent dish.

[3] I do not know whether this refers to one of the Razis, historians of the Umayyad caliphate in al-Andalus, or to a doctor, a resident of Medina Sidonia, cited by al-Shaquri, folio 54 v and 56 r. (HM)

It might also be the famous Rhazes, "the Galen of the Arabs," renowned doctor of Iran and Baghdad. He did write about diet. (CP)

[4] Tharid was a dish of bread moistened with meat juices, of great importance since the Prophet valued it above all other dishes; he once said of his adored wife Aisha that she "surpasses other women as tharid surpasses other dishes". (CP)

11. The Dish Sinâbi

Take the meat of a plump sheep and cut it up small. Put it in a clean pot with salt, onion juice, pepper, coriander, a little rue-leaf, oil and a spoonful of strong vinegar; put it on a moderate fire and cook until it is done, then get a little grated heart of leavened white bread, and mix with two eggs and two spoonfuls of well-made prepared mustard [sinab; see below]. Cover the contents of the pot with it and put it on the hearthstone, leaving it until it thickens and the fat rises. It might be covered with blanched, pounded almonds, in place of breadcrumbs.

12. The Dish Misri (Egyptian)

Take fat meat from the fatty parts of it, cut it up and put it in a pot with pepper, coriander, saffron, a little thyme, two or three citron leaves and a few "eyes" of fennel with its flowers, garlic, plenty of oil, and sufficient of murri naqî'. Put it in the oven until it is cooked and the broth evaporates, and take it out.

13. The Dish Jimli

Take the meat of a plump calf, or a sheep, and cut it in small bits; put it in a pot and add to it pepper, coriander and a little cumin, saffron and whatever oil is necessary, strong vinegar and murri naqî' — less of the murri than of the vinegar — and meatballs already made, citron leaves and peeled and split almonds; put this on a moderate fire, and when the meat is cooked, cover it with two eggs, a little beaten with cinnamon and saffron, and leave it on the hearthstone until it binds and the fat rises and the broth evaporates.

14. The Dish Mukhallal

Take the meat of a plump cow or sheep, cut it small, and put it in a new pot with salt, pepper, coriander, cumin, plenty of saffron, garlic peeled and diced, almonds peeled and split, and plenty of oil; cover it with strong, very pure vinegar, without the slightest bit of water; put it on a moderate charcoal fire and stir it, then boil it. When it cooks and the meat softens and it reduces, then put it on the hearthstone and coat it with much egg, cinnamon and lavender; color it with plenty of saffron, as desired, and put in it whole egg yolks and leave it on the hearthstone until it thickens and the broth evaporates and the fat appears. This dish lasts many days without changing or spoiling; it is called "wedding food" in the West [or the Algarve] (EKP: al-Gharb in Arabic), and it is one of the seven dishes cited as used among us at banquets in Cordoba and Seville.

15. Recipe of Fartûn

Take the utensil called fartûn, which has the shape of a large cup with a wide mouth and a narrow bottom; put it on a slow fire and put in oil, and when it is heated up, beat egg in a dish with vinegar, saffron and cinnamon, as necessary, and add to this a bit of almonds cooked in vinegar and pour everything onto it, and when thick, slide a knife around between the fartûn and the meat [sic; for almond?] and the egg, until it comes apart, and remove it from the container. Pour oil in the hole left by the knife, so that it will not stick to the container. Do this gently so as to preserve the shape; then overturn it whole on a serving-dish and it will come out as though it were the genuine Râs al-Maimûn (Monkey's Head).

16. Sweetened Mukhallal

Take two ratsl or more of good meat without bones, and cut it up small; put it in a clean pot with salt, onion, pepper and a little cumin, cinnamon and saffron. Choose as much strong vinegar as is necessary and enough good oil to cover it. Put it on a moderate fire and then add to it a spoonful of peeled, split almonds and a little peeled, split garlic and two or three citron leaves. Cook it and stir it, and when the meat is dry, then add to it strong vinegar, instead of water, and two ûqiyas or more of rose petal

jam. When the meat is done, take ten eggs, broken into a dish, and add to them pepper, cinnamon, lavender, cloves, and plenty of saffron, until it has the desired color; beat them with a spoon and cover the contents of the pot with this and add to it whole egg yolks and leave it over the hearthstone until it thickens and the sauce dries, and use, God willing.

17. 'Ujja (Frittata) of Pigeons

Take two clean, active pigeons, and fry them in a pan with fresh oil; then place them in a pot and add to them some murri naqī', vinegar, oil, cilantro, Chinese cinnamon and thyme; when it is cooked, break eight eggs with it and pour out. It is finished.

18. Note on the Kinds of Roast

Although roasts are easy dishes, it is fitting that what has already been explained be followed, except that concerning the "covering." Take meat of a young, plump animal and cut it with a knife in thin fillets, so that the meat is mixed with fat, without bones, from the tender parts, meat from the shoulder or hip or similar things. Place it in a dish and pour on it whatever is needed of murri naqī', vinegar, thyme, pepper, pounded garlic and a little oil; beat everything and coat the fillets with this; then order them on a spit, not placing the ones between the others, so that the fire reaches them, and turn them on the spit on a charcoal fire, turning continuously, until they are cooked and browned. Baste with this sauce, being careful until done; then sprinkle with this sauce or made mustard, already prepared, and use. This strengthens and increases the blood, but is difficult to digest and slow to go down.

19. Roast in a Tajine

Take an entire side of a young, plump kid and place it in a large tajine big enough to hold it; put it in the oven and leave it there until the top is browned; then take it out, turn it and put it in the oven a second time until it is done and browned on both sides. Then take it out and sprinkle it with salt ground with pepper and cinnamon. This is extremely good and is the most notable roast that exists, because the fat and moisture stay in the bottom of the pan and nothing is lost in the fire, as in the roast on a spit and the roast in a tannur.

20. Recipe for Roast Chickens

Take young, fat chickens, clean and boil in a pot with water, salt and spices, as is done with tafāyā; then take it out of the pot and pour the broth with the fat in a dish and add to it what has been said for the roast over coals; rub this into the boiled hen and then arrange it on a spit and turn it over a moderate fire with a continuous movement and baste it constantly, until it is ready and browned; then sprinkle it with what remains of the sauce and use. Its nutrition is nicer than that of livestock meat, and more uniform; in this way one also roasts the other birds.

21. Hen Roasted in a Pot in the Oven

Take a young, plump, cleaned hen, and put it on a wooden spit like a lance; place in a new pot of its size, not touching the sides or the bottom, and seal on it with dough a lid pierced in the middle, so that the end of the lance sticks out through the hole, so that it stays upright. The lid is made to touch with the dough. Put the pot in a moderate oven and leave it until it is ready; then take it out and prepare for it salt ground with pepper and cinnamon, and sprinkle salt over it upon opening the pot. Then cover it a little after beating it until the salt penetrates it.

22. Hen Roasted in a Pot at Home [5]

Take a young, plump, cleaned hen; slice it on all sides and then make for it a sauce of oil, murri naqī', a little vinegar, crushed garlic, pepper and a little thyme. Grease all parts of the hen with this, inside and out; then put it in the pot and pour over it whatever remains of the sauce, and cook it; then remove the fire from beneath it and return the cover to it and leave it until it smells good and is fried. Then take it out and use it.

[5] In other words, it is not sent out of the house to an oven. (CP)

23. Chicken Called Madhūna, Greased

Take a cleaned hen, still whole; slice the breast and pierce with wood [skewers] on all sides, grease with oil, murri naqī', pepper, saffron, cinnamon, cloves, lavender, and ginger; grease inside and out with this; then put it in a pot and pour on what remains of the oil and murri; cover the pot with a sealed lid and place it in the oven, leaving it there until the hen is done; take it out and use. It is extraordinarily good.

24. Cooked Fried Chicken

Cut up the chicken, making two pieces from each limb; fry it with plenty of fresh oil; then take a pot and throw in four spoonfuls of vinegar and two of murri naqī' and the same amount of oil, pepper, cilantro, cumin, a little garlic and saffron. Put the pot on the fire and when it has boiled, put in the fried chicken spoken of before, and when it is done, then empty it out and present it.

25. Stuffed and Roast Mutton; Called "The Complete" [or "The Inclusive"]

Take a plump skinned ram; make a narrow opening in the belly between the thighs and take out what is inside it and clean. Then take as many plump chickens, pigeons, doves and small birds as you can; take out their entrails and clean them; split the breasts and cook them, each part by itself; then fry them with plenty of oil and set them aside. Then take what remains of their broth and add grated wheat breadcrumbs and break over them sufficient of eggs, pepper, ginger, split and pounded almonds and plenty of oil; beat all this and stuff inside the fried birds and put them inside the ram, one after another, and pour upon it the rest of the stuffing of cooked meatballs, fried mirkās and whole egg yolks. When it is stuffed, sew up the cut place and sprinkle the ram inside and out with a sauce made of murri naqī', oil and thyme, and put it, as it is, in a heated tannur [clay oven] and leave it a while;

then take it out and sprinkle again with the sauce, return to the oven and leave it until it is completely done and browned. The take it out and present it.

26. Roast Lamb

Take a skinned lamb, clean the inside, as in the preceding; gather the innards, after cleaning, cover [literally, "bend"] them with grease and wrap up in fine gut; then stuff the inside of the lamb with small birds and starlings, fried and stuffed as was explained before; sew it up, put in a tajine large enough to hold it and pour on it the sauce, according to the preceding, with cilantro juice and oil; put it in the oven and leave it until it is done, take it out and present it.

27. Lamb Roast Bad'i

Take a plump, cleaned lamb, whose opening is narrow. Then take the meat of another lamb and cut it in small pieces and put it in the pot with salt, pepper, coriander, saffron, cinnamon, lavender and oil. Put it over a moderate fire until it is done. Then add tender meat, eggs, grated crumbs and whatever spices are wanting and fill inside of the [first] lamb with all this and place it in a heated tannur, as in the preceding, and when it is done, take it out. If the lamb is very small, put it in a tajine, as has been explained before.

28. Lamb Roast with Its Skin

Take a plump ram and take out what is in it, as is, in its skin, through a narrow place, and put it in a tub or kettle, pour boiling water on it, and pull out [Huici Miranda's plausible guess: the verb *sumika* is unknown] the wool so that none of it remains in the skin; then get what was taken from inside it, clean it and make of it a stuffing and cook with spices, oil and a bit of murri naqi' and return it into the inside of the ram, after beating it with egg and spices and whatever you wish. Sew up the belly and the neck and any other openings so that no place remains for the fat to run out; place it in the tannur and leave it until it is done; then take it out and cut it in pieces with a sharp knife and sprinkle it with ground salt, pepper, and cinnamon.

29. Roast Calf, which was made for the Sayyid Abu al-'Ala in Ceuta [6]

Take a young, plump lamb, skinned and cleaned. Make a narrow opening between the thighs and carefully take out everything inside of it of its entrails. Then put in the interior a roasted goose and into its belly a roasted hen and in the belly of the hen a roasted pigeon and in the belly of the pigeon a roasted starling and in the belly of this a small bird, roasted or fried, all this roasted and greased with the sauce described for roasting. Sew up this opening and place the ram in a hot tannur and leave it until it is done and browned. Paint it with that sauce and then place it in the body cavity of a calf which has been prepared clean; sew it up and place it in the hot tannur and leave it until it is done and browned; then take it out and present it.

[6] Governor and admiral of Ceuta, son of the Almohad Caliph Yusuf I. (HM)

30. Recipe for Roast Hare

Take a skinned, cleaned hare. Boil it lightly with water and salt in a heavy boiling-pot [heavy boiling pot not mentioned in published Arabic text]; drain off the water and thread it on a skewer and turn it over a moderate charcoal fire; then grease it with fresh butter once and when the meat is done, remove from its joints and cut it up in a serving dish. Pour on it a sauce of vinegar and a little murri naqi', ginger, thyme, cumin, oil and a little pounded garlic; boil all this and pour it on it. Greasing it with fresh butter at the time of roasting is to moderate the dryness of its nature. If coated with oil of sweet almonds it is very good.

31. Recipe for Small Birds Made of Sheep's Meat

Cut up a piece of meat in small bits in the shape of small birds, and place them on a skewer, roast them or fry them with plenty of oil until they are done, and leave them aside. Then take a pot and put in three spoonfuls of vinegar and one spoonful of murri naqi', two spoonfuls of fresh oil, pepper, cumin and some saffron. Put the pot on the fire and when it boils, put in it those mentioned fried small birds, and leave a while until it boils, take it out and present it. These imitation birds may also be made with pounded meat after adding spices to it, and you shape them like small birds, starlings and other kinds of birds, and fry as has been said.

32. Roast Lamb Breast [literally, "flank"] [7]

Pound a ratl of meat in a stone mortar and add the same amount of cut-up fat, a little onion and both cilantro and coriander and cheese... [word illegible because of a worm hole, Huici Miranda writes; probably an adjective describing the cheese such as "fresh"]... and almonds, a large handful of shelled and pounded walnuts, and some murri naqi' to moderate its taste; add to it Chinese cinnamon, pepper, ginger and pound all this with the meat until it is mixed, and knead it until uniform. Then take a breast of plump ram and cleave it between the ribs and the meat, and fill it with the stuffing; then sew it up with gut or palm leaves and smear the breast with oil and dust it with ground starch. Hang it in a tannur and shut it, and when it is ready, take it out and present it: it is a good roast.

[7] The word "janb" is always translated as "flank," but studying these recipes makes me suspect that it refers here to lamb breast: all the emphasis on putting a stuffing between the meat and the bones. I wouldn't be surprised if the meaty part of a side of lamb had been removed for shish kebab and these recipes are for the more challenging lamb breast. (CP)

33. Another Kind of Lamb Breast

Get the breast of a plump lamb, pierce it between the meat and the ribs, so that the hand and fingers can fit in; then get a large handful each of peeled almonds and hazelnuts, and a dirham each of Chinese cinnamon, lavender, cloves, saffron and pepper,

and a little salt; pound all this and mix it with breadcrumbs and knead it with oil, and knead until it thickens and can be used as a stuffing. When it is stuffed, sew up the breast with clean gut and hang it in a tannur, and set under it an earthen pot into which what melts from the breast can drip, and when it is done take it out.

34. Another Extraordinarily Good Lamb Breast

Take the breast of a plump lamb and cook it in vinegar until it is done, then take it out and leave it to dry. Then take a wide frying pan and pour in fresh oil, juice of cilantro, mint, thyme and a whole, cleaned onion; when its flavor is discernible, take it out of the oil and put in the lamb, which should be fried until the sides are browned. Then sprinkle with murri naqī', sprinkle with cinnamon and cut it up. You might do it in the oven [instead].

35. Recipe for an Extraordinary Sausage

Take a fat large intestine and turn it inside out, then get eggs known to fill it, and break them into a large dish and add to them a bit of crushed onion, cloves, pepper, oil, peeled almonds, both pounded and not pounded, and sugar according to how much the diner likes sweetness. Mix all this and pour it into the intestine with a funnel [reading qum' for fakha']. Tie up the two ends with a thread and lower it into a slow tannur and leave it until it is done and browned, and take it out. And you might fry it in a frying pan with fresh oil.

36 a. On the Making of Marrow

What is wanted in this recipe is to make that of which the taste and flavor resemble the taste of marrow, because many kings and rulers like to eat it and consider it of very good nutrition. If a man limits himself to gathering what marrow he has in his kitchen, he will not lose what he has gained by it, since he attains what he desires and satisfies the appetite. Marrow is a much desired food, and the correct way to eat them is that he who comes first and takes them out to the table should not try them until the lord of the table begins to taste them, and should not try any until he gives it to the taste of his friend and him who eats at his side.

I have heard that a king gave one of his retinue an important duty and that this man came in to take leave of the king and go away. The table was dressed and prepared and when the first course was done, another course was presented in which there was a portion of marrow; that man seized it and took it. The king was amazed at his conduct and did not doubt that it would be offered to him, but when he took it, he put it on a bite of bread, sprinkled it with salt and ate it himself. The king kept the matter to himself and when the table was taken away and the king washed his hands, the man rose to take his leave of the king and go away, but the king said to him: "There is between us something I need to tell you afterward." The man went home and did not go out to his job. The king was informed of this and said: "Isn't it enough for him, on a job at five thousand dirhams a year, to eat marrows?"

36 b. The Making of Marrow Without Marrow, Which No One Will Suspect

Take fresh kidney meat and remove its veins, and peel off the spleen its under-skin; take one part of the spleen, and five parts of clean kidney fat; pound all this until it is like brains, and stuff this into tripe or large intestines or cane tubes or the like, and boil it in a pot of tafāyā; take it out and empty it into a serving dish and serve it hot.

37. The Making of Another Marrow

Take lamb's brains and clean them of their veins; then take tender meat, such as lamb's shoulder, and pound it fine in the stone (mortar); mix it with the cleaned brains, insert into intestines and cook them; then take them out and sprinkle them with powdered sugar, and if you add almonds or crushed nuts at the beginning, it is better.

38. The Making of Another Marrow

Take lamb's brains and add to them fresh clarified butter, eggs and fresh milk with some sugar; stuff them in intestines and hang them up. For some rulers there have been prepared glass vessels that seem from their shape to be tibias or other bones, and when [the stuffing] has just been mixed, insert it into these receptacles. Put it in a pot with water and salt and all that is necessary for the dish made with it; cook it until you know that the marrow has been done and thickened inside its container — this can be seen from outside the glass. Take it out and remove the dough from the tops of the containers, empty what is in them and serve it.

39. The Making of a Good Marrow, Which Will Not Be Doubted

Take three ūqiyas of new walnuts, clean of their shells, and boil them in hot water; then take the fine skin from them and pound them very hard. Then take a quarter ratl of pounded fat and as much again of spleen and combine everything. Pour first into the glass marrow container the oil of fresh almonds, or chicken fat, or fresh butter; then fill it with the stuffing and cover its top with dough and boil it in water and salt, until it is done, then coat it with butter and present it. [8]

[8] All the recipes given for roasts, as well as those of marrows, explained here, are of lordly and refined dishes. There is a break in the account here, and it seems two recipes for birds by the same unknown author are given in the break in the manuscript. After the break the source goes on to copy the cookbook of Abu Salih al-Rahbani, of whom we also know nothing. (HM)

40 a. Qutr Goose

The best of the aquatic birds is that called the qutr goose [qutr can mean "earring," "willow" or "leek": I propose "earring," referring to a marking such as the mallard has]. It is a waterfowl with a large bill, blackish in color, that fattens very quickly and is only good roasted [literally, "it is not good roasted"; the word "except" has been dropped].

40 b. Recipe for Roasting It

After killing it, hang the fowl overnight by the feet, and on the following morning clean it and leave it aside: get salt pounded with thyme, pepper, oil and coriander until like thin honey, and with this coat its body, inside and out; place it in the earthen oven and when you take it out, improve it with sauce, if desired.

41. Recipe for Roasting Other Dishes of the Same (Another from Abu Salih al-Rahbani in His Kitchen)

Extract juice of pressed onions and juice of tender garlic and cilantro juice and murri naqî', one ûqiya of each; half a ratl of strong vinegar and sufficient oil; coriander, Chinese cinnamon, ginger, thyme and cumin, three dirhams of each. Grind all this and dissolve it in those waters with vinegar. Then get the aforementioned bird, called the qutr-goose, which is the duck. Scald this fowl and take out what entrails there are and hang them up; then perforate its body with the point of a knife and place in each hole peeled garlic and a bit of almond paste, and in some holes a piece of peeled walnut meat, and in other holes a piece of ginger; then leave it overnight in the aforementioned liquids with vinegar and on the following morning take it out and roast it in the tannur; when it is ready, take it out, cut it up, and present it in its sauce.

Know that every roast is slow to digest, but it is very nutritious, restores the strength, is not chilling to the chyme, if well-digested; it is one of the simples, [9] because in it are [sic]

[9] That is, it has medicinal value but is not a compound. (CP)

Page 2 of Webbed Translation / pp. Beginning page unknown (8 or 9)-15-21 of Ms.

Note on Thickened and Coated Dishes

42. Recipe for Zîrbâja^[10]

It is a dish that regulates the humors; its nutritive power is praised, it is good for the stomach and liver; it combines the advantages of the meat and vinegar stew *sikbâja*^[11] and of that of sour milk *salîqa*. Among its virtues is what was told of it to the sheikhs of Baghdad by him who followed Hanin ibn Ishaq; he said "I was accompanying Hanin one day until his meeting a man of the people, to whom he said, 'Oh! You came to me and you described the case of a sick woman in your house; then I didn't see you. What has been the cause of your delay, since I have not ceased to worry about you?' He replied, 'I came to you, my lord, and I described to you my mother's sickness. You advised me that she should eat *zîrbâja*; I got it and she was cured of her illness, and I didn't want to return and worry you. May God reward you.' Hanin said, 'This is a neutral dish [viz. one that does not stimulate any of the four humors in particular] and it is the *sikanjabîn* [name of a sweet-sour drink] of dishes.' Others say, 'It is the apple of the kitchen, there is no harm in it at all.'"

[10] Al-Baghdadi also gives a recipe for this, p. 13 of the text and 36 of the translation. Rodinson, in his "Recherches sur les documents arabes relatifs à la cuisine," pp. 134 & 137, cites two more recipes that appear in the manuscript of *Wusla ila al-habib*, as yet unedited. (HM)

[11] Al-Baghdadi reads "*sikbâj*" and gives two recipes, pp. 9 and 56. (HM)
Sikbâj and *zîrbâj* are dishes that appear in all medieval Arabic cookbooks. (CP)

Its Recipe

Take a young, cleaned hen and put it in a pot with a little salt, pepper, coriander, cinnamon, saffron and sufficient of vinegar and fresh oil, and when the meat is cooked, take peeled, crushed almonds and good white sugar, four ûqiyas of each; dissolve them in rosewater, pour in the pot and let it boil; then leave it on the embers until the fat rises. It is the most nutritious of dishes and good for all temperaments; this dish is made with hens or pigeons or doves, or with the meat of a young lamb.

43. Recipe for Kâfûriyya, a dish made with camphor

Get a young hen or young pigeons or doves. Clean as many of these as you have, split their breasts and put them in the pot with salt, a little onion, pepper, coriander and fresh oil; cook until it is seasoned and then thicken it like dough with almonds, peeled and ground, dissolved in rosewater; then leave it over the hearthstone and squeeze into it the juice of two or three lemons (*lîma*), depending on the degree of acidity desired, and dissolve with some camphor dissolved in rosewater. And do not squeeze the lemons at cooking-time, for this will make it bitter, but rather after putting it on the hearthstone. And leave it a while.

44. Maghmûm, The Veiled Dish

Make it with a chicken or meat of a goose or young pigeons. Take what you have of this, cleaned, and place it whole in a pot, as it is, the breast split, with salt, oil, a little onion, pepper and coriander; cook it halfway, take it out and put it in another pot and pour into it the clear part of the sauce, murri naqî', saffron, lavender, some citron leaves and thyme; put into the fowl two or three striped lemons and sprinkle them with peeled, split almonds; cover the mouth of the pot with dough and place it in the oven, and leave until it is ready, and serve it: it is very nutritious and proper for moist stomachs.

45. The Making of Mu'affara Dusted which is Also Called Munashshiya^[12] Starched

Take a cleaned, cut-up hen; put it in a pot with salt, a little onion, pepper and coriander and cook it halfway. Then take it out and remove the meat of the breast and the thighs and pound it gently, like meatballs; add to it lavender, Chinese cinnamon and pepper; beat with some egg and "starch" [*yunashshâ*] the breast and legs with this, and seal with it all the parts of the chicken; then fry it in a frying pan with fresh oil until it is browned; then return it to the pot and add vinegar, oil, and a very little bit of

murri, saffron, pepper and lavender, and sprinkle it with split almonds and cover the pot with plenty of beaten egg, as much as is proper. Put on it whole egg yolks and take it down to the hearthstone, leave it there a while, and use it. It is also made in a frying pan, and it comes out supremely excellent.

[12] This spelling reflects Andalusian pronunciation; the literary form would be "munashshâ". (CP)

46. Recipe for Murûziyya^[13]

It is one of the dishes of Africa and the country of Egypt. Take a cleaned hen, cut it up with what is mentioned for zîrabâja, and when it is done, add "cow's eyes" [prunes] infused in vinegar and oil, and also jujubes and split almonds, and you might make it thickened it with peeled, pounded almonds.

[13] al-Shaquri, fol. 61 r, gives the recipe and says in al-Andalus it is called "al-`asami," the color of dark amber. In Marrakesh it is the dish for `Id al-kabir. (HM)

47. Recipe for Ja'fariyya

Take a fat, cleaned hen. Cut it up and put it in a pot with salt, an onion, dry coriander, pepper, saffron, vinegar and some murri naqî' and split peeled almonds. Cook it until it is done. Then cover it with beaten egg, much saffron, lavender and Chinese cinnamon. Then remove the fire from under it and put on the pot lid and build a fire (there) until its upper part browns, and keep the bottom from the heat.^[14] It is called ja'fariyya because of the quantity of saffron it has. It looks like ja'fari gold [the purest grade of gold]. It is also said that a certain Ja'far invented it and called it by his name.

[14] Several recipes call for hot coals to be put on a pan or lid above the cooking pan so that heat comes from above. In this case it is to cause browning, like a salamander. In other cases more coals may be heaped up around the sides to cause cooking from all sides – a substitute for having an oven. (CP)

48. Recipe for Jullâbiyya, a Dish with Julep [Rosewater Syrup]^[15]

Take a cleaned chicken and remove the neck, leaving it whole and not cutting it up. Cook white tafaya and when it is done, take it out of the pot and leave it aside until it is dry. Then take three ratls of white sugar and dissolve it in rosewater and cook syrup of julep (sharâb al-jullâb) from it in a kettle, and perfume it with lavender, Chinese cinnamon, cloves, and ginger. When it is thick, cut it with some musk and camphor dissolved in good rosewater. Then put in the chicken already spoken of and cover it so the julep fills it and thickens on it. Then remove the kettle and leave it until the syrup of julep [sharâb mujallab; literally, "juleped syrup"] thickens on the sides of the chicken and becomes thoroughly cooked, as if it were a citron. When it is completed according to this recipe [or description], put it on a damascene dish [? bâqiya] and present it with a complete range of garnishes.

[15] There is a recipe in the section on drinks. (DF)

49. The Making of Rafî', a Fine Dish

Take a very plump hen and put it in a pot with pepper, coriander, cinnamon, lavender, vinegar, a little murri naqî', plenty of oil, and five spoonfuls of rose syrup. Put it on a moderate charcoal fire and cook it until the chicken is done and its broth comes out; then remove it and set it aside. Then take tender, pounded meat, pounded peeled almonds, ten eggs, cilantro juice, juice of a pounded onion, lavender, ginger, cinnamon, saffron, oil, rose petal jam and split almonds, beat this all together and cover the pot with this after adding meatballs made for it. Dot this with ten or more whole egg yolks and then put the pot in the oven and leave it until it is bound. Take it out and let it cool a little and use it. And if you wish you may make it in a tajine.

50. The Making of a Dish of Small Birds

Take as many plump small birds as you will, clean them, sprinkle them with ground salt, and fry them in a frying pan with fresh oil until they are browned. Then put them in a pot with pepper, cumin, vinegar, and some murri naqî' and cilantro juice until they are done. Then cover them with egg beaten with saffron and cinnamon.

51. The Making of a Dish of Pigeons, Doves, or White Starlings

Take what you have of these and fry them in a frying pan with plenty of oil until they are browned. Then pound tender meat and peeled almonds very well and put them in a dish. Add coriander, pepper, cinnamon, lavender and sufficient oil and egg; beat all this until the meat and almonds come apart, and moisten it with a spoonful of cilantro juice and a little mint juice. Put all this in the pot and place the fried pigeons into it, put the lid on the pot and place it in the oven. When it is thickened and has reached readiness, take it out and present it. He who wants this dish mudhakkâr may add vinegar and murri, as may be, and cumin, garlic, and saffron, and another dish will result.

52. A Dish of Young Pigeons

Take plump, active pigeons, clean them and put them in a pot and add a little salt, pepper, coriander, and oil. Fry a little and then pour over it water to cover, throw in a quarter ratl of sugar and finish cooking it until it is done, and then cover the contents of the pot with four eggs beaten with saffron and cinnamon. Dot it with egg yolk and leave it on the hearthstone a while, then empty it into a plate and sprinkle it with sugar, lavender and cinnamon and use it.

53. A Dish of Hare

Cut up the hare into small pieces and wash them with boiling water. Put them in a pot and add salt, pepper, cilantro, plenty of cumin, three spoonfuls of oil and the same amount of strong vinegar, and one spoonful of murri naqî'. Then take three or four

onions and pound them well in a wooden mortar, extract their juice and place it in the pot with the rest. Put it on the fire and when the meat is cooked and falling apart, take it out to the hearthstone and cover it with four or five eggs. When it is done, take it out and leave it a little to cool and serve it.

54. A Preparation of Remarkable Pigeons (Bûjûn)[16]

Take plump pigeons fattened indoors, clean and grease with murri naqî', thyme and plenty of oil. Place it in the oven in a hantam (earthenware pot)[17], then cut up the entrails, pound them and put them in a pot. Add walnuts and almonds, both pounded and whole, and a quarter ûqiya of pepper, thyme, cumin, cloves, lavender, saffron, and coriander. Pour two spoonfuls of oil, as much strong vinegar, and one spoonful of murri naqî' over this all, and put it over a moderate fire. When this stuffing is cooked, dot it with ten egg yolks, then pour the sauce over the pigeons in their tajine, when it comes from the oven and is done cooking. Then leave it a little until it is cool, and serve it.

[16] In Spanish, buchones, a type of pigeon or dove well known in the Levant. The word used in the Arabic text is taken from medieval Spanish: bûjûn. Elsewhere "pigeon" and "dove" both render a native Arabic word, hamam. (CP)

[17] "Hantam" was originally the name of a particular kind of earthenware jar, of a shade of red mingled with green or black, that wine was imported to Medina in before Muhammad's time. Occasionally it became a synonym for pottery in general. (CP)

55. Recipe for a Dish of Partridge

Cut up the partridges, after skinning and cleaning, into a pot with salt, onion juice, pepper, cilantro, vinegar, oil, a little murri naqî', cumin, and meatballs made from the breast of the partridges; put over a moderate fire, and when it is cooked, cover it with egg, and empty it out. Know that the breast of the partridge is only good for meatballs, for the meat is dry and not delicious, and if you pound the breast meat and beat it with egg and a bit of powdered white flour and suitable spices and make meatballs or ahrash, it will come to be mild and agreeable.

56. The Recipe of ibn al-Mahdi's Maghmûm[18]

Take a plump hen, dismember it and put it in a pot, and add coriander of one dirham's weight, half a dirham of pepper and the same of cinnamon, and of ginger, galangal, lavender and cloves a quarter dirham each, three ûqiyas of vinegar, two ûqiyas of pressed onion juice, an ûqiya of cilantro juice, an ûqiya of murri naqî', and four ûqiyas of fresh oil. Mix all this in a pot with some rosewater, cover it with a flatbread and put a carefully made lid over the mouth of the pot. Place this in the oven over a moderate fire and leave it until it is cooked. Then take it out and leave it a little. Let it cool and invert it onto a clean dish and present it; it is remarkable.

[18] Ibrahim ibn al-Mahdi, an Abbasid prince, who was anti-Caliph for some months, and whose hospitality and culinary expertise made him famous. Al-Bagdadi gives his name to this dish and calls it Ibrahimiya. (HM)

57. Abbasid Chicken

Take a clean hen and stuff it, as explained, between the skin, the meat and the interior. Then roast it on a spit until it is browned on all sides. Then take a pot in which are placed three spoonfuls of vinegar, one of murri naqî', two of oil, and pepper, coriander, saffron, cinnamon, thyme, rue, ginger, four cloves of garlic, almonds and walnuts. Put the pot on the fire and when the broth boils, then add the chicken so the fat of the broth enters it, and when it is done cooking, dot it with five eggs and take it out to the hearthstone until it cools, then empty it out and serve it. This can also be made in a tajine with this sauce in the oven, and either way it is notable.

58. The Preparation of Jaldiyya (Leathery)

Make this dish with a goose, hen or capon. Take what you have of it, clean it and put it in a pot. Then take two ratls of raisins and pound them fine and steep them in water until their sweetness comes out, and strain and put the strained part in the pot and add three spoonfuls of strong vinegar and two of oil, as well as pepper, coriander and half a chopped onion. Balance it with salt and cook it until it is done and the sauce thickens. Then take peeled, pounded almonds, the same of walnuts, and grated breadcrumbs, pepper and six eggs and cover the contents of the pot with them after cooking. And dot it with egg yolks and leave it on the hearthstone until its fat rises.

59. Recipe for Thûmiyya, a Garlicky Dish

Take a plump hen and take out what is inside it, clean that and leave aside. Then take four ûqiyas of peeled garlic[19] and pound them until they are like brains, and mix with what comes out of the interior of the chicken. Fry it in enough oil to cover, until the smell of garlic comes out. Mix this with the chicken in a clean pot with salt, pepper, cinnamon, lavender, ginger, cloves, saffron, peeled whole almonds, both pounded and whole, and a little murri naqî'. Seal the pot with dough, place it in the oven and leave it until it is done. Then take it out and open the pot, pour its contents in a clean dish and an aromatic scent will come forth from it and perfume the area. This chicken was made for the Sayyid Abu al-Hasan[20] and much appreciated.

[19] Four ounces of garlic (1/3 of a pound, of course, since there were 12 ounces to a pound) works out pretty close to the 40 cloves called for in a famous classical Provençal dish. Leave out the spices and the almonds, and you'd about have poulet à 40 gousses d'ail. (CP)

[20] an Almohad prince, nephew of 'Abd al-Mu'min and governor of Marrakesh. (HM)

60. A Chicken called Ibrâhîmiyya^[21]

Take a cleaned hen and make two pieces from each limb, and place it in a pot with salt, onion, pepper, cilantro, saffron and split almonds. Pour over it two spoonfuls of oil and two more of vinegar and five of sugared rose syrup, put it over a moderate fire and leave it until it is cooked. Then take four eggs and beat them with some fine flour in rosewater, saffron, lavender and cloves, cut them with some camphor and cover the contents of the pot with it. Leave it on the hearthstone a while and use it.

[21] This recipe too must be from Ibrahim b. al-Mahdi. (HM)

61. Mahshi, a Stuffed Dish

It is made with a roast hen, or with young pigeons or doves, or small birds, or with the meat of a young lamb. Take what you have of this, clean it, cut it up and put it in a pot with salt, a piece of onion, pepper, coriander, cinnamon, saffron, some murri naqî' and plenty of oil. Put this on the fire and when it is done and the broth has formed, take out the meat from the pot and leave it aside. Take as much as necessary of grated white breadcrumbs and stir them in a tajine with the remaining chicken fat and sauce. Tint it with plenty of saffron and add lavender, pepper and cinnamon. When the breadcrumbs have come apart, break over it enough eggs to cover ["flood"] it all and sprinkle it with peeled, split almonds. Beat all this until it is mixed, then bury the pieces of chicken in this so that the chicken is hidden in the stuffing and whole egg yolks, and cover this with plenty of oil. Then place in the oven and leave it until it is dry, thickened and browned and the top of the tajine is bound. Then take it out and leave it until its heat passes and it cools, and use it.

62. The Making of Badî'i, the Remarkable Dish

Take the meat of a very plump lamb and cut it in small pieces and put them in a pot with a little salt, a piece of onion, coriander, lavender, saffron and oil, and cook it halfway. Then take fresh cheese, not too soft in order that it will not fall apart, cut it with a knife into sheets approximately the size of the palm, place them in a dish, color them with saffron, sprinkle them with lavender and turn them until they are colored on all sides. Place them with the cooked meat in the pot or in a tajine and add eggs beaten with saffron, lavender and cinnamon, as necessary, and bury in it whole egg yolks and cover with plenty of oil and with the fat of the cooked meat. Place it in the oven and leave it until the sauce is dry and the meat is completely cooked and the upper part turns red ["browns"--CP; but turns red in my experience. DF]. Take it out, leave it a while until its heat passes and it is cool, and then use it.

63. Another Badî'i

Rub cheese in a dish, with the hand or in the palm, until it is like crumbs, and beat it with eggs, saffron and the aforementioned spices, sauce and grease from cooked meat, then put it in a pot or a tajine and add the cooked meat and drown it with oil and milk and put it in the oven, and leave it until it is dry and browned on top, and take it out and leave it a while.

64. Tajine with Cheese

Take soft cheese, not fresh that day but that has passed three or four days, and rub it in the hand. To two ratls of this add two ûqiyas of white flour, put it in fresh milk and break in ten eggs and sprinkle with pepper, saffron, cinnamon, lavender, and coriander. Beat all this together in the tajine and when it is thick, moisten it with fresh milk and cover it all with plenty of oil. Bury in it fried small birds or cut-up pigeons, egg yolks, and split almonds. Put in a moderately hot oven and leave until it is dry and thickened and browned on top, take it out so it can cool, and use it. This dish may be made green [mukhdarr; text has mukhtasar, meaning "abbreviated"] with water of coriander seed and of cilantro and mint water in place of saffron, and another dish will result. And he who wishes to make this tajine with cheese alone, without fowl or meat, shall do so in the same way, and in each of these ways it is good.

65. Recipe for Barmakiyya^[22]

It is made with a hen, pigeons, doves, small birds or lamb. Take what you have of them, after cleaning, and cut up and put in a pot with salt, an onion, pepper, coriander and lavender or cinnamon, some murri naqî', and oil. Put it on a gentle fire until it is nearly done and the sauce is dried. Take it out and fry it in fresh oil without overdoing it, and leave it aside. Then take fine flour and semolina, make a well-made dough with leaven, and if it has some oil it will be more flavorful. Then roll out from it a flatbread and put inside it the fried and cooked meat of these birds, cover it with another flatbread and stick the ends together. Put it in the oven, and when the bread is done, take it out. It is very good on journeys. You might make it with fish and that can be used for journeying too.

[22] The Barmakis (aka Barmecides) were a family of Persian viziers who served some of the early Umayyad Caliphs, in particular Haroun al-Rashid, and were famed for their generosity. (DF, modified from HM)

66. The Preparation of Bilâja

Take the meat of young, plump sheep, without bones or tendons -- rather, pieces of its meat and its fat, waist, intestines, liver, heart and belly. Cut all this in very small pieces and put them in a pot with salt, a piece of onion, coriander, oil and a little murri naqî'. Put it on a moderate fire and cook it until it is done. Remove it from the fire, strain off the sauce, and fry [the meat] in a tajine with plenty of oil until it is browned. Then put it in another pan and pour over it as much as necessary of the fat and broth in which it cooked. Break over it enough eggs and add pepper, coriander, and lavender, and sprinkle it with peeled, split almonds, color it with saffron to taste, and beat it until it is mixed. Pour on plenty of oil and bury inside it as many egg yolks as possible, put it in the oven and leave it there until the broth is dried and the top is browned, and take it out. This recipe for bilâja is the one that used to be made in the West, such as Cordoba and Marrakesh and the lands between them.

67. A Dish With Prunes (Ijjās)[23]

Take fat young lamb, cut it up and put it in a pot with salt, pepper, coriander, a little cumin, saffron, and sufficient vinegar and oil. Put it on the fire and when it is almost done, throw in "cow's eyes" [prunes] candied and steeped in vinegar. Cook it in the pot, then cover the contents of the pot with all this and leave it until its surface is cold and clarified. Then take it down [from the fire] into a dish, break egg yolks and garnish the dish with them and with meatballs, sprinkle with fine spices and present it. If you wish to put in place of mint juice the juice of rue, celery or clove basil[24], from each of these will come another dish.

[23] This word usually means pears, but in some dialects of Arabic, and apparently in this recipe, it means prunes. (CP)

[24] Apparently a particular variety of basil. (CP)

68. Another Dish Like That with Saffron

Clean a pullet and put it in a pot, take out the breast, as in the preceding[25], and throw in [reading yuqlâ as yulqâ] two spoonfuls of strong vinegar, and two of fresh oil and a quarter spoonful of good murri, half a dirham of saffron, cleaned almonds and whole onion, salt as may be needed, and water to cover the meat, with leaves of citron and fennel stalks. Then put it on a moderate charcoal fire until it is nearly cooked, and then put in meatballs made from the breast meat, finish their cooking and take it down to the euphorbia embers. And you put in its covering layer (takhmîr) what was put in in what was before, letter for letter.[26]

[25] There may be a break here; this dish of chicken with breast meat meatballs "as in the preceding" has little resemblance to lamb stewed with prunes. (CP)

[26] In other words, the (egg and) batter covering of the preceding recipe is to be repeated. (CP)

69. Another Like Dish

Clean a chicken or a partridge and put in all that spoken of above, except the saffron is omitted. Put garbanzos and a head of garlic into the pot, boil the meatballs and the meat and cover the contents of the pot in that manner.

70. Recipe for a Dish of Chicken or Partridge with Quince or Apple

Leave overnight whichever of the two [birds] you have, its throat slit, in its feathers. Clean it and put it into a new pot and throw in two spoonfuls of rosewater and half a spoonful of good murri, two spoonfuls of oil, salt, a fennel stalk, a whole onion, and a quarter dirham of saffron, and water to cover the meat. Then take quince or apple, skin the outside and clean the inside and cut it up in appropriate-sized pieces, and throw them into the pot. Put it on a moderate fire and when it is done, take it away with a lid over it. Cover it with breadcrumbs, a little sifted flour and five eggs, after removing some of the yolks. Cook it in the pot, and when the coating has cooked, sprinkle it with rosewater and leave it until the surface is clear and stands out apart. Ladle it out, sprinkle it with fine spices and present it.

71. Boiled Dish of Stuffed Eggplants

Split medium-sized eggplants and stuff the cuts with salt to remove any bitterness they have, then boil them until they are cooked, then take them out and place them in cold water. Then take a head of garlic, clean it and pound it in a mortar with a little salt and cold breadcrumbs, a little sifted flour, a little murri and a little cilantro juice. Then squeeze the water out of the eggplants and hollow them out [preceding 4 words missing in published Arabic text], removing its flesh ["fattiness"] and its little seeds. To the contents of the mortar add whole peppercorns, cinnamon and powdered lavender. Fry for all six eggs, or as many as the dish will take, and beat all very well. Take egg yolks [apparently from boiled eggs] and stuff the eggplants with this, and save some of the stuffing. Then cover them with flour and fry in fresh oil until browned. Boil egg yolks and also fry them a little, then arrange the eggplants in a dish spread with citron leaves, and pour the stuffing over all parts of the dish, cut up the egg yolks and garnish the dish with them and "eyes" of citron, mint and rue [leaves], then sprinkle with extraordinary spices and present it.

72. A Dish of Eggplants with Saffron

Peel the eggplants and split them, salt them, and leave them a little so their moisture comes out. Then boil them in water and when they are cooked, place them in cold water. Put into a pot two spoonfuls of vinegar, half a spoonful of murri, ground coriander, pepper, caraway, cumin, a whole onion, fennel stalks, a little cleaned garlic, half a dirham of saffron, salt, a spoonful of oil and a little water. Then put the pot on the fire until everything in it is cooked, then remove to the euphorbia embers. Take six eggs and cold breadcrumbs and a little sifted flour, beat it all with a little cilantro juice, remove some of the yolks, cover the contents of the pot with that. And cook the yolks in it, and leave it until its surface appears. Then take the boiled eggplants, cut their belly-sacks [reading bajâjin as irregular plural of bajnâna] and complete the splitting of them so that four pieces come from each. Dust them with flour, fry them with oil until they are browned, and place them in a dish spread with citron leaves. Throw over this all the spices from the pot, separate egg yolks and garnish the dish with them as well as with "eyes" of rue, mint, and citron [leaves]. Sprinkle over this what you wish of fine spices and present it. It is made the same way with gourd[27], down to the letter, except that the saffron is omitted and sticks of thyme are added, God willing.

[27] See the discussion of period gourds in the glossary at the end. (DF)

73. A Dish of Fried Chicken

Leave a plump hen overnight in its feathers, then clean it well, put it in a pot and pour in a good deal of both water and salt, two spoonfuls of oil, half a spoonful of vinegar, a whole onion, fennel stalks, citron leaves, cleaned almonds, pepper, cinnamon, a little cumin, caraway, and coriander, well ground. Then put it on a moderate fire and when the hen is cooked, take it out and fry it with

fresh oil until it is browned, and take it out of the frying pan. Take the sauce in which the hen boiled and beat it well in a dish with six or eight eggs. Separate four whole egg yolks[28] and pour all this into a frying pan until it is rippled and well browned. Then put the chicken in a dish covered with citron leaves and put this filling around it and over it, garnish it with the egg yolks after they too are fried and sprinkled with spices.

[28] These egg yolks are probably from the "six or eight eggs". (SB)

74. Recipe for "Hunchbacked" Chicken

Take a big, plump hen, the biggest and plumpest there is, clean it well, and break it in the middle of its back until a hump protrudes. Then peel three heads of garlic and pound them well with salt [last 2 words not in published Arabic text], and throw on pepper, cinnamon, lavender, Chinese cinnamon, and some murri. Break over that four eggs and beat well with it. Skin [the chicken] and divide it into two halves; clean a head of garlic, peel it and put part of the egg and part of the garlic in the chicken's back between the skin and the meat, and do this carefully so as not to break the skin, then finish the egg and garlic and enlarge the chicken's hump. Then sew up any place where the filling tries to escape, then put the chicken in a pot of its own size and put on it a little water, two spoonfuls of oil, one of murri, and a little hand-grated thyme. Break two eggs over the pot and send it to the oven. When it is cooked and browned, spread a dish with citron leaves and put the chicken on top of the leaves after removing the stitching, and its back appears on top so that the hunchback is evident. Garnish it with cut-up egg yolks, cut rue over it, sprinkle it with fine spices, and use it.

75. Stuffed Lamb Breast in the Oven

Place the stuffed breast in a big pot and cover it with water with one spoonful of vinegar, half a spoonful of murri, one of oil, a whole onion, fennel stalks, citron leaves, pepper, cinnamon, caraway, a little cumin and coriander, all this being ground. Cook all this until it is completely cooked, and take it down to the euphorbia embers. Cover it with cold breadcrumbs and five eggs, and dot the pot with some of the yolks, and when this is done, take it to a dish and arrange egg yolks on it, sprinkle with spices and present it, God the Most High willing.

76. A Dish of Large Fish[29]

Take pieces of a large fish, clean and put in a pot. Separate a piece from it to make meatballs, and throw in a spoonful of strong vinegar, a spoonful of bread murri[30], a spoonful of oil, a whole onion, a head of garlic separated [into cloves], fennel stalks, citron leaves, pepper, cinnamon, coriander, a little cumin, caraway, a little water, and sufficient salt. Put it in the oven until it is done. During this time, make meatballs by the recipe with they have been made before, and throw them into the pot. Then take for ("in") covering cold crumbs, some flour and eight eggs, and separate some of their yolks to dot it with. Beat the dough [viz. the crumbs and eggs] with pepper and cover the contents of the pot with this, and when the surface of the dish is clear, ladle it into a dish, garnish it with its meatballs and egg yolks, sprinkle it with fine spices, and use it, God willing.

[29] The author inserts this fish recipe out of its place. (HM)

[30] Perhaps a specific call for "that murri which people make from bread crumbs and other things," which the author so disparaged earlier? (SB)

Note that these recipes are from cookbooks by several different authors. (DF)

77. Recipe for Making Ahrash[31]

Pound well meat from the two legs, the shoulder and the like. Throw in some sifted flour, a head of garlic peeled and pounded with salt, pepper, cumin, coriander and caraway, and let the pepper predominate, and some good murri, and beat all this well with five eggs or as many as it will bear. Then take coarse fat, as much of this as of the pounded meat or more, and cut up fine and mix with the pounded meat. And if rue is cut into it, good. Then make it into meatballs and fry it; and the same recipe can be made with the meat of mirqâs, except that the egg is left out from it, God willing.

[31] A different recipe from that given at first. (HM)

78. Recipe for Making Sinâb

Clean good mustard and wash it with water several times, then dry it and pound it until it is as fine as kohl[32]. Sift it with a sieve of hair, and then pound shelled almonds and put them with the mustard and stir them together. Then press out their oil and knead them with breadcrumbs little by little, not putting in the breadcrumbs all at once but only little by little. Then pour strong vinegar, white of color, over this dough for the dish, having dissolved sufficient salt in the vinegar. Then dissolve it well to the desired point, and strain it thoroughly with a clean cloth; and there are those who after it is strained add a little honey to lessen its heat. Either way it is good.

[32] i.e., very finely powdered-kohl is powdered antimony. (HM)

79. Farrûj Mubarrad, Cooled Chicken

Wash the chicken, clean it and salt it with salt and pepper and put it in a pot. Pound a handful of almonds and throw it on. Break over it six eggs, whole pine-nuts, pepper, cinnamon, Chinese cinnamon, ginger, lavender, and a spoonful of murri; stir all this with three spoonfuls of fresh oil and a little water. Put the pot on a moderately hot hearthstone and stir it carefully. When it has cooked, put it in a dish and sprinkle it with pepper and cinnamon, cut rue over it, garnish it with egg yolks, and present it.

80. Recipe for a Dish of Olives

Clean a partridge and put it in a pot with salt, coriander, pepper, garbanzos, Chinese cinnamon, and all the spices, two spoonfuls of oil, a little water, citron leaves and fennel stalks. Make small meatballs from its breast and cook them in the pot. When it has boiled some three times, take it out to the hearthstone. Take stalks of Swiss chard or orach [aka French spinach] and cut them in quarters, make a bundle of them, tie them with a string, and place them in the pot with ten olives. Skin cheese, cut it in small pieces and boil it in oil until it is browned, and throw it in the pot. Take out two or three meatballs and pound them in a mortar, and break three eggs over them, cook their yolks in the pot, and beat the eggs with a little white flour. Cover the contents of the pot with it and stir it at the sides until the dough is cooked and the surface of the pot stands out. Then put it in a dish, garnish it with its meatballs, egg yolks, pieces of cheese and olives, sprinkle it with fine spices, and present it, God willing.

81. A Dish of Chicken with Mild Wine

Clean the chicken and put it in the pot, throw in two spoonfuls of oil and onion juice, one spoonful of cilantro juice, ten peeled and pounded almonds, a clove of garlic and sufficient salt and water. When it boils gently, throw in strong vinegar, murri and basil [or aromatic] nabidh [a low-alcohol wine considered licit for Muslims], a spoonful of each. Put in citron leaf, clove basil (habaq qaranfuli), bee balm and green rue, a bundle. Place it in the pot and when it is done, take a dirham each of Chinese cinnamon, pepper, and cinnamon, and another dirham of cloves and lavender, pulverize these and beat with eggs and cover the contents of the pot with them and dot with egg yolks[33]. Ladle it out and serve it, God willing.

[33] might also be translated as "spangle," since it literally means "place stars on". It's the usual word in this book for placing egg yolks on top of something. (CP)

82. Recipe for a Hen Stuffed Without Bones

Slit the throat of a hen, as large and plump as possible, and inflate it well while still warm after tying up the neck. Then pluck it gently so as not to burst it, and as soon as you are done plucking it, divide it along the back from neck to tail, and skin it little by little with all possible care until it is all skinned except the tips of the wings, for these are left with their skin. Then take all the meat with the breast and pound it strongly in a mortar, and pound it with peeled almond, nuts, and cold breadcrumbs steeped in cilantro juice. Then take what is inside it [liver and giblets] and boil it with water and salt until it is cooked, cut it in small pieces on a wooden board, and add this to the pounded meat. Put all this to fry and add cilantro juice and murri in the necessary amounts, with whole peppercorns, cinnamon, Chinese cinnamon, lavender, and galangal, cook eggs, shell them, and keep the yolk aside, cut the white finely and add it to the stuffing. Break over this eight or ten eggs, put it on a moderate fire and stir with a spoon until... and place the stuffing. Then return the stuffing and pound it in such manner that it will not fall apart, then stuff the skin that was peeled off with this stuffing, after sewing it up on all sides, but leave a hole where the stuffing can go in. Place cooked egg yolks under the wings, thighs, and legs until it takes the form that the hen had before it was gently stuffed. Then sew up the hole where the stuffing was put in, and let there be as much water as necessary to cover it. Then moisten [reading uthqubhâ, "puncture," as isqîhâ] with vinegar on all sides lest it dry out, [taking care] that [the skin] is not separated or punctured, but only after putting in the water. And when the stuffing is on the point of being done, take it out of the water and put it in a pot or a tajine and sprinkle it with murri and oil, clean the mortar in which the meat of the chicken was pounded, dot a little thyme with it, and rub it with the thyme, and send [the chicken] to the bread oven until the sides are browned, and watch that it not burn. Then spread a dish with citron leaves. Take the chicken out and split the chicken in half from above to below and leave it...[about four words missing]... some clove, pepper, Chinese cinnamon and cinnamon, sprinkle them over it and over both pieces, garnish it with toasted almonds, and present it.

83. An Extraordinary Dish of Chicken

Clean a young, plump hen and roast it over coals, and watch that it not burn. Baste it with oil and murri continuously until it is browned. Then take its innards, cut fine and put them in an earthenware pot, and throw in two spoonfuls of oil, two of vinegar, one of murri, and thyme, rue, four cloves of garlic, pine-nuts, almond, coriander, a little cumin, pepper, cinnamon and Chinese cinnamon, lavender, onion ground with salt and some cilantro; boil all this over a moderate fire. Make meatballs of mutton and throw them in the sauce until they are cooked, and take them out and roast them until they are browned. Dot the dish with four egg yolks and throw in it the roast chicken and meatballs. Cut isfriyâ and lu'âniq (sausages) made for this purpose, cut into rounds in the form of earrings, and throw them in the pot and let it boil until the hen absorbs the sauce. Put it in a dish and garnish it with its meatballs and its egg yolks, and scatter fine spices over it and present it, God willing.

84. Sa'tariyya, a Thyme-flavored Dish

Cut meat small and put it in a pot with three whole onions, a spoonful of murri, a dirham and a half of pepper, and some juice from fennel-stalks, and almonds, peeled pine-nuts, sprigs of thyme and sufficient salt. Put it on a moderate fire and when you see that the pot has become dry, throw in a spoonful of vinegar and dot it with four egg yolks, and when it is done cooking, ladle it out and cut tender rue over it very finely, and sprinkle it with half a dirham of cloves ground with pepper, and present it.

85. Rashîdiyya[34]

Take pieces of meat without bones and cut them as for shish kebab. Put in a pot and mix with them a spoonful of good vinegar, another of murri, a handful of pine-nuts and all the spices and flavorings. When it has cooked, take out the meat and fry it in a frying pan until it is browned. Then return it to the pot and cut some rue very finely and cover the contents of the pot with this and with four eggs, make small sambusak[35] and very small meatballs for this dish, and fry them also and dot it with egg yolks. Ladle out the dish and garnish it with the sambusak, the meatballs, and the egg yolks, and cook an egg until it is hard, cut it up small and scatter fine spices over the dish and present it, God willing.

[34] Named after Hârûn al-Rashîd, the famous Caliph who appears in some of the stories of the 1001 nights. (CP)

[35] a Persian name whose recipe we shall find further on. The same sort of little Persian pie that became samosa in India. (CP)

86. A Good Dish

Divide meat into medium-sized morsels, like mouthfuls, and put them in a new pot with salt, crushed onion, coriander, two dirham of pepper and as much of cinnamon, a dirham of Chinese cinnamon, two spoonfuls of fresh oil, one of good murri and two of fragrant rose water, a spoonful and a half of strong vinegar, a handful of blanched pine-nuts and almonds and enough water. Put the pot on a moderate fire, and make meatballs and sambusak and stuffed eggs. When the meat is cooked, take out the stuffed egg and put aside and fry the meat and the meatballs. Then return it to the pot with the meatballs and empty into it the rest of the oil, put it on the euphorbia embers and cover the contents with four eggs and a little white flour and grated breadcrumbs. Dot it with egg yolks and keep stirring carefully until all the water disappears and nothing remains but the oil alone, and the coating wrinkles. Then grind half a dirham of galangal [literally, "wood"] and a little musk. Ladle out the dish and garnish it with sanbûsak, and split the stuffed eggs and put them over the dish, sprinkle the galangal and musk on it and present it, God willing.

87. A Dish of Chicken

Clean a plump, tender hen, divide it and put it in a pot with two spoonfuls of oil, the same of vinegar and as much of murri, a handful of almonds and pine-nuts and all the spices and flavorings, three spoonfuls of cilantro juice, pepper and vinegar in the amount of two spoonfuls, if it is of bad quality[36], and two spoonfuls of fresh oil, a handful of cleaned almonds and sufficient water and salt. When it is done, cover it with breadcrumbs, a little flour and three or four eggs. Reduce it in the broth, and ladle it out, sprinkle it with pepper, cinnamon, and lavender, and present it, God willing.

[36] Alternatively, the Arabic might perhaps be read as "if it be near".(CP)

88. A Roast of Stuffed Shimâs

Cut fat meat and put it in a pot with whole, small onions, some eight or ten. Pound the meat and make good meatballs from it with pepper and cinnamon. Throw in four spoonfuls of oil and two of murri, cilantro juice, and some eight beaten eggs. Stir it gently on all sides to even the stuffing in the pot, and perfume it. Send it to the oven until it is cooked and lightly browned, and present it, after decorating it with its meatballs. Sprinkle it with pepper and cinnamon and garnish it with "eyes" of mint and present it, God willing.

89. Farrûj Maghlûq, a Closed Dish of Chicken

Joint the chicken, after cleaning it, and put it in a pot with salt pounded with cilantro and all the spices except cumin, and two spoonfuls of murri and another two of oil. When it is done, cut in rue and add "eyes" of thyme, and let its broth be made in advance. When this is done, cover the contents with a layer of crumbs of cold bread and four eggs and put the yolks on top. Then ladle it out and present it; garnish it with egg yolks and cut in some rue and a boiled egg and sprinkle it with fine spices and present it.

90. A Pie (Mukhabbazah) of Lamb

Make meatballs of lamb with all the spices and flavorings, beat them with egg white, and put into the pot a spoonful of oil, cilantro juice, a spoonful of onion juice and half a spoonful of murri, and pepper, cinnamon, Chinese cinnamon, a handful of pine-nuts, coriander, a little caraway and a spoonful of water. Cook [p. 15, verso] until the meatballs stiffen, and cook the sauce and boil two eggs in it, then cover [the contents of the pot with eggs and breadcrumbs] and take it out to the hearthstone until [the egg layer] wrinkles. Knead a dough with white flour, water and oil. Prepare a pie crust[37] of this, and put in the meatballs and the boiled eggs, after splitting, and put the filling inside this, and cover it with a sheet of dough made in the same manner. Fasten it closed and send it to the oven until it is done, and present it, God willing.

[37] "Pie crust" ("mukhabbazah") literally means "made into or with bread," and it evidently meant either a small pie or a crust. (CP)

91. A Chicken Pie

Clean and joint the chicken and put it in a pot with pepper, Chinese cinnamon, lavender, coriander, onion juice and cilantro juice, a spoonful, and a half a spoonful of murri, and sufficient water and salt. Cook it until it is done and throw in peeled almonds and pine-nuts. Then pound its innards and add white flour and crumbs of risen bread, and four onions if there are two chickens, or two if there is one. Beat all this and cover the contents of the pot with it, boil eggs and split them in halves and quarters, and make this pie like the first to the letter.

92. Stuffed Rabbit

Wash the rabbit well. Take the meat of another rabbit, pound it with water, onion, a little cilantro juice, murri, spices and flavorings, and beat it with three eggs with a suitable amount of salt, and stuff the inside of the rabbit with this. Sew it up and roast it on a spit, for those who wish it roasted, or cook it in a pot without roasting, as will be explained: That is, put into a pot two spoonfuls of vinegar, the same of oil, one spoon of bread murri, another of fish [?] murri, a whole onion, a clove of garlic, whole almonds, pine-nuts, citron leaves, stalks of fennel, and a spoonful of stuffing meat. Make meatballs with the rest of the meat. If you roast the rabbit, roast the meatballs; and if you do not roast the rabbit, but rather boil it in the sauce, fry it after it is

done, and fry the meatballs, and return all this to the pot. Then pound almonds and walnuts and add sour leaven, three eggs, and cut rue, stir this with a little of the sauce from the pot, and cover the contents of the pot with this, and put it down on the euphorbia embers until it is done and its surface shows. Then take it out and put it in a dish and untie the sewing that you did, and dot with the eggs you prepared, and with the meatballs, and sprinkle it with spices.

93. A Hen Roasted in the Oven

Clean a plump, young, tender hen, salt it with salt and thyme, peel four or five cloves of garlic and place them between the thighs and in the interior. Pound pepper and coriander, sprinkle them over the hen, rub with murri and oil and a little water, and send it to the oven, God willing.

[possibly p. 16 recto]

94. Recipe for the Roast of Kings

Take half a lamb with its breast, sprinkle it with three dirham of pepper and as much of caraway, three spoonfuls of water and a stalk of fennel, two spoonfuls of oil and as much of murri, some Chinese cinnamon, some rubbed thyme, four beaten eggs and sufficient salt. Put the lid on the pot and send it to the oven, and when it is done and browned, present it and it has an extremely good aroma.

95. Tajine of Birds' Giblets

Clean them and stew them with oil and water and two cloves of garlic crushed with a little cilantro, and when the giblets are cooked, crush them with a little of the heart of an onion, and season with fine spices and flavorings, a spoonful of murri, a little white flour, and cut-up rue. Break six eggs over it and beat this all with the rest of the sauce from the pot, and fry it in the frying pan with oil until it takes the consistency of a tajine, and present it. Cut rue over it, sprinkle with a little murri and garnish it with mint.

96. Qanûra of Rabbit in a Frying-Pan, which is Notable

Cut the rabbit in small pieces and boil them in water and salt, then fry them in oil. Pound walnuts and garlic well. Dissolve them with vinegar and water, and pour them over the rabbit with water, cook until it is ready and serve it.

97. An Extraordinary Stuffed Rabbit

Separate it at the joints, then take the meat from its legs and back, called the lumbâl (loin), and add the meat of another rabbit and pound it well in a mortar. Add to this onion juice, murri, clove, spices, and all that is put in meatballs. Take the bones and other parts and put them in a pot, pour over them two spoonfuls of vinegar, the like of oil, one spoon of murri, peeled almonds, pine-nuts, citron leaves, fennel stalks, an onion, a clove of peeled garlic, sprigs of thyme, "eyes" of rue, and a dirham's weight of saffron. Cook it with sufficient water until it is done, and then take out everything from the pot. Take the bones of the thighs and the lumbâl, clothe them with the ground meat, and make meatballs of the rest. Throw all this carefully into the pot. Take two egg yolks, after boiling, and dress them with the meat as well, and throw them into the pot. When all is done and the greater part of the broth has evaporated, crumble crumbs of cold bread and a little flour [p. 16, verso] of fine wheat. Dissolve that with one spoonful of the rest of the stuffing together with eight or ten eggs, and sprinkle on it sufficient salt and spices, and fry the parts removed from the pot until they are browned. Then return them to the pot and fry the meatballs and the eggs covered with meat likewise. Then cover all the contents of the pot with eggs and throw in the rest of the oil that was in the frying pan. Rebuild a moderate fire, and stir [or agitate] from the sides of the pot carefully until the stuffing is done and wrinkled and the broth departs. Then take the parts and arrange them on a dish in which citron leaves have been arranged, and sprinkle the stuffing over it. Then put the rest of the parts in the dish with the rest of the stuffing. Then garnish the dish with the fried meatballs, and split the meat-clad yolks and put among the meatballs and sprinkle the rest of the stuffing between them, with almonds, pine-nuts, and minced cloves of garlic. Cut rue over it, sprinkle it with fine spices, and present it. If you omit the saffron and garlic, add a spoonful of cilantro juice and increase the murri a little, another dish will result.

98. A Chicken Dish

Slit a chicken's throat, and skin it after inflating, as described before. Then take its breast and entrails and pound them with a quarter pound of almonds, spice it and put in almonds, pine-nuts, pistachios, not pounded, and two spoonfuls of rosewater, and twenty eggs, two spoonfuls of oil, one of murri and cilantro juice. Beat all this and fill the skin with it, insert among the filling boiled egg yolks, sew it up and put it in a pot with seven spoonfuls of oil, after boiling it in boiling water. Then throw it in the oven, after sealing it with dough, and when the top [MS has marginal notation "sic"; probably the skin, rather than the surface, is meant] is browned in it, take the rest of the meat and put it in a pot with half a spoonful of vinegar, as much of murri naqî, a third of a spoonful of oil, pepper, cinnamon, lavender, Chinese cinnamon, cilantro juice, onion juice, an "eye" of citron [leaves], fennel stalks, and sufficient salt and water. Put it on the fire until it is cooked, and when it is done, cover the contents with an ûqiya of pounded almonds, breadcrumbs, flour and four eggs. Make a covering in it with two egg yolks and when this covering has wrinkled, ladle the dish onto a serving plate and garnish it with cut-up egg yolks, and sprinkle it with spices and rue. Put the stuffed skin on another dish and garnish it after cutting it in half...[word partly missing: perhaps "with sausages"?]... fried and dust with the spices and sprinkle it with rosewater and present it. The stuffing can be made [p. 17, recto] in another manner; that is, pound the breast meat and the stuffing and season it as before, and throw on twenty eggs, without their whites; take a small pot and put cilantro juice in it, boil and remove the foam, and throw the stuffing on it and mix with it. Stuff the skin with this, sew it up, and arrange its cooking; in the second dish of meat is what is done in the first, to the letter.

99. Recipe for Making Qaliyya With a Covering

Cut up an adult crane, and throw in spices, pepper, cinnamon, onion scraped with salt, citron leaves, stalks of fennel, vinegar according to its strength, and likewise murri according to the degree of its blackness, enough oil and water, and "eyes" of thyme and sprigs of rue. Cook until done, take out the meat and fry it in oil until it is browned, then return it to a pot and cook it until the water disappears. Then cover the contents of the pot with white flour, grated breadcrumbs and eggs. Dot it with egg yolks and when you ladle it out, cut rue over it, boil egg yolks, garnish it, and present it, God willing.

100. Jewish Partridge

Clean the partridge and season it with salt, then crush its entrails with almonds and pine-nuts and add murri naqî', oil, a little cilantro juice, pepper, cinnamon, Chinese cinnamon, lavender, five eggs and sufficient salt. Boil two eggs, stuff the partridge with the stuffing and insert the boiled eggs and let the stuffing be between the skin and the meat, and some of it in the interior of the partridge. Then take a new pot and put in four spoonfuls of oil, half a spoonful of murri naqî' and two of salt. Put the partridge in it and put it on the fire, after attaching the cover with dough, and agitate it continuously so it will be thoroughly done, and when the sauce has dried, remove the lid and throw in half a spoonful of vinegar, throw in an "eye" of citron [leaves] and an "eye" of mint, and break two or three eggs into it. Then put a potsherd or copper pot full of burning coals on it until it is browned, and then turn (the contents) around so that the other side browns, and roast it all. Then put it in a dish and put the stuffing around it, and garnish it with the egg yolks with which you dotted the pot, or with roast pistachios, almonds and pine nuts, and sprinkle it with pepper and cinnamon after moistening with sugar, and present it, God willing.

101. The Making of Cooled Chicken

Clean the chicken, take out its entrails, and put them in a pot with two spoonfuls of oil, two of water, and the juice of one onion ground with coriander [p. 17, verso], green [that is: cilantro], and spices and flavorings, and a little murri. Pound the entrails with almonds, breadcrumbs and flour. Beat four eggs: stuff the chicken with two, insert one in its body interior and the other in its neck. Then put the pot on a moderate fire, after sewing the birds, and when it is dried and cooked, put it in a dish. Boil two eggs and cut them over it with "eyes" of rue, pour out the surface of the pot over it, sprinkle it with fine spices, and present it, God willing.

102. A Jewish Dish of Chicken

Clean the chicken and take out its entrails, cut off the extremities of its thighs and wings and the neck, and salt the chicken and leave it. Take these extremities and the neck and the entrails, and put them in a pot with fine spices and all the flavorings and cilantro juice, onion juice, whole pine-nuts, a little vinegar and a little murri, good oil, citron leaves, and stalks of fennel. Put this over a moderate fire and when it is done and the greater part of the sauce has gone, cover the contents of the pot with three eggs, grated breadcrumbs and fine flour, crush the liver, add it to this crust and cook carefully until the liver and the crust are cooked and wrinkled. Then take the chicken and roast it carefully, and strike it with two eggs, oil and murri, and do not stop greasing [basting] the chicken inside and out with this until it is browned and roasted. Then take a second little pot and put in two spoonfuls of oil and half a spoonful of murri, half a spoonful of vinegar and two spoons of aromatic rosewater, onion juice, spices and flavorings. Put this on the fire so that it cooks gently, and when it has cooked, cut up...[about two words missing]... and leave it until it is absorbed. Then ladle it into a dish [and pour the rest of the sauce on it, and cut up an egg and sprinkle with spices, and ladle the preceding almonds into another dish], and garnish it too with egg yolks; sprinkle it with fine spices and present both dishes, God willing.

[Bracketed matter in Arabic but not in Huici Miranda's translation.]

103. Recipe for a Dish of Goose and Stuffing

Slit the throat of a goose and inflate it, then pluck it carefully and skin it, as has been explained earlier for chicken. Take its entrails and intestines, after cleaning them well and pounding them well, add spices and all the fine flavorings, murri naqî', cilantro juice, crushed almonds, onion juice, and 25 eggs, whole pine-nuts, enough salt, pounded mint, cut-up fennel[38], pistachios, and two spoonfuls of oil. Beat all this and stuff the goose's skin with it. Take the meat of the breast, pound it and put in it leaven [or possibly: a covering] and the whites of five [p. 18, recto] eggs, pepper, cinnamon, and salt. Beat all this and cloak the breast bone with it, and throw in boiling water until it stiffens. Then return it to its place in the skin, in the middle of the stuffing, and sew up all parts in the skin after inserting boiled egg yolks in the middle of the stuffing, and put it in a large tajine or a pot, and throw on it half a ratl of oil, a little water and murri, and send it to the oven, and watch its cooking until it is browned. Then take the rest of the meat of the goose and put it in a pot and top it with spices and all the flavorings, two spoonfuls of vinegar and four of oil, two of cilantro juice, one of murri, branches of rue and onion juice. Cook it until it is done. When it is cooked, pound lamb meat, spice it and add egg whites, make suitable meatballs of this and throw them in the pot, and when all is cooked, beat the meat that you have taken out with four eggs, grated breadcrumbs, and fine flour; cover the contents of the pot with this and take it down to the hearthstone until the dough wrinkles well. Ladle it into a dish and dot it with cut-up egg yolks, and sprinkle it with fine spices. Put the stuffed goose on a second dish and garnish it with toasted almonds and pine-nuts; cut it in half, sprinkle it with fine spices, sprinkle it with rosewater, and present it. Thus it is made with widgeon [? MS has barr al-barâka] except in the dish which is made with body parts. For this, upon cooking it, take the amount of half a ratl of cilantro juice, boil it in a little pot, clean off its foam, and dissolve in it the yolks of five eggs, beat it with grated breadcrumbs and a little vinegar and cover the contents of the pot with this. Leave it until it wrinkles, and ladle it out, as before, over the chicken, God willing.

[38] The word is unfamiliar to me as the name of an ingredient-it simply means "beneficial," but Huici Miranda, who gives it as fennel in his Spanish translation, may know more. (CP)

104. A Jewish Dish of Partridge

Clean it, joint it and put it in the pot with all the spices and flavorings and cilantro juice, onion juice, murri, half a spoonful of vinegar, three of oil, and sufficient water, "eyes" of mint, citron and whole pine-nuts. When it is cooked and the greater part of the sauce is gone, pound the giblets and the liver well and beat them with three eggs and leaven; cover the contents of the pot with this and stir it at the sides until it wrinkles. Dot it with egg yolks and then ladle it out and garnish it with egg yolks and "eyes" of mint, toasted pine-nuts and pistachios, sprinkle it with a little rosewater and present it, God willing[39].

[39] Following this in the text is a heading with the title of "Recipe for Cooled Chicken," in which is repeated the previous recipe with the title of "Recipe for Refreshed Chicken," in which the text has been confused by the similarity of titles. It returns to copy another title already given, that of the Jewish chicken, followed by the stuffed-goose recipe and those of Jewish-style partridge and stuffed partridge; I have omitted these repetitions in the Arabic manuscript, pp. 17-18. (HM)

105. A Recipe for Roast Partridge

Clean it and place it [p. 18, verso] on a spit, pound its entrails and beat them with two eggs, pepper, cinnamon, Chinese cinnamon, lavender, two spoonfuls of oil and one of murri. Roast it over a moderate fire and at a distance from it. Grease the inside and outside with this filling continuously until it absorbs it and is lightly browned. Put it in a dish and cut rue over it and sprinkle it with pepper and cinnamon and present it, God willing.

106. Recipe for Farrûj Mubarrad, Cooled Chicken

Clean the chicken and put it in the pot; throw on top spices, pepper, cinnamon, and all the flavorings, two spoonfuls of oil, water and salt and cook it carefully. Wash two eggs and put them in the pot, and when all is done, take the giblets and the liver, shell the eggs and cut everything with a knife on a board into very small pieces; fry it in a frying pan, beat the two eggs and throw in murri naqî', and turn it over in the frying pan until it is browned. Then put the chicken in a dish, put the stuffing on it and around it and moisten it with the rest of the grease remaining in the pot. Cut up a boiled egg with rue and sprinkle it on the surface of the dish and sprinkle fine spices over all this and present it.

107. A Stuffed Dish of Chicken (Cooked) in the Oven

Clean a plump chicken and pound its giblets, its liver, and its heart well; add to these ten eggs and spice it and adjust the salt. Stuff the chicken with this and sew it up, put it in a pot and throw on top spices, pepper, salt, and three spoonfuls of oil. Take one spoonful from the stuffing with which you filled the chicken, beat it with three eggs and cover the pot with it, dot it with egg yolks and send it to the oven until it is browned and the stuffing is wrinkled. Take out the chicken onto a dish and put around it the stuffing, garnish it with egg yolks, cut rue over it, sprinkle it with fine spices and present it, God willing: praise be to Him, there is no Lord but He.

108. A Jewish Dish of Chicken

Clean the chicken [p. 20, recto] and pound its entrails with almonds, breadcrumbs, a little flour, salt, and cut-up fennel and cilantro. Beat it with six eggs and the amount of a quarter ratl of water. Then expose the chicken over the fire a little and place it in a clean pot with five spoonfuls of fresh oil, and do not stop turning it on the fire in the oil until it is well browned. Then cover the contents of the pot with stuffing prepared earlier and leave it until it is bound together and wrinkled. Ladle it out and put the stuffing around it, garnish with cut rue and fennel, eyes of mint, and toasted almonds, and present it, God willing.

109. Egyptian Chicken

Clean the chicken, joint it and put it in a pot; throw in spices, pepper, cinnamon, Chinese cinnamon, lavender, three spoonfuls of oil and half a spoonful of murri, one of vinegar, some juice of both cilantro and onion, three spoonfuls of water and pine-nuts and almonds. Put it on the fire until it is done, and fry it in the frying pan until it is lightly browned. Place it on a dish and pour on the sauce, and cut egg yolks and rue over it, sprinkle it with spices, and present it, God willing.

110. A Chicken Known as Zukaira

Slit the throat of a chicken and skin it, as before, gently. Pound its breast and entrails with cold breadcrumbs, almonds and walnuts, break fifteen eggs over it and throw on top a spoonful of murri, another of cilantro juice, all the spices and sufficient salt. Stuff the chicken skin with this, and place it in hot water until it becomes solid. Take the rest of the meat and put it in a pot with three spoonfuls of oil, five of water, half a spoon of murri, one of vinegar, two of rosewater, and one of cilantro water, cook this until it is ready, and cover the contents of the pot with four eggs, breadcrumbs and ground almonds, and when it has thickened, take it out. Heat the spit red-hot, and insert it into the chicken [MS reads "insert the chicken in it"] to roast on a moderate fire until browned; then put it on a dish, empty the almonds over it, garnish it with egg yolks and toasted pine-nuts, sprinkle it with spices and present it.

111. Recipe for an Extraordinary Chicken Dish

Slit the throat of a plump chicken, clean it and take out the entrails. Separate the guts and pound the liver and giblets not too hard. Put in a quarter ratl of almonds and pine-nuts, cilantro juice, a little murri, spices, flavorings and pistachio juice and beat with six eggs and boil four. Stuff the chicken with it and insert the boiled eggs in it and sew it up. Put water and a spoonful of oil into the pot, and place the chicken in and cook it, without overdoing [p. 20, verso] the cooking. Then put into another pot six spoonfuls of oil, half a spoon of vinegar, half a ratl of water, and a ratl and a half of honey; when it boils, place the chicken in it and when it is done cooking, cover it with five ûqiyas of starch, the weight of two dirhams of 'akar (lees)[40] and rosewater; agitate this carefully until it is thick. Then take it off the fire and take the intestines, turn them inside out and clean them. Pound a

piece of breast meat and beat it with two eggs, make an isfiriya. And pound a piece of lamb and put in all that you would put into a mirqâs, as well as a clove of garlic, a little murri and cilantro, and an egg; beat this and stuff the gut with it and a stalk of fennel and make of it mirqâs...[one word missing]... Then ladle out the almonds, garnish it with the isfiriya and the mirqâs, pine-nuts and pistachios, and present it, God willing.

[40] the sediment from vinegar. (HM)

112. Tharda of Khabis^[41] with Two Chickens

Slit the throat of two chickens and take out the entrails, pound them and put spices with them and season them with all the flavorings and murri naqi'. Pound them with breadcrumbs, almonds, pine-nuts, and pistachios, beat all this with fifteen eggs, boil egg yolks and stuff a chicken with this filling and sew it up and put it in the pot with a ratl and a half of water and half a ratl of oil. Boil it over a moderate fire and when it is almost cooked, throw in two ratls of honey and four dirhams of saffron, and when the chicken is colored, take it out and put khabis on top of the honey, and cook it until it is thick. Then take the breast of the second chicken and make isfiriyya with it, with pepper, cinnamon, and two eggs or however many are needed. Pound the thigh meat and add to it all that is needed for mirqâs, as in the previous recipe. Clean the guts and fill them with this, and make mirqâs. Then put the khabis on a dish and set the chicken in the middle, garnish it with the isfiriyya and mirqâs, sprinkle pepper, cinnamon, and sugar over it, place pine-nuts and pistachios on top and present it.

[41] "Khabis" and "khabisa," names derived from "khabasa" -- to mix. Belot gives it as a mix of dates, cream, and starch; see Dozy. Later we shall find several more recipes for this dish. (HM)
The word referred to a whole class of puddings, not just date pudding. (CP)

113. A Stuffed, Buried Jewish Dish^[42]

Pound some meat cut round, and be careful that there be no bones in it. Put it in a pot and throw in all the spices except cumin, four spoonfuls of oil, two spoonfuls of penetrating rosewater, a little onion juice, a little water and salt, and veil it with a thick cloth. Put it on a moderate fire and cook it with care. Pound meat as for meatballs, season it and make little meatballs and throw them [p. 21, recto] in the pot until they are done. When everything is done, beat five eggs with salt, pepper, and cinnamon; make a thin layer [a flat omelette or egg crepe; literally "a tajine"] of this in a frying pan, and beat five more eggs with what will make another thin layer. Then take a new pot and put in a spoonful of oil and boil it a little, put in the bottom one of the two layers, pour the meat onto it, and cover with the other layer. Then beat three eggs with a little white flour, pepper, cinnamon, and some rosewater with the rest of the pounded meat, and put this over the top of the pot. Then cover it with a potsherd of fire^[43] until it is browned, and be careful that it not burn. Then break the pot and put the whole mass on a dish, and cover it with "eyes" of mint, pistachios and pine-nuts, and add spices. You might put on this dish all that has been indicated, and leave out the rosewater and replace it with a spoonful of juice of cilantro pounded with onion, and half a spoonful of murri naqi'; put in it all that was put in the first, God, the Most High, willing.

[42] A version of adafina (from an Arabic word meaning "buried treasure," related to the word madfûn, "buried," which is found in the name of this dish), the Sephardic equivalent of the Ashkenazi dish cholent, which could be left in the oven overnight on Friday so that Jewish housewives wouldn't have to violate the Sabbath by cooking. (CP)

[43] Presumably of coals, as in the Jewish Partridge dish above. (SB)

114. A Green Dish Stuffed with Almonds

Cut up the meat and put it in a pot with spices and flavorings and some half a ratl of the juice of cilantro pounded with onion, three spoonfuls of oil, and salt. When it is done, cover the contents of the pot with six eggs, cilantro juice, an ûqiya of ground almonds, and breadcrumbs; further, cover this with four egg yolks and when the dough has wrinkled, ladle the contents out and garnish it with egg yolks, sprinkle it with spices and present it, God willing.

115. Fish Tharid

Pound well pieces of a big fish and add to them such as they will bear of egg white, pepper, cinnamon, enough of all the spices and a little leavening. Beat it until it is well mixed. Then take a pot and put in it a spoonful of vinegar, two of cilantro juice, one and a half of onion juice, one of murri naqi', spices, flavorings, pine-nuts, six spoonfuls of oil and enough salt and water, and put it over a moderate fire. When it has boiled several times, make the pounded [fish] meat into the form of a fish and insert into its interior one or two boiled eggs, and put it carefully into the sauce while it is boiling. Cut the remainder into good meatballs; take boiled egg yolks and cloak them with that meat also. Throw all this in the pot and when all is done, take the fish from the pot and the yolks cloaked with meat, and fry them in a frying pan until browned. Then cover the contents of the pot with six eggs, pounded almonds and breadcrumbs, and dot the pot (with yolks).

According to Hippocrates...

It is fitting to choose, among foods for the sick, that which will be the most pleasing. Galen says in his commentary that the significance of this saying of Hippocrates is that the most pleasing is the food that the sick man desires and to which his spirit is inclined, and even if it is wanting in quality or by its condition produces a harmful humor, the man, taking it gladly and with

gusto, keeps it in his stomach, his spirit accepts it and his nature is accustomed to it. Cook it completely and it will be perfectly digested and much praised, and the harm will be changed to profit and the bitterness to good [preceding 5 words not in published Arabic text]. Many sick men have been seen to improve with harmful foods, if they took them gladly.

On What Foods Should be Taken Alone and Should Not be Mixed with Other Foods

This is a chapter of much profit for guarding the health and escaping diarrhea, rotting of foods, and changes in their nature. Foods of slow digestion, when they are mixed in the early morning with foods that go down rapidly and digest easily, separate one apart from the other, and this is the cause of indigestion, diarrhea, acid production, and formation of bad bile. For this reason all foods that are dense and slow going down, contrary to the digestion, heavy on the stomach and long in digestion, should be eaten alone, not mixed with others, and not eaten except in case of intense hunger and a strong, true desire. Such are harîsa, heads and meat of fat cattle, rice with milk, cheese pies[44], fatty stuffed dishes and the like. If these heavy dishes, slow to digest and to go down, are not eaten except alone and unmixed, since such mixing is corrupting and harmful, when they reach the stomach alone and the stomach turns, squeezes, and heats them, it cooks them and the nature is strengthened for digesting them, and the resulting mix is praise worthy; but when the stomach finds them mixed with others, it burns, inflames, and corrupts the light foods.

[44] These are small samosa- or börek-like pies with a cheese filling (mujabbanât). (CP)

The Customs that Many People Follow in Their Countries

Many are fond and inclined toward foods that others detest, and this is why the people of Yemen cook [p. 22 recto] with dates... [one word missing]... and like nothing better; the Persians cook rice with sumac... and it agrees with them, while it disgusts others; the Syrians love and prefer mulayyan for weddings and like nothing better; the people of Tanais in the land of Egypt cook fresh fish as they cook their meat, such as madîra[45], hadramiyya[46], and murûziyya[47] dishes [al-tabîkh al-murûzî]; the people of Egypt prefer muruziyya dishes and the people of Iraq detest them, because they consider them like a medicine, because of the pears, jujubes, and oil in them. The desert folk like malla [bread cooked in ashes], because it is their food, and the people of the cities and capitals detest it. Many people eat butter, and add it to bread, while others cannot bear to smell it, much less to eat it; and if someone disparages a dish or a food, he need not intend to disparage everyone, since the natures, the strengths, the humors, the aspect, the customs and the tastes are different, and if one sort of person detests, hates, and avoids it, it may be that another may prefer, enjoy, and be inclined toward it. It is necessary to mention one thing and its opposite, since every person has his own tastes, and for everything there is someone who seeks it out and desires it. (God) inspires people to like to roast meat, and He inspires the cooking and making of it with whatever will improve and augment its strength, flavor, and characteristic virtue so it may be cause to improve the opposing natures of the people, for there are people of sanguine, phlegmatic, choleric and melancholic humor; some cook with water and salt and find it good, others cook with vinegar, others with milk and others with sumac and murri and so on. Many are the differences of people in their dishes and their garnishes; their tastes, their foods, their strengths, and their benefits are opposite, and according to what is used in the subject of cookery, so is what is fitting in the subject of bread. Need or urgency obliges many people to take bread and eat it hastily in the shortest time, such as bedouins, herdsmen, messengers, members of raiding parties and those who travel; some find bread on the coals very good, and others prefer fried bread and what is made in the tajine; add to these the (bread) oven and the tannur, in which many kinds of bread are made, and put to each of these kinds the best-known name, such as isbahâni, ruqâq, labaq, mushtab [or perhaps mushattab: slit bread], murayyash (brushed with a feather), mardûf, water bread, tâbûni, maghmûm (veiled bread), mushawwak (spiny bread) and madlû' (ribbed bread)[48]. The kings of the East have a custom and beautiful idiom: [p. 22, verso] they command the bakers to prepare a number of kinds of bread and present them on a large, broad tray, which the bakers call the exposition tray, in the center of which they present the bread they have made for the master of the house; when the king has seen these breads, he eats of that which pleases and attracts him. As for the method fitting in medicine, it is the method of cooking the different kinds and the balance of the various flavors, because each kind is good for heat, or for cold, or for moderation, according to its heaviness or lightness and the speed and temper of digesting it.

I have thought to mention what makes food agreeable and improves the preparation. I divide it into three parts, as the learned order them. I say that the first, which is necessary to start in the culinary art, is the care to avoid dirt and decay, and to clean the utensils used for cooking, in cleaning the kitchen. Many people say that the best part of food is what the eye does not see; but this is not so, for the best of foods is that which the palate has observed, the eye has seen, and a person trusted to know the truth has made sure of. He who works as a cook, after having finished his work, may neither think nor worry about how he has done, for he thinks the end desired of him is quickness in finishing and departing, but he does not see fit to remember his little care and poor presentation and how necessary it is to be vigilant against them. These conditions are what has led many caliphs and kings to order the cooking done in their presence; and necessity has led some to cook what they eat for themselves, so far as to prepare the kitchen, and to write many books on the subject. Among these are Ahmad Ibn al-Mu'tasim, Ibrahim b. al-Mahdi, Yahya b. Khalid, al-Mu'tamid and 'Abd Allah b. Talha, and besides these, scholars, judges, secretaries, viziers, and notables[49].

It is fitting to deal with the knowledge of those things with which the art of cooking is complete, and by whose presence a kitchen is called a kitchen, the variety of foods and their flavors, according to the various kinds of vinegar, syrups, murri, oil, mustard, spices, the juices of apples, pomegranates and raisins, and all the basics for knowing the good from the bad; for if they are bad, what is made with them will be ruined and the dishes will be the opposite of the highly regarded foods which people find delicious, for they please [p. 23, recto] souls with their goodness and deliciousness. Know that familiarity with the use of spices is the first basis in cooked dishes, for it is the foundation of cooking, and on it cookery is built. In spices is what particularly suits the

various recipes, those of vinegar and foods such as the various kinds of tafaya, fried dishes and the like; in spices too is what distinguishes the foods, gives them flavor, and improves them; in spices is benefit and avoidance of harm.

[45] meat cooked with sour milk. (HM)

There is a recipe in al-Baghdadi. (DF)

[46] perhaps "hisrimiya", which means [a dish flavored with] sour grapes. (HM)

[47] al-Shaquri, p. 61r, gives the recipe and says that in al-Andalus it is known as "al-`asami". (HM)

Here referred to as al-tabkh al-murûzi, suggesting that the name of the dish is actually marwaziya, "the dish of Merv," an ancient Iranian city in what is now the Independent Republic of Turkmenistan. (CP)

[48] The last is a kind known to the country folk of Morocco. (HM)

[49] See Rodinson, pp. 100-101. (HM)

Coriander enters into all dishes and is the specialty of tafâyâ and mahshi, because it goes well with foods in the stomach, and does not pass through rapidly before it has been digested.

Cumin appears in dishes of vinegar and in the sauces of foods fried with what birds and other meats are fried with. And cumin, with its ability to reduce winds and for its digestibility, goes well with foods flavored with vinegar or murri.

As for caraway, it enters into karanbiyya and baqliyya mukarrara [spelled makawwara], and when there are cabbage and spinach in a dish or tharîd, caraway is necessary, for it improves its taste and gives it sharpness and removes the windiness from the vegetables. As for tafâyâ in its varieties and mahshi, neither cumin nor caraway enters into them, but rather cilantro and pepper; and that which one may wish to add of aromatic herbs, such as lavender and cinnamon, will be mentioned in its place, God willing.

Saffron is used in mukhallals, jimlis, muthallaths, mahshis and chicken dishes in which vinegar and murri enter. Some dissolve saffron in water and then put it in the pot at the end of cooking, but saffron should be put in only at the beginning with the meat, boiled with pepper and suitable spices, to regulate its cooking and color.

There are others who put in vinegar and murri at the end, after the cooking is done; the taste of the raw vinegar stays in the sauce, and none of its flavor enters into the meat. They think that if they put it in at the start, its acidity will go away and diminish its taste. But it is not as they believe; cooking rather augments and sharpens the flavor of the vinegar, for it evaporates the water from the vinegar and strengthens its acidity, and hides any greasy or heavy flavor it has, and makes that flavor vanish on serving the meat and whatever was cooked with it, like that which is made with saffron, if it is put in at the start.

There are those who grind salt and put it in the pot, as if it will not dissolve without grinding, too much of which neither hurts nor helps. If grinding is necessary, do it in a mortar of stone or wood, as we have indicated.

[p. 23, verso] There are others who sprinkle ground pepper over the food when it is cut for eating; this is a practice of the Christians and Berbers. And cinnamon and lavender especially are sprinkled upon food on the plate before eating, but that is in particular dishes, not in all.

Garbanzos. In their skin they have no use in the various kinds of cooking. It is a dish of bedouins and gluttons; those who want to strengthen themselves with it take only its juice, add it to meat, and make a dish or a tharîd of it. I have seen in The History of al-Zahra[50], one of the histories of Cordoba, that in the days of 'Abd al-Rahman al-Nasir li-Din Allah and those of his son al-Hakam, every morning outside the gates of the castle were found five bags of garbanzos, whose juice was taken and carried to the kitchen, the waste thrown out, and taken to the sick and the poor. I saw also in the same History that every day they crumbled thirty loaves of bread for the fish of the pond that was in the palace.

[50] This must refer to a famous garden of that name in Cordova, possibly also to a palace of the same name. (HM)

Clarified Butter is not employed in dishes at all, because it is only used in the various kinds of rafis[51] and in some tharîds, and in similar foods of women. It is needed for oil when there is too much dryness and hardness and pungent, vinegared things in order to cut their sharpness and make them soft and smooth, and do them great benefit. The fundamental thing, in all these dishes, is that abundant fat predominate over its broth to the exclusion of everything else, whether the meat be weak or fat, for oil greases foods and improves them and makes them emit sharp odor and is good for them.

[51] From "rafasa"--to mash. Later the author gives various recipes for it in dealing with pies and sweets. (HM)

Murri is not suitable to be used unless of the infused sort, because of its benefits and penetrating quality; following this is murri made of grape juice with spices but without burned bread. The murri that people make with scorched honey and bread and other things is not suitable to be used at all, for it causes black bile and has neither benefit nor penetrating flavor.

With regard to vinegar, it is good for cooking and for other pharmaceutical uses, such as sikanjabin and vinegar of wild onions. White vinegar is made of pure, extremely sweet grapes; vinegar is necessary for foods that form a crust and are harmful to the

stomach, for it makes them gain strength and flavor; or when it is necessary to soften [p. 24, recto] and cut up the foods without heating. When vinegar is put in sikbâj[52], it is strong in sourness, very sharp; it is regulated by joining it with sweets and plenty of fat.

[52] A vinegar flavored dish. (CP)

Mustard; it is fitting to avoid old mustard seed, because if it is old, it acquires a bitterness, and for this reason it should be washed first with hot water and then made. Fresh mustard need not be washed, because it adds sharpness without bitterness.

How It Is Made

Take fresh mustard seeds and pound them a little in a mortar of stone or wood until they are crushed; wash it with hot water so the bitterness departs, and drain out this water. Then return it to the mortar and crush it hard, sprinkling with sharp vinegar little by little. Then squeeze it in a piece of thick cloth or a rough wool apron; then continue to pound it until it is disintegrated, and squeeze it until it comes out like fine talbîna [dissolved starch]. Then pound sweet, peeled almonds very hard, until they become like dough, and macerate until dissolved so that it moderates its bitterness, makes it white and lets it gain dregs and sweetness, because of the coolness and sweetness of the almonds; this is the benefit of the almonds, and their use to the mustard. When this recipe is complete, use it in kebabs and other heavy, fatty foods, God willing.

It is said in Anushirwan's cookbook[53] that he who wants his health to last should not eat foods that have spent a night in a copper container, for even very good foods, if they spend a night in a copper container, or are prepared therein, reach a bad state and cause revulsion. He also says that fish, if fried and then put in a copper container, or prepared in one and left there until they are fried, are spoiled, because these foods take the force and flavor of the copper the moment that the fish, milk, and any such food left overnight uncovered, is disturbed. Maggots creep out at night, seek out salt and collect it, for most insects and maggots seek out salt wherever it is, and sometimes their spittle falls on it, and they rub against it to loosen their skins, and this is a great harm. For this reason one should put on foods no more salt than what is dissolved in them, or cover them carefully. Another thing to avoid is always cooking in a single pot, especially if it is not enameled; many servants don't wash the pot emptied of food [p.24 verso] and turn it over on the ground while still warm, and that spot might be conducive to rot, and vapors from the ground rise into the pot and poisons are composed between the two, and everything cooked in it turns bad. There was a person who ordered that pots be prepared according to the number of days in the year, so that a new pot was cooked in every day, and when a pot was emptied, a new one was taken; he who cannot do this, orders his servants to clean the pot every night with hot water and bran, for this is what inclines the spirit to accept food, and if this is not done the spirit has an aversion to the food, and the food takes on a bad taste, because its remaining there long makes it corrupt and not what it should be. It is proper to try to do this, and not to scorn it, and thus to protect against harm as much as possible.

[53] This cookbook has already been mentioned on the first page preceding this text. al-Shaquri, p. 52v, mentions the book and identifies it as that of Kisra Anushirwan ibn-Barzajamhar. (HM)
Chosroes is the Greek spelling of the Persian name Khusrau, Kisra the Arabic. (CP)

Of the Utensils that Those Charged with Cooking or Pharmacy Must Have Ready

A mortar, of white marble or of a hard wood such as chestnut, terebinth, olive, ash, boxwood, or jujube, prepared for pounding things that should by no means be pounded in copper: salt, garlic, cilantro, onion, mustard, mint, citron [leaves] and other plants and greens; and fruits, like apples, quince, and pomegranate, and meat and fat, almonds, stuffings for ka'k and bread foods, and anything else that is moist or fatty, above all if left in copper until it turns green, is altered and takes on a bad state. Of this hard wood are the spoons and ladles; and the board on which meat is cut, and the board on which ka'k and bread foods are rolled out. It should be smooth and extremely polished; and likewise the utensil with which mirkâs[54] is made should be of white glass, glassy ceramic, or hard wood, because if it is of copper, the holes through which the ground sausage-meat passes turn green, and that mixes with the meat and it alters, as has been explained.

[54] This is obviously a sausage stuffing tube. (CP)

How the Service of Dishes is Ordered, and Which is Fitting to be First, and Which Last

The first dish to be presented is a feminine one, such as baqliyya mukarrara and the various kinds of tafâyâs; after this the dish jimli; then muthallath (meat cooked with vegetables, vinegar and saffron); then the dish of murri; then mukhallal (a vinegared dish); then mu'assal (a honeyed dish); then fartun; then another mu'assal. This is the succession of the seven dishes and the order in which they are eaten. Many of the great figures and their companions order [p. 25, recto] that the separate dishes be placed on each table before the diners, one after another; and by my life, this is more beautiful than putting an uneaten mound all on the table, and it is more elegant, better-bred, and modern; this has been the practice of the people of al-Andalus and the West, of their rulers, great figures, and men of merit from the days of 'Umar b. 'Abd al-'Aziz[55] and the Banu Umayya to the present[56].

And now I begin to describe the simplest dishes; I proceed first to discuss the various kinds of tafaya, because it is one of the most noble dishes, the most balanced for the stomach, and the best adapted to every humor, particularly the melancholic and phlegmatic.

[55] An Umayyad caliph. (HM)

[56] The practice of serving a dinner in courses, so characteristic of Al-Andalus, is not found in Baghdad or Damascus. It was introduced to Spain by a Persian musician and arbiter elegantiarum named Ziryab, who had been driven from Baghdad by Ishaq al-Mausili as a dangerous rival and found a home in the Umayyad court. (CP)

This was in the ninth century. (DF)

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116. Simple White Tafâyâ, Called Isfidhbâja^[57]

This is a dish of moderate nutrition, suitable for weak stomachs, much praised for increasing the blood, good for the healthy and the scrawny; it is material and substance for all kinds of dishes.

Its Recipe:

Take the meat of a young, plump lamb. Cut it in little pieces and put it in a clean pot with salt, pepper, coriander, a little juice of pounded onion, a spoonful of fresh oil and a sufficient amount of water. Put it over a gentle fire and be careful to stir it; put in meatballs and some peeled, split almonds. When the meat is done and has finished cooking, set the pot on the ashes until it is cooled. He who wants this tafaya green can give it this color with cilantro juice alone or with a little mint juice.

[57] Various recipes, of which more later. al-Shaḡurī, pp. 58v & 59r, says it is called "isfidabaja" in the East, and that an easy kind is known as "Slaves' Stew"; he gives the recipe and divides it into two kinds, white and green. Al-Bagdadī describes it, p. 32. Dozy mentions it under the name masluq -- a boiled dish. (HM)

117. Recipe for White Tafâyâ: Another Kind

Take the meat of a young, tender lamb, cut it in little pieces and put it in the pot with salt, coriander, pepper, a little onion juice, and what oil is necessary. Put it on a gentle fire and fry it with its oil and spices; then add enough water. Take the fat intestine and offal [reading q.mâ as qumâsh] from the intestines, remove them and tie their lower part and put a peeled, boiled egg in the tied intestine, and put over this balls of ground meat, improved with spices. Then put on top of this another egg, and a morsel of the said meat, until it is full to the top. Tie the mouth and put it in the pot, and finish cooking the tafâyâ, and when it is done, take out the fat intestine and brown it in a frying pan with fresh oil. Then ladle out the tafâyâ, if you like it covered with beaten eggs or plain, and cut up the offal [the egg-stuffed sausage] with a sharp knife and dot the tafâyâ with the pieces. It must have meatballs and split almonds. Sprinkle it with cinnamon and lavender and present it; and if you wish, make it green with cilantro juice alone [p. 25, verso] or with a bit of mint juice.

118. Recipe for White Tafâyâ with Almonds

Cook a white tafâyâ with the meat of a fat lamb, as above, and when the meat is done, take peeled, pounded almonds and put them with rosewater, thicken the cooked tafâyâ with this and it makes it whiter. It is necessary to have meatballs, and this is magnificent and regal.

119. Recipe for Fried Tafâyâ, Which Was Known in Morocco as Tâhashast

Get young, fat meat and cut it in little pieces. Fry it in a clean pot with salt, pepper, coriander, a little onion, a spoonful of oil and a little water. Stir it until the water is gone, the oil hot, the meat done and browned. This is similar to the preceding.

120. Another Kind of Tafâyâ: the Eastern Style

Take the belly, small intestine, peritoneum, the meat of the chest and the tail and the fatty parts, cut it into the pot and add salt, onion, pepper, coriander, onion, and rue. Put it on the fire after cutting up some belly with meat, and make it into small, well-formed 'usbâs [packets or rolls?] and add it to the rest and cook it, and when it is finished cooking, present it, God willing. If this dish is made with vinegar, the result is admirable and is a different dish.

121. Recipe for a Pot-Roast, Good for the Old, the Moist of Body and Moist Stomachs^[58]

Take young, fat meat, cut it small in a clean pot with a little salt, pepper, thyme, a little murri naqî', two cloves of garlic, and enough oil. Place it on a moderate fire and keep stirring it until it is done, and use it.

[58] The word is "shiwâ", which was the Medieval word for shish kebab; the sense seems to be that it is cooked in a pot, rather than directly over the flame, but seasoned like grilled meat. (HM)

122. Recipe for Meatballs Used in Some Dishes, such as Tafâyâ, Jimli, and Others^[59]

And a notable dish might result from it, God willing. It is very nutritious, quick to digest, fortifying, good for the scrawny [preceding 5 words not in published Arabic text] and for the sick [literally, the braying -- the hoarse?], the aged, and for weak stomachs. Take meat from the shoulder and the leg of a ram, without tendons or veins, and pound it very hard. Add a little oil, pepper, cinnamon or lavender, a little onion juice, a little salt, another little bit of egg and a little fine flour.

[59] The author repeats here almost verbatim the recipe he gave at the start. (HM)

[A break here]

[Recipe for a raisin drink]

And clean sweet raisins of twigs and dirt and wash them with water until they are clean. If you like it infused, throw into each kail of them two parts of hot water and put in a clay vessel until it boils; then strain and throw in it [p. 26, recto] honey. And if you like it cooked, place one part of raisins with three of water and take the measure with a stick, then add to the pot as much water as you wish, cook it until it returns to the measuring mark, then strain it and throw in honey and leave it until it boils, and then drink it, God willing. And in the same manner honey is cooked for drinking.

123. Making Stuffed Isfunj

Take semolina and sift it, and take the flour and put it in a dish. Take water and sprinkle it lightly on the semolina. Then put your hand in it and gather it all up and cover it with a second dish, leaving it until it sweats. Then uncover it and mix it until it becomes like white flour [that is, the durum ground wheat should resemble soft wheat flour]. Throw oil in it, and mix it, and put in leavening and eggs, throw in a measure of five eggs and then mix the dough with the eggs. Then put it in a new pot, after greasing it with oil, and leave it until it rises. Then take almonds, walnuts, pine nuts and pistachios, all peeled, and pound in a mortar until as fine as salt. Then take pure honey and put it on the fire and boil it until it is on the point of thickening. Then take the almonds, walnuts, pistachios and pine-nuts that you have pounded, and throw all this upon the honey and stir it until it is thickened. Then take the semolina dough that was put in the pot, and make a thin, small flat cake (raghîf) of it, and put on it a morsel of this thickened paste. Then take the raghîf with your hand and turn it until it is smooth and round and bite-sized. [This sentence is in Huici-Miranda's Spanish translation but not in the published Arabic text] Make all the dough according to this recipe, until the filling is used up. The dough should be only moderately thin. Then take a frying pan and put oil in it, and when it starts to boil, throw in a piece of isfunj and fry it with a gentle fire until it is done. And if you wish to thicken with sugar, do so, and if you wish to throw almonds, ground sugar, and rosewater into the filling, do so and it will come out aromatic and agreeable.

124. Mujabbana (Cheese Pie) of Ruqâq (Thin Flatbread)

Knead flour with a little water, then complete the kneading with oil. Then make little raghîfs (flatbreads) from a piece of it, rolled out with a cane, some fifteen raghîfs, which are put in the bottom of the mujabbana when it is made. Then gather them and twist them [possibly meaning twist the edges, sealing them] and puff them up. Then make a second batch and open them so that they become leaves. When the cheese is put in it, put a layer of it and one raghîf, and then a layer and a raghîf, putting inside it about three of the raghîfs. Crack two or three beaten eggs over the cheese, [p. 26, verso] and also put some of the rind of the cheese in the bottom of it [the mujabbana], as before. Then cover it [viz. a top crust or layer of raghîfs] and grease it all with eggs, and send it to the bread oven in a large clay dish in which it is cooked. And if you cook fresh and clarified butter in it and it cover it a while until it is absorbed, may it do you much good [or: bon appétit].

[It sounds as if the raghîf called for when layering is going on may mean the compound of 15 raghîfs made earlier, only there seem to be three batches of this rather than two. I suspect the cheese is mixed with egg before being put in; but most recipes are more explicit than this when it comes to cheese, saying whether to grate or crumble or cut it (and calling either for old or for fresh cheese). "Greasing it all with eggs" may be like the modern practice of putting an egg wash on a crust.]

[Urtatim's Note: There is a recipe for ruqâq in ibn Sayyar al-Warraq's compendium of 9th and 10th century recipes, Kitab al-Tabikh]

125. A Pie of Pullets or Starlings

Knead dough on the pattern of the cheese pie dough; if you want it leafy (muwarraqa), [good,] and if you want it "abridged" (mukhtasara), [good]. Make a loaf as we have described for the cheesecake. Take chicken or whatever you want, clean it and cook it in a pot with water and salt, and do not overcook it. Pound an onion with cilantro and coriander and pepper; put all this in a ceramic frying pan with some oil, a spoonful of murri and two of oil on the fire and stir until it is done exceedingly. Take two eggs and crack them into the frying pan on the fire and stir it until the broth is clarified. Then take it from the fire, and when it is cool, take the pullets and cut in halves, and put them in the crust already made. Take egg yolks and put them in, cover it with a top crust made for it, garnish it with egg yolks, and put it in the oven in a pot, God willing.

126. A Pie of Sea or River Fish

Knead dough according to the recipe for cheese pie; and take fish, clean it inside and out, wash it, and drain the water. Take onion juice and cilantro juice and mix in spices, pepper and myrobalan [? hîlaj for ihlîlaj?][60]; beat it in a dish in which has been put a spoonful of murri, another of oil, and four eggs. Put the fish in this dish, cover it with its crust and send it into the oven. He who wishes to make this without spices, makes a pie shell as large as the fish and places the fish in it, throws in plenty of pepper, after greasing it with oil, covers it, and sends it to the oven, God willing.

[60] Alternatively, one might read "hâl" for "hîlaj", to give "cardamom"; admittedly an extreme emendation, but I can't see why myrobalan, a bland fruit of the plum family, would be called for among the spices, and hîlaj in itself would be a highly irregular variant of hâlîlaj. (CP)

127. Layered Loaf (Khubza Muwarraqa)

Take flour and knead it until it is soft, and add oil so it will be smooth, put in leavening and then take the dough, roll it out, make its edges thin, and fold it, seal [the edges by twisting], and puff it up until the air enters the sides. Then close both ends with your hand and make a thick loaf; put it in a ceramic frying pan and pour in two spoonfuls of oil, and put the fingers over the bread, so that it is oiled, like mudâhan [Andalusian dialect for "oiled"; or possibly mudâhin, literally, the flatterer]. Put the bread in the oven

and when it is cooked, put it in a glazed dish; get honey and cook it with some [p. 27 recto] pepper, and pour this over the bread, God willing.

128. Loaf Kneaded with Butter

Take three ratls of white flour and knead it with a ratl of butter and when the mixing is complete, leave it to rise and make bread from it; send it to the oven in a dish and when it has cooked, turn it on the other side in another dish and return it to the oven. When it is thoroughly cooked, take it out of the oven, then cover it a while and present it.

[Recipe Missing Title]

Sift white flour three times, take the choicest part, mingle it with butter and knead it with egg yolk and put into the dough some saffron and salt. Put clarified butter into an earthenware frying pan, boil it and take one kail of honey and one of dough and throw them into the melted butter until it is cooked. Before it is thickened, put in blanched almonds and pine-nuts, sprinkle it with pepper and present it.

129. The Making of Qatâif^[61]

Put a potful of water on the fire until it boils, and throw in coarsely ground semolina, and cook it on the fire until it becomes pudding ('asîda). Then take it out of the pot and put it in a dish; boil honey and pour it on top, with pepper, and present it, God willing.

[This is an aberrant recipe. Qataif are basically crepes, very thin breads or things made from them.]

[61] Dozy discusses the etymology of this word and gives a recipe. Rodinson, "Recherches", p.140, note 6; al-Bagdadi, p.80. (HM)

Qataif usually means crepes; this seems to be an 'asîda recipe that has gotten mis-titled. (CP)

130. Sukkariyya, a Sugar Dish from the Dictation of Abu 'Ali al-Bagdadi^[62]

Take a ratl of sugar and put in two ûqiyas of rosewater and boil it in a ceramic pot until it is on the point of thickening and sticks between the fingers. Then take a third of a ratl of split almonds, fried, not burnt, and pound well and throw the sugar on them and stir it on the fire until thickened. Then spread it out on a dish and sprinkle it with ground sugar.

[62] Another unknown Baghdadi. (HM)

131. A Sukkariyya from His Dictation

Take a ratl of sugar, pound and sift. Take a third of a ratl of fresh oil and put it in an earthenware pot, and when it is on the point of boiling, throw in a third of a ratl of white flour and two ûqiyas of breadcrumbs from white wheat or semolina, and stir it two or three times. Throw in the sugar and two ûqiyas of rosewater and scrape it [yuhakk; if not an error for yuharrak, stir it] until the oil appears as a ring and the fâlû dhaja (pudding)^[63] appears combined and coagulated. Take it off the fire, remove the oil and present it, God willing.

[63] or fâlûdhaj; the author gives the recipe for this later. See al-Bagdadi, pp. 48 and 72. (HM)

This is simply the Persian word for "filtered, refined," and has been applied to a number of elegant sweets, particularly those made from strained fruit juice and starch puddings.(CP)

132. Khabîsa from His Dictation^[64]

Take half a ratl of sugar and one third ratl of the crumb of bread made of white flour. Pound the sugar and mix with the crumb and put in three eggs. Heat in an earthenware pot half a ratl or less of fresh oil, and when it has boiled, throw in the sugar and breadcrumbs and eggs. Stir it on the fire until it is cooked and intertwined, then leave it and sprinkle it with ground sugar.

[64] From "khabasa", to mix. Al-Bagdadi, p. 73, devotes a chapter to this. The Arabs of Africa made it with dates. (HM)

133. Khabîsa with Pomegranate

[p. 27 verso] Take half a ratl of sugar and put it in a metal or earthenware pot and pour in three ratls of juice of sweet table pomegranates [rummân sufri; probably tart pomegranates were more common in cooking] and half an ûqiya of rosewater, with a penetrating smell. Boil it gently and after two boilings, add half a mudd of semolina and boil it until the semolina is cooked. Throw in the weight of a quarter dirham of ground and sifted saffron, and three ûqiyas of almonds. Put it in a dish and sprinkle over it the like of pounded sugar, and make balls [literally, hazelnuts] of this.

134. Four-Ingredient Khabîsa

Take half a ratl of sugar and throw in three ûqiyas of water, boil it on a fire and then add three ûqiyas of starch and a third of a ratl of fresh oil. Boil it until the oil spits ["pelts"], and then strain off this oil and pour in some almond flour and take it up, if God wills.

135. A Dish Made with Khabîs

Take good, fat meat and put it in a pot with a whole onion and pepper. Dissolve some honey in water and cover the meat with it until it is excessively cooked. Break the khabîs and throw it in the pot and throw it in with some saffron, and when it is done, carry the pot from the fire and leave it until the fat departs, and do not make a dough (a covering) for it.

136. A Dish of Eggplants

Boil eggplants and remove its flavor^[65] from the upper peel, pound all that flavor and put into a kettle a spoon and a half of oil, two of murri, pepper, caraway, some well-pounded onion, and salt. Put it on the fire and when it has boiled, throw in the pounded eggplants and stir it little by little, and when it is done, cover the contents of the pot with egg yolks and cover them with egg whites, crumbs and walnuts, and when it is put into a dish, sprinkle it with pepper and cut rue over it.

[65] Apparently this means the flesh of the eggplant, judging by its use in this recipe. (DF)

137. The Making of Stuffed Eggs

Take as many eggs as you like, and boil them whole in hot water; put them in cold water and split them in half with a thread. Take the yolks aside and pound cilantro and put in onion juice, pepper and coriander, and beat all this together with murri, oil and salt and knead the yolks with this until it forms a dough. Then stuff the whites with this and fasten it together, insert a small stick into each egg, and sprinkle them with pepper, God willing.

138. A Dish Praised in Springtime for Those with Fulness and Those with Burning Blood

Take a chicken or taihūj partridge^[66] or black partridge or rump of veal, whichever of these is possible, and joint. Put in a pot [p. 28 recto] and put with it cilantro juice, cover it with concentrated ["evaporated"] vinegar, and put in sour apples, peeled and seeded, and their seeds are moderately cut up, and some Chinese cinnamon, cloves, ginger, and white pepper. Then take as much as you like of egg yolk, and beat with it enough to coat the cooked chicken, and cover the contents of the pot with it, and ladle it out. Sprinkle it with some spices and present it, God willing.

[66] The dictionaries are vague about this bird: "a species of partridge", "a bird smaller than a partridge, a quail". (CP)

139. A Dish of Sikkāj, Praised for its Nutritive Value^[67]

Take meat of a young animal, cut it and put it in a pot and put in enough vinegar to cover it, put in raisins depending on how sour you want it to be and boil it with them. Then throw in the necessary amount of pepper and coriander, an onion pounded with cilantro, salt, and a clove of garlic. Cook this until it is done, then take boiled egg yolks and grind them with the heart of clean, soaked bread, and cover the contents of the pot with this, leave it until it is good, empty it out and present it.

[67] According to al-Shaquri this is called "al-mukhallal"--"vinaigrette"--in al-Andalus. Al-Bagdadi, p.9, gives a recipe and Rodinson cites it in his "Recherches," pp. 134 and 137. (HM)

140. Recipe for Khubaiz with Meat

Cut meat from the chest, the kidneys, the ribs, and the like; put it, after washing it, into a pot and cover it with water. Throw in two spoonfuls of oil and a ratl of honey. Then put it on the fire and grind a dirham of saffron and mix it in. When the meat is done, take it out to the euphorbia embers [misspelled as "morning"], then take khubaiz [scribe erroneously writes khabīs, pudding], pound it and put it in the pot, stir it little by little and when the khubaiz [khabīs] is done, take it down to a clay dish, sprinkle it with fine spices, and present it, God willing.

[See below for the Khubaiz recipe: it's a crepe of fried starch, or possibly just freshly made starch itself.]

141. The Making of Qāhiriyāt

Take sugar and pound sweet almonds well; take equal parts of each in a mortar and mix them and knead them with fragrant rosewater, and perfume them with fine spices, like cinnamon, Chinese cinnamon, lavender, pepper, galangal, and nutmeg. Add these in proportion to what the sugar and almonds can bear. Beat all this well and the kneading will be stronger. Then make small rings of this in the shape of ka'k. Then take a ratl or half a ratl of fine flour or as much as the sugar and crushed almonds can bear, knead it with khubaiz and salt and leave it until it rises. Then take some starch and put into that starch the dough with water. Then take a frying pan and clean it well and put in some fresh oil, and if it is oil of sweet almonds, it is better. Put this on the fire and when the oil boils, take the rings made before, [p. 28 verso] one after another, and dip [reading ghumisat for hummisat] them in that dough and throw them in that boiling oil, so that they cook before they are taken out, and they have begun to brown a very little. Arrange and order them in a dish in an attractive order. Then pour over them skimmed honey from the comb, or well-thickened julep syrup [i.e. rose-flavored sugar syrup], and sprinkle with ground sugar and present it, God willing.

142. The Making of Dafāir, Braids

Take what you will of white flour or of semolina, which is better in these things. Moisten it with hot water after sifting, and knead well, after adding some fine flour, leavening, and salt. Moisten it again and again until it has middling consistency. Then break into it, for each ratl of semolina, five eggs and a dirham of saffron, and beat all this very well, and put the dough in a dish, cover it and leave it to rise, and the way to tell when this is done is what was mentioned before [it holds an indentation]. When it has risen, clean a frying pan and fill it with fresh oil, then put it on the fire. When it starts to boil, make braids of the leavened dough like hair-braids, of a handspan or less in size. Coat them with oil and throw them in the oil and fry them until they brown. When their cooking is done, arrange them on an earthenware plate and pour over them skimmed honey spiced with pepper, cinnamon, Chinese cinnamon, and lavender. Sprinkle it with ground sugar and present it, God willing. This same way you make isfunj, except that the dough for the isfunj will be rather light. Leave out the saffron, make it into balls and fry them in that shape, God willing. And if you wish stuffed dafāir or isfunj, stuff them with a filling of almonds and sugar, as indicated for making qāhiriyāt.

143. The Making of Râs Maimûn, Monkey's Head [68]

It is made with semolina, the same as before to the letter. Add some clarified butter, and to every ratl put in four or five eggs as we have said, and go on beating it continuously with water and butter until all the lumps are gone. Take a new, glazed pot with a belly and a neck, and sprinkle it with oil and butter until it is soaked. Then place the dough in the pot, only to the neck, and take a segment of cane, pierced at both ends, and place it in the middle of the pot, having greased it with clarified butter. Then leave the dough to rise, and the sign that it is done is making an indentation in it, as we have said. . . . [p. 29 recto] And when it rises, send it to the oven, put it far from the fire, and leave it until it is cooked and browned. When it comes from the oven, shake the pot well and carefully to separate the head from it. Then break it little by little so that the shape comes out in its proper form, and if it resists, pour in some honey and clarified butter, and continue being careful with it until it comes out whole, for the intent in this case is that it come out in the form of a human head. Then have care also in removing the cane, and fill the hole with honey and clarified and fresh butter, and put it, just as it is, in a dish and stick peeled pine-nuts and pistachios in it. Then pour melted clarified butter over it, sprinkle it with ground sugar and present it, God willing.

[68] In Tunisia, "little monkey".

Prof. de la Granja found in the manuscript for his doctoral thesis, *La cocina arábigo-andaluza* (Arab-Andalusian Cooking), recipes for a maimûn (monkey) pastry and soup. (Martín Alonso, in *Enciclopedia del Idioma*, says maimón or maimûn is a ring-shaped pastry, often filled with preserves; the soup called maimones and made with olive oil is to this day an Andalusian specialty. (SB)

[Urtatim's Note: Fernando de la Granja Santamaría wrote his thesis, *La cocina arabigoandaluza según un manuscrito inédito*, on the 13th c. cookbook Fudalat al-khiwan fi tayibat al-ta'am wa al-alwan by ibn Razin al-Tujibi

La cocina arabigoandaluza según un manuscrito inédito. Tesis doctoral. Madrid, Facultad de Filosofía y Letras, 1960]

144. Recipe of the Necessities of Bread and Confection [69]

Take a ratl of wheat flour and knead it with twenty egg yolks, a little water and oil. Then make small, very thin round flatbreads of it, and as soon as they are made, fry them in plenty of oil until they are close to browning. Put them in a dish, boil honey a little and clean it of its foam, and cut almonds and walnuts into the honey, pour it into the dish, sprinkle with sugar, set whole pine-nuts about, and present it.

[69] The word translated as "necessaries" (hawâ'ij), which can also mean "things," is used in some cookery writings to mean ingredients other than spices added for flavoring. (CP)

145. Stuffed Monkey-Head

Take a ratl of wheat flour and knead it until it is a little soft, then mash it with half a ratl of clarified butter, water and ten eggs, and beat all this together gently until it softens.

Then take a young pigeon and clean it, take out its innards and pound with a little onion, breadcrumbs and peeled almonds. Beat together five eggs, pepper, cinnamon, Chinese cinnamon, lavender, and some cilantro juice. Fill the young bird with this, insert a boiled egg in the stuffing and sew it up; put it in a pot with water, salt and oil. And when it is cooked, take a second pot with belly and neck, and put oil and rosewater in it; make meatballs of mutton or of chicken breast and cook with the necessary salt, water, crushed onion, citron leaves, and fennel stalks until it is cooked, and when it is done, cover the contents of the pot with six eggs, cold breadcrumbs, and wheat flour. Make four stuffed eggs and dot yolks over them, and when the cooking is done and the covering is wrinkled, take a frying pan to a weak fire with some oil, beat an egg with some pepper and salt, and spread it over the frying pan, which should be temperate of heat, until it fries and becomes very thin. Loosen it and put it in the bottom of the dish and make another egg [p. 29 verso] according to the same recipe. Then ladle the almonds and put the [egg] raghîfa (into the dish) and garnish with its meatballs and stuffed eggs, after cutting the latter in fourths. Put the stuffing between these and cover with another [egg] raghîfa so that none of the almond shows, and plant "eyes" of mint in it, and toasted almonds and pistachios, and present it, God willing.

146. A Dish of Partridge

Joint the partridge after cleaning it and put it in a pot. Throw in half a spoonful of vinegar, a spoon of oil, an eighth of a dirham of saffron, pine-nuts, crushed onion, spices, pepper and a dirham of Chinese cinnamon. Beat meatballs made from another partridge with sufficient salt and water; put it on a moderate fire and when it is done, cover the contents of the pot with four eggs and a little white flour, and take it out to the hearthstone so that the dough wrinkles. Hard-boil two eggs, ladle it out, and garnish it with the meatballs and yolks. Cut up two eggs fine and sprinkle them on the surface of the dish. Sprinkle it with fine spices and present it, God willing.

147. The Making of Qâdûs

Take the meat of a goat kid, from its breadth (?) and its stomach, a piece from the navel, from the liver, and from the tender parts of the meat in the amount of a quarter ratl. Cut it in small pieces and put them in a pot in which you have thrown everything that is in jimliyya, to the letter, and let there not be much sauce. Cook it until the meat is done, and when it is done, take it to a cutting-board and cut it up fine as for sanbusak and finer. Put it in a dish and ladle some of the fat in which you cooked it before, and throw it on top. Then season it with spices, such as pepper, Chinese cinnamon, galangal, lavender and the like. Break three eggs over it, beat it well, and salt to taste. Then take the qâdûs [bucket] [70] and throw in oil, and turn it until it absorbs all the oil, and get all the yolk of a raw egg and throw it in the bottom of the qâdûs. Open the lid and bury it in it. Take that stuffing, as it is, and

put it into the qâdûs over the egg yolk, gently so as not to break the yolk. Keep boiling it until you think the stuffing has bound and browned well on all sides; and keep taking care that it not burn and ruin its flavor and become hard to separate from the qâdûs. Then take off the lid and pour over the qâdûs the amount of one spoonful of strong vinegar, and boil it little by little until its boiling settles down. Then put it [p. 30, recto] in water until it cools, and turn it over onto a clay dish on its mouth, and shake it until it comes away from the qadus and remains stiff in the middle of the lid, with the yolk on top of it, and present it, God willing.

[A sort of meatloaf. My guess is that the bucket is clay, like a flowerpot. It absorbs oil but apparently can be put on a fire.]

[70] qâdûs...the bucket (of clay or metal, holding about 2-1/2 gallons) used to draw water from a well. (HM)

148. A Qâdûs with Meatballs

Make meatballs, in the way that they are made[71], with onion juice, a little cilantro juice, murri and spices. Beat them with egg white and then take a small, new pot, put in crushed onion with cilantro, salt, two spoonfuls of vinegar and one of the best murri, pine-nuts, a dirham of Chinese cinnamon, pepper, cinnamon, spices and a little water. Take this to the fire until it boils gently, and then make meatballs of the minced meat and throw them into the pot and boil until most of the water is gone. Cover the contents of the pot with two eggs and breadcrumbs and put on the egg yolk until the stuffing thickens. Then take the qâdûs and put oil on it, and you will have pounded meat well, as prescribed for the meatballs with cilantro juice, and beaten it with water, two or three eggs and a little white flour, put a little of this in the qâdûs and take out the meatballs in the pot and put them in the qâdûs over the ground meat and put on top of the rest of the ground meat. Cover it with a lid and watch the cooking carefully. When it is browned, put the qâdûs in cold water until it has cooled. Then empty it into a dish and throw the sauce and the remaining stuffing over and around it, and cut rue-leaves over it, sprinkle with pepper, cinnamon, and Chinese cinnamon, and serve it.

[71] See the beginning of this cookbook. (DF)

149. Stuffing Lamb with Cheese

Empty its interior of everything in it, and clean it, and cut off its extremities and put them aside. Then take its small intestine and make small clean 'usbâs of it. Turn the large intestine inside out and clean it and cut it small. Then take enough cheese for the lamb, and crumble some of it and prepare as for a mujabbana. Flavor with much pepper, cinnamon, Chinese cinnamon, cilantro juice, onion juice, "eyes" of mint and as many eggs as it will take, and beat gently. And split its pieces of meat like bishmât [? perhaps baqsimat, a kind of crouton or hardtack] or wider. Insert the stuffing into the lamb with the tendons and cut-up gut. Assess its meat [scribe erroneously wrote "salt," as in several other passages] and peel its sides and insert pieces of cheese in it. And put stuffing around them [the pieces of cheese] as well. Beat the remaining stuffing with eggs and add flavorings with cilantro juice and throw on the lamb in a big tajine. Heat the tannur, and when it's hot, remove the coals and put them down on the hearthstone. Sprinkle with a little [p. 30, verso] water, then put the vessel [a container for holding things put in the tannur?] in the tannur and put the tajine in it. Seal the tannur with clay. Open its lower aperture and examine, and when it is browned and done, remove and put in a big bowl and serve. And if it is cooked in the bread oven, it also comes out good.

150.a. Preparation known as Hashîshiyya, a Grassy Dish

Take fat meat [from] the neck, breast, short (?) or shoulder, and cut small and fine. Take the coarse paunch, large intestine and bowels and cut small, and put in a pot with onion water, and turn it around in it so that it absorbs it.

[Probable break; following looks like a continuation of the "Stuffed Monkey's Head" above.]

Take some dough and put it in the lowest part of the pot, and put a small bird in it and put the rest of the dough on it, and let it rise a while, and send it to the oven. And when it is cooked, break the pot, after shaking it several times so that the dough is freed from the pot, and put it in a plate, whole, as it is. And boil clarified butter and honey and pour it on it, and decorate with toasted pine nuts and sprinkle with sugar and present, God willing.

150.b. And It Might Be Made Another Way

Which is that the small bird is disjointed and put in a pot with salt and grated onion and oil, and cooked until done. Then take it out and put it in a frying pan with juice of cilantro pounded with a piece of onion and spices and pepper, cinnamon, lavender, Chinese cinnamon, cloves and galangal [literally, "wood"] and a little musk and rosewater. Pound with eight eggs and boil until thickened and browned. Put in best murri, then take from the fire. Take peeled almonds, pistachios and sugar and pound, and spice it, and knead with rosewater and musk, and knead the dough as mentioned before. Put some of it [the dough] in the bottom of the pot and put in it half the first stuffing, then put on it a little dough, then put the sugar and almond stuffing, and put a little of the dough on it too. Put on it the rest of the first stuffing and fill the pot with the rest of the dough.

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SWEETS

151. A Recipe for Stuffed Qursas

Knead two rats of white flour well with water, oil and leaven until it is as soft as dough or a little less. Then make a stuffing of sugar and almonds as is made for stuffed ka'k, and roll out half the dough with half the stuffing, and strike it with oil and make a small bread (khubza) from it, and leave it until it rises. Then put it in a new glazed tajine which has been greased with oil, and heat honey and pour it on it, after piercing all of it with the fingers, and leave until it absorbs the honey. Cut on it pine nuts and

sprinkle with sugar and serve. And make from half the dough that remains thin qursas and stuff with the remaining stuffing, and fry them in fresh oil and put in a clay plate. Heat walnuts and boil a little in honey and pour over them and sprinkle with sugar, and serve.

[This recipe omits the cooking, probably by baking, of the small bread in the glazed tajine. The walnuts were probably pounded before being boiled.]

152. Another Qursa Recipe

Take white flour and five eggs and half a ratl of fresh bread, and take some cheese, and mix until the cheese is not visible in it. Then knead with whites of eggs and a little...[a word missing]... and make good thin qursas and fry in much oil so that they come out white. Then boil pounded walnuts in honey, and pour pistachios and pine nuts on them [the qursas] and sprinkle with sugar and serve.

[The walnuts in honey are poured on too, of course.]

153. Tharda with Flat Breads in a Tajine

Knead two ratls of white flour and make very thin flatbreads, then cook in the bread oven a little. Take a qadah and a half of milk and stir in it eight beaten eggs and some flour, and cook on the fire. Take a new tajine and a ratl of fresh butter and put some of it in the bottom of the tajine, and some of the milk, and put on it a flatbread made according to this recipe, until the flatbreads and the butter are used up. Then put in the top of the tajine a thick flatbread to cover everything. Then send it to the bread oven, and when it is partly cooked, send into it and moisten with the rest of the milk, so that it is used up and all of it is absorbed. Then return to the oven until completely cooked. Then send into it and put it in a plate, and break the tajine carefully so that it comes out whole. Then split with a knife into two separate pieces, and sprinkle with sugar, and present, God willing.

[Here for once a recipe doesn't spell out the fact that you repeat the layering process. "Send into it" appears to be an idiom for removing something from the bread oven.]

154. Tharda of Isfunj with Milk

Make isfunj from white flour and make it well, and fry it. Add to it while kneading as many eggs as it will bear. When you are finished making it and frying it, cook as much fresh milk as is needed and beat in it egg whites and fine white flour, and stir carefully until cooked. Then cut the isfunj into small pieces with scissors and moisten with the milk until saturated. Then melt butter and throw on the tharid [72], and sprinkle with sugar and use, God willing.

[72] The recipe calls this a tharda in the title and tharid in the text. Actually, "tharda" is probably a back-formation from "tharida". In the colloquial language "tharida" was pronounced "thrida," which could be taken for the diminutive of an imaginary word "tharda". (CP)

155. The Preparation of Aqrûn [73]

Knead white flour with a little oil and roll it out with a cane, and proceed as gently as possible. Make it round and fold over as for sanbûsak, and let care be taken that it be even. Then fry carefully in much oil so that it doesn't open, and when done frying put in a plate, having prepared some of [the dough] in square form, and arrange thus until [the dough is] used up and the plate is full. Beat honey as for white mu'qqad and throw sugar on it and sprinkle it also between one [sheet of fried dough] and another when you are arranging them, and use, God willing.

[The name resembles a word meaning "horns," but I wouldn't count on it. The recipe omits to mention water in making the dough.]

[73] Known in Morocco as qrun. (HM)

156. The Preparation of Âdhân (Ears)

Knead white flour with water and oil without leaven, then roll out little thin qursas, like the qursas of aqrûn, and let them be as big as the palm of a hand or bigger. Fold in two, and mix fold with fold, and open their edges, and fry, after inserting thin sticks into them so that the open ends do not seal. And when they are fried, make a filling of pistachios or almonds and sugar and knead with rosewater, and stuff the "ears" with them. Whoever wishes to aromatize the stuffing [with spices] may. Then pour into a plate and moisten with stiffly thickened rosewater syrup, after sprinkling with rosewater. And sprinkle with sugar, galangal [literally, "wood"], clove and ground cinnamon and use [74].

[74] The "mix fold with fold" instruction is vague, but we may proceed on the assumption that the product will look like an ear when fried. I must say that the prospect of eating an "ear" stuffed with green paste bothers me. (CP)

157. The Making of Hadîdât (Pieces of Iron)

Choose good wheat and toast it until moderately browned, then grind like white flour and sift. Then skim honey and thicken it strongly, so that its thickening almost...[word missing]... and be on guard against burning. Add fresh oil to it and let it cool a little, then throw the toasted flour on it and stir until it cools well. Then put the hand into it and knead again until it emits the oil, and

let its consistency be somewhat stiff. Mix in it as much pepper alone as it will bear; whoever wishes to aromatize it also with sweet-smelling spices may, and he will be like most ordinary men. And put it up in a clean place, and use, God willing.

158. Risen Sweet

Boil good honey on a moderate fire, and when it melts, strain it in a woollen kerchief, then return to the pot and stir with a brass rod having a thick end so that it does not burn. If the honey is from the comb, take the whites of six eggs, and if not from the comb the whites of ten, and beat by hand without the yolks until the foam rises from them. Let the honey cool well and throw onto it, then return to the fire and stir with the rod unceasingly until it whitens well. Then take the pot off the fire and put a big frying pan or an appointed pot [viz. another pot] on the fire and fill with fresh oil so that it warms well. Then throw khabis in it, then take it out quickly with a slotted spoon. And if the leaves of the khabis are whole, throw in leaf after leaf and take them out. Put on a board to cool, and when cool, break up fine, then throw onto the honey, [p. 32 recto] thickened, and mix with it, and the amount of what is thrown in per kail of honey is two ratls of khabis. Leave it until it thickens and cools, and clarify it, and use it, God willing. And also, you can peel sesame and toast it a little and put it in place of the khabis and thicken the honey with the whites of twenty or more eggs, God willing.

159. Recipe for Mu'aqqad (Nougat) of Sugar

Dissolve a ratl of sugar in two ratls of aromatic rosewater on a moderate fire, and when it is dissolved, strain it through a woollen cloth. Then return it to the fire and stir it gently until it is well cooked. Then remove it from the fire so that it cools slightly. Beat the whites of a dozen eggs in a dish until they give up their foam, and throw them on the melted sugar. Return it to the fire and beat it with the confectionery cane [ʿasab hulwā: evidently a candy-making utensil] until it whitens and takes the consistency of ʿasida [75] and remove it from the fire and put in half a ratl of pistachios, if possible, and half a ratl of peeled almonds, and serve it forth, God willing.

[75] A mush of flour with a little boiling water, butter and honey. In vulgar Arabic it means starch. (HM)

160. The Making of Fālūdhaj [76]

Melt a kail of honey on a temperate fire until it is melted and dissolved. Then strain it with a woollen cloth, return it to the fire, and put with it a kail of oil, and if the honey is from the comb, bind with a ratl of starch, and if not from the comb, use a ratl and a quarter. Stir this until it is thickened with six dirhams of ground saffron, and when it is thickened, throw in half a ratl of almonds and take it out to a marble [slab] until it is lukewarm, and stir it by hand until the oil comes out, and slap it with the hands into thin loaves and serve it, God willing.

[76] al-Baghdadi, p. 48, gives the following recipe the name of "al-faludhajiyya". (HM)

161. Mu'aqqad of Honey

Put a kail of comb honey on a moderate fire until it dissolves, then strain it and return it to the fire. Then beat the whites of twenty-five eggs, if comb honey, and thirty if not, and throw them into the honey. Beat the mixture with a confectionery cane until it whitens and thickens. Then throw in a ratl of peeled almonds and serve it, God willing.

162. A Preparation Known as Sweet Cane

Take a kail of fresh milk and put in two ratls of sugar, and strain it with a cloth. Then take it to a moderate fire and demand the restitution of it [ʿyutālab] in cooking and stirring it fine until it is thickened. Then put it on the stone work surface until it is lukewarm, and then roll it out in pieces the size of four fingers each, and roll them up as though they were segments of cane. Roll them in sifted wheat flour, and even the ends with a knife, put them in layers and serve them, if it please God.

163. Stuffed Muqawwara, a Hollowed Pastry

Sift a ratl and a half of wheat flour [p. 32 verso] well, knead it with the yolks of fifteen eggs and as much fresh milk as they will bear. Put in a little leavening and let the dough be stiff, make a qursa like a ragħif of this, and leave it to rise. Then fill a frying pan with fresh oil and take it to the fire, and when it has heated, put in the ragħif, turn it little by little, and watch that it not break apart. Then turn it over and when it has browned a little, take it out and put it in a dish and hollow it out as one hollows out muqawwara. Take out all the crumbs that are in it and crumble it by hand until they are pounded fine. Then take sufficient peeled walnuts and almonds and sugar, pound them well and put a layer in the muqawwara, then a layer of crumbs, until it is full; and sprinkle sugar between every two layers and sprinkle during that with rosewater. Then boil fresh clarified butter and good honey, pour it on the muqawwara and when it makes a boiling sound, put the lid [the removed crust] back on top and seal it, and pour the rest of the honey and butter over the lid, sprinkle with sugar, and present it.

164. Recipe Known as the Tharda of the Emir

Knead white flour well with water, a little oil and leavening, make four thin ragħifs, and fry them in a frying pan with much fresh oil, until they brown a little, and take them out of the oil and pound them well. From the rest of the dough make little hollow things on the pattern of mujabbana (cheese pie), and make top crusts for them. Fry them in fresh oil, watch them and take care that they be white and not turn brown, and fry the top crusts also. Then take peeled pistachios, almonds, and pine-nuts, and sufficient sugar; pound them coarsely, spice them and knead them with sharp rosewater and mix with the ground ragħif and stir until completely mixed. Fill the hollow dumplings prepared earlier with this, and put on their covers, and proceed confident that they will not be overdone. Arrange them on a dish and put between them the rest of the filling and then sprinkle them with sharp rosewater until the dish is full. Sprinkle with plenty of ground sugar and present it. And if some syrup of thickened, honeyed rosewater syrup is dripped on it, it will be good, God willing.

165. The Making of Khabîs

Take coarse wheat grits and sift away its flour and leave it to soak overnight, and in the morning knead it with the foot. Then press the milky liquid out of it, and do this several times. Then leave it until all the milky liquid can be poured off into the bottom of a container, and filter from it all the water..

[p. 33 recto] Do that three or four times, until it diminishes and whitens well. When it whitens, add a little water to it and beat by hand until it is at the point of clinging to the hand. Then put the pan on the fire to warm, then take it off the fire and grease with a little "wheat milk," enough to spread over the bottom of the pan and pervade it all. Let the fire be abating, and when the leaf thickens, pluck it out and put it on a blanket; and make another [and so on] until all the "milk" is used up. Empty [the "leaves"] into the blanket and put in the sun to dry, and take care that the part that was next to the pan be on top, God willing. And he who wants to color it may throw ground saffron into the "milk" and fry the same way, God willing. And he who wants to make khabîs from rice should wash it several times in hot water and strain the water off and sprinkle it lightly, then cover it until it softens, and when it softens, stir well until it dissolves, then strain it into a washtub (qasriyya) and put in it what was mentioned in the first, and the sugar is thickened with rosewater and egg whites as before, and leaves of khabîs are fried in oil, and you make a sweet of it as previously described [77].

[77] This is part of a khabîs recipe and probably seemed to follow the preceding recipe because it calls for khabîs. The "wheat milk" is evidently a thin batter made with flour, rather than the milky starch liquid mentioned elsewhere, or the "leaves" would not hold together in frying. (CP)

[Recipes for Invalids (Sick People)]

166. The Extraction of Meat Juice for Invalids

Pound pieces of meat well on a board and put in a pot with water and onion and spices to a certain extent, according to the fever of the ill person, and half a spoonful of oil if the meat is fat, and if it isn't a full spoonful. Put on a moderate fire and stir for some time, and when the juice comes out of it, boil water in a small new pot and pour on the meat and cook until it comes out as if it were harira, and until most of the water is gone. Then take it off the fire and let cool, then stir by hand well and strain, after it is thoroughly mixed, in a light cloth. And if the invalid has little appetite, macerate cold breadcrumbs with the meat until they dissolve, then strain and dissolve a moderate amount of salt in it. And if the invalid is aged or of a cold temperament [i.e., marked by a melancholic or phlegmatic humor], or not suffering from one of the feverish diseases, aromatize with Chinese cinnamon, cinnamon, clove, cardamom and galangal [literally, "wood"], and cut with a little musk, and use, if God, may He be honored and exalted, wills, and He is the One from Whom help is sought.

167. A Dish which Reduces Appetite and Strengthens the Stomach

Take sexually mature chickens, clean them and put in a pot. Put on them as much oil as is needed, the weight of a dirham of salt, and onion juice and cilantro juice [p. 33 verso], two ûqiyas, and ten almonds, peeled and ground, and a clove or garlic and enough water to cover the chickens. And when it is boiling well, throw on some sharp vinegar, murri and nabîdh raihâni ("basil near-wine"), and clove basil and leaves of citron and green rue – tie up a bundle of all that and put in the pot. When it is done, take Chinese cinnamon, pepper and ginger and serve, God Willing.

168. A Dish of Meat Juice

Take a ratl of meat juice and a quarter ratl of onion juice and one or two ûqiyas each of cilantro juice and endive juice and juice of fennel, boiled and strained, and half a ratl of fresh water. Put that in a pot and take a clean spoon in which is tied [a cloth containing] cumin, Chinese cinnamon, caraway and dry dill [seed?], half a mithqal of each, and an ûqiya of good murri. Cook all that until it is reduced by half, take out the cloth and crumble three ûqiyas of breadcrumb into it, and take on the day of fever.

169. A Dish of Meat Juice Effective on the Day of Fever for Illness, after the Illness Decreases

Take a ratl of meat and clean and put in a pot, and pour on it water to cover by four finger-widths. Light under that a fire until the meat is done. Take a ratl of its water, two ûqiyas of cilantro juice, half a ratl of onion juice and an ûqiya of murri, and take a clean cloth and put in it dry coriander and caraway, two mithqals...[word missing]... and boil all in the pot until it becomes about a ratl. Crumble as much heart of bread into it as is needed, and use in illness and after it.

[I'm inclined to agree with Huici Miranda's reading of *dawa*, medicine – which might also be read *diwa*, treatment – as if it were *da*, illness.]

170. Recipe of a Summer Dish of Praised Nutrition with Sour Grape Juice and Gourd [78]

Take young chickens and leave hanging in their feathers by the feet for three hours, then scald in fresh water [and pluck] and wash exceedingly well and boil lightly. Put with them enough almond oil to support them and boil until the water slackens, and pour on them enough sour grape juice to cover. Take a small amount of clove and the same of galangal and spice it with them. Take gourd cut in small pieces and throw in, along with a little mint. When it is done, cover [the contents of the pot with the usual crust] and and ladle out and serve. It is made with full-grown hens and veal the same way, God willing.

[78] al-Shaquiri, fol. 61, mentions a dish – the *hisrimiya* based on vinegar – from unripened grapes. (HM)

171. Another Like It, a Summer Dish that Cools the Body

Slit the throats of a sexually mature chicken and clean and wash, and put in an earthenware pot and cover with the prescribed [amount of] water. Take sour [p. 34, recto] apples and peel and remove the seeds and cut in thirds and put in the pot. Put sour

grape juice in the pot and some almond oil and Sulaimani sugar in which are pieces of peeled sweet gourd, and when it is done, cover [the pot with the usual crust] and serve.

172. Another Dish Which Strengthens the Stomach Before Heat

Take sexually mature chickens and clean and put in a pot. Put with them the juice of sour pomegranates, quinces and apples, and oil and onions and cilantro. When it is about done, throw in a little mint and some Chinese cinnamon and dry coriander, and cover with ten peeled almonds and serve.

173. Preparation of Tuffāhiyya, Apple Stew [not specified for illness]

Sour apples are cooked with meat in water until ragged, then the apples are macerated and strained. Put with it oil, salt, pepper and crushed soaked garbanzos and boil until the meat is browned. Pour on the apple juice, and when it boils, throw in mint, celery leaf, rue and stalks of purslane, and thyme and boiled eggplant, and cover [the pot with a crust] and ladle out.

174. A Dish of Safarjaliyya, Good for the Stomach

Kill young chickens and clean and put in a pot, and put with them crushed garbanzos and cut-up onion and put on the fire, and fry until done. Squeeze pomegranate juice and quince juice and pour into the pot, and cover with breadcrumbs, and sprinkle tabikh raihani [literally, dishes made with basil] on it and ladle out and serve.

175. Sikbāj of Veal, Used for Young People in Summer

Take the best parts of veal and its belly and legs and cook with mixed vinegar and water, depending on how sour you want it, and put enough to cover the meat by more than four fingers. Throw on onion pounded with cilantro and salt, as much as is needed, and pepper, caraway, dry cilantro, peeled walnuts, citron leaves, rue and celery leaves, putting them all in a cloth and throwing in the pot, and galangal root [literally, "galangal wood"]. When it is half done, put with it an ūqiya of sugar and a dirham of Chinese cinnamon and the like of saffron, and cut up boiled gourd and a clove of garlic and a little nabidh raihā ni, and when it is done cover [the contents of the pot with the usual eggs and crumbs] and ladle out and serve.

176. A Dish Suitable for Autumn

Take the upper parts of year-old meat and cut up and put in an earthenware pot, and put on it Chinese cinnamon, pepper, lavender, sweet almond oil, soaked garbanzos, some cut-up boiled Swiss chard and pounded walnut meats, and cover everything with water and put on the fire until nearly done. [p. 34, verso] Throw on murri made from wheat with nigella, long pepper and lavender, and finish cooking, and cover the pot with cinnamon and ginger, and ladle out and serve, God willing.

177. A Dish Made in Winter for Those with Cold Illnesses

Take fat young meat and put in a pot, and put with it murri, oil, salt, pepper, galangal, cinnamon, an onion pounded with cilantro and pounded peeled almonds, walnuts and pistachios, and cook until done. Take the yolks of ten eggs and beat with a like amount of honey and throw on them lavender, cloves and saffron, and cover [the contents of the pot] with them, and ladle out, God willing.

178. A Dish of Pullets Suitable for the Aged and Those with Moistnesses

Clean a fat pullet and put in a pot and put with it the white part of onions, soaked garbanzos, pepper, cumin, caraway, anise, oil and salt. And when it boils, throw in rue and cinnamon. When it is done, cover with many egg yolks and pounded almonds and clove and lavender, and ladle out and serve.

THARIDA

179. Tharda of Meat

Cut up meat and put in a pot with oil, salt, an onion pounded with cilantro and spices. Cook until done, and throw in it meatballs already prepared. Stuff guts with its meat and put in it [guts or the pot?] whole almonds and pine nuts, and break in it [guts or pot ?] eggs. When the tharda is made, cut up the gut [viz., sausage] and put on the tharda with the meatballs and eggs. Scatter on it pepper and cinnamon. If you boil eggs and cut them into thirds or quarters and garnish with them, it is good, God willing.

180. Tharda of Meat and Eggplants

Cut up meat and put in a pot, and put with it onions, spices, salt, oil and vinegar. When it boils, pour on it water to cover, and crumble bread for it. Take eggplants and remove their calyxes [literally, "their burnouses"] and insides and what is appointed of their meat. Take that and put it together with a little meat, and cut up with it onions, and throw on it spices and cilantro and a little salt, and rue and murri, and pound all fine, and stuff [the eggplant skins] with it, and return the calyxes with thin pieces of wood, and put on the fire until done. And when it is done, garnish with breadcrumbs. It can be made otherwise and sprinkled with pepper and cinnamon.

181. Tharda of Meat with Turnips and Walnuts

Cut up meat and put in a pot and put with it the white part of whole onions, spices, salt and oil. Pound raisins and put in vinegar and pour them on it. When it is about done, pour on it [p.35, recto] a little water. Throw in big turnips, cut up, and carrots and a little saffron, and when you have made tharda [that is, crumbled and sopped bread in the broth] arrange the meat in its places and interweave boiled eggs as apples are interwoven and arrange on the plate with the meat on the tharda, and serve, God willing [79].

[79] Perhaps the interweaving spoken of is like the arrangement of apple slices in or on a tart? This would be possible with sliced eggs. (CP)

182. Tharda of Lamb with Garbanzos

Cut up lamb in large pieces and put with it spices, soaked garbanzos, oil and salt. When it has fried, pour in enough water to cover. And when it is about done, throw in orach [a leafy vegetable related to spinach]. When it is done, throw in fresh cheese cut up in pieces like fingertips, and break eggs into it and crumble bread in it, and sprinkle it with pepper and cinnamon, God willing.

183. Tharda with Heads of Swiss Chard

Cut up meat in big pieces and put with it cilantro, onion, spices, oil and salt. When it has fried, pour on it enough water to cool it off. When it comes to a boil, throw in it heads of chard and break eggs into it and throw on it rue and garlic. When it is done, crumble bread in it and sprinkle with pepper and cinnamon, God willing.

184. A Dish Like That, With Sparrows

Take clean walnuts, boil in water until overdone and strain the water from them. Clean sparrows [or: small birds] and put in a pot with that water, and throw on them oil, honey, onion juice, pepper and salt until done. Cover the greater part of it with ground ginger and galangal, and cut with musk, and use, God willing [80].

[80] It would seem the walnuts themselves are not used. Huici Miranda translated "walnuts" as "almonds," which would mean that the birds are cooked in almond milk. This is an attractive solution, but against it is the fact that the recipes in this book that call for almond milk always refer to it as milk. (CP)

SWEETS

185. Another, Called Mukallala (Crowned)

Take a ratl of honey, or if you want, sugar, and put it in a boiling kettle. Throw on it saffron and pepper, and when it boils, sprinkle into it white flour little by little, and stir until it thickens, then moisten with fresh oil. Throw in a ratl of peeled almonds and stir, and when you take it from the fire and array it, put on it almonds and sugar, and pistachios dyed with heart of safflower and indigo, God willing.

186. Another, Called Mudhahhaba (Gilded)

Take a ratl of honey and pour into a pot, and put with it a half of clarified butter and as much saffron, pepper and cinnamon as needed. Put the pot on a fire of coals (embers), and when it boils and boils over, take eggs and break in a plate and throw on them almonds, walnuts and pistachios, and stir them with the eggs, and throw into the pot. Stir until mixed and done. And when it thickens, take from the fire and overturn the pot on its face, and serve.

VARIOUS MEATS

187. Preparation of a Tharda of Two Chickens, One Stuffed With the Other

Kill two chickens [p. 35, verso] and inflate one of them at the time of its death from the place of killing [the throat], and tie the place of inflating tightly so that no air escapes, and pluck carefully so that the stitches stay intact and the air remains in it while you pluck it. When it is cleaned and its innards are removed, add them to the meat of the second chicken and its innards also, except for the breast meat, which is reserved and made into meatballs. Pound all the meat until it is like brains, and pick out the tendons, and throw on it in the mortar spices, murri, onion pounded with cilantro, salt, two eggs, walnuts and almonds or pine nuts, whichever of the two you can, and let some remain whole. Then mix everything and throw in fresh oil, after adding to it a little water, then stuff the chicken with it. And if there is not enough stuffing, increase it with meat when you make it. When the stuffing of the chicken is completed, put it in the pot and throw on it two spoonfuls of honey and a like amount of oil, and a little saffron and salt, and cover with water, and put on the fire until it begins to boil. Then leave it on a charcoal fire until nearly done. Then throw its meatballs and sanbusaks into it, and I shall describe the making of those at the completion of the tharda, God willing, as I shall describe the mixture of spices. Break eggs into the chicken broth, and when it is done, cover with two eggs. Make for it flatbreads of fine flour, the finest you can get, and do their cooking one on another in a plate, and cover them until, when as many as are needed of them are done, you throw the broth on them little by little, covering them even with a cloth or another plate. When you have taken enough, strain off the excess broth and put the chicken on the tharda and garnish with meatballs, sanbûsaks and eggs broken around it and on it, and sprinkle on it pepper, Chinese cinnamon and cinnamon, God willing.

188. The Spice Mixture:

One part pepper, two of caraway, three parts dry coriander; pound all that and sift and use. And those dishes in which they are used separately, throw in separately, God willing.

189. Preparation of Meatballs from Any Meat You Wish

Take meat cleaned of tendons and add to it some fat and pound all until it becomes like brains, and pick out its tendons. And throw on it murri, oil, spices and onions pounded [p. 36, recto] with cilantro and salt, or the juices of this, and some fine flour, a little water and of eggs...[number or quantity missing]... Pound all until mixed. Put a pot on the fire, and when it boils, throw into it meatballs...[two words missing]... until done, and take out and serve in the pot, God willing. And if it is fried in a pan with oil, [probable missing passage at this point] God willing.

190. Preparation of Meatballs from Chicken Breasts

Pound the meat until it becomes like brains, and pick out its tendons, and throw on it murri and oil and some eggs, salt, lavender, clove, almond and pistachio. Pound all that until mixed with much or little of the meat, and make the meatballs round and throw in boiling water and leave until done, and use them.

191. Preparation of Sanbûsak (Stuffed Dumplings) [81]

Take meat of the innards or any meat you wish and pound fine, and pick out its tendons, and put cut-up fat with it, about a third the amount of the meat, and throw upon all many spices, and increase the pepper, onion juice, cilantro, rue and salt, and mix well, and throw in oil and a little water until wrinkled. Take semolina and knead well with clarified butter and a little pepper, and take an amount of the dough the size of a walnut, and roll it out as large as half a hand-span, and take a piece of stuffing as large as a walnut and put it in the middle of the dough, and wrap up the edges over it, and fry it in fresh oil, and dispose of it as you wish, God willing.

[81] Persian name. See al-Bagdadi, p. 58 and Rodinson "Recherches," pp. 133, 135 and 139-40. (HM)

192. Tharda of Chicken

Put a chicken, after plucking it, into a pot whole. Throw on it a spoonful of oil, the same of honey, enough of spices, a little chopped-up onion and enough water to cover the chicken, and cook. Then make thin flatbreads and throw onto much oil and put them whole into a plate. Empty the broth upon them, and the chicken, and do it well as before.

193. Tharda of Tafâyâ [82]

Put meat in a pot and put with it spices, cut-up onion, oil and fennel stalks, and cover with water and cook half way. Pound a big handful of cilantro and squeeze out its juice and throw into the pot, and stir continuously, and do not neglect the stirring lest it be interrupted. When nearly done, throw in the well-known meatballs and sanbûsak, and ladle it out and sprinkle on it pepper [p. 36, verso]...[word missing: ground?]. God willing.

[82] Spanish name, which according to al-Shaquiri, pp. 58 v, end and 59 r, corresponds to the Eastern isfidabaya; he gives his recipe twice, white and green. See also al-Bagdadi, p. 32. (HM)

194. Covered (Crusted) Tafâyâ

Put meat in a pot and put with it spices...[two words missing: probably one of them is onions]... pounded and oil and fennel stalks and enough cilantro juice to cover the meat, and cook until it is...[word missing: probably half]... done. Throw in meatballs and break into it eggs and cover with their whites along with cilantro juice, and leave on the hearthstone until it is done. Make stuffed gut from the meatball forcemeat and put in them whole almonds, and pine nuts, and [fry it and] cut it up and garnish the tafâyâ [scribe erroneously wrote "almonds"] with it along with the well-known meatballs, and ladle out and sprinkle with pepper and cinnamon.

195. Stuffed Tafâyâ

Peel meat from its bones and make with it what is made into meatballs. Put the bones in a pot with meat, pounded onions, fennel stalks and enough cilantro juice to cover the bones, and cook until done. Then take the bones out and dress them with the pounded meat, and throw them into the pot, and boil carefully, and leave until it stiffens. Dot eggs over it and put with the meat meatballs, made as before with almonds and pine nuts. Ladle it out and garnish with stuffed gut and farthalât and eggs, and sprinkle with pepper, cinnamon and lavender.

196. Mukhallal of Chicken and So Forth

Put meat in a pot and throw on it spices, onions pounded with cilantro, salt, a spoonful of oil, three spoonfuls of vinegar, a little murri and two heads of garlic. Throw on it water to cover and cook until done. Cover [the contents of the pot with eggs and breadcrumbs] and sprinkle with pepper and cinnamon and serve.

And if you leave out the murri, it is also good.

And when it is made as a mukhallal of fat meat, throw in it boiled eggplants.

197. Tafâyâ Saqlabiyya, Tafâyâ Saqaliba-Style

Take fat meat, soft small intestine and breast, for every ratl eight [boiled] eggs which have been cleaned and split into quarters, and cover with water, and skim until it is clear. When it is clear, throw on it an onion [scribe repeats the words "on it" but recipe requires an onion at this point], pepper and dry coriander, and put it on a charcoal fire and stir continuously until the onion and meat are done. When done, pound four garlic cloves from odor [? of great odor?] and throw them in the pot with a sprig of rue. Ladle out and sprinkle with pepper, cinnamon and lavender [83].

[83] The Saqaliba, whose name literally means "Slavs," were northern Europeans recruited for the praetorian guard of the Umayyad Caliphs of Spain. Some of them were certainly Slavs, but they were a mixed bunch including Germans and French. (CP)

198. A Dish of Murri from Any Meat You Wish [84]

Put meat in the pot and throw on it spices, an onion pounded with cilantro and salt, and throw on it three spoonfuls of murri [p. 37, recto] and one spoonful of vinegar, and the same of oil, and fry and cover with oil and cook until done and browned. Ladle

out and sprinkle with pepper and cinnamon. If you omit the vinegar, it is good, and if you throw in soaked garbanzos and a little rue, it is good, God willing.

[84] Here is the "dish of murri" called for in the outline of the prescribed order of serving dishes. (CP)

199. Burâniyya

Cut up meat and put in a pot. Pound and put with it a spoonful of vinegar and the like of oil, and rue leaves. Fry and cover with water and cook. When it is nearly done, throw in meatballs, and complete its cooking. Then take boiled eggplants and remove their interior, and add to it the same amount of the well-known meatball forcemeat, and pound it with an egg, and stuff the eggplants with it. Dust with flour and fry until brown, and throw in the pot until you know that the forcemeat has bound, and ladle it out and sprinkle with pepper.

200. A Remarkable Dish in Which is Safriyya of Eggs

Cut up any kind of meat you wish and put in a pot, and throw on it three spoonfuls of vinegar, one spoonful of murri, as much spice as you need, two onions pounded with salt, the juice of a large handful of cilantro, what pounded meat you want, and likewise pounded walnuts, and a handful of whole pine nuts and water to cover all until it cooks. Cover [the contents of the pot] with two eggs, then break however many eggs you want and brown them well and make of them a fine tajine, and turn them into the frying pan until they brown on both sides. Cut up like isfriyya and fry it in the pot. Ladle it out and sprinkle with pepper and cut up rue, and serve, God willing. And if the meat is coarse, fry in oil and throw after that into the pot.

[A little confusion here. I guess you fry boiled eggs and garnish the pot with them.]

201. A Dish of Auhashi of Fat Ram

Cut the meat up small. Put (into a pot) a spoonful of vinegar, two spoonfuls of murri, a spoonful of oil, an onion pounded with cilantro, salt, spices, pepper, a little cinnamon and the same of whole fennel [râziyâna], rue leaves and three heads of garlic, and cook it all until done. Take out as much meat as you can and pound with breadcrumbs and two eggs, and cover the pot with it, and sprinkle with lavender, Chinese cinnamon and pepper, and serve.

202. A Dish With Eggplants

Cut up meat small and throw into a pot, and put with it half a spoonful of vinegar, a spoonful of murri, a like amount of fresh oil, spices and an onion pounded with cilantro and fry. Then cover with oil and cook until done. Then boil [p. 37, verso] the eggplants separately, and cut up into thirds and quarters and dust with flour and fry in oil. Throw them in the pot, and cover [its contents] and ladle out and sprinkle with cinnamon, lavender and pepper, and serve.

203. Jimliyya

Cut up meat from the innards or elsewhere small. Put in a pot and put with it salt, cut-up onions, a little vinegar and good murri, pepper, lavender, cinnamon, almonds and sweet sweet [scribe repeats word] oil, and cook until done. Break eggs into it and cover it, and sprinkle with pepper and cinnamon, and serve.

204. Green Dish

Cut the meat up small, put it in a pot with two spoons of vinegar, one of oil and one and a half spoons of murri, salt, spices and chopped onion; fry it; and then cover with the juice of cilantro and cook until nearly done and put in it meat-balls; cover the contents of the pan with ground meat and also with breadcrumbs, a little rue, two eggs; boil an egg, cut into four pieces and add it, God willing.

205. Dish of Meat with Walnuts and Mastic

Cut up the meat, after boiling it, and put with it half a dirham of mastic, pepper, cinnamon, lavender, garlic, rue, a little vinegar, oil, salt, whole onions, head (and) greens (or: whole green onions) and a little water. When you have done this, pound walnuts smoothly and pulverize them until they are white and thickened and throw into the pot and stir until they give out their oil and serve on walnut leaves; cover the contents of the pot with an egg and pour it out, sprinkle with pepper and spices and serve it, God willing.

206. Dish of Meat with Cauliflower

Cut up the well marbled meat and put with it the white part of scallions, salt and oil, fry and then pour over it a little water and throw in it after it has boiled cauliflower cut to the size of fingertips, after they have been half cooked; break eggs in it and cook until done with vinegar and murri. Cover the contents of the pot and sprinkle chopped cilantro on it, God willing.

207. Safarjaliyya, a Quince Dish

Take meat and cut it in pieces which then throw in the pot and throw on it two spoons of vinegar and oil, a dirham and a half of pepper, caraway, coriander seed and pounded onion; cover it with water and put it on the fire, clean three or four quinces or five and chop them up with a knife, as small as you can; cook them in water and when they are cooked, take them out of the water and when the meat is done throw in it this boiled quince and bring it to the boil two or three times; then cover the contents of the pot with two or three eggs [p. 38, recto] and take it off the fire, leave it for a little while, and when you put it on the platter, sprinkle it with some pepper, throw on a little saffron and serve it.

FOWL

208. Making a Green Hen

Cut up the hen, joint by joint, clean it and put in a pot; throw in two spoons of vinegar and the same amount of cilantro juice, three spoons of oil, cilantro pounded with half an onion, coriander seed, cumin, pepper, cinnamon, stalks of fennel, "eyes" of citron leaves, almonds, shelled pine-nuts and enough water; cook over moderate coals and take lamb's meat, pound this and place in it everything that goes into meatballs, according to the preceding. Make with this little meatballs and cook with the hen; reserve some of this meat to cover the contents of the pot with, and if you wish to fry some meatballs, fry them; then break as many eggs as you like and beat them with the meat from the meatballs, which you reserved, and with a little white flour, a spoon of cilantro juice and some pepper; cover the contents of the pot with it and then arrange the almonds in the platter with the meatballs and egg yolks and serve, God willing.

209. Widgeon, Known as the Sparrow Hawk

Cut the widgeon through all its joints into two pieces and put it in a pot; take gizzards of chicken and widgeon and clean them and cut them as fine as you can; throw in the pot with a spoon of murri, a head of garlic and two spoons of fresh oil, a stalk of rue, another of thyme, pepper, caraway, coriander both green and dried, a little onion and the whites of four eggs; beat well and throw a spoon of it in the pot and with the rest make meatballs and reserve some of it for the covering; cook the meatballs in the pot and stir the pot on all sides until the grease is properly cooked. Then take the whites of four eggs and beat with the rest of the filling, a bit of sifted flour and some pepper and cover the contents of the pot with it. You will have cooked the yolks of the eggs before this. Then arrange it on the platter, decorate with the meatballs and the yolks, and serve it, God willing.

210. Jimliyya of Legs and Breast of Squab

Take the legs of squab and the breast, place in a pot and add two spoons of oil, another of best murri and an adequate amount of vinegar, onion pounded with salt, coriander seed, caraway, pepper, sprigs of thyme and enough water; cook [p. 38, verso] until the sauce equals its grease and the meat is cooked; dot with four egg yolks and cover the contents of the pot with two eggs, put it in a platter and sprinkle with pepper, decorate with the yolks and serve it.

211. Stuffed Goose [85]

Clean a tender goose and do not cut it up, boil its gizzard and chop as small as possible, with its liver and chicken livers and gizzards also; beat with pepper, cinnamon, coriander and cilantro, ground thyme, a little vinegar, murri, eggs, salt and chopped onion; cook some of it and taste it; then stuff the goose with it, sew it up and put it in a clean pot; add a little water, oil, and murri and place it in the oven; when the top is browned, turn it over to brown the other side and let it finish cooking, then take it out of the pan and put around it tender citron leaves and cut them, pour its grease on top and serve it, God willing.

[85] He has already given another recipe for goose, different from this one. Also some of the following dishes are repetitions with variations. (HM)

212. Partridge

Cut the partridge through all its joints, clean it and place in an earthenware pot and throw in salt, chopped onion, a spoon of murri and two of oil, chopped cilantro, pepper, some caraway and enough water; cook till done, then take a handful of coriander seed, ground as fine as kohl, break over it four eggs and cover the contents of the pot with them and throw some whole pine-nuts on it and serve, God willing.

213. Sliced Chicken

Slice the breast of the chicken, after cleaning it, and fry in the frying pan with fresh oil until it browns, then place in the earthenware pot with salt and onion-juice, a spoon of murri, two of oil and four of water, pepper, rue, thyme, chopped cilantro, pine-nuts and cut almonds; boil this on the fire and make meatballs with lamb meat, and cook with it; cover the contents of the pot with some of the stuffing and eggs; then boil the eggs separately and cut in quarters, arrange them with the almonds on the platter and sprinkle a little chopped rue on top and serve, God willing.

214. A Dish of Whole Turtledoves

Open up their bellies, clean and arrange in a pan, add salt, half a spoon of vinegar, one of murri and three of oil, a little chopped cilantro, pepper, coriander seed, caraway and a suitable amount of water; cook until done, then pound a piece of meat [p.39, recto] finely with two or three walnuts and cover the contents of the pot with them and with egg white and serve it, God willing.

215. A Jointed Hen, Veiled, and this dish with partridge is also extraordinary

Cut up the chicken and place in a pot, throw in a lot of onions, some five or six, cut in quarters and all the spices, murri, good oil, stalks of fennel, citron leaves, some rosewater, sprigs of thyme, pine-nuts, skinned garlic and almond; beat eggs either alone or with the seasonings of the pot; throw it over the chicken and put egg-yolks in, put a lid on the pot and seal the lid with dough and place in the bread oven until done; then serve it, God willing.

216. Chicken with Stuffed Eggplants

Boil the eggplants and take out the insides, beat with eggs, ground meat and all the flavorings, murri, onion juice, salt and chopped rue; stuff the eggplants with this and fry them in fresh oil until brown and the stuffing is cooked. Roast the chicken on a

spit and baste it constantly with oil and murri beaten together until it is brown and take care that it does not touch the fire and burn; then place it on a platter and put around it citron leaves and the stuffed eggplants and decorate with sliced eggs, and chop some rue and serve.

217. A Coral Dish of Chicken

Roast the chicken, according to the recipe for roasting in the recipe previous to this one. Take a new pan and place in it two spoons of vinegar, one of murri, three of water and two of fresh oil, citron leaves, two fennel stalks, an onion pounded with salt, cilantro, a sprig of rue, another of thyme and skinned almonds and put the pot on a low fire; if you make lamb meatballs and fry and put in it, it is good. When the onion is done and the pot has boiled several times, dot with the yolks of eight eggs, cover the contents of the pot with the whites together with some white flour and pepper; put the roast chicken in it until the chicken absorbs the sauce and sprinkle with some murri; put on a platter and pour the sauce over, chop rue over it and serve, God willing.

218. A Reddish-Brown Dish of Chicken

Sacrifice a fat hen and leave it overnight in its feathers; then pluck it and boil lightly whole, then roast moderately over coals and cut up its gizzards and liver before boiling the hen; cut in very small pieces with some salt, a whole onion, a sprig of thyme, four stalks of fennel, four citron leaves, a ratl and a half of scented sweet syrup, two ūqiyas of murri, two more of fresh oil, a dirham of China cinnamon and another of cinnamon, four dirham of pepper and a head of garlic for those who like it. When you have cooked this sauce, cut up the chicken and put it in the pan and cover the contents of the pot with the cooked yolks of four eggs beaten with some sauce from the pot; then serve it, after letting it sit for a while, God willing.

219. Palace Chicken with Mustard

Cut up the chicken and place in a pot with salt and onion pounded with cilantro, oil, coriander seed, pepper and caraway; put it on the fire until it boils, and when it has boiled gently, add cilantro juice, vinegar, and murri, and let the vinegar be more than the murri; when it has cooked, pound peeled almonds fine and stir with egg and some pepper, green and dried ground coriander and a spoon of prepared mustard; pour all this into the pan and add three cracked eggs and take it to the hearthstone to rest for a while, and serve, God willing.

220. The Green Dish Which Umm Hakima Taught

Boil the tender hen, cut it up and fry in fresh oil until it is browned and crisp; leave in the skillet and then take a platter and put in it cilantro chopped with onion and rue cut in small pieces, a spoon of murri, pepper, caraway and two spoonfuls of cilantro juice, cloves of peeled garlic and thyme rubbed in the hand and four spoons of water; beat it all and pour over the hen and do not stop stirring continuously until the dressing is ready and cook it, then take four eggs and break them over the dish and stir it all until the egg is cooked and the greater part of the sauce is exhausted; then serve it, God willing.

221. A Dish of Pullet

Cut the chicken, after cleaning it, into three pieces and place in a new pot; add a proportionate amount of salt, pepper, a good quantity of coriander seed, a spoon of murri and another of oil; put it on the fire until it boils once, and prepare onion juice for it and put on enough to cover, and boil [p. 40, recto] until done. Boil eggs, clean them and pound with them a proportionate amount of cilantro and break upon them clean eggs, and beat with them, and cover the contents of the pot with them, and taste until the proportions are good and equal.

MEAT

222. Dish Known as Mulahwaj (the Hasty Dish) [86]

Cut the young meat in round pieces and place in a pot, take four or five onions per ratl of butcher's meat and roast in quarters and throw in; peel eggplants and cut each in eight pieces, boil lightly and wash with fresh water; throw in the pot and add pepper, coriander seed, cumin, caraway, two stalks of fennel and citron leaves, a head of garlic, four spoons of vinegar, three of oil, two of murri and enough water and salt. Boil until the meat is nearly ready; then take half a dirham of saffron, grind and pound in the brass mortar with some water until it is liquified; throw in the pot until it finishes cooking and see to it that the sauce is of a small quantity; then take four eggs and break over the margin of the pot, pour over the meat and stir with the spoon until it separates and leave it until it coagulates and take from the fire: it is a good dish.[87]

[86] The name "hasty" is a misnomer here, but the 10th century recipe deserved the name-it was just ground meat fried with vinegar and spices. This must be an elaboration. (CP)

[87] This is one of the only recipes to specify stirring the pot with a spoon; note that (1) that verb "Yukhammar" that I've been translating "cover the contents of the pot" is not found in this recipe, and (2) the verb translated as "to stir" is not "yuharrak"(to agitate) but "yu'arrak". (CP)

223. Another Good Dish

Cut the meat small and place in the pot and add two spoonfuls of oil and two more of murri, some coriander seed, thyme, pepper and onion chopped with cilantro; boil the pot with this and continue stirring until there is only oil in it; then pour in water to cover the meat and finish cooking, take ground meat and crumbs of grated bread, pepper and egg; beat and cover the contents of the pot with it and set aside until its grease is properly cooked, and ladle it out, if God wills, may He be glorified and exalted.

224. Recipe for a Good Dish Covered With Pine-nuts

Cut the meat in proportionate pieces and place in a new pot, stir with a spoon with a continuous movement without water or oil and do not stop stirring until the meat is delicately browned, and your fire should be low; then put in grated onion and the necessary amount of salt, three spoons of vinegar and two of murri, one of coriander juice, citron leaves, stalks of fennel and all the spices, pepper, cinnamon, coriander seed and cumin, which will be the least of all, some caraway and sprigs of rue, [p. 40, verso] peeled almonds, pine-nuts and enough water; cook until it is ready. Make meatballs for this dish and fry until brown, then take some of the meat of the meatballs and beat with some cilantro juice and grated breadcrumbs and the whites of four eggs, and dot the yolks on the contents of the pot before this and chop half a handful of pine-nuts; beat all this together and cover the contents of the pot with it, take it to the embers until the grease comes forth, pour it out and serve, God willing.

225. To Make the Dish Asfar (The Yellow Dish)

Cut the meat in the estimated quantity and throw on top of it half an onion pounded with salt, a spoon of vinegar, half a spoon of murri and the same amount of cilantro juice, and there is no need to increase the murri nor the coriander juice, because you are not making broth; and two spoons of fresh oil and all the previous spices, and go easy on the cumin, and enough water, but not too much. Then take about fifteen walnuts per ratl of butcher's meat, shell them and cut in halves and quarters; boil them and peel them and put in the pot about two thirds and reserve a third to cover the pot, and also throw in peeled almond and pine-nuts. You may make small meatballs and not fry them, but if you prefer them fried, do it. Take saffron according to the quantity of meat, a dirham and a half, grind half with water in the brass mortar until it is finely ground, and pour it into the pot as you begin to cook it. When the meat is done, cover [with] four egg yolks, and take the whites and beat with some white flour, and pound the rest of the walnuts until smooth and dissolve in the rest of the saffron. Beat it all and cover the contents of the pot with it; agitate carefully by the sides (of the pot) until the crust is cooked; take it for a while to the embers until it settles and the grease comes out. Ladle it out and garnish the platter with the walnuts, the meatballs and the yolks, and serve it. And if you make for this dish some very small sanbûsak and garnish the platter with it, it will be good, God willing.

FOWL

226. Another Partridge Dish

Cut up the partridge, clean it and put it in the pot, pour in fresh water, fresh oil, vinegar, murri, a spoon of each; throw in rue, thyme leaves and an onion chopped finely, two heads of garlic pounded with walnuts and a dirham and a half of pepper; cook until done and break eggs and cover the contents of the pot with them, God willing.

227. Another Partridge Dish

Put an earthen pan (qaswila/cazuela) on the fire [p. 41, recto] and put in it a spoon of murri, another of oil and another of vinegar, spices, a whole onion cut in halves, sprigs of thyme and two eggs in their shells after being washed; cook it all until done, roast the partridge, cut it up and throw it in the sauce. After dissolving in the sauce the yolks of the two eggs, cut up the whites and sprinkle over the meat in the platter with pepper and cinnamon and serve, God willing.

[Misc. Savory Dishes]

228. Jûdhâba with Qatâif [88]

Take a new qaswila [a cazuela or earthenware casserole] and wash it and pour in it fresh oil. Then put a qatâif or a ruqâq[89] (thin flatbread), according to the size of the mold (the earthenware casserole); then break over it four eggs and a handful of ground sugar or honey, then add qatîfa [the rarely used singular of qatâif] in addition, or two ruqâqs, and break over them four eggs and a handful of sugar, and do all this the same as you would chicken. Then proceed to cover it all up with fresh milk and a little fresh oil; arrange it in the tannur or in the bread oven and put on it the chicken or a fat rib or whatever fat meat you wish and leave it until it is done, arrange it on the marble, sprinkle with sugar and serve, God willing. And if you want to use sugar or almonds in place of eggs, it is very excellent.

[88] This is a Jûdhâba because it's a sort of Yorkshire pudding placed under cooking meat to catch the juices.

"According to the size of the mould" seems to mean that the size of the crepes or tortillas should match closely the size of the (possibly moulded) casserole. (CP)

[89] Deep-fat fritters and fine bread. See Rodinson, *Recherches*, p. 140. (HM)

229. A Remarkable Stuffed Mutajjan (Fried Dish) [90]

Cut the meat up small and place in pot, and throw in spices and a little cumin, onion pounded with cilantro, salt, a spoon of vinegar and a little murri; cook until done, and then remove the meat from the sauce and fry it in the pan with oil until it is brown. Then take the necessary quantity of eggs, throw them in on it, after beating them very well in a platter, and leave them until they set and thicken. Then put the sauce in the pan and lift it with a knife around all its edges so that the sauce runs underneath and all is absorbed, and simmer until it thickens and stays rather smooth. Turn it onto the platter and sprinkle with rue and present it, if God wills. And if you make it with meatballs, it is good.

[90] Properly speaking, a mutajjan is a dish cooked in a tajine. Here it is cooked in a pot. (CP)

230. A Similar Mutajjan with Meat Balls

Make meatballs, as told previously, and fry in fresh oil until brown, then stir eggs and throw them in and leave them until they set; sprinkle with rue, then throw in a spoon of vinegar and another of murri and the same of water, all that having been boiled in the

frying pan. And if the tajine is made separately, arrange the meatballs with [p. 41, verso] the broth on the platter and pour over them the contents of the tajine, and it is good, and sprinkle it with rue, God willing.

231. A Remarkable Tajine

Beat the eggs with the meat, coriander, dried pepper, caraway, coriander juice and onion juice; pour into the pan and fry until browned and sprinkle with pepper and rue, God willing.

232. Tabâhaja, Which is Fried Meat [91]

Take three ratls of strips of meat taken from kid meat, and put it in a pot and put with it five ûqiya of fresh oil, a quarter of a ratl of water and enough salt. Put on the fire and leave it there until the heat has dried the water, then pour in a third of a ratl of water and sprinkle with ginger and pepper, a mithqâl's-worth[92] of each and take out about a third of it. And indeed a notable tabâhaja is eaten of it. Pour in the pot after ladling an ûqiya of vinegar and leave it until what you have separated has been consumed; then separate half of what is left in the pan and sprinkle with chopped rue, in order to present an extraordinary dish of the best sort and sprinkle what is in the pan with some asafoetida and break over it five beaten eggs, then dish this up and serve with it a very fine anjudhâniyya [a dish flavored with asafoetida].

[91] "Tabahajiya" is a Persian name. Al-Bagdadi also gives this recipe, p. 14. (HM)

[92] Mithqal is a small coin. (HM)

Also a weight. (CP)

233. Another Tabâhajiyya

Slice the meat and sprinkle over it salt and pepper; fry with fresh oil until it is browned and its juices have dried into the oil; take a handful of almonds, which have been well ground and moistened with vinegar; cook in the pan and sprinkle minced celery leaf[93] on it and cinnamon.

[93] Before the 16th century or so celery was grown only for the leaf; the stalks were inedibly bitter. (CP)

[EKP: and stringy!]

234. Another Tabâhajiyya

Cut the meat up small and fry in oil and salt; throw in some pepper, cumin, salt and a little vinegar and leave for a while and fry with fresh oil until browned. Take an egg and throw over it a spoon of vinegar and another of murri and the same of cilantro; stir it all and throw over the meat in the pan, leave and stir until it is good and serve it sprinkled with pepper, rue and cinnamon.

235. Another Tabâhajiyya

Cut the meat up small and fry with oil and salt, and when it is brown, cook it until done with vinegar. Pound a handful of almonds or walnuts and throw them on and boil a while. Take pomegranate juice and dissolve in it a lump of sugar, to get rid of its tartness, and sprinkle with cinnamon.

236. Another [Tabâhajiyya] with Pistachios and Sugar

[p. 42, recto] Slice the meat, fry it, and cook with cilantro juice. Pound pistachio moistened with some water, murri and sugar; pour this over the meat in the pan and sprinkle with cinnamon and rue and serve it.

237. A Dish of Meatballs

Make meatballs, as told before, and put the pot on the fire. Put in it a spoon of vinegar and another of murri, spices, an onion pounded with cilantro and salt, a little thyme, a clove of garlic and enough rue and fresh water as needed until it is nearly done. Throw in the meatballs and dot with egg yolks and coat the contents of the pot with the whites, and add whole pine nuts and almonds. Ladle out and sprinkle with pepper, cinnamon and rue.

238. Another Dish of Meat Balls

Make the meatballs, as told before, and they should be like tiny balls. Grill on the spit with an even fire of hot coals until browned; then put them in the platter and hew them into pieces and add seasoned murri and if you wish, add much. If you wish to fry them, it is good, God willing.

239. Stuffed Asparagus

Cook the eggs and shell them. Cook large asparagus and chop tender meat fine and add in whatever you add to the meat of meatballs, and cloak the asparagus, one after the other, with the meat, and go with care until they cling together. Put a large clay pot on the fire, in which you have put water, salt, a spoon of murri and another of oil, cilantro juice, onion juice, pepper, caraway and coriander seed; fry gently, then throw in the asparagus and handle them carefully. Fry until done, and throw in meatballs of that meat, and when it is all done, cover the contents of the pot with eggs and breadcrumbs and some ground meat and decorate with egg yolks, God willing.

EGGS

240. Stuffed Eggs

Cook eggs, remove the shells and cut them in half. Remove the yolks, put together in a platter and throw on them cilantro, onion juice, spices and cinnamon; and it will become a paste with which you will stuff the eggs. Tie them with thread and hold them

with a small stick. Dissolve some egg white and grease them with it along with a little saffron, and dust with fine flour and fry with fresh oil on an even fire, and when finished, sprinkle with chopped rue and serve. Make a sauce with the filling and sprinkle with spikenard and cinnamon, God willing.[94]

[94] As I read the recipe, the cooked egg is cut apart, the yolk removed and mixed with spices and then stuffed back in. The egg is then put back together with the thread and the stick (a medieval toothpick?!). The outside is coated with runny egg white (to which, perhaps, some water has been added). This keeps the coating of flour on the egg and the whole thing is then fried. The leftover egg yolk and spices are then made into a sauce to go with it. (EF)

Note the clearer recipe on page A-24. (DF)

241. A Dish of Eggs with Meat [95]

[p. 42, verso] Take a quarter ratl of vinegar and the same amount of murri and of water, and put all together in a tajine. Grind an onion and throw in thyme leaves and enough salt. Put on the fire until the onion is done; then break ten eggs or as many as you want, season with a dirham and a half of pepper, God willing, may He be exalted.

[95] Where's the meat? (CP)

242. Another Egg Dish

Put the pot on the fire and throw in a spoon of murri, another of vinegar and the same of oil, spices and onion pounded with cilantro and salt. Cook till done and dot with eggs and cover the contents of the pot. Dish it up and serve it, God willing.

[Urtatim's Note: Seems to be missing something]

[Misc. Savory Dishes]

243. A Roast of Meat

Chop meat of a young animal small and throw in enough salt, spices, a little cumin and the same amount of thyme, chopped garlic and vinegar; leave a little while, then roast, basting with oil and murri, and eat. And if you wish to sprinkle it with chopped rue, it will be good, God willing.

244. A Roast of Meat

Roast salted, well-marbled meat [cut up] like fingertips, and put in a pot spices, onion, salt, oil and soaked garbanzos. Cook until done and add the roast meat; cover the contents of the pot with cilantro and sprinkle with pepper and cinnamon; and if you add whole pine nuts or walnuts in place of garbanzos, it will be good.

245. Making Fresh Fish with Eggs

Scale the fish, salt it, and arrange it in an earthen casserole (qaswila, cazuela), having strained for it cilantro juice, and a little garlic, which you will pour on it, but not enough to cover. Throw in oil and spices and put in the bread oven; when it is done, break eggs in a platter, chop rue, sprinkle with a little pepper and some spikenard minced fine and pour over the fish at the door of the oven, and when it is done, eat with fine wheat flatbreads.

246. Tortoise or Mullet Pie [96]

Simmer the tortoises lightly in water with salt, then remove from the water and take a little murri, pepper, cinnamon, a little oil, onion juice, cilantro and a little saffron; beat it all with eggs and arrange the tortoises and the mullets in the pie and throw over it the filling. The pastry for the pie should be kneaded strongly, and kneaded with some pepper and oil, and greased, when it is done, with the eggs and saffron.

[96] The recipe calls for silfâh, a non-existent word; Huici Miranda plausibly reconstructs it as silhâf, tortoise, except that we 'd rather expect to hear something about the shell. (CP)

247. [p. 43, recto]...[about four words missing]... A Dish of Sourdough

Dissolve the sourdough in water and place in a pot, throw in...[two words missing]... and cook until done, and cover the contents of the pot with eggs.

248. To Make Isfiriya

Pound the flesh of a leg until it is like brains. Remove the sinews and throw in pepper, half a spoon of honey, a little oil, as much as is needed, and a little water. Mix all smoothly with flour and do not neglect to pound it, and do not slacken in this, because it will cool and be ruined. Grease the pan with oil or fat, make the pounded meat into flatbreads and fry in the pan; if there be with the meat almonds or walnuts or apples, it will be superb, God willing.

249. Isfiriya in the Manner of the Market Folk

Pound the meat of a leg when it is flayed, before it cools and after cutting it into strips, when it stops steaming. Remove its sinews, until nothing remains in it; throw in, while pounding, a little salt. When it is done, take what you need of sifted flour, mix with water and knead with the hand until it is mixed; throw in oil and also a little honey and break over it eggs; stir smoothly and throw it with the meat in the brass mortar and stir in the mortar very vigorously; add water little by little until it becomes light, and use it

so that it does not cool and spoil. Then clean a frying pan and smear with oil, then take the meat out of the mortar and put round cakes of it in the pan and arrange the pan on the fire. And when you think it is going strongly, throw in a little oil and turn the pan so that the oil goes between and under the meat-cakes, and check that you stir it by the sides with a skewer so that it does not burn; then turn until done and brown it, if you want it brown, or do it in another manner as most people do, dash cold water on to the pan, then spread with oil, as you did the first time and use it as you please.

Make sausage in the same way as you make isfiriya : reduce the amount of water and increase the amount of eggs, remove the meat to the platter and leave it till it sets, and add fat to the weight of a third of the meat and throw in pepper and chopped rue and be at it all until it mixes. Clean the gut and fill with this meat with the fat, and tie in the lengths you wish; throw into boiling water [p. 43, verso] until hard; take them out and put in cold water...[about three words missing]... the isfiriya so that it does not turn black. Fry the sausage (dukânik) after this, God willing.

250...[title missing, about a third of a line]... [97]

Take pure semolina, clean it and throw in enough water to saturate it and knead dough, as for ka'k; throw in oil and beat smoothly until it is light, after adding eggs, enough water, and leaven; put in the pot or in the platter until it rises, then fill the pan with oil and throw in morsels of the paste and when they are done, take them out and throw in more until you have done all you need and if you wish to add chopped almonds and pine nuts or pistachios, it will be better, God willing.

[97] I hesitantly propose that the missing title of this dish is "luqumât al-qâdi," "the Cadi's Morsels". (CP)
Ibn Battuta, writing in the fourteenth century, refers to a dish with that name; see Volume III, p. 757 of the translation by H.A.R. Gibb and p. 139 of the translation by Mahdi Husain. The latter gives the Arabic, the former only the English. (DF)

CHICKEN

251. Dish of Chicken When it Is Roasted

Roast a fat hen and anoint it with salt, oil and thyme until it is browned and done; then cut it up and put in the pot and throw in two spoons of murri and the same of vinegar, a spoon of oil, onion chopped with cilantro, salt, spices, leaves of thyme and chopped rue. Put it all on the fire until it comes to a full boil and cook with the flavorings. Then grind up walnuts, almonds and pine nuts, leaving to the side some whole ones and beat [with] three eggs, and cover the contents of the pot with them, and dot with egg yolks and leave over the coals until they bind together and are good. Sprinkle it with pepper and cinnamon, God willing.

252. Dish of Chicken or Whatever Meat You Please

If it is tender, take the flesh of the breast of the hen or partridge or the flesh of the thighs and pound very vigorously, and remove the tendons and pound with the meat almonds, walnuts and pine nuts until completely mixed. Throw in pepper, caraway, cinnamon, spikenard, in the required quantity, and a little honey and eggs; beat all together until it becomes one substance. Then make with this what looks like the 'usba[98] made of lamb innards, and put it in a lamb skin or sheep skin and put it on a heated skewer and cook slowly over a fire of hot coals until it is browned, then remove it and eat it, if you wish with murri and if you wish with mustard, God willing.

[98] Doubtful term; seems to identify a parcel shape of some sort. Dozy translates it as intestines with meat.
(HM)

253. Bedouin Chicken

Cook the chicken with water and salt, pepper, chopped onion and lots of oil; cover the contents of the pot with eggs, [p. 44, recto] sprinkle [with spices] and serve, God willing. If you add a little vinegar, it is good, and the same with cilantro.

254. Dish of Stuffed Chicken (or Pullet)

Take two chickens and make with one of them the stuffing for the other, according to the earlier directions on making stuffing, and when you have finished making it, put in the pot or an earthenware pot and throw in a spoon of oil and another of murri, and onion chopped with cilantro and salt. Put on the fire until brown, then moisten with water and finish cooking. Make meatballs of lamb flesh with enough water to bind it; then put on the spit and cook, anoint with egg-yolk, with a sprig of thyme, little by little, until it yellows and glows; then put it in the pan with the chicken and cover the contents of the pot with four eggs, breadcrumbs and a little rose-water; top with egg yolks, take it out and sprinkle with spikenard, cinnamon and pepper, God willing.

[Misc. Savory Dishes]

255. Another Dish

Take a leg of lamb, cut it small and put in the pot, throw in a spoon of murri, finely chopped onion, coriander and cilantro, pepper and a spoon of oil; put on the fire, take some lamb meat and chop finely and throw in pepper, coriander and cilantro, caraway and onion, all of this pounded, and throw into the pounded meat and add half a spoon of murri and half of oil. Make meatballs from this, and put them in the pot and throw in three scattered[99] eggs. Take what is left of the ground meat and take gut[100] of lamb and put the filling in it and make of this large 'usbas[101]; pound cilantro well and break over it two eggs, and cover the pot with this and put it on the hearthstone. When it is done, dish it up and serve it, God willing.

[99] I'm reaching a little here; "scattered" represents "munajjamât," a participle from the verb I've been translating as "to dot" and which literally means "to make into or like stars, to spangle". (CP)

[100] Huici Miranda has the word "meat" here but places it in brackets, whether to indicate an unclear word or to throw doubt upon the literal reading; since the "it" of the next phrase doesn't agree in gender with "meat," I presume that the recipe is actually calling for gut or paunch here, to be stuffed and made into 'usbas as in the "Dish of Chicken or Whatever Meat You Please" above. (CP)

[101] Variant of "'asba". Derived from "'asaba," "to tie, to bind down". See third recipe above. (HM)

256. Eggplant Dish Known as the Arabic [al-Arabiyya?]

Take pieces of meat over the cutting-up of the tajine (?), and put them in the pot and throw in it three spoons of vinegar, a spoon of murri and two spoons of oil, pepper, cumin and coriander seed, two dirhams of each one, cilantro, "eyes" of rue and almond kernels; throw in water to cover by two fingers, and take the pot to the fire; when it is done, remove it from the coals and cover the contents of the pot with much cilantro, predominating over the dough [of the covering]; beat into it three eggs and some white flour, then throw in the pot a peeled, boiled, eggplant, [p.44, verso] chopped up, which completes it.

257. Dish Prepared With Fried Eggplant

Take meat and cut it up small, then put it in the pot and throw in half a spoon of vinegar, one of murri and another of fresh oil, and pepper, coriander and cilantro, both pounded fine, and salt. Bring the pot to a full boil until the meat and the spices are cooked, and don't throw in water. When the meat has browned and is done, remove it, stir it and throw in enough water, but do not let it cover the meat, and boil again. Then boil the eggplant separately, after salting it and removing its water[102], and then cut in thirds and quarters and remove the peel. Dust with good white flour and fry in the pan with some fresh oil, then throw it in the pot and cover the contents of the pot with two eggs and crumbs of leavened bread and draw off the grease to the oven. Boil moderately, take off the fire for a while and serve.

[102] When I translate "removing its water," I'm reading the incomprehensible "dhâ 'uhâ" as "mâ'uhâ," "its water". "Draw off the grease to the oven" is a strange instruction, not found elsewhere. The instruction to boil and take off the fire indicates that the pot itself does not go to the oven. (CP)

258. Dish with Truffles and Meat

Cut the meat in small pieces and put in the pot, throw in water and salt, a spoon of murri and another of oil, pepper, coriander seed and caraway; put on the fire and cook with all this. Peel the truffles, then cut them up and throw in the pan with salt, and when they are done, cover the contents of the pot with egg whites and breadcrumbs and throw in the yolks. And when you put it on the platter, sprinkle with pepper and chopped rue, God willing, may He be praised, there is no lord but He.

259. Preparing Liftiyya (Dish of Turnips) with Walnuts and Sugar

Take fat meat and cut it middling size, wash and put it in the pot; pour in oil, salt, and enough water to cover the meat and put on the fire until the water is absorbed. When it has been absorbed, throw in the pot three spoons of vinegar, two of murri, pepper, coriander seed and some sugar, and take walnuts, peel and cut up like dirhams[103] and throw in the pot. Boil until cooked, and when it is cooked, pound pepper and shelled walnuts and throw in, and take off the fire and serve.

[103] A small coin. (DF)

[Urtatim's Note: Where are the turnips? I suspect it is the turnips that are being peeled and cut up like dirhams...]

260. Meat Soup with Cabbage

Take meat and cut up as fine as possible, and take old cheese, the best you can obtain, and cut it up, and throw on it an onion pounded with cilantro. Take tender "eyes" of cabbage, and boil, and pound with all of this in the wooden mortar, and throw in the pot, after boiling once or twice. Add some murri, a little vinegar and some pepper [p. 45, recto] and caraway, and cover the contents of the pot with dough [or: sourdough] and cover with eggs.

261. Persian Muthallath

Take meat sent in batches such as "the shortened" (short ribs?) or the breast, and cut it up and throw in the pot. Pour over it four spoons of vinegar and some pepper, caraway and coriander seed, to the weight of one dirham of each, and two spoons of fresh oil, some rue, almonds and enough water to cover the meat. Throw in the pot six cloves of garlic and then put the pot on the fire, and when the meat is well cooked, cover the contents of the pot with four eggs and throw in dough [or: sourdough] and cut-up rue with some flour. And take down as a substitute for the dough, after throwing it [the egg] in, two branches of citron and some mint. Then take an eggplant which has been peeled and boiled, throw in cold water and sprinkle with vinegar, and put this eggplant in the pot with its coating (crust) and leave for a while on the coals, until the grease comes out, God willing.

262. Preparing a Dish With Cardoon [104]

Take meat and cut it up, wash and put in the pot and pour over enough water to cover. Put in the pot one spoon of oil, two of murri and one of clarified butter, and soaked garbanzos, chopped onion and coriander seed. Peel the cardoons, boil and cut up and throw pepper in the pot with them, and when they are cooked, take two eggs and breadcrumbs, cover the contents of the pot well and leave over the coals until the grease comes out, God willing.

[104] A giant thistle with edible stalks from which the artichoke was developed, almost certainly in Andalusia (our word artichoke ultimately comes from "al kharshûf," which is a diminutive of "kharshaf".) Since the

recipes say nothing about leaves, choke or calyx, I think we should assume that cardoon is really what is being called for here; probably the artichoke had not been developed yet. (CP)

263. Preparing a Dish of Cardoons with Meat

Take meat and cut it up, put in the pot with water, salt, two spoons of murri, one of vinegar and another of oil, pepper, caraway and coriander seed. Put on the fire, and when it is cooked, wash the cardoons, boil, cut up small and throw over the meat. Boil a little, and cover the contents of the pot with two eggs and breadcrumbs, and sprinkle pepper on it in the platter, God willing.

264. Preparation of Baqliyya of Asparagus

Take meat and cut it to the size of three fingers. Wash it and put it in the pot. Add one spoon of oil, a spoon and a half of murri, coriander seed, a fistful of soaked garbanzos, and a chopped onion. Put it on the fire. Take the asparagus and cut in small pieces, boil them and throw them in the pot with the meat. When the meat with the asparagus is done, take crumbs of bread, two eggs and pepper and cover the contents of the pot with it. Leave it on the embers a while, if God wills.

265. Preparing Asparagus with Meat Stuffing [wrapping]

[p. 45, verso] Take asparagus, the largest you have, clean and boil, after taking tender meat and pounding fine; throw in pepper, caraway, coriander seed, cilantro juice, some oil and egg white; take the boiled asparagus, one after another, and dress with this ground meat, and do so carefully. Put an earthenware pot on the fire, after putting in it water, salt, a spoon of murri and another of oil, cilantro juice, pepper, caraway and coriander seed; little by little while the pot boils, throw in it the asparagus wrapped in meat. Boil in the pot and throw in it meatballs of this ground meat, and when it is all evenly cooked, cover with egg, breadcrumbs and some of the stuffed meat already mentioned and decorate with egg, God willing.

266. Making Baqliyya of Asparagus

Cut the meat in round pieces and throw in the pot with a large onion and water, pepper, salt, coriander seed, caraway, two spoons of murri and the same amount of fresh oil. Put on the fire, and when the meat is done, cut the asparagus fine, after boiling, and throw over the meat; cover with egg whites which you covered with their whites [literal translation; possibly one of the whites mentioned is an error for yolks].

267. Making Baqliyya with Eggplants

Take the breast of a sheep and its ribs, cut small, to the size of three fingers, cut onion in round slices and then take cilantro and pound coriander seed, caraway, and Chinese cinnamon; cut up the eggplants in round pieces and the same with the gourds; then take a pot and put a little oil in its bottom then arrange a layer of meat and eggplant and a layer of gourd and put some spices between each layer and the next; then put the pot on the fire, after putting in it an adequate quantity of meat, and do not add water; cook until done God willing.

268. Preparing Mallow With Jerked Meat [105]

Take jerked (dried) meat [qadid], and let it be tender, and cut it up, wash it, put it on the spit and roast it; put in the pot and cover it with water, throw in soaked garbanzos, a chopped onion, coriander seed, pepper, a spoon of oil and salt; put the pot on the fire and when it is cooked, take mallow leaf, wash the dust and earth off and chop finely; then throw on some salt and stir with the hand, then put it in a sieve of esparto grass [p. 46, recto] and pour water through until no dirt or anything else remains; then throw in the pot with the meat and when the vegetables are cooked, take the pot from the fire and take some flour and two eggs... [word or words missing]... with the flour [or possibly the jerky; reading qadid for daqiq] on a dish until the grease runs out, God willing.

[105] Reading "khabbâza" for "jâziya." (CP)

269. Preparing the Dish Dictated by Abu Ishaq [106]

Take meat and pound smooth until it is like marrow; put in the pot and pour over it oil and salt, clean onions and chop them, then boil and stir and throw in the pot with this some coriander seed and pepper in the amount needed, soaked garbanzos and a handful of peeled almonds pounded like salt; pour in white of egg and leave until the grease runs out, God willing.

[106] Perhaps the master of Jahiz, author of the Book of Misers. (HM, corrected by CP)

270. Making 'Umâniyya [or possibly 'Ammâniyya]

Cut up the meat and throw in the pot with pepper, cinnamon, spikenard, four and a half dirhams of each, and one thumb [107] of honey, one fourth of a thumb of saffron, half a ratl of walnuts and three spoons of oil; when it is cooked, take a ratl of white flour, dissolve it in a dish with water, throw it in the pot and boil with everything; take care to stir it; put on a platter and sprinkle with sugar, God willing.

[107] Here I think we see a rare usage of the word "thumb" meaning 1/8 of a dirham. This is a credible measurement for saffron, though it doesn't amount to much for the honey. (CP)

271. Complete Jimliyya [108]

Take meat of a sheep and its liver, heart and kidneys; cut in round pieces and wash, put in the pot with a spoon of vinegar and another of good murri, fresh oil, two sides [shatrain; possible a measure of oil], coriander seed, caraway, and pepper; cook with some water until done and serve.

[108] Rodinson cites in the Kitab al-Wusla a recipe for jamaliya, which seems to be related to this. Professor De la Granja in his thesis on the Kitab fadalat al-khiwan gives a dish called "jamali". (HM)

272. Meat Roasted Over Coals

Cut the meat however you wish and throw on a spoon of oil and another of murri, salt, coriander seed, pepper and thyme; leave for a while until it has absorbed the spices, prepare without smoke and roast on a spit and watch it.

273. Roast Starling [109]

Wash the starlings and sprinkle with some white flour; roast over a gentle fire on the spit and baste continually with some oil and good murri with a sprig of thyme, and when you have finished roasting, throw on it some good murri.

[109] This may just possibly be a fish... (HM)

274. Flank of Lamb Roast in the Oven

Take a medium-sized pot and put in it some water and half a spoon of vinegar... [one and a half lines blank in the manuscript]

275. Preparing Maslûq al-Saqâliba, Boiled Dish of the Saqâliba [see my note]

Take meat and cut it up, wash and put in the pot; take fat intestines and clean tripe and cut in round slices; throw in the pot a whole onion, fennel, a handful of rue, citron leaf, some pounded dried coriander, salt and a spoon of good oil; then pour enough water into the pot to cover the meat, put on the fire and cook until the meat falls apart; take a head of garlic and peel it and throw it whole into the pot, add pepper and boil together; take it to the embers for an hour, God willing.

Urtatim Notes: From wikipedia: Saqâliba (Arabic: صقالبة, sg. Siqlabi) refers to Slavic slaves, kidnapped from the coasts of Europe or in wars, as well as mercenaries in the medieval Muslim world, in the Middle East, North Africa, Sicily and Al-Andalus. It is generally thought that the Arabic term is a Byzantine loanword: saqlab, siklab, saqlabi etc. is a corruption of Greek Sklavinoi meaning Slavs (from which the English word slave is also derived. The word is often misused to refer only to slaves from Central and Eastern Europe, but it refers to all Eastern Europeans and others traded by the Arab traders during the war or peace periods.

In the Muslim world, Saqaliba served or were forced to serve in a multitude of ways: servants, harem concubines, eunuchs, craftsmen, soldiers, and as Caliph's guards. In Iberia, Morocco, Damascus and Sicily, their military role may be compared with that of mamluks in the Ottoman Empire. In Spain, Slavic eunuchs were so popular and widely distributed that they became synonymous with Saqâliba. Some Saqâliba became rulers of taifas (principalities) in Iberia after the collapse of the Caliphate of Cordoba. For example, Muyahid ibn Yusuf ibn Ali organized the Saqaliba in Dénia to rebel, seize control of the city, and establish the Taifa of Dénia, which extended its reach as far as the island of Majorca.

276. Al-Ghassani's Tharda

Take fat meat and cut it up, arrange in a large pot and throw in coriander seed, chopped onion, cilantro, caraway, pepper, soaked garbanzos, three whole eggs and enough water to cover the meat and salt; when the meat is done, reduce the fire below it and throw in two dirhams of saffron; when you see that it is colored, remove part of the sauce, leaving enough to cover the meat; boil the meat with the saffron and then take off the fire, strain the sauce and leave in the pot, take one kail of sauce and three of honey, then take the pot to the fire and bring it to the boil three times with the honey and the sauce. Then take best white bread, crumble it and sieve the crumbs, cover the pot with them and put in it fat and pepper; pour into the platter over bread soaked in the broth and serve, God willing.

277. Zabarbada [Zîrbâja] of Fresh Cheese

Take fresh cheese, clean it, cut it up and crumble it; take cilantro and onion, chop and throw over the cheese, stir and add spices and pepper; stir the pot with two spoons of oil and an equal quantity of water and salt, then throw this mixture in the pot and put on the fire and cook; when it is cooked, take the pot from the fire and cover with egg and some flour and serve.

278. Tharda of Zabarbada

Take a clean pot and put in it water, two spoons of oil, pepper, cilantro and a pounded onion; put it on the fire and when the spices have boiled, take bread and crumble it, throw it in the pot and stir smoothly while doing so; pour out of the pot onto a platter and knead this into a tharda and pour clarified butter over it, and if you do not have this, use oil.

279. Preparing Tabâhaja of Burâniyya

Take of small [p.47, recto] eggplants fifteen, and boil gently with the skin on, whole, without peeling or splitting; then take them out of the pot and put in another pot; throw in as much salt and oil as are needed and boil on a slow fire until it is entirely done; take a ratl of mutton and slice it up, as told earlier; put in the pot with one quarter ratl of oil and some water, boil until the water disappears and then fry in the oil until the meat is browned and is done, and put in this the fried eggplants and throw in one quarter ratl of good vinegar and fry, until the vinegar is done; then throw over it a third of a ratl of murri and improve it with three dirhams weight of caraway, the same amount of coriander seed and a dirham and a half of pepper; then fry until done and leave it rest for a while, dish up and serve.

280. Dish of Chestnuts with Lamb

Take meat of a lamb or tough meat and cut a piece of the leg in small chunks, to the same amount as the chestnuts and put it in the pot, throw in salt and put it over the coals and when it rests...[about 5 words missing]... when it is on the platter and serve, God willing.

281. Preparation of Chestnut Qaliyya

Take a piece of meat and cut it. Put it in the pot and add in salt, pepper, coriander seed, pounded onion and clarified butter. Fry it gently and put in the same amount each of vinegar and murri and some pepper and saffron. Take chestnuts and clean them, pound them well and stir them with water. Put enough of the broth of it to cover the meat. When it has cooked, beat for it three eggs with pepper and chopped cilantro[110]. Put it on the coals and when it has settled, pour it out, present it and eat it, if God wills.

[110] Probably the eggs are used to cover the contents of the pot, though the recipe says nothing of their fate.
(CP)

282. Preparing Covered Tabāhajiyya [Tabahajiyya Maghmuma]

Take a ratl and a half of meat and cut in slices as told earlier; pound a ratl of onion and take for this three dirhams' weight of caraway and one of pepper; put in the pot a layer of meat and another of onion until it is all used up and sprinkle flavorings between all the layers; then pour on a third of a ratl of vinegar and a quarter ratl of oil; put a lid on the pot and seal its top with paste (dough) and fry over a slow fire until done; then take from the fire and leave for a while, skim off the fat and serve.

283. Dish of Meat With Pistachio

Cut the meat up very small and put in the pot with spices, cut up onion, salt, oil and cilantro juice; boil and cover with water; when it is done, cover with pistachio paste and spikenard similarly prepared, God willing.

[p. 47, verso]

284. Dish of Lamb With Truffles

Cut the meat small and boil with onion juice, pepper and salt, and when the water and the salt have disappeared, throw in the pot washed, chopped truffles, and when the truffles are done, sprinkle the pot with a little murri, after breaking into it what eggs you want; dish it up and sprinkle with cinnamon and chopped rue.

CHICKEN

285. Chicken Covered With Walnuts and Saffron

Cut chicken in two, put in the pot, throw in onion pounded with cilantro, salt, spices, a spoon of vinegar and half a spoon of murri; fry until it smells good; then cover with water and cook till almost done: make meatballs from the chicken breast, and throw in the pot; dot with egg yolks and cover with the whites and pounded walnuts and saffron; ladle out and sprinkle with pepper and cinnamon and serve, God willing.

286. Another Dish Covered with Ground Almonds

Joint the hen and put in the pot, throw in with it a pounded onion, cilantro, salt, spices, a spoon of oil, whole almonds, spikenard, Chinese cinnamon, cinnamon, a spoon of vinegar and half a spoon of murri; boil and cover[111] with water and cook until it is about done, throw in the meatballs without the egg yolks, cover[112] with the eggs and with the pounded almonds [text does not explain when the almonds were pounded] and sprinkle with spices.

[111] Text has "yukhammar", to cover or coat, in error for "yughmar", to cover as a liquid covers; to engulf, submerge. (CP)

[112] Huici Miranda translates as if the text reads "yuhammar", to brown or redden, instead of "yukhammar", to cover, coat. (CP)

287. Another Dish, Which Is Covered with Cilantro Juice

Put the chicken meat in a pot with chopped onions, cilantro and salt, a spoon of oil and a fourth of a spoon of murri, the same amount of vinegar, and spices; cook until done and throw in meatballs and cover with cilantro juice and eggs and sprinkle with spices.

288. Dish with Pine Nuts

Put chicken meat in the pan and throw in with it the same as before, meatballs, spices and so on; cover with ground pine nuts and eggs; put in whole pine nuts and sprinkle with spices and pepper.

289. Another Dish, Covered with Pistachio

Put the chicken meat in the pot and put with it all you did before, spices, meatballs, and eggs; cover with rosewater, Chinese cinnamon, spikenard and ground pistachio, egg and fine breadcrumbs; dish up and serve.

290. Jaldiyya of Chicken

[p. 48, recto] Take a fat hen and remove its wings and the ends of its thighs; wash and put in a new pot with a third of a thumb of honey, salt, four dirhams of pepper and the same of cinnamon, a dirham of spikenard, a dirham of galangal and three of saffron, half a ratl of almond and a fourth of a ratl of pine nuts; take the pot to a gentle fire and let it come to a boil four times and it is

done, and leave it over the coals and take three eggs and dot it with the yolks in the pot and cover with the whites, throw in the pot a round sponge[113], beaten with honey; dish up and sprinkle with spices and sugar.

[113] Probably refers to the earlier dish "isfunj". There is also a later recipe for a "sponge". (EF)

291. Chicken Dish With Wine

Take a fat hen and clean it, put in the pot and along with it ten [hardboiled] eggs, which have been sliced like eggplants, a ratl of wine [Marginal notation in MS: "or in its place a ratl of honey, which is better and sweeter"], a fourth of a ratl of murri, the same of vinegar and of oil, two dirhams of pepper, one of cumin, several sprigs of thyme and enough salt; put a lid on the pot and seal the edges with dough, leaving an air-hole; break into it many eggs and cook until done on a slow coal fire, dish up and sprinkle with pepper and serve; and he who covers it with egg white and flour, it is very good. [grammatical incoherence in the original]

292. Another [chicken dish]

Joint the chicken and put in the pot with two spoons of oil, one of vinegar, another of fresh water, spices and juice of pounded onion; fry and cover with cilantro juice and cook till done. Cover with a spoon of white flour[114], slice two eggs chessboard-fashion and after garnishing them with saffron ladle out the dish and garnish with the cut-up eggs, upon which pepper and spices.

[114] Admittedly, this is a puzzling instruction unless a measurement of liquid or eggs has been omitted. (CP)

[Misc. Savory Dish]

293. Preparing the Servants' Dish

Cut up the liver, kidneys, heart and spleen in small pieces; chop two onions very finely, after boiling them. Cut up a lot of fat and a lot of onion, up to a third of the whole; put in all the spices and add pepper, put in the best murri, pine nuts and thyme with your hand; beat about five or six eggs and mix it all with a little water and good oil, put it all in the pan and set in the oven until it is cooked and rippled, and serve, God willing.

Page 7 of Webbed Translation – Pp. 48 recto to 56 verso of Ms.

From the Cook Book of Ibrahim b. al-Mahdi [115]

Note [115] We do not know how many recipes are taken from this anti-caliphate cook. (HM)

Ibrahim ibn al-Mahdi, brother of Harun al-Rashid, was a famous poet and singer and a proverbial gourmet.

It may be that only the one recipe is his; he would not have known of the Saqaliba. (CP)

[p. 48, verso]

294. And Among Them Is Himmasiyya (a garbanzo dish)

Cut the meat in proportionate pieces and put in the pot, with water to cover and enough oil; do not throw in salt at first, for that would spoil it; put in all the spices. And let the amount of water in this dish be small as you will substitute vinegar; then put the pot on the fire, then grind the garbanzos, sieve them, clean them and throw them on the meat, and when it is all done, grind up a head of garlic and beat with good vinegar and put in the pot; then put in the salt and stir so that all parts are mixed together, and when the pot is done, take it off the fire and leave it to cool and clarify; then sprinkle with fine spices and serve. It is best, when preparing the garbanzos for this dish, to begin by soaking them in fresh water overnight; then peel and throw in the pot, and when they have cooked, take them out of the pot and grind them in the mortar, then return them to the pot and finish cooking, God willing.

295. Stuffed Burâniyya

Take meat and chop it small; put, after washing, in a closed or sealed pot and cover with water, throw in enough oil, vinegar, murri, salt, fennel sprigs, citron leaves, a head of garlic and a whole onion; then put on a moderate fire and take the flesh of a leg, pound it very well and clean it with great care, throw in some white flour, cinnamon and what spices you can, egg white and enough of the meat; beat very well and make meatballs of the right size, throw in the pot until done and when it is done, take them out and fry them and also boil an egg, take off its shell and roll it up in some of this meat in the mortar and fry it also until it is browned; then take a handful of eggplants, which have been washed and boiled and take out what they have inside, beat in the mortar with the rest of the meat from the meatballs and stuff the eggplants with this, and cloak them also on the outsides [with the meat mixture] and fry in the skillet until brown; then, when you have fried that, throw it all in the pot after throwing in the first meat, and pour in the pot the rest of the oil in which the things were fried. And when that is done, take the pot to the embers until its surface cools and cover with crumbs of cold bread and the whites of four eggs and cook the yolks in the pot; then spoon out on the platter and garnish with its meatballs; slice those eggs wrapped with meat into quarters and garnish the platter with them along with the yolks [p. 49, recto] which remained in that (crumb-and-egg white) covering. Also cook an egg, peel it and chop it very small with some tender rue leaves and sprinkle with fine spices. If you wish to serve this dish with saffron, do so, God willing.

296. Honey Recipe

Take flesh from [a sheep's] tail, rump, belly and brisket or a fattened hen, whichever you have, after washing it, and put it in a new pot; cover with water and throw in a sufficient quantity of salt, a spoon of oil and another of honey, cleaned and split almonds and sufficient saffron, some two dirhams or thereabouts; then put the pot on a coal fire and when it is done, take out the meat and

strain the broth. Then take six ratls of white honey, skimmed, and pour it on the sauce; take to the fire and do not stop stirring for any reason and when the honey is cooked, take a ratl of starch less a fourth — this is for six ratls; and if it is less or more, use equivalent amounts. Add water; take off the fire and leave for its heat to break, then throw in starch and stir well until it is all mixed; then pour over all this four ratls of fresh oil and put on a very low fire and do not stop stirring it with the greatest care, as this will make it good or bad, and when it reaches the state of *fālūdḥaj* [116], take the pot off this fire to the hot embers; after pouring in the rest of the oil and returning the meat to it, take white flour, make it into a dough and from this make very small *sanbûsak* (samosas), and stuff them with sugar and pounded almonds, spiced with cinnamon, spikenard, Chinese cinnamon and pepper; knead all this with rosewater and then fry in the skillet; then ladle the dish of honey in an earthenware dish and put these *sanbûsak* on it and add some shelled pine nuts, then sprinkle with ground sugar and cinnamon, God willing.

[116] More later on this recipe. See al-Bagdadi pp. 48 and 72. (HM)

297. Preparing Saqlabiyya (Dish of the Saqliba)

Take mutton, preferably from the front legs, feet and chest, wash and put in the pot with two spoons of oil and one of *murri*, good bread, coriander seed, caraway, ground pepper, sprigs of thyme, citron leaves, two heads of garlic, whole, and about enough water to cover the meat, with sufficient salt; then take ten onions, chop them finely, wash and throw in the pot and make meatballs, like those for *tafâyâ*, stuff with this meat the lower intestine and sprinkle with [chopped] boiled egg; cook all with the meat and when it is all done, take it to the embers and to decorate it take the meatballs and egg yolks; cut the gut with the egg which is inside and beat between the meatballs and sprinkle with fine spices and serve, God willing.

298. Fresh [Fava] Beans With Meat, Called Fustuqiyya [117]

Take the flesh of a young sheep or lamb, preferably from the forelegs, the *durra*, the *jaus* and the *'anqara* [118] and after washing put in the pot with two spoons of fresh oil and water to cover the meat; put on the fire and then take a handful of fresh [fava] beans which have been shelled from their pods and throw over the meat; when it is done, take out the meat and knead the beans vigorously with a spoon until none of them is left whole; then pour in the pot a spoon of vinegar, another of fish *murri* and some salt, however much is enough; then throw the meat in the pot and fry a little; then take it to the embers until its face appears, dish up and use.

[117] This is a poetical or fantasy name: the green fava beans are compared to pistachios. (CP)

[118] I do not know "*durra*" and "*jaus*". *'anqara* is the fatty part of a bullock's neck, known today in Morocco as "*angra*." (HM)

299. Recipe for a Good Dish

Joint a lamb and after washing it put it in a clean pot and throw in coriander seed, caraway, two spoons of oil and three of perfumed wine and enough water and salt, sprigs of fennel and citron leaves; cut up five sliced heads of onion [they are described as *muqaddad*, which can mean either sliced or sliced and dried, jerked; perhaps these are dried onions?] and also peel five heads of garlic and throw all of this over the meat with some *garbanzos*; take the pot to a moderate fire until it is done, then put on the embers and shove the spoon into these onions and garlic and mash vigorously until they have the consistency of brains; then cover with a little flour and four or five eggs and cook the yolks in it; powder some cumin and pepper, and throw in the pot with some seasoned *murri* and leave a little until its face shows; then dish up and sprinkle with spices, decorate with the egg yolks and serve.

300. Recipe for the Chicken Dish known as Sabâhi (of morning)

Wash the hen, after keeping it overnight in its feathers, then place it whole in the pot and throw in four spoons of strong vinegar and one of seasoned *murri*, and if you do not have any seasoned, two spoons and the same amount of water as vinegar, a spoon of oil and an adequate amount of salt, fennel stalk, citron leaf and whole peppercorns; put on the fire until done and leave on the coals; take out the hen and cut the breast through its two sides and break its back; then fry in the pan with oil, [p. 70, recto] fresh. And fry excessively so that it browns. It is best not to put it in the pan until the oil is good and hot. When the chicken has browned, carry it to the pot and pour in the rest of the oil which you have fried. Then put it in a dish and sprinkle it with fine spices.

301. Recipe for a Dish of Partridge with Honey

Let it hang overnight in its feathers after cutting its throat. Clean it in the morning and put it in a pot with half a spoonful of vinegar and three *ûqiyas* of good honey, peeled almonds and sufficient water and salt, three spoonfuls of oil, and half a dirham of saffron. Put it on the fire and when it is all done, take it down, having a large clay dish. Then cover it with cold breadcrumbs and two eggs without flour, and throw the two yolks in the pot. Then leave it until the surface is clear and shiny. Put it in a large clay dish and chop up the two egg yolks and garnish the dish with them. Then sprinkle it with fine spices and present it. [119]

[119] This reads a little confusingly, but I think what is happening is that the stewed bird is taken from the fire, bubbling hot, and then given one of those coatings I'm always insisting on. Since the pot is not going to the oven, the recipe specifies that the topping be made only of breadcrumbs and eggs, with no flour—the breadcrumbs are already cooked and the eggs will set because of the heat, though flour might remain raw. The two yolks you chop over the completed dish are, of course, the two you threw in the pot. NB: Huici Miranda translated "large clay dish" — quite absurdly — as "outside to the cool air" the first time it appeared in the text. (CP)

302. Recipe for the Dish Known as Maghmûm (Veiled)

Take shoulder of a sheep, or the base of the neck, or the membrane of its kidney, and if shoulder or membrane, cut it in pieces not too large. Wash them and put them in a pot and throw in a spoonful of good murri and two of fresh oil, stalks of fennel and citron leaves. Take five onions, cut them and put them in the pot with some salt and a little water. Carry it to the fire and when it is done, break four eggs or more over it, and throw in pepper. If you send it to the bread oven and do not cook it at home, fine. But if you cook it at home, after it has finished cooking well, fill a potsherd with live coals and put it on the mouth of the pot so that they brown what is in the pot. When what has been described has been finished, put it on a platter, dust it with fine spices, and serve it, if God wills.

303. Recipe for a Dish of Pullet or Partridge

Clean whichever you have of them, after letting it hang overnight in its feathers. Put it in a pot with dried, ground coriander, caraway, pounded onion, sufficient salt for the pot and two spoonfuls of fresh oil. Take the breast of whichever fowl, before it touches the water, pound it and make well-shaped meatballs, and throw them in the pot. When it is almost done and it is just ready, take it to the coals. Take some mint juice and beat it with cold breadcrumbs and some flour with five or six eggs, after taking out some yolks. When the crust has congealed, make a tharida out of thin flatbreads of fine flour and moisten it with the sauce [p. 70, verso] until it is soaked evenly, and put the fried fish [or: the boiled bird] on top, after cutting it down the middle so that the eggs are sliced which you inserted in the center of it, the interior of it [120]. Pile it up with the meatballs and garnish the tharida with them and with almonds and pine-nuts, and present it, God willing.

[120] The recipe calls for "the fried fish," not "a fried fish," so I'm inclined to think this is another scribal error: "the boiled bird" is what is meant. Sloppy of the writer not to have mentioned those eggs before, though. (CP)

304. A Jewish Dish of Eggplants Stuffed with Meat

Boil the eggplants and take out their small seeds [121] and leave [the skins] whole. Take leg meat from a lamb and pound it with salt, pepper, cinnamon, Chinese cinnamon and spikenard. Beat it with the whites of eight eggs and separate six egg yolks. Stuff the eggplants with this stuffing. Then take three pots and put in one of them four spoonfuls of oil, onion juice, spices, aromatics and two spoonfuls of fragrant rosewater, pine-nuts, an "eye" of citron [leaves], another of mint, and sufficient salt and water; boil well and throw in half of the stuffed eggplants. In the second pot put a spoonful of vinegar, a teaspoon of murri, a grated onion, spices and aromatics, a sprig of thyme, another of rue, citron leaf, two stalks of fennel, two spoonfuls of oil, almonds, soaked garbanzos, some half a dirham of ground saffron, and three cut garlics. Boil in sufficient water until it boils several times, and throw into it the rest of the stuffed eggplants. And in the third pot put a spoonful and a half of oil, a spoonful of cilantro water, half a spoon of sharp vinegar, crushed onion, almond, pine-nuts, a sprig of rue and citron leaves. Sprinkle with rosewater and dust with spices. Decorate the second with cut-up egg yolks and cut rue and sprinkle it with aromatic herbs; cut an egg cooked with rue over the third pot, sprinkle it with pepper, and present it.

[121] Here the flesh of the eggplant is called "seeds" ("zurai'at", a diminutive form), bringing to mind the pellicle business earlier. (CP)

305. A Sicilian Dish [Urtatim : Siqiliyya ?]

Take fat meat from the chest, the shoulder, the ribs, and the other parts, in the amount of a ratl and a half. Put it in a pot with a little water and salt and some three rats of onions. Then put it on a moderate fire, and when the onion is done and the meat has "returned," throw in four spoonfuls of oil, pepper, cinnamon, Chinese cinnamon, spikenard, and meatballs. Finish cooking it and when the meat is done, cover it with eggs beaten with saffron, or you might leave it without a covering, as you wish[, and cook it either] in the oven or at home.

306. Chicken In the Oven

Take a cleaned, plump chicken and put it in a pot. Throw in a spoonful of fresh oil and half [a spoonful] of murri naqî', pepper, a piece of Chinese cinnamon, and egg yolks — whole, as if they had been found [p. 71, recto] in the chicken. Then you put the lid on the pot and place it in the oven, and when it is known to be cooked and done, take off the lid and empty it out for what...

[Some text has been dropped in the MS our copyist copied.]

[Title missing]

It is known that all the cooked dishes and dried dishes (mutabbakhat and mujaffafat) that have been mentioned are good for the aged, and those with tender [or moist] stomachs. Those dishes with murri naqî' are most efficacious for drying and even more for loosening. Chopped and eaten, they are beneficial for him who complains of a sluggish stomach.

307a. Information About Baqliyyat (Vegetable Dishes) and Mukhaddarat (Greened Dishes)

All dishes which one cooks with meat, saffron, vinegar, garden produce, such as turnips, eggplants, gourds, carrots, or heads of lettuce without their leaves, are called muthallath.

307b. How You Make It [i.e., Muthallath]

Take tender meat and cut it in small pieces. Put it in a pot with salt, pepper, coriander seed, cumin, saffron, garlic and oil. Cook it until the meat is done. Then cut up whatever of those vegetables mentioned that you have on hand and boil them and cook them

separately in a[nother] pot. Throw away their water. Then put them with the meat in the pot and when it comes to a boil, add strong vinegar in enough quantity to note its taste. When everything has finished cooking, put it on the hearthstone until the fat rises and use it.

Some prepare this with eggplant and gourd together. This is the real muthallath. According to this recipe muthallath is also made with carrot and turnip, and with turnip alone, and thus with the remaining vegetables mentioned.

308. Qar'iyya, a Dish of Gourd

Know that a condition of the dish known as qar'iyya is that for meat it should have fresh, fat, tender mutton, newly killed. Immediately after slaughter, while still twitching, cut it into pieces and put it in the pot with salt, a little onion juice, pepper, coriander seed, thyme and a lot of oil. Put it on a moderate fire, and when the meat is done, put in a sufficient amount of young, tender gourd, cut into big pieces. When it is done and has finished cooking, throw in cilantro juice. Put it on the hearthstone a little while and use it.

This gourd dish is a feminine one according to cooks' doctrine [see "How the Service of Dishes is Ordered, and Which is Fitting to be First, and Which Last" above].

309. Preparation of Plain Liftiyya [turnip dish] Also

Take tender, fat meat and cut it. Put it in a pot with salt, onion, pepper, coriander seed and a little cumin. Cook it and when it is almost done, take the turnip and peel it [p. 71, verso] in big pieces. If you boil it by itself, it will be better and the same for the vegetables. Add them to the meat and leave them until they finish cooking. Then put it on the hearthstone and if you squeeze over it cilantro juice, it will be much better.

310. Recipe for White Karanbiyya, a Cabbage Dish [122]

Take young, fat meat; cut it into a pot with salt, onion, pepper, coriander seed, caraway and oil. Put it on a moderate fire and when it is nearly done, take a coarse cabbage, throw away the outside and take the heart and surrounding parts, and clean it of its leaves. Stick a knife between the "eyes" and throw away the rest of the leaves until it remains white like the turnip. Peel it and cut it in regular pieces and throw them into the pot, after boiling them, as has been indicated. When it is done, put it on the hearthstone and squeeze over it some coriander juice.

He who wants this dish as a muthallath, let him add vinegar and saffron.

[122] I admit these instructions are puzzling, but I'm going with the idea of cabbage rather than cauliflower for two reasons: the recipe calls for cabbage, while Arabic has a word for cauliflower; and "throw away the rest of the leaves until it remains white like the turnip" suggests a vegetable with a non-white color in its outer parts. I'm figuring the heart of the cabbage is being treated like turnip. It may be that the cabbages available were not very leafy; and the recipe calls for a "coarse" cabbage. (CP)

311. Recipe for Clarified (or Repeated) Liftiyya

Take fat meat and put in what was said in the previous recipe. When it is nearly done, take a closed head of cabbage. Throw away the outside, fold its "eyes" and cut them. Take the tender leaves near the "eyes," cut them very small and bruise them in a dish with water and salt. Press and cook separately and when done, take out of the water and pound in a wooden or stone mortar and throw over the meat. Then squeeze some cilantro juice and when it is done, take it to the hearthstone and serve it.

You can make it according to another recipe, taking the previously mentioned leaves and pounding them instead of cutting them, with some cilantro. Squeeze the juice over the "eyes" without putting any of the vegetable in its hole and omit cutting it with the "eyes." It is very acceptable in all of its kinds.[123]

[123] The eyes are looking more and more like the gaps in a cabbage head toward the heart. The hole has me stumped. (CP)

312. Muthallath with Heads of Lettuce

Take meat from a young, fat sheep and cut it in small pieces and put it in a pot with salt, a piece of onion, pepper, coriander seed, clove, saffron and oil. Put it on a moderate fire and when it is almost done, take heads of lettuce and their shoots without leaves, peel and cut up and add to the meat in the pot, and when the lettuce is done, add good vinegar and finish cooking it. Cover it with beaten egg, saffron and spikenard and take it to the hearthstone.

313. Making Baqliyya (Vegetable Stew) of It

Take meat from a young sheep and cut it, put it in a pot with salt, onion, coriander seed... [following recipe, which is of a pastry of some kind, does not seem to continue this one, which should add vegetables to meat]

[p. 50, recto] sweet, and put on a moderate fire; when the meat is ready take lettuce hearts and some of the tender inner leaves and cut very fine; soak in water and put with the meat in the pot, and when it is all done, take the pot to the hearthstone (radaf) and squeeze in the juice of fresh cilantro; leave a little and use. The food in this dish is very evenly balanced, tending to humidity and moderate cold; it is a good soporific for cold temperaments.

314. Baqliyya Mukarrara (repeated or refined dish of vegetables)

Cut up young fat lamb meat, put in the pot with salt, onion, pepper, coriander seed, caraway and oil; put on a moderate fire and when the meat is ready, take spinach, wash and chop finely, soak in water and wash until its greenness and blackness come out and hang up to one side until it falls apart; then drain the water out of it and place with the meat and squeeze in the juice of moist coriander. When it has finished cooking, take to the hearthstone for a while and then serve.

You might add cooked meatballs, and if you have no spinach, make it with saltwort (yarbûz), qataf [literally, something picked; maybe a mixture of garden greens], Swiss chard leaves, lettuce or chicory from the garden.

315. Basbâsiyya (a dish of fennel)

Take young fat meat and cut up, place in the pot with salt, onion, pepper, coriander seed and oil; cook and when the meat is done, take tender "eyes" of fennel and chop finely, macerate with the hand and then throw on the meat and squeeze juice of tender coriander over it and finish cooking and take it to the hearthstone a while and use.

There are those who chop their tender sprigs and squeeze over them water from pounded roses with some coriander juice and there are those who cook the meat in tafâyâ meatballs and squeeze over them the juice of crushed fennel, squeezing it without its body[124] with coriander juice and some mint [not spikenard] juice, as if they were making fennel tafâyâ, and you might make a covering layer (yukhammar).

[124] Possibly squeezing the fennel without letting any of the "body" or substance into the fennel juice? (EF)

316. A Baqliyya of Ziryab's [125]

Take the flesh of a young fat lamb, put in the pot with salt, onion, coriander seed, pepper, caraway, two spoons of oil and one of murri naqî'; put on a moderate fire and then take cabbage, its tender "eyes"; take off the leaves and chop small with the heads, wash, and when the meat is almost done, add the cabbage. Then pound red meat from its tender parts and beat in the bowl with eggs [p. 50, verso] and the crumb [that is, everything but the crust] of bread, almonds, pepper, coriander and caraway; cover the pot with this little by little and leave on the coals until the sauce dries and the grease comes to the top and serve.

[125] The famous arbiter of elegance during the caliphate of 'Abd al-Rahman II, in Cordoba. (HM)
'Abd al-Rahman II became Caliph in 822. (DF)

317. Safarjaliyya, a Dish Made With Quinces

This is a good food for the feverish, it excites the appetite, strengthens the stomach and prevents stomach vapors from rising to the head. Take the flesh of a young fat lamb or calf; cut in small pieces and put in the pot with salt, pepper, coriander seed, saffron, oil and a little water; put on a low fire until the meat is done; then take as much as you need of cleaned peeled quince, cut in fourths, and sharp vinegar, juice of unripe grapes (verjuice) or of pressed quince, cook for a while and use.

If you wish, cover with eggs and it comes out like muthallath.

318. Tuffâhiyya, a Dish Made With Apples

Take meat as mentioned in the recipe for safarjaliyya and prepare the same way; then add tart apples, peeled and cleaned, as many as needed... [Huici Miranda estimates 4 words missing] and when you take it to the hearthstone, put in a little sugar, and cut with musk[126] and camphor dissolved in good rose water.

The acidity is most efficacious in lightening and strengthening the heart and it can be made with the flesh of birds, such as fat hens or young squabs of the domestic dove or stock-dove and then it will be finer and better.

[126] Musk, moschatel, musk-crowfoot, hollow-root. (HM)

319. Preparing Narjisiyya (Narcissus-stew) With Carrots [127]

Take tender fat meat and cut into the pot with salt, pepper, coriander seed and oil; cook till half done and then cut several peeled carrots into "reeds" smaller than a finger, and throw in with the meat with a little water and a little vinegar and saffron; then sprinkle with a little washed rice and when it is all done, pour in enough eggs beaten with saffron to bind. Take down [from the fire] and when it has cooled, cut with a knife, as if it were narcissus flower, and finish cooking in the pot.[128]

[127] I have no idea why HM persisted in seeing herb-ivy here; the recipe calls for carrots and the other 13th century books all use carrots in "narjisiyya". (CP)

[128] This really is a recipe thickened with eggs. Note the difference in terminology: It openly says "pour in enough eggs to bind" and later refers to cutting the dish with a knife. The recipes using the verb "yukhammar/yakhtamir" are not thickened, though they may refer to the surface binding or becoming corrugated, and so they are always ladled from the pot, not being of cuttable consistency. (CP)

320. Preparing Râhibi, the Monk's Dish

This dish is made in various ways and it is necessary that its taste be improved because of the smell of the onions, which is sweetened with a syrup of sugared roses; also it is made with syrups of fruits such as pomegranates, apples or grapes, and at times

it is moistened with vinegar and preserved prunes, and there are some who are accustomed to make it with the flesh of... very fat and the same as in the murri dish; the cooking of these two dishes is not prepared and they are not tasty unless cooked in the bread oven. These concentrates [p. 51, recto] mentioned have sweetness and acidity; they make fragrant and give color and make saffron unnecessary.

321. How to Make Râhibi

Take very fat young meat from the good, fat parts and from the neck of its paunch and put, cleaned and cut up, in the pot with salt, pepper, coriander seed and a lot of oil; put on a moderate fire, and when it is nearly done, take it off and leave it; then cut up as much onion as you need and put in another pot with water to cover and cook till done; then remove its water and put on a platter and rub with a spoon or pound in a wooden or stone mortar until disintegrated, and then add to the meat in its pot; add what you need of oil and more, pepper, ginger, saffron, spikenard, cinnamon and rose preserve or some of the syrups, cook with the lid on and put in the bread oven and leave a while until the sauce dries, it is brown on top and most of the grease rises; take out and leave a while to cool and use.

322. Another Recipe

Take fat meat, as told earlier, and prepare as before, and when the meat is done, squeeze over it the juice of a pounded onion and add the aforementioned concentrate of pomegranates, rose preserve and put in the bread oven, with admirable results.

323. Another Dish of the Same With (Onion) Drippings

Take the meat as I have indicated, and when it is almost done, take a cut up onion and put in a pierced couscous pot [the colander that forms the upper part of a couscouzière] and put the meat in the pot and cover it with dough, also cover its top with a lid and leave while the juice from the onion drips into the pan of meat, and when the liquid is all gone and it is dry, throw (in or out) the remains and finish cooking, either in the house or in the [community] bread oven, after throwing in the things we have mentioned.

324. Râhibi in a Tajine [round clay casserole]

Take the fattest parts of sheep or calf, as I have told you, and put in the pot with salt, spices and oil; cook until almost done and take down [from the fire]; then take an onion of great size and cook it alone and whole in its own pot, without cutting it, and when it is done, pour off the water it was cooked in, pierce its sides and put with the cooked meat in the tajine; add what has been mentioned of spices and pomegranate concentrate; cover with a lot of oil and put in the bread oven, and leave it there until it is done and then leave it until dry...[word or words missing]... its upper part and take it out.

325. Sanhâji

Take a large deep tinjir [brass or copper boiling kettle, specifically used for making confections such as khabîs and fâlûdhaj], put in three parts sharp vinegar and one part murri naqî' and the required amounts of pepper, [p. 51, verso] caraway, cumin and saffron; put on a moderate coal fire and have prepared beforehand what is needed, such as beef cut in small pieces, and when it has boiled one or two times, put in the same amount of ewe meat; then some cut up hens, cut up partridges and squabs of domestic and stock doves cut up in the same way and whatever birds you can get and add some soaked peeled garbanzos, peeled chopped almonds and chestnuts peeled of their skins, garlic and citron leaves; cover with a lot of oil and when it is almost done, add whatever you have of vegetables cooked separately and finish cooking them, such as turnips, carrots, eggplants, gourds, "eyes" of cabbage without their leaves and heads of lettuce without the outer leaves; use whatever vegetables are available, according to the season and the present time. Cook in a separate pot with salt, their spices and onion until done; pour off the water and then add to the aforementioned meats in the said tajine and you need to have meatballs and mirkâs made only from these ingredients, because if not they will be an excessive and disapproved mixture.

It is the property of this dish to be good for all states and temperaments, for it unites all the meats and the classes of vegetable and because you put in it vinegar and murri naqî', spices and so on.

[Eggplant Dishes]

326. Making Dishes Prepared With Eggplants

Preparation of Burâniyya,

attributed to Buran, daughter of al-Hassan b. Sahl [129], who they say first invented the dish.

Take fat sheep flesh and put in the pot with salt, onion, pepper, coriander seed, a little cumin, saffron and oil; put on a moderate fire and add a spoon of murri naqî' and two spoons of vinegar, cook until half done, then take it off and add fried eggplants, which will be described later; put on a layer of meat and another of fried eggplants until used up. Add the prepared meatballs and the chopped almonds and color with a lot of saffron; then cover with eggs beaten with spikenard or cinnamon and saffron and crown with egg yolks; then put in the bread oven and leave until the sauce is dry and it holds together and the grease remains; take it to the hearthstone and leave for a while, then use.

[129] And wife of the Abbasid Caliph, al-Ma'mun. (HM)

327. Preparing The Complete Burâniyya

[p. 52, recto] Take the red meat of sheep, wash and pound as though making meatballs, mix with pounded boiled eggplants and beat until mixed with whatever you need of the said spices, such as pepper, coriander, spikenard, some murri naqî', cumin, cinnamon and chopped almond; make with this flatbreads the size of your fist and throw in the pan with fresh oil; leave on one side and then throw in eggplants prepared as is customary and leave also to one side; then take the flesh of fat lambs and cut up and cook with pepper, coriander, saffron, cinnamon, cumin, spikenard, murri naqî', vinegar and a little garlic, until it is nearly ready; then throw in the pot a layer of the partly-cooked meat, one of the fried eggplants and another of the loaves prepared with the pounded meat and eggplants, and a layer of the cooked meat, and so on till finished and add to it meatballs, chopped almonds, egg yolks and cover with a lot of oil; put in the oven and leave until bound, dried and browned on top; cover with a little egg, as told before.

328. A Dish of Eggplants Without Vinegar

Take fat young flesh of sheep, cut up and put in the pot with salt, a little onion, pepper, coriander seed and a lot of oil; put on a moderate coal fire and when the meat is done, put in it some eggplants cut in halves or quarters, after boiling and pouring off the water; then throw in with the meat and squeeze over it the juice of tender coriander in great quantity and less than this of ground squeezed mint; finish cooking and then take it to the hearthstone for a while and use.

329. Dish of Eggplant

Cut up mutton and put in the pot with salt, pepper, coriander, cumin, thyme, two spoons of murri naqî' and three of oil; take to the fire and cook and when the meat is done, add eggplants cut in quarters and boiled separately. When it has boiled, grind up white bread crumbs beaten with the right quantity of eggs in coriander juice; cover the pot with this and then take it to the hearthstone.

330. Preparing Tuffâhiyya (Apple Stew) with Eggplants

Take three rats of lamb, cut up and put in the pot with onion, salt, coriander, pepper, ginger, cinnamon and four ûqiyas of oil, let it evaporate in the pot on the fire, until it gives up its water; then cover with juice pressed from apples and cook; when the meat is done, [p. 52, verso] put in eggplants peeled and boiled separately and whole peeled apples without cutting them up and prepared meatballs; then add some of the meat, pounded and "dissolved," and some eggs and cover it [masculine verb; this may mean that only the added meat is covered] with them, or leave [feminine verb, meaning leave the pot] without covering [khamira, the word meaning "dough" which is also used in this sense in Stuffed Buraniyya above], and leave it to rest on the hearthstone.

331. Preparation of Musa'tar (a Dish Flavored With Thyme) of Eggplants

Take a pot and put in it three spoons of vinegar and one of murri naqî' with two of oil, pepper, coriander seed, cumin, thyme and rue; put on the fire and when it has boiled, put the eggplants in it and cook, after boiling the eggplants; then throw in eggs and leave to cool; serve cold, God willing.

332. Preparation of Arnabi [130]

Take sweet eggplants of great size and cut in half. Boil with water and salt, then take out of the water and leave to drain. Then take a tajine and put in it sharp vinegar and a smaller quantity of murri naqî', pepper, cumin, thyme, saffron, chopped garlic and a lot of oil; put in it the boiled halves of eggplant and roll in this broth; then arrange in the said tajine and put in the oven, where you will leave it until the sauce is dry and [only] the oil remains; take out and leave until it loses its heat and use.

There are those who break in eggs and then put it in the oven.

[130] Meaning pertaining to or resembling hare; in Syria today there is a dish called arnabiyya, which likewise contains no hare meat (?CP?)

333. Description of Mahshi (a stuffed dish) With Eggplants

Take sweet eggplants, peel them and boil in salted water until done, then remove their seedy flesh to one side. Make mahmiyya for the eggplants in a tajine. Add as much bread crumbs [as the quantity of eggplant], and pepper, coriander seed, cinnamon, saffron, chopped almond and as many eggs as you need; beat it all and cover with plenty of oil and bury in it whole egg yolks. Then plant the seedy flesh in it and put in an oven at moderate heat and leave until it has finished cooking and binds and is brown on top, then take out and leave until its heat flags and leave it.

You might pound in it whatever meats of fried fowl you have ready, and each will result in a different dish; there are some who serve it with juices of coriander and mint.[131]

[131] This recipe is fairly clear in general outline but troublesome in details. It is a stew called "Mahshi", literally the stuffed dish, exactly parallel to the Mahshi of birds that appears on page A-9 of our English translation. Just as in that dish, a main ingredient (birds there, eggplant here) is first cooked (fried with onions, spices and murri there, boiled here) and then removed from the pot and set aside. Then a tajine is filled with breadcrumbs, spices, oil and eggs, all beaten together, and then the reserved main ingredient, together with (probably hardboiled) egg yolks, is buried in the mixture. The whole thing is then baked until thickened and browned.

However, there are two thorny problems. One is the word "qatâmir", which I have translated as "seedy flesh". Literally it means the pellicles or paper-thin coverings of date seeds. Since these eggplants were peeled before the eggplant flesh was boiled in salted water (to remove its bitterness) — which was long before we are told to remove the "qatâmir" — the word cannot refer to eggplant skin (furthermore, a later recipe that calls for "qatâmir" refers to the skins by their usual name, "qishr"). In any case, the parallel with the other mahshi recipe requires "qatamir" to mean eggplant flesh.

My theory is this: An overripe eggplant, or any eggplant belonging to some varieties (note that this recipe and several that follow call for either "sweet" eggplants or large eggplants; and that the recipe for Arnabi above refers to "sweet eggplants of great size") develops large seeds in cavities that seem lined with a sort of skin or pellicle. I think "qatamir" has acquired the sense of the seedy flesh, the loose, fissured center of an overripe (or perhaps "sweet") eggplant. (Cf. the recipes that refer to eggplant flesh as "little seeds".) The removal referred to is not removal from the skin, of course, but removal from the cooking pot, as in the earlier mahshi recipe.

The other difficulty is more vexing; it's the expression that was previously translated "put hot (???) with the eggplants". The Arabic is "tuj'alu mahmiyya lil-badhinjan fi tajin", literally, "[a] heated [thing-feminine gender] is put/made for the eggplants in a tajine" or "[something, feminine gender] is put/made as a heated thing for the eggplants in a tajine". The only feminine noun that has appeared in the recipe to this point is "qatâmir", but the author cannot be asking to heat the qatâmir in the tajine because it goes in later. On the basis of the other mahshi recipe above, I assume with some hesitation that mahmiyya was a standard basis of a sauté, like the present-day Spanish sofrito: a mixture of oil, onion, spices (in the earlier recipe they were salt, pepper, coriander, cinnamon, saffron) and murri naqî'. In the other mahshi recipe, however, the birds are first fried in that mixture until they make a broth; here the eggplant is simply boiled. And I must admit that I have not found this usage of "mahmiyya" elsewhere.

The only alternative is to assume that "make heated for the eggplants in a tajine" is a term of art meaning to heat the tajine. This would be a little easier to accept if "mahmiyya" were not a passive participle but a verbal noun; then the reading would literally be "make an act of heating for the eggplants in a tajine". As it happens, there is a verbal noun "mahmiyya", which is properly the verbal noun of "hamâ", to protect, but it is possible that it has been appropriated by the homonymous verb "hamâ", to heat. Of course, it's remotely possible that "mahmiyya" does mean "protection," referring to some cooking practice, I know not what.

NB: Here again a dish is thickened with raw eggs which is said to "bind" (using the same verb that appears in pudding recipes). The verb "yukhammar/yakhtamir" does not appear. (CP)

334. Preparing Mahshi with Eggplants and Cheese

Take boiled eggplant and beat, according to what has been mentioned, in a dish with its aforementioned flavorings and with cut-up cheese, almonds and enough eggs; put in the tajine and cover with oil, put in the oven and leave until brown [p. 53, recto] on top and take out.

335. Another Type of Mahshi

Take nicely-shaped sweet eggplants and take out their seedy flesh carefully so that they keep their shape, and cut out the site of the seedy flesh carefully with a sharp knife so that they remain empty. Then boil what you took out from inside in salted water until it is ready. Drain the water and rub it [the boiled flesh] to pieces, as mentioned earlier, with white bread crumbs, egg and cooked pounded meat. Fill the empty skins with this and replace the seedy flesh as it was. Throw them into and arrange them in the tajine and pour in the rest of the stuffing and some oil; put in the oven and leave until thickened and completely done. Take out the eggplants and put them as they are on a platter, whole, as if nothing had been done to them.[132]

[132] Here we have qatamir again, being reinserted into eggplant peel. (CP)

336. Another Recipe for the Same

Take large [eggplants] and cut in half without peeling them. Boil in the pot with water and salt, then take out of the water and empty each half separately and let the half remain, conserving its shape. Then take its flesh [viz. the removed eggplant flesh] and rub to bits in the platter with cooked pounded meat, as told earlier. Beat with eggs and spices, as told for Mahshi, and fill the empty halves with this and dust with white flour; fry in the pan with oil as they are until brown; take out and use with the sauce or without it. Can be made also in a tajine with a coating in the oven like Buraniyya.

337. Recipe for Eggplant Mirkâs

Peel the eggplants and boil in water and salt; then take out of the water, squeeze and pound with a spoon or in a wooden or stone mortar. Put in a dish and add some murri naqî', pepper, cinnamon, spikenard, onion juice, coriander seed and a little egg, enough to envelop it with, and beat it all with enough chopped fresh fat, as usual in other sausages; then fill with this the small intestine in the pan with fresh oil and eat hot, if you wish, with broth or without.

338. Recipe for Dusted Eggplants [133] [badhinjan mu'affara]

Take sweet ones and split in strips crosswise or lengthwise and boil gently. Then take out of the water and leave to drain and dry a little. Then take white flour and beat with egg, pepper, coriander, saffron and a little murri naqî'; when it is like thick soup, put

those eggplants in it and fry with oil in the hot pan; then brown them, then immerse them and do a second time and [p. 53, verso] a third.

[133] Kind of a mystery why these batter-fried eggplants are called mu'affara, "dusted". Cf. the dusted fish on p. 51 of the English translation. (CP)

339. Recipe for the Fried Version of the Same

Take sweet ones and cut, however you wish, lengthwise or crosswise, as mentioned before; boil with water and salt, then take out of the water and leave till dry and the water drains off; then dust[134] in white flour and fry in the pan with fresh oil until brown and add to them a cooked sauce of vinegar, oil, some murri naqi' and some garlic. You might fry in the same way boiled gourd, following this recipe.

[134] These really are dusted (though a different verb is used, "ghabara"). Perhaps this is the original recipe and the batter version is an elaboration. (CP)

340. Eggplant Isfiriya [135]

Cook the peeled eggplants with water and salt until done, take out of the water and rub them to bits in a dish with grated bread crumbs, eggs, pepper, coriander, cinnamon, some murri naqi' and oil; beat all until combined, then fry thin breads, following the instructions for making isfiriya.

[135] Variant of the recipe given at the beginning of the book. (HM)

341. A Vegetarian Version of the Same [136] Prepared by Ibn Muthanna [137]

Take eggplants and with a stick pierce them on all sides and boil. Then press out the water in which you boiled them and put in a pot; pour on them vinegar, murri naqi', plenty of oil, pepper, saffron, cumin, cinnamon, cloves of garlic wrapped in sprigs of thyme and two whole onions, place on a coal fire and cook; then put a lid [heated] from the fire on the pot and leave until brown on top and the sauce is dry; then take out of the fire and throw out the two onions and then use. This dish keeps for many days without going bad and does not change, like Arnabi.

[136] The name of the dish is "Muzawwar", literally "counterfeit;" the idea that a vegetarian dish is counterfeit is also found in the Turkish term for grape leaves stuffed with rice, "yalanci dolma". NB: For this dish you heat a metal or ceramic lid, giving a Dutch oven effect. (CP)

[137] Besides the customs officer of the Almohade caliph Yusuf I, there was another ibn Muthanna, a friend of Jahiz, by whom he is cited in his Book of Misers. (HM corrected by CP)

342. Recipe for the Same Dish, Browned Version

Take sweet eggplants and cut them in small pieces and with them cut... two or three times of the onion and boil all; then drain the water from both and put in the pot with salt, pepper, coriander seed, thyme, saffron, a little murri naqi' and plenty of oil; cook in the pan until dry and only the oil remains; then take it out.

343. Recipe for the Boiled Version of It

Take eggplants and slice in two opposing and... [word incomprehensible] pieces. Boil with water and salt until just done; then take out of the water, pour on them oil and take vinegar and a little pounded garlic; boil until the vinegar penetrates it and the pungency of the garlic is lessened. You can also make this boiled dish in another way. After boiling, sprinkle with cheese grated on a grater [iskanfaj]; add chopped garlic and plenty of oil, give it a light boil and leave to cool; then [p. 54, recto] use.

344. Recipe for a Dish of Gourd Resembling Fish, with which you may deceive the invalid who desires fish and the like.

Peel the gourd and clean it inside, then cut lengthwise for the width of two fingers or so; then boil and form a head and tail in the shape of a fish and leave for the water to drain away; then take a large dish and throw in it what eggs you need; add white flour, cinnamon and coriander seed and beat with the eggs; then place in the skillet on the fire with fresh oil, and when it is boiling, take the fish-shaped gourd and fry; then immerse in those eggs beaten with flour and spices and return to the pan; then go back and immerse in the eggs beaten with flour also. When you see that the eggs are set, return them several times until cloaked with egg and no trace of the gourd can be seen. Then turn out on the platter and sprinkle with vinegar and a little murri or juice of fresh coriander or other things.

345. A Muzawwara (Vegetarian Dish) Beneficial for Tertian Fevers and Acute Fevers

Take boiled peeled lentils and wash in hot water several times; put in the pot and add water without covering them; cook and then throw in pieces of gourd, or the stems [ribs] of Swiss chard, or of lettuce and its tender sprigs, or the flesh of cucumber or melon, and vinegar, coriander seed, a little cumin, Chinese cinnamon, saffron and two uqiya of fresh oil; balance with a little salt and cook. Taste, and if its flavor is pleasingly balanced between sweet and sour, [good;] and if not, reinforce until it is equalized, according to taste, and leave it to lose its heat until it is cold and then serve.

346. Jannâniyya (the Gardener's Dish)

It was the custom among us to make this in the flower and vegetable gardens. If you make it in summer or fall, take saltwort, Swiss chard, gourd, small eggplants, "eyes" of fennel, fox-grapes, the best parts of tender gourd, and flesh of ribbed cucumber

and smooth cucumber; chop all this very small, as vegetables are chopped, and cook with water and salt; then drain off the water. Take a clean pot and in it pour a little water and a lot of oil, pounded onion, garlic, pepper, coriander seed and caraway; put on a moderate fire and when it has boiled, put in the boiled vegetables. When it has finished cooking, add grated or pounded bread and dissolved [sour] dough, and break over it as many eggs as you are able, and squeeze [p. 54, verso] in the juice of tender coriander and of mint, and leave on the hearthstone until the eggs set. If you make it in spring, then [use] lettuce, fennel, peeled fresh fava beans, spinach, Swiss chard, carrots, fresh cilantro and so on, cook it all and add the spices already indicated, plenty of oil, cheese, dissolved [sour] dough and eggs.[138]

[138] Note that the recipe calls for two kinds of cucumber: "quththa", which is the slender, ribbed cucumber, often pointed at the end, which is sold in Armenian markets as "ghoota", and "khiyâr", the usual smooth-skinned salad cucumber. (CP)

[Fish Dishes]

347. Advice on Fish Dishes in Their Varieties

You should know that all the classes of fish, above all those of large body, need to be boiled lightly in boiling water, after scaling them and cutting them in pieces; then clean them, after taking them out of the boiling water, and let the water drain off; then cook them well in the tajine or other utensil. From the flesh of fish is made all that is made with meat or fowl; it is made into meatballs and ahrash. You might have the fish covered in a pot in the oven instead of [cooking] in the tajine, as do the people of Cordoba and Seville, with the fish which they call shad[139] and sturgeon.

[139] The Arabic word for shad is "shabal", borrowed from the Spanish sabalo. (CP)

348. Recipe for Large Fish Such as Qabtûn and Fahl and Those Similar to Them [140]

Take what is available of these, scale, clean and cut up; then boil lightly with water and put in the tajine. Stuff the inside with the stuffing made of white breadcrumbs, pounded walnuts and almonds and spices ground up and dissolved in rosewater; cover with thin bread and arrange what is inside the pie on all sides; then pour over it a great deal of oil, to the height of the bread. Then put in the oven and leave until the loaf is brown, and take care that it does not burn. Then take it out and throw away the bread on it and leave to cool: it is one of the dishes of the Christians [literally, the Byzantines].

[140] "Qabtûn" is a word borrowed from Spanish meaning a fish with a large head; it may well be the Spanish "capitan," grey mullet. "Fahl" means a stallion, clearly a large fish. (CP)

349. Green Tafâyâ of Fish

Scale large fish, cut up and boil; then wash and put in a tajine or a new pot and cover with juice of mint, juice of fresh cilantro and onion juice, pepper, coriander seed, ginger and caraway. Pour in plenty of oil, fennel "eyes" and meatballs made for it; put in the oven and leave until ready and the sauce reduces; take out and leave a while and serve.

350. Basbâsiyya, a Fennel Dish

Peel [fish] and do with it as before. Put in a tajine or a pot and squeeze on it [p. 55, recto] enough juice of pounded tender fennel to cover it and onion juice, pepper, coriander seed and ginger; pour on plenty of oil, adjust salt and put in the oven. Leave until the sauce reduces a little.

351. White Tafâyâ of the Same

Take a large fish, cut up and boil a little, then wash with cold water and put in a clean pot and add pepper, cinnamon, ginger, coriander seed and onion juice; you must have meatballs made of its flesh and add peeled almonds and walnuts with pine nuts steeped in rosewater or in fresh water; pour on plenty of oil, put in the oven and leave a while until it dries and the sauce reduces and take it out.

352. Recipe for Fish in the Style of Jimli

Take one of large size as indicated, scaled, and keep overnight in ground salt; then wash in the morning and boil lightly, then arrange in the tajine and pour on two spoons of vinegar, one of murri naqî', three of oil and the meatballs made for it, pepper, saffron, cumin, citron leaf, thyme, pine nuts, laurel leaf and celery seeds, garlic, cinnamon and a little mastic, put in the oven and leave until the top is brown; then take it out and turn the contents over from top to bottom, and put again in the oven so that it browns on both sides and the sauce dries; then take out.

353. Another Version of the Same

Take a fish, such as sarda (pilchard) or tardanîs (red mullet) or some good fish like them; scale, slice and plunge in boiling water. Take out immediately and wash with cold water. Arrange in the tajine and throw in vinegar and a little murri naqî', pepper, saffron, cinnamon, spikenard, galangal and a little mastic, citron leaves and pulped prunes soaked in vinegar; scatter over it chopped almonds and garlic cloves wrapped in sprigs of thyme and plenty of oil; put in a moderate oven and leave until the sauce is dry and the top browns, then leave a while and take out. And you might make this dish in a pot instead of a tajine in the oven.

354. Dish made with Sarda (Pilchard), One of the Good Classes of Fish

Take what you have on hand of them, scale and cut up if large, or [if small] filet them. Boil and wash, then fry in the pan with fresh oil until browned, and do not sprinkle with flour; then take out of the pan and put in a tajine. Pour on vinegar and of murri

naqî' [p. 55, recto] a little, pepper, coriander seed, ginger, cinnamon, some cumin, thyme, citron leaves, prunes soaked in vinegar and cover with plenty of oil; put in the oven and when the sauce has dried, take out and leave to cool and use.

355. Recipe for Munashshâ, a Dish Made with Starch

Take what fish you have on hand, scale and clean, and if large, cut up; boil in water with salt, then wash and put on a platter and remove the bones. Take its flesh and pound until it is like the meat for meatballs; then add a little wheat flour, pepper, coriander seed and cinnamon; squeeze on mint juice and beat with it; then [make it into the shape of a pilchard or some other type of fish, whatever you like, cover with flour and][141] dust with flour, fry with fresh oil until browned and done, and when you have finished doing this, make a sauce of vinegar, oil, garlic and cumin boiled together and pour it on.

[141] The material in brackets is found in Huici Miranda's Spanish translation but not in his published edition of the Arabic text. (CP)

356. Fish Murawwaj

Take whatever fish you like, scale, cut up, boil lightly in water with salt and leave for the water to dry up. Then take a tajine and put on a moderate fire, pour in oil enough to cover the fish and put a lid on it and shut it, and when the oil is boiling, put in the mentioned pieces of boiled fish and leave to fry until browned. Then take it out of the oil and leave on one side; then take another tajine and put in it two parts of vinegar and less than one part of murri naqî', pepper, cumin, a little garlic and some thyme and cinnamon; cover with fresh oil and take it to a light fire. When it has boiled, take the pieces of the fish and put them in it, [the fish that were] fried in oil, little by little. Turn it over and leave it until it dries and and nothing remains but oil; take it down [from the fire] and leave until it cools. Thus the people of Ceuta and of western al-Andalus[142] used to do.

[142] Muslim Spain, not the modern Spanish province of Andalucia. (EF)

357. Mahshi of Mixed Fish

Take whatever you have of them and scale and cut in pieces, boil with water and salt, take out and slice lengthwise, take out the bones and remove the spines. Fry in the pan with fresh oil until browned, and, if small, like sardines, fry whole, scaled and washed without boiling and continue frying until they are browned and lose their moistness and you see they are tender; and leave, then return...[two words missing]... and put in grated crumbs of wheat bread or ground ka'k (biscotti), pepper, coriander seed, clove, cinnamon, spikenard and saffron; [p. 56, recto] add salt to taste, or murri naqî' in place of the salt, and sprinkle on chopped almond and cover with plenty of oil. Then pound into it those pieces of fried fish prepared earlier and put in the oven and leave till it sets and the top browns; take out and leave until it cools and use.

358. Dusted Fish

Take what fish you have which are good and esteemed, scale and boil with water and salt, then take them out, wash and open the pieces as slabs and remove from them whatever is there in the way of bones and spines, then take ground bread crumbs or wheat flour and add some egg, pepper, coriander, cinnamon and spikenard; beat it all together and roll the pieces of fish in it one after the other, then fry with fresh oil until browned and repeat several times until browned and done; then make a sauce of oil, vinegar, a little murri and cumin, boil and throw it over (the fish). There is another recipe for this also, which is: take the flesh of the fish, after boiling and removing the bones, pound and add the said spices and eggs, I mean [the said] spices; beat it all together and cover those bones which have preserved the original shape, and make of them semblances of the fish as they were, then fry until brown, put in the sauce you have made and the result is a different dish.

359. Meatballs and Patties (Ahrash) of Fish

Take a large fish, like the qantûn [scribal error for qabtûn] and the fahl or one like them, scale it and boil it in water and salt, then take it out and remove the backbone and the bones, then pound it until it becomes like the meat of meatballs. Add wheat flour or ground ka'k (biscotti) and the amount of egg needed to gather with it and make it cohere, and pepper, coriander seed, spikenard, cinnamon, some juice from a crushed onion, juice of mint, some juice of murri naqî' and oil, beat it all together until it melts and blends. Then you make ahrash and thin breads the size of a fist or less; make meatballs with it in the form of a fish, fry this ahrash in the frying pan with a lot of oil until it browns, then boil a sauce of vinegar, oil and pounded garlic, that you pour on top.

360. Burâniyya of Fish [143]

You make it with pieces of boiled fish, washed and fried, and fried eggplant, as you make the burâniyya with lamb and fried eggplant, and the mentioned spices likewise, [p. 56, verso] and similarly the muthallath of fish is like the muthallath of meat, eggplant and turnips, and its preparation is likewise.

[143] This is the only time Huici Miranda recognizes a burâniyya as such. It's because in the text of recipe — though not in the title — it's correctly spelled with the long u in the first syllable. (CP)

361. Preparing Fish Roe

Take what you can of the roe of a big fish, boil it lightly and wash it; if you want, leave it or cut it and put it in a stew pot with coriander seed, pepper, cinnamon, ginger, some murri naqî' and a quantity of oil; break eggs into it and mix it all, beat it and put it into the tannur; when it is cooked, take it out and let it cool; cut it in pieces and chop on top rue or mint. You might fry it in the frying pan with oil; then put it in a sauce of vinegar and oil. And you might make it as a râhibi in the oven with onion and oil.

It is known that fish is slow to digest and not agreeable to those with phlegmatic temperaments and moist bodies, but agreeable to those of hot and dry temperaments. It is very quick to spoil if it is not digested much, unless you make it, according to this mentioned recipe, with medicinal plants. It is prepared it with vinegar and murri naqî' and covered with a quantity of oil after boiling with water and salt, as indicated, until the scum [literally, phlegm] leaves and it is easy to eat. After this you should use a little of syrups or thickened fruit juice and so on that can mellow it, adjusting it to the temperament of the user, his age and his custom.

Page 8 of Webbed Translation – Pp. 56 verso to 62 recto of Ms.

Kinds of Starch Dishes: Couscous, Rice, Meat Porridges (Harîsas), Noodles and the Like.

Tharîdas[144] are heavy and phlegmatic. However, they moisten dry bodies and are good and beneficial for them, very nutritious, of much chyme for him who has that temperament. They are also good for young people, especially what are tempered with vinegar and meat of fat calves and what you may want of spices and those of unleavened dough and the like, because they are heavier and slower to digest and of more phlegm and cause constipation. The use of rich tharidas is more beneficial in winter than in summer because of the strength in digesting in winter, unless one tempers them with vinegar and light meats, like lamb, kid, and chicken and with gourd and vinegar and with purslane and saltwort, because these belong to summer and autumn on account of the dryness that governs these two seasons, especially in the dry and warm temperaments that are naturally fond of eating tharidas.

[144] Huici Miranda very misleadingly translates "tharîd" (also called "tharîda") as "torta". It is actually a dish of meat or meat and gravy mixed with bread, or as nearly always in Andalusia, with bread crumbs; sometimes "tharîd" simply refers to the crumbs. (CP)

362. The Perfect Tharîd (The Complete Tharîd)

Take fat beef from the chest, hip, shoulder blade, waist, neck, belly and from the fatty sites, cut it up and put it in a big pot with salt, [p. 57, recto] onion, pepper, ginger, coriander seed, cumin and a quantity of oil, cook it over a moderate fire until it is ready; take the meat out of the pot and leave it to one side. Then take meat from a fat sheep, and do the same with it; cook it also in the pot with the spices that go best with it and oil until it is done and leave it also and the same with cooked chicken and young domestic pigeons or turtledoves cooked separately and fried birds. Take the broths of these specified meats and put them together in a clean pot, after removing the bones and add to it what is needed of strong vinegar, saffron, and pepper and what is needed of spices and prunes infused with vinegar; cook until it is done and moisten with it a tharid crumbled from white bread crumbs and leavened semolina well kneaded and baked. When it is properly moistened, put its meat on top. Arrange the beef in a circle on the dish, and near it the lamb, and on top of it the chickens, and at the lowest part of the platter put the pigeons and turtledoves. Spot on top of it the fried birds, meatballs and fried sausage, the ahrash, egg yolks, olives and chopped almonds; then sprinkle it with the necessary amount of ground pepper [the text says spikenard, but that is certainly a scribal error] and cinnamon; cover it with a flatbread (raghîfâ) or isfiriya and serve it. It is a dish of kings and viziers.

363. Vinegar Tharîda, Which is One of the Best

Take the fatty meat from the fattest parts, chop it and put it in the pot with salt, onion, pepper, saffron, cumin, garlic, strong vinegar and a quantity of oil, put it on a moderate fire and when the meat is done put in what you have of vegetables, such as large tender turnips, eggplants and gourds, peeled and cooked separately [from the meat]. As for the eggplants, make the tharida with them whole and uncut, and the turnips likewise, and the gourds [should be] the largest possible, after pressing out their water. And add vinegar to taste and when it is all cooked, take it off the fire, moisten with it the crumbled tharid of leavened bread and repeat the moistening until it is ready, pour the couscous on it and it turns out marvelously.

364. Soldiers' Couscous (Kuskusû Fityâni)

The usual moistened couscous is known by the whole world. The fityâni is the one where the meat is cooked with its vegetables, as is usual, and when it is done, take out the meat and the vegetables from the pot and put them to one side; strain the bones and the rest from the broth and return the pot to the fire; when it has boiled, put in the couscous cooked and rubbed with fat[145] and leave it for a little [p. 57, verso -- HM actually says p. 57, recto here] on a reduced fire or the hearthstone until it takes in the proper amount of the sauce; then throw it on a platter and level it, put on top of it the cooked meat and vegetables, sprinkle it with cinnamon and serve it. This is called Fityâni[146] in Marrakesh.

[145] The couscous in this recipe has already been cooked, either by boiling or steaming. Large-grained couscous varieties are still often steamed, then rubbed with melted fat or butter and then cooked for a while in broth. (CP)

[146] from "fityân", youths: the name of a militia. (CP)

365. I Have Seen a Couscous Made with Crumbs of the Finest White Bread

For this one you take crumbs and rub with the palm on the platter, as one rubs the soup [hasu; unless this is a scribal error for hashu, "filling"], and let the bread be neither cold nor very hot; put it in a pierced pot [the colander-like perforated top portion of a couscouisiere or couscous steamer] and when its steam has left, throw it on the platter and rub with fat or moisten with the broth of the meat prepared for it. I have also seen a couscous that one makes from a fat chicken or stuffed and fattened capons and it was as if it were moistened only with fat, and in it were turnips of Toledo and "cow's eyes."

366. White Tharīda with Onion, called Kāfūriyya (Camphor-White)

This tharid is made with mutton or with chicken and much clarified butter. Take young fat meat, cut it up and put it in the pot with salt, pepper, coriander seed, oil, mild clarified or fresh butter. When it has fried in its fat and its spices, throw into it some juice of pounded, squeezed onions, about a ratl or more, so that the meat is covered abundantly and finishes cooking; when it is done, break the necessary amount of whole eggs and soak with them a tharid of crumbs of white leavened bread or leavened semolina, and with clarified butter kneaded in it like ka'k (biscotti) dough, and don't beat it much. When the tharida absorbs and is level, put its meat on top of it and serve it. There are those who make it with pounded cut large onions.

367. Tharīd Mudhakkar[147] with Vinegar and Whole Onions

Take fat beef, cut it in the pot with salt, pepper, coriander seed, saffron, cumin and strong vinegar; when it is almost cooked, add big whole onions without cutting them, cooked separately, and finish cooking it all; when it has finished cooking, take the pot from the fire and moisten with it a tharid crumbled from clean bread kneaded with white flour dough, and when the tharid absorbs it and is level, arrange the meat and the whole onions and serve it. And you might moisten couscous with it.

[147] "Mudhakkar" means masculine. This may have something to do with the order of serving dishes, where the first is always a dish called feminine. (CP)

368. Tharīda with Lamb and Spinach, Moist Cheese and Butter

This used to be made in Cordoba in the spring by the doctor Abu al-Hasan al-Bunani, God have mercy on him and pardon us and him. Take the meat of a fat lamb, cut it and put it in the pot with salt, onion juice, pepper, coriander seed, [p. 58, recto] caraway and oil; put it to the fire and when it has finished, put in it chopped and washed spinach in sufficient quantity, rubbed moist cheese[148] and butter. When it has finished, take the pot off the fire and moisten with butter. Let there be crumbs of bread moderately leavened, and put your meat on them, and if he (God have mercy on him) lacked lamb meat, he would make a tharida of spinach, moist cheese, butter and the previously mentioned spices and eggs instead of meat.

[148] Presumably a fresh farmer's cheese or cottage cheese. (CP)

369. Tharīda in the Style of the People of Bijaya (Bougie, a city in Algeria) Which They Call the Shāshiyya of Ibn al-Wadi'.

Take the meat of fat spring lamb, from its flanks, its chest and its fat part; cut it up and put it in a pot with salt, onion, pepper and coriander seed; put it on a moderate fire and when it is almost done, add to it lettuce, spinach, fennel "eyes" and tender turnips. When all is ready, add peeled green fava beans and fresh cilantro; when it is finished cooking, moisten with it the tharid and arrange on it that meat, the vegetables and the beans; put on top of the tharid, on the highest part, a small amount of butter that will pour down the sides among the vegetables. For that reason it has been likened to the shashiyya of Ibn al-Wadi, as if that white butter were the cotton [tassel] of the shashiyya[149], that falls all over.

[149] A "shāshiyya" is a fez with a white tassel, characteristic of southern Morocco in our times. (CP)

370. Tharid that the People of Ifriqiyya (Tunisia) Call Fatīr

It is one of the best of their dishes. Among them this fatir is made with fat chicken, while others make it with the meat of a fat lamb. Take whatever of the two you have on hand, clean and cut up. Put it in the pot with salt, onion, pepper, coriander seed and oil, and cook it until it is done; then take out the meat from the pot and let the broth remain, and add to it both clarified and fresh butter, and fry [or boil] it. Then fabricate crumbs of a fatīr[150] that have been prepared from well-made layered thin flatbread cooked in the tajine with sourdough, and repeatedly moisten the dish [evidently, the dish in which the crumbs are] until it's right. Then spread on it the meat of that chicken, after frying it in the pan with fresh oil or butter and dot it with egg yolks, olives and chopped almonds; sprinkle it with cinnamon and serve it.

[150] literally, unleavened bread; here as in the second sentence it seems to be the name of a particular preparation of bread and meat much like tharīd. (CP)

371. Recipe for Fidaush (Noodles)[151]

This is made from dough and has three types: the long one shaped like wheat grains, the round one like coriander seeds that is called in Bijaya (Bougie) and its region humais [literally, little garbanzos] and the one that is made in thin sheets, as thin as paper and which is food for women; they cook it with gourd, spices and fat; it is one of the qatāif. Fidaush is cooked like itriyya [see next recipe].

[151] "Fidaush" is the word found in modern Spanish as "fideos". The etymology is disputed; it has been traced to a diminutive of Latin filum, "string," although that would have given a word beginning with h instead of f in Spanish. The fact that this the earliest recipe known is for little orzo-like soup noodles or thin flat sheets weakens the theory further. Prof. Corominas in his *Diccionario Critico y Etimologico de la Lengua Castellana* derives the word from a medieval Spanish verb itself derived from an Arabic verb meaning to swell, viz. in boiling. A joint Spanish-Moorish origin does seem likely. (CP)

[p. 58, verso]

372. Preparation of the Cooking of Itriyya[152]

Take the hind ends of the meat, fat tail, chest, waist and whatever of those parts that may be fat, cut and put in a pot with salt, pepper, coriander seed and oil; put it on a moderate fire and cook it until it is done; then take it from the pot and clarify the sauce, return it to the pot and add fresh or clarified butter or fresh oil; when it has boiled, put in itriyya in a sufficient quantity, boil it and stir it gently and when the water dries up and it is ready, take it off the fire and leave it for a little; empty it into the platter and level it until the fat separates, then take that meat cooked as it is or fried, whichever you want, and arrange it on the platter, pound some of it on the itriyya and sprinkle it with cinnamon and ginger and serve it. You can make rice and noodles according to this recipe.

[152] Itriyya is the pasta of Greek origin known to the Arabs since the 8th century or so. (CP)

373. Preparation of Rice Cooked Over Water [a double boiler method]

Take rice washed with hot water and put it in the pot and throw to it fresh, pure milk fresh from milking; put this pot in a copper kettle that has water up to the halfway point or a little more; arrange the copper kettle on the fire and the pot with the rice and milk well-settled in it so that it doesn't tip and is kept from the fire. Leave it to cook without stirring, and when the milk has dried up, add more of the same kind of milk so that the rice dissolves and is ready; add to it fresh butter and cook the rice with it; when the rice is done and dissolved, take off the pot and rub it with a spoon until it breaks up; then throw it on the platter and level it, dust it with ground sugar, cinnamon and butter and use. With this same recipe one cooks itriyya, fidaush and tharid al-laban [milk tharid].

374. Recipe for Milk Tharid

Take fresh sheep's milk, because you don't prepare this except with sheep's milk still warm from milking, and put it in a clean pot on a moderate fire; stir it gently from time to time, add fresh butter and continue stirring it until it thickens and forms a white foam on top; then add crumbs of thin flatbread made with semolina or wheat flour, of middling sourness, crumbled as fine as possible, and leave it until it is all absorbed and it is finished; then throw it on a platter; make in its center a hollow filled with fresh butter and sprinkle it with a lot of sugar and cinnamon and use it.

[p. 59, recto] It is reported that a cook of Persia had his residence next to that of Muhallab b. Abi Safra and that he presented himself to prepare for him a good dish and so that he could test him; he prepared it and offered it to him; he was pleased and called it Muhallabiyya.

Its Recipe

Take four ratls of fat lamb, cut it up and put it in a pot and pour in four ūqiyas of oil, two dirhams of salt, a piece of Chinese cinnamon, galangal, chopped onion and a sufficient amount of camphor; cook it until it is almost done; then take from the fire, take out the meat and put it in a receptacle. Take lamb fat and cut it with a knife as you cut vegetables; then take a clean pot and put a strip of fat in the bottom; afterwards put over it another strip of cooked meat and another of thin flatbread cut up and made into tharida and don't stop doing this -- a layer of meat, a layer of fat, a layer of thin flatbread -- until you are finished; then pour on it enough fresh milk to cover the thin flatbread, and add to it enough ground sugar for its sweetness to appear in all. Then take 20 eggs and beat them until they are mixed. Put them in the pot on top of the meat and bread and keep tipping it from side to side and moisten it until all the milk has spread throughout the contents. When the milk appears on top, put it in a hot clay oven (tannur) and cover it, and leave it until it is done. Then take it out and turn it onto a pretty vessel and serve it.

376. Recipe for Folded Bread from Ifriqiya

Take coarsely ground good semolina and divide it into three parts. Leave one third aside and knead the other two well and it is made from it. Roll out thin bread and grease it. Sprinkle some of the remaining semolina on top and fold over it and roll it up. Then roll it out a second time and grease it, sprinkle some semolina on top and fold it over like muwarraqa (puff pastry). Do this several times until you use up the remaining third of the semolina. Then put it in the oven and leave it until it sets. Remove it when tender but not excessively so. If you want, cook the flatbreads at home in the tajine. Then crumble it and with the crumbs make a tharid like fatir, either with milk like tharid laban, which is eaten with butter and sugar, or with chicken or other meat broth, upon which you put fried meat and a lot of fat. Dust it with cinnamon and serve it.[153]

[153] The Arabic text published by Huici Miranda misspells the word "matwi", folded, as "mutarrâ", moistened.

The word translated as "coarsely ground" is a guess. The only adjective spelled the same way means "advanced in years," but there is a related adjective that means coarse as opposed to fine, and one of the Arabic words for flour literally means fine. Semolina, as a hard wheat, resists grinding into fine flour and tends to look like fine sand when ground.

Elise has speculated that "thin bread" means something like pita, but on the contrary, even raghîf, translated as "flatbread," was usually thinner than pita, and ruqâq, which I translate as "thin bread," was rolled as close to paper-thinness as possible. Certain bakers in the Arab world still specialize in it; it has to be eaten within a couple of hours because it stales rapidly. (CP)

377. How Rice Is Cooked in the East

[p. 59, verso] Take rice washed with hot water and put it in a pot and with the rice put fat mutton, from the chest, the hind parts and from the waist, and the fat and the leg bones. Add water to cover it plus a little more and sufficient salt. Put it in the bread

oven overnight and take it out the next morning. When it is all mushy, turn it onto a platter and dust it with cinnamon, spikenard, ginger and ground sugar. You can cook this at home with fresh milk and it is better and more delicious.

378. Lamtûniyya[154]

It is made in the country of al-Andalus and in the Gharb [almost certainly an error for the Maghrib = North Africa]. It is made with all kinds of birds, such as chickens, geese and capons, that are fattened, as well as young pigeons and so on. Take what you have on hand of them, cleaned and with the breast split, and partly cook them as white tafâyâ. Then take from the bread oven and raise on the spit and baste with the sauce specified for roasts. Turn the spit over a moderate charcoal fire, little by little, carefully, until it done and browned. Leave to one side. There are some who make it fried and immerse it after frying in this sauce, with garlic pounded with almonds and walnuts. Then make well-made thin breads of white flour. When done, break them into crumbs the size of a dinar[155]. Strain [the bones] from the chicken broth and return the pot to a moderate fire and add a quantity of oil, pepper and cumin. When the pot boils, take it off and put in garlic pounded with walnuts, almonds and grated cheese on the iskalfâj. Add these crumbs and then take the roasted chicken and put it on it on top of the platter after rubbing and rolling in the sauce. Top it with eggs, olives and split almonds. Dust it with grated cheese and cinnamon and cover it with a sheet of isfriyya made with egg.

[154] The Lamtuna were the main Almoravid tribe. More exactly, they were the dominant tribe of the Sanhaja confederacy, the nomadic Berbers of southern Morocco who were the basis of the Almoravid power, and constituted the aristocracy of the Almoravid state. The MS has a marginal notation explaining "iskalfâj" as "isfanâkh", spinach, but we can recognize it as a variation on the Romance word "iskarfâj"/"iskanfâj", grater. (CP)

[155] A gold coin. (DF)

379. Mu'allak and Maqlû[156]

The shepherds in the Cordoba area used to prepare these two dishes[157]. They are strong and heavy dishes, slow to digest and very nutritious.

[156] The sticky or thick and the fried. (HM)

[157] What these two dishes have in common is that they are both cooked in a burma or earthenware pot. (CP)

380. Recipe for Mu'allak[158]

Take fat young mutton, clean it and cut the meat into big pieces. Put it in the earthenware pot and add pepper, onion, oil and coriander. Cook until the meat is done, then remove it and set it aside. Strain the bones from the broth and return it to a quiet fire. When it has boiled, put in crumbs made from thin bread which was made from wheat dough and add soft, rubbed cheese, as much as the crumbs. [p. 60, recto] Blend with a spoon until it makes one mass and when its broth has dried up, pour on fresh milk and leave it until its foam is dispersed. Then return the meat that was removed and when it has formed a mass, take it off the fire, leave it a little and use it.

[158] The meaning of "mu'allak" is obscure; literally, it means "chewed". It's the past participle of the verb translated as "blend" in "blend with a spoon," which may refer to some technique of stirring or beating. (CP)

381. Recipe for Maqlû

Take fat, tender mutton, cut it and put it in an earthenware pot. Cook it a little and then pour in fresh milk and leave it until it is done. Then put with it mild cow's or sheep's milk cheese and a lot of butter. Cook it until it sticks together and fry it until its fat spreads.

382. Tharîd Made with Fattened Chickens or with Well-Fed, Fattened Capons

Take what you please of them, cut them up and put them in the pot with salt, onion, pepper, coriander seed, cumin, saffron, oil and strong vinegar. Put it on the fire and when it is almost done, add prunes infused in vinegar and turnips cut into big pieces, boiled separately. Finish cooking and when it has finished, take it off the fire and moisten with it a tharid crumbled from leavened bread that has been properly kneaded with good semolina. Leave it until it absorbs the sauce and is ready. Use it and it is very good.

383. Tharid Made with Garbanzo Water, Chicken, Cheese and Olives; It is Good for Him Who Fasts

Cover garbanzos with water and boil them vigorously until their strength enters the water. Then strain it and toss out the garbanzos. Keep the water and return it to the pot and add three fat pigeons old enough to fly, clean and whole, with a third of a ratl of oil, pepper, coriander seed and a piece of onion, a little cumin and some salt. When the pigeons are ready, take the pot to the hot ashes and break in five eggs. Then crumble enough clean white bread and moisten it with the sauce until it soaks it up. Put the pigeons in the middle and around the outside arrange the eggs, the olives and the fresh cheese. Serve it and it is good for [breaking] the [Ramadan] fast.

384. Recipe for a Tharîd Soaked in the Fat of Ten Fattened Chickens

Put one chicken aside and put the other nine cut up ones in a new pot. Cook them with the needed amount of oil and spices until they are done and the flesh falls apart. Then take the pot off the fire and clarify the chicken juices of fat without the meat and return it to the pot with the tenth chicken that had remained aside. Add pepper, Chinese cinnamon and whatever you need of the

rest of the spices [p. 60, verso] and cook with this fat until it is ready. Remove the pot and moisten with it a tharid that has been crumbled from white, leavened bread and repeat sprinkling the crumbs until the round loaf is ready. Then put the tenth chicken on top, leave it a while and use it.

385. Recipe for Rice Dissolved With Sugar

Wash what you want of the rice and cook it as usual. Then take it to the hearthstone and leave it a while and when it is ready and has become mushy, mash it with a spoon until it dissolves and not a trace of the grain remains. Then feed it ground white Egyptian sugar and stir it vigorously. Add sugar bit by bit until its sweetness dominates and it becomes like dissolved fanid [taffy, to judge by the recipe given for it in this book]. Then turn it onto a platter and make a hole in the center that you fill with fresh butter, or with oil of fresh sweet almonds. If you cook this with fresh milk instead of water, it will be more delicious and better.

386a. Information about Harîsa According to its Kinds

Harîsa [har-ee-sa] is heating, moist, very nutritious, strengthening and fertilizing for dry, thin bodies. It increases blood and sperm, with increased ability in coitus, but makes digestion and good bowel elimination difficult. If one can digest it well, it is beneficial for the person who wishes to strengthen and make good use of his body after...[words missing]... free of fever and intestinal heaviness. It is good for the thin and those with strong stomachs, especially if they are mild and easy tempered and do not have severe constipation, because mildness and compliance hasten bowel elimination and its effect on fat delays its growth. [Last few words obscure; in the MS a marginal notation reads sic.] It is indicated for emptying the stomach. What is needed for its digestion is to take with it some murri naqî' and ground Chinese cinnamon. If you eat it alone don't mix it with another food, it is more nutritious and easier to digest, and more quick in digestion. It is the custom of the people and they have agreed on eating harîsa made with dough fried in oil. This adds to its heaviness and slowness to digest and leads to constipation, because all the foods that one fries with dough in fat are constipating and are harmful to the liver. Because of this, the zulâbiyya, which is isfunj (the sponge), is the worst that can be eaten and will be its equal. The slowness in digesting it produces a sulfurousness of the kidneys and the harm that it does is more than its benefits. Since one uses wheat and fat in rafis, in the same way with harîsa. With its meat and fat, there is no need [p. 61, recto] for other wheat, but harîsa eaten alone is more beneficial and gives more rapid digestion with less harm in all situations.

Among the kinds of harîsa that there are, there is one that is made with fat veal or with three-year-old sheep or with breasts or legs of geese and meat from chicken breasts and legs. All these have a flavor and taste that is not like the others and have a virtue that the others do not have. The conditions of harîsa are that they be delicious to the palate and have little salt, like the different kinds of rafî's [NB: not rafis, a different word meaning exquisite] because no salt appears in it. There are those who prefer the harîsa with a lot of meat and those who want a moderate amount. The easiest to eat, the most easily evacuated from the body, is that which has two thirds of wheat and one of meat.

386b. The Method of Making It

Take good wheat and soak it in water. Then pound it in a wooden or stone mortar until it is free from husks. Then shake it and put the clean wheat [its marrow] in a pot with clean red meat and cover it with a lot of fresh water. Put it on a strong fire until it falls apart. Then stir it with the rikshâb[159] very forcefully until it becomes blended and one part shades into the other. Then pour on enough melted fresh fat to cover it and beat them together until they are mixed. When it seems that the fat begins to separate and remain on top, turn it onto a platter and recover it with salted fat; dust it with ground cinnamon and use it as you please.

[159] "Rikshâb" is a scribal error for "dikshâb", the name of this specialized mallet used for beating "harîsa" smooth. (CP)

387. Rice Harîsa

Wash the needed amount of rice and let it sit for a day in enough water to cover it. Then put it in a pot and add what you want of the meat from chicken breasts or fresh mutton; cover it in water and cook it. When it falls apart, stir it vigorously until it is thoroughly mixed up. Put it on a platter and pour on melted fat from a sheep, dust it with cinnamon and use it. You might make this harîsa in the oven. For that you cover it with a lot of water and fit the pot cover with a hinge and let it spend the night in the oven. Then take it out, pound it and use it with sheep fat.

388. Recipe for Harîsa Made with White Bread Crumbs Instead of Wheat

Take crumbs of white bread or of samid and grate them until they become grits the size of wheat or a little larger. Spread them in the sun until they dry out and take them up and set apart until needed. Then take the meat from the legs or shoulder blades of a sheep, because you don't make harîsa without sheep meat and fat. [p. 61, verso] Put it in a pot with a lot of water. Cook it until the meat falls apart and you put in a fork [hook?] and it disperses. Then add the needed amount of already mentioned prepared crumbs and let it sit a while until it becomes mushy. Stir it until it is mixed and becomes one mass. Use it with melted sheep fat, dust it with cinnamon, as has been said.

389. Recipe for Tharîd Shabât

You make shabât with white flour kneaded with sourdough and you cook it over the hot ashes at home or in the tannur oven over a gentle fire, without overdoing the cooking. Then take a fat chicken and boil it; stuff it with its innards and pounded meat, beaten egg, pepper, coriander, onion and oil. Add meatballs and cook it until it is done. Break eggs in it and estimate the amount of sauce that the shabat will soak up. Then pour the sauce over it and decorate it with the meatballs. Dot it with egg yolks; put the stuffed

chicken on top, and pour melted butter over it, removing the froth, and serve it. With wheat, you can make whatever dishes you want and might find delicious, dishes that everyone will relish, especially in winter and on cold days.

390. Royal Jashīsha (Grits) Which Provides Wholesome Nutrition

Take heavy wheat; clean it and grind it in the mill by hand so that it comes out as grits. Then shake off the bran. Take out a quantity of wheat and put it in an earthenware pot. Add water to cover it and cook it. When the water diminishes, return [marginal notation: and stir] with fresh milk, time after time, and when it is done, adjust the flavor with a little salt[160] and pour on it cooked chicken fat, and add more fat, and let it [the jashisha] be delicate, of the consistency of what can be sipped. Then sip it and it will be good.

[160] In the text it is "lahm", which should be corrected to "millh". (HM)

391. Good Jashīsha: It Fattens Thin Women and Men

Take crushed wheat and an equal amount of rice, and garbanzos and hulled and washed spices, a handful of each, and put it in a pot. Cover it with water and cook until it is completely done. Adjust it with a little salt so that it is delicate like hasa' [soup][161], then pour on fresh butter and melted kidney fat and the broth of young, fat meat. Then sip it, because it increases one's strength greatly.

[161] Huici Miranda's text refers to "hasu;" in this recipe, as it happens, the word is "hasa'". In any case, both words derive from the verb to sip, and mean a variety of things that can be sipped such as soup, not necessarily the sweet almond paste HM mentions. (CP)

392. 'Asīda Which Fortifies and Nourishes Much and Fattens

Take two ratls of clarified honey, cleaned of its scum. Add oil and fresh clarified butter, a quarter ratl of each, and put it on a gentle fire. When it has boiled, put in the heart [p. 62, recto] of pure leavened bread, grated, as much as is needed, and peeled and pounded almonds, and the yolks of ten eggs. Stir it and do not neglect stirring it until the oil disperses and it melts and thickens. Then take it from the fire and leave it to cool and use it like 'asida, after dusting it with ground sugar and whatever you like of the different kinds of fats.

393. 'Asīda Made with Grits that Nourishes and Fattens

Take the mentioned cracked wheat and pour water on to cover it. Cook it until the water dries up and then moisten it with fresh milk and stir until done. Then add skimmed honey and grease from meat cooked with its fat. Repeat this several times until it is "balanced." Then add fresh butter and ground sugar, fanid (pulled taffy) and ground cinnamon. Serve it and it is a good dish.

Page 9 of Webbed Translation – Pp. 62 recto to 75 verso of Ms.

[p. 62, recto]

Mention of the Varieties of Rafis and Dishes of Bread and Sweets and the Sort [162]

[162] Al-Bagdadi, p. 82 points it out as a synonym of "kabula" and gives its recipe. (HM)

394. Recipe for Making Jūdhâba, Called Umm al-Faraj: It is an Eastern Dish [163]

[163] "Mother of joy". Al-Bagdadi gives five recipes, p. 70-72. (HM)

Get kidney fat from a sheep or a fat goat and clean it of its membranes and veins. Pound it in a stone or wood mortar until it takes the consistency of brains. Then take a new pot; knead the fat with your hand and smear it over the whole inside of the pot, from the bottom up the sides so that it has the thickness of a finger.

Then take thin bread made on the mirror in whole pieces without falling apart. Its preparation consists in kneading wheat dough well according to the recipe of mushahhada [literally, made like honeycomb], so that its ghurâb [literally raven or occiput — not a common culinary term, because the MS has a "sic" in the margin; anyway, the meaning is clearly to keep the dough from becoming too stiff] doesn't form into a ball. Dilute it with water little by little until it becomes as thin as hasu. Heat the Indian mirror on a moderate charcoal fire, and when it has heated, take for the dough bowl a "moistener" (muballila) and pour [batter] on it [the mirror] with a cup until it swims[164]. Return the dough [the excess that doesn't stick to the mirror] to the bowl, and it has attached to the mirror as a fine tissue. That is a ruqâq, and it is [also] kunafa. Shake out onto a kerchief, and it will come out round, in the shape of the mirror. Then pour the dough, as was done the first time, until you collect the necessary amount.

Then take fat, tender chickens, clean them, cut their breasts and put them into the pot, whole, as they are; add salt, oil, pepper, cinnamon and spikenard. Put it on the fire and cook it until done. When the juice has dried up, take [p. 62, verso] two ruqâqs (thin breads) and put them in the bottom of the earthenware pot which has been prepared and smeared with grease. Stick them to the sides and dust the thin bread with crushed sugar, peeled almonds, spikenard, Chinese cinnamon and cloves, a handful [in all]... Dribble on a good amount of fresh oil and sprinkle it all with rose water in which some musk and camphor have been dissolved, enough to dampen the sugar. Then lay over this two thin breads and dust them, as was done earlier, with sugar, almonds, spices and oil. Sprinkle with rose water. Then lay on another thin bread and do the same with it until you reach the middle of the pot.

Then take those cooked and prepared chickens, which have been rubbed with saffron dissolved in rose water, and lay them in the center of the pot over the bread. Then cover with a thin bread also, and dust with sugar, almonds and flavorings as was done before. Don't stop doing this until the pot is full and the chicken remains buried in the middle. When you have finished, dust it with a lot of sugar, throw on oil and rose water and cover with the bread fastened to the sides. Cover the pot with a fitted lid, sealed with dough. Then put it in the oven at moderate heat and leave it there as long as you would leave a pot with meat [viz. a stew].

Then take it out and break the seal. It gives off a perfumed odor. Remove the thin bread that covered it, if the fire has gotten it, and also that which has been stuck to the sides of the pot. Then invert it, such as it is, on a big platter and serve it. It is extremely good tasting with a penetrating aroma. It is an extraordinary dish, superior in its preparation to the royal victuals, praised for its nutrition and beautiful composition.

[164] The "Indian mirror" called for is also referred to as a tray in some recipes. It was a special flat metal utensil for cooking ultra-thin crepes, which is what these ruqâqs really are. I'm guessing that what I translate as the "moistener" is what they call the cup that they pour the batter onto the mirror with. In the passage about how long to leave in the oven, I am reading "lahm" ("meat") for "milh" ("salt"), as Huici Miranda does on a couple of occasions elsewhere; evidently a characteristic error of this scribe. (CP)

395. Recipe for Simple Jûdhâba

Take equal parts of almonds and sugar. Chop them and add spikenard, cinnamon, cloves, galangal, and some saffron, all ground. Then take a new pot and smear the bottom and sides with fresh, melted grease, as done earlier on. Then lay in the bottom of the pot some layered kunafa and make them stand up the sides of the pot. Then dust it with a spoon of this sugar, almonds and spices. Sprinkle it with some rose water in which some camphor has been dissolved. Then put thin bread on top of it and sprinkle it with another spoon, then a thin bread and a spoonful, until a quarter or less of the pot remains. Break over it each time [p. 63, recto] enough eggs. Then cover with the oil until it rises above it. Then cover it with bread and arrange the pot with dough. Put it in the oven at moderate heat, leaving it until it is finished. Pour it onto a big platter and use it. When it is on the platter, moisten with some rose and julep syrup. In any case, it will be good and delicious.

396. Jûdhâba Beneficial for the Cold and It Strengthens Coitus

Take walnut kernels and hulled almonds, hazelnuts, kernels of pine nuts and pistachios, a quarter of a ratl of each. Grind them in a wooden or stone mortar until it is like fine flour[165]. Add two-thirds of a ratl of bread crumbs made from semolina and two ratls of ground meat from the shoulder of a sheep, cleaned of its tendons. Break in fifteen eggs and beat it all together. Add ginger, galangal, pepper, cloves and Chinese cinnamon, one part of each; a dirham of mastic and of saffron, of each one half a dirham and of oil a good half ûqiya. Put it all in a new pot and throw in a ratl and a half of fresh milk. Lower it into the tannur (clay oven). Seal it and leave it until it is done, binds together, and is ready. Take it out, scatter ground sugar on it and serve it.

[165] The word translated "fine flour" is "sawîq", which can also mean porridge of parched grain. I assume Huici Miranda is right, the instruction means to indicate a degree of pounding, but it may possibly mean to indicate the texture of the contents of the mortar. (CP)

397. Preparation of Kunâfa

Take some of this thin bread, as was mentioned before how to do it. Cut it and trim it to the size of big rose leaves. Then take a pot and a tinjir [boiling kettle], in which [viz. the kettle] you put fresh oil, enough to cover the cut bread. Let it boil until it absorbs the oil and disappears. Then throw in clean honey, free of its froth, to cover it, and sprinkle it with rose water in which some camphor has been dissolved. Stir it gently so it doesn't stick to the bottom of the tinjir. Then dust it with ground sugar, stir it and when it has become thick, take it off the fire, stir it and dust it with spikenard, cloves, ground sugar, chopped peeled almonds and whole fanid [taffy]. Smooth it with a spoon while it boils and the oil disappears, as you do with mu'assal. The people of Bijaya [Bougie] and Ifriqiyya [Tunisia] make this kunafa with fresh and clarified butter instead of oil, but oil is better and lasts better.[166]

[166] Fascinating recipe. Today kunafa is the baked Arab pastry that looks like shredded wheat; in the Middle Ages it was a thin crepe, here cut in small pieces and fried rather than baked. (CP)

398. Preparation of Musammana [Buttered] Which Is Muwarraqa [Leafy]

Take pure semolina or wheat flour and knead a stiff dough without yeast. Moisten it little by little and don't stop kneading it [p. 63, verso] until it relaxes and is ready and is softened so that you can stretch a piece without severing it. Then put it in a new frying pan on a moderate fire. When the pan has heated, take a piece of the dough and roll it out thin on marble or a board. Smear it with melted clarified butter or fresh butter liquified over water. Then roll it up like a cloth until it becomes like a reed. Then twist it and beat it with your palm until it becomes like a round thin bread, and if you want, fold it over also. Then roll it out and beat it with your palm a second time until it becomes round and thin. Then put it in a heated frying pan after you have greased the frying pan with clarified butter, and whenever the clarified butter dries out, moisten [with butter] little by little, and turn it around until it binds, and then take it away and make more until you finish the amount you need. Then pound them between your palms[167] and toss on butter and boiling honey. When it has cooled, dust it with ground sugar and serve it.

[167] I'm not sure whether beating the cooked breads between the palms is intended to loosen the flaky layers or to crumble the breads. (CP)

399. Recipe for Shabât with Fat

Make a dough of sifted semolina with a moderate amount of leaven. Moisten it with melted grease freshened with oil. Stir well until the dough absorbs it and moisten it with it again and again until it has absorbed all it can of the grease. Leave it for a while. Then form it into thin flatbreads, or if you want, into muwarraqa. Fry them in the frying pan with melted grease to cover them, until they are done. Then take them out and eat them with honey.

400. Recipe for Honeyed Rice

Take rice and soak it in fresh water, enough to cover it, for a day or overnight. Then wash it and put it on the fire in a pot or kettle (tinjir). Cook it with water or fresh milk, then add four or five ratls of clean honey from which you have skimmed the foam. Cook it carefully on a gentle fire. Moisten it, while cooking, with fresh milk until it sticks together, coagulates and becomes a paste. Pour it onto a platter and macerate it with a spoon. Make a hole in the center which you fill with fresh, melted butter and dust it with ground sugar and cinnamon and use it.

401. Recipe for Mujabbana (Fried Cheese Pie)

Know that mujabbana isn't prepared with only one cheese, but of two; that is, of cow's and sheep's milk cheese. Because if you make it with only sheep cheese, it falls apart and the cheese leaves it and it runs. And if you make it with cow's cheese, it binds, and lets the water run and becomes one sole mass and the parts don't separate. The principle in making it is that the two cheeses bind together. Use one-fourth part cow's milk and three-quarters of sheep's. Knead all until [p. 64, recto] some binds with its parts another [Huici Miranda observes that this passage is faintly written and only a few letters can be made out] and becomes equal and holds together and doesn't run in the frying pan, but without hardening or congealing. If you need to soften it, soften it with fresh milk, recently milked from the cow. And let the cheese not be very fresh, but strong without...[words missing]...that the moisture has gone out of. Thus do the people of our land make it in the west of al-Andalus, as in Cordoba and Seville and Jerez, and elsewhere in the the land of the West [here written as al-Maghrib].

Manner of Making it

Knead wheat or semolina flour with some yeast into a well-made dough and moisten it with water little by little until it loosens. If you moisten it with fresh milk instead of water it is better, and easy, inasmuch as you make it with your palm. Roll it out and let it not have the consistency of mushahhada, but firmer than that, and lighter than musammana dough. When the leaven begins to enter it, put the frying pan on the fire with a lot of oil, so that it is drenched with what you fry it with. Then wet your hand in water and cut off a piece of the dough. Bury inside it the same amount of rubbed cheese. Squeeze it with your hand, and whatever leaves and drains from the hand, gather it up [? the meaning of this verb eludes me] carefully. Put it in the frying pan while the oil boils. When it has browned, remove it with an iron hook prepared for it and put it in a dipper ["iron hand"] similar to a sieve held above the frying pan, until its oil drips out. Then put it on a big platter and dust it with a lot of sugar and ground cinnamon. There are those who eat it with honey or rose syrup and it is the best you can eat.

402. Recipe for Mujabbana with "Eggs"

Break eggs over the aforementioned dough and knead with them instead of water, until the dough becomes slack and is done, as has been said. Then knead the previously mentioned cheese and also break over it as many eggs as it will bear. Beat them with some anise and fennel. Flatten it on the platter and then wet your hand in water and take some of it to stuff dough and make a mujabbana as was indicated in an earlier recipe and fry it like the preceding recipe. It turns out remarkable and delicious. This is what Ibn Sa'id b. Jami[168] used to make and his companions and everyone found good. It is an invention of Musa b. al-Hajj Ya'ish[169], the muhtasib (market inspector) of Marrakesh.

[168] Almohad Vizier. (HM)

[169] Great architect in the times of Abd al-Mu'min and his son Yusuf I. (HM)

[circa 64 verso]

403. Recipe for the Three-Part Mujabbana

Take some wheat or semolina dough, some fresh cheese and butter, one part of each. Rub the cheese and knead everything with fresh milk instead of water, until it is mixed, no remnants of cheese remain, and it takes the consistency of isfunj dough. Then make with it a mujabbana and fry it with fresh oil, as in the preceding recipe, and use it as you wish.

404. Recipe for a Mujabbana with Semolina

Take semolina dough, pounded peeled almonds, butter, soft cheese and eggs, the amount of each needed to knead it all together. Moisten it with fresh milk until it binds together and make with it a mujabbana.

405. Recipe for Oven Cheese Pie, Which We Call Toledan

Make dough as for musammana and make a small leafy round loaf of it. Then roll it out and put sufficient pounded cheese in the middle. Fold over the ends of the loaf and join them over the cheese on all sides; leave a small hole the size of a dinar on top, so the cheese can be seen, and sprinkle it with some anise. Then place it in the oven on a slab, and leave it until it is done, take it out and use it, as you wish.

406. Recipe for Qursa Made with Fat

Make a semolina dough as for musammana and take a piece of it, and roll it out on a board or a marble slab, layering it with melted fat, and let there be leavening in the dough. Fold over the ends, as in the previous recipe dealing with musammana, and make it on the bottom of a tajine. Put on top of it a leafy (muwarraq) flatbread, and over this throw a bit of fat so the bread bakes

with it and does not dry out. Place it in the oven and leave it until its upper part is browned; then take it out, pierce it, pour skimmed honey on it and present it.

407. Recipe for Qaijâta, Which is Made in al-Andalus, and it is called "Seven Bellies"

Take moist, fresh cheese and knead it in the hands; then take a deep, wide-bellied clay tajine [tâjin min hantam] and in the bottom of it put a thin flatbread, made like kunafa. Put the cheese over this, and then a[nother] flatbread (raghîf), and do this until there remains a third to a quarter of the pan. Pour fresh oil over it, place it in the oven, and leave it a little; then take it out, moisten it with a little fresh milk, and return it to the oven, and take it out and moisten with fresh milk and return to the oven thus until the milk and the oil disappear. Leave it until its surface is browned to the color of musk; then take it out and pour skimmed honey cleaned of its foam, or rose syrup, over it. There are those who sprinkle it with ground sugar and spices, and others who leave it be.

408. Recipe for Mushahhada (Honeycombed), which is Muthaqqaba (Pierced)

The mushahhada is the best of [p. 65, recto] the rafis dishes, all of them, the lightest, the most quickly digested, and the healthiest, because yeast is in it and it is kneaded firmly. Take good semolina and knead it with yeast. Moisten it with water little by little until it becomes slack and like thick hasu, in such a manner that you throw it in the frying-pan and it spreads out over the pan. Cover it and leave it a while. Then go back and do the same thing again until you are done kneading, it rises and you see that bubbles rise. Then set up a ceramic [hantam] frying pan over a hot fire, or an iron frying pan over a moderate fire, and when it has heated, rub it with a cloth soaked in fresh clarified butter or oil. Take up some of the batter in a cup and pour it in the middle, to the desired size, either great or small, and turn over on it a stoneware plate until it is done and pierced, and keep on greasing the pan and pouring dough [rather, batter] until it is used up. Then melt fresh butter and clean honey, and pour them over the mushahhadas in a serving dish, leave it a while until they are proper, sprinkle it with ground sugar, and serve. There are those who add eggs as necessary to the batter.[170]

[170] Obviously, these are simply pancakes, cooked only on one side. The stoneware plate is used as a lid on the frying pan. The surface is pocked – "pierced" – because of the bubbles. Interestingly, some careful cooks in North Africa still make pancakes-which are called "khubz rgig" in Arabic and "elfetat or harhayet" in Berber-not by adding lots of liquid to flour but by kneading dough hard and then diluting it. (CP)

409. Recipe for Murakkaba, a Dish which is Made in the Region of Constantine and is Called Kutâmiyya[171]

Knead a well-made dough from semolina like the "sponge" dough with yeast, and break in it as many eggs as you can, and knead the dough with them until it is slack. Then set up a frying pan of clay [hantam] on a hot fire, and when it has heated, grease it with clarified butter or oil. Put in a thin flat loaf of the dough and when the bread is done, turn over. Take some of the dough in the hand and smear the surface of the bread with it. Then turn the smeared surface to the pan, changing the lower part with the upper, and smear this side with dough too. Then turn it over in the pan and smear it, and keep smearing it with dough and turning it over in the tajine, and pile it up and raise it until it becomes a great, tall loaf. Then turn it by the edges a few times in the tajine until it is done on the sides, and when it is done, as it is desired, put it in a serving dish and make large holes with a stick, and pour into them melted butter and plenty of honey, so that it covers the bread, and present it.

[171] Huici Miranda read the name of this dish as "markaba", boat, but it is clearly "murakkaba", composed, because of the method of making it. Constantine is a city in Algeria; the name "Kutâmiyya" refers to the Berber tribe Kutama, centered in the area around Sitif in Algeria, who were prominent during the ascendancy of the Fatimid dynasty in North Africa during the 9th and 10th centuries. One notices in the course of the recipe that the clay frying pan becomes a tajine; as a tajine is a clay casserole, it can serve for frying. (CP)

410. Recipe for Murakkaba Layered with Dates

Take the dough described under murakkaba kutamiyya and make of it a thin flatbread in a heated tajine, and when it is done, turn it over, and top it with dates that have been cleaned, pounded, [p. 65, verso] kneaded in the hands and moistened with oil. Smooth them with the palm, then put on another flatbread and turn it over, and then another bread, and repeat this until it is as high as desired. When it is done on all sides, put it in a dish and pour over it hot oil and honey cleaned of its scum; this is how the people of Ifriqiyya make it.

It is desirable that the conditions of the various kinds of rafis be known[172]. Its dough should be of pure semolina with moderate yeast, and the salt should be very little, so that no flavor of salt is tasted, and the butter should be boiled and strained, and the honey skimmed, and if it is made with oil, this should be hot, so none of the flavor of the raw oil should remain. It is baked in a tannur so the bread will be detached, porous and spongy inside. If you pound it until the rafis is soft and moist, and if you make the rafis with fat, it will be tastier and sweeter and easier to digest. and if it is not leavened the bread will be dough and the rafis firm and compact, like the rafis of the Berbers and that of the marketplace, and it will not do except for weary laborers or for feeding chickens.

[172] The word "rafis" comes from a verb which literally means "to kick," but the dictionaries report that in cooking (specifically in preparing meat) it means "to pound". That verb is found in the passage "if you pound it until the rafis is soft and moist". (CP)

411. Royal Rafis

Take sweet, peeled almonds, and pound them until they are like a dough, and add as much wheat flour, and knead it hard with eggs in place of water, and sprinkle with a little rosewater in which a little camphor has been dissolved. Then make thin flatbreads and cook them in a clay pan over a gentle fire until it binds and does not overcook. Then pound with sweet almond oil or fresh, melted, cleaned butter, make a round loaf and put it in a large dish, as if it were a sugar loaf[173], and when you take it out, pour the almond oil or fresh, melted, cleaned butter, or rose syrup, over it.

[173] The meaning seems to be to make a domed loaf resembling a sugar loaf ("sugar cup" in Arabic). (CP)

412. A Good Royal Rafis

Take flour of wheat or semolina, liquefy it and knead it with fresh milk, eggs, and yeast. Knead it very well until the dough becomes flexible, and make flatbreads with it, and cook them on a metal sheet [tabiq] and do not leave it for long, but rather take it out still moist. Add peeled, minced almonds and ground sugar. Beat according to the sugar loaf recipe, and sprinkle it with ground sugar, and pour fresh, melted butter over it and serve it; [p. 66, recto] it is moist and sweet.

413. Recipe for Rafis with Soft Cheese

Take sieved crumbs of leavened bread fresh from the oven and pound only the crumbs without the crust. Knead it by hand with the same amount of moist, soft, unsalted cheese and with a bit of butter. Make a small round bread (qursa) of this, put it in a dish, and throw thereon melted, clarified butter and sufficient honey, cleaned of its foam.

414. Rafis Cooked with Soft Cheese

Take flatbreads kneaded with eggs. Crumble very finely the necessary amount. Rub fresh cheese after adding salt, a little more than the loaves, and put aside. Then take a kettle (tinjir), put in sufficient honey, and clean it of its scum. Add fresh oil and then add the aforementioned crumbs and cheese. Keep stirring it gently with a spoon, little by little, until the oil disappears. Turn it onto a platter, smooth it, and dust it with sugar and ground cinnamon.

415. Qursa (Small Round Flat Loaf) with Dates, One of the Dishes of the People of Ifriqiyya

Take good semolina, knead it, and make thin flatbreads of it, and cook them, but not too long so they lose their tenderness. Then crumble them very finely and put them over a moderate fire, and pour in fresh, odorless oil, and cover it with the oil. Then take good Shaddâkh dates[174], as much as the crumbs, and there are those who use more Shaddâkh dates than crumbs. After cleaning them of their stones and pellicles, pound them in a mortar until they are like rose jam, and put it in the tinjir [kettle] with boiling oil. Stir it with a spoon, and when it dissolves in the oil, throw in the breadcrumbs little by little, and stir until it is blended and there is no distinction between the crumbs and the dates and they are a single mass, like a paste, then remove it from the fire, and the oil will disappear; leave it a while, then sprinkle it with sufficient cinnamon, spikenard, cloves, ginger, and galangal. Stir it with a spoon until the spices are mixed in, and pour it into a dish. Even out the bread, smooth it out, make a hole in the middle, and fill it with the butter in which it was cooked. Sprinkle it with sugar, spikenard, and cloves. Insert split almonds and fanîd, and serve it. According to this recipe it lasts for the space of many days [p. 66, verso] and does not spoil or change.

[174] Shaddâkh is a recognized variety of dates. Nevertheless, the first time the word appears in this recipe, Huici Miranda translated it as "pounded," apparently thinking of the word "mushaddakh", which means "unripe dates, squeezed and pressed". This is grammatically impossible; the syntax of the word shows it to be a proper noun in apposition and not an adjective. (CP)

416. Tunisian Qursa (Small Round Flat Bread) According to Another Recipe

Take semolina and mix it with fresh oil, knead it like the dough for ka'k, sprinkle oil over it, and make good qursas, like sugar molds or smaller. Place in the oven, and do not overcook; then take them out, rub in a dish, and grate in the palms until it is like semolina again, and pass it through a sieve and put it aside. Then take Shaddâkh dates cleaned of their stones and pellicles, and pound them into a paste and mix in the same amount of white, sifted flour, and add a sufficient amount of the mentioned spices, knead until it is blended and forms a single body. Then smear your hand with oil and make a qursa in the middle of the dish, and pour fresh oil over it.

417. Recipe for Tarfist, a Dish of the People of Fez

Knead the finest white flour, or semolina, and make flatbreads, cook them in a tannur or in the (bread) oven over a moderate fire, and crumble them small. Take skimmed honey and dilute it with the same amount of fresh water, and throw in as much saffron as will color the crumbs to the desired tint. Then throw in these crumbs and stir it until it takes body like a paste, and continue stirring. When it hardens, turn it out in a bowl after sprinkling it with plenty of split almonds, and stir it until it is mixed. Make a hole in the middle and fill it with aromatic clarified butter[175] or fresh butter, sprinkle with sugar, cinnamon, spikenard, cloves and fanîd, and present it.

[175] The "aromatic" clarified butter (mistranslated by Huici Miranda as "boiling") might be spiced, but it is more likely smen, the rancid aged clarified butter so valued in Morocco today. (CP)

418. Recipe for Ka'k (Biscotti)

Take a mudd, by Abu Haf's measure, of fine white wheat flour or of good semolina, and mix it with half a ratl of oil. It is good for traveling, and does not crumble, and he who wishes may eat it immediately. Put a ratl of oil or more for the mentioned mudd, and in that manner the baked taste is like that of walnut marzipan (jauzinaq) and so forth.[176]

[176] I don't know how big the mudd of Abu Hafs's measure was. This recipe skips the process of baking but of course ka'k was baked, and baked very hard; then as now it was a slightly sweet version of hardtack, like Italian biscotti. It evidently had some classic shape in al-Andalus, probably a ring. Jauzinaq was a confection made of ground walnuts mixed with sugar syrup; it seems to have been at least as popular in al-Andalus as the more familiar almond marzipan, lauzinaq. (CP)

419. The Preparation of Ka'k

Moisten fine white flour or semolina, according to the aforementioned rule, with oil or clarified butter; and it is more delicious and keeps better with oil, because clarified butter, when kept long, smells and becomes bitter. Pour in hot water little by little, and knead it until it is dry, and continue kneading it until it is supple and ripe, so that when a piece of it is taken and stretched [or possibly rolled] out, the stretching does not break it; and he who wishes may put in a bit of yeast, or leave it out. Then take of peeled almonds [p. 67, recto] and sugar equal parts, and the sugar could be more than the almonds; pound this until it is like a dough, and put it in a bowl. Add spikenard and cloves in the necessary amounts, and a little mastic, and some camphor dissolved in rosewater. Knead the filling with this until it is mixed; then grease a stone work surface with oil, and make a ka'k on it with the dough, and bury the filling inside it, in equal amounts. Then clear a place in the oven, far from the fire, and place the ka'k in it on a clean slab, and leave it until it is done and ready. Take it out and make various shapes from the ka'k dough, like what is called khushkalân in Bougie. The khushkalân is another kind of dish, which will be mentioned after this. Make filled qursas (round flat loaves), small and large, and forms of birds, gazelles and the like.[177]

[177] Here we seem to have a recipe from a source that doesn't like rancid clarified butter. Khushkalân is called "khushkanân" in the Syrian and Iraqi cookbooks, a form closer to the original Farsi "khoshknân", literally "dry bread". (CP)

420. Preparation of Khushkalân

Take coarse semolina and rub it with plenty of clarified butter and fresh oil. Soak it in a little water, and do not handle it too much, lest the dough be dry. Then make flatbreads filled with the filling described for ka'k, and diverse shapes. Cut them with shears or a knife, and shape them into rings and semicircles, ka'k and small and large flatbreads. This is the true khushkalan. Then fry it in fresh oil, take it out, and sprinkle it with spikenard and ground sugar.

421. Preparation of Khubaiz (Little Bread) that is Made in Niebla

Take good wheat, put it in a washtub, and cover it with good, fresh water. Change the water after two or three days so that the wheat softens and makes talbina [releases its starch into the water], as is done for starch. Then remove the water and press with the feet in the bottom of a rush basket, or by hand if there is only a little of it. Sieve into a bowl what comes out of the pith. Then pour a little fresh water over the wheat bran to wash it. Squeeze it until none of the pith remains. Put all this in a bowl and leave it in the sun until it binds together. Strain from it the flour water that is left over, time and again, until it thickens. Then pour it in a cloth and hang it so that it drips until it dries, and expose it to the sun if you want to make starch. This is the recipe for starch. Do not let it get near dew or it will spoil. When the khubaiz has been made, take some of it before it dries — it will be like yogurt — and beat it with your hand until it is smooth. If you wish, dissolve dry starch in fresh water so that it comes out according to this description, and make from it.

Then put a frying-pan over a moderate fire, and when it has heated, smear it with a cloth soaked in oil. Then take some of the dissolved starch with a spoon and pour it in the frying-pan. [p. 67, verso] With your hand, move it around in the pan so that it stretches out thin. When it has bound together and whitened, take it to a board or a cloth and grease the frying pan with oil. Pour in another large spoonful until you have a sufficient quantity. Leave it on the cloth in the sun until it dries. Then put it in a rush basket or a sack, and beat it all over so that it whitens until it forms crumbs the size of grains of wheat, or a little larger.

Then put a frying pan full of fresh oil over a moderate fire. When the oil is boiling, put in fresh cheese while the oil boils. Remove it right away in a sieve so it does not burn and drain off the oil. Have prepared filtered skimmed honey, thickened in a pot on a weak fire. Leave it on the hearthstone so that it remains fluid. Every time you take this khubaiz from the frying-pan, drain it of its oil and throw it into this melted honey, and overturn the cheese into it with a spoon, adding to it little by little, and stir it with a spoon until they are mixed one with the other; it hardens and forms one mass, and remove it.[178]

[178] The huevo/egg is mysterious; literally the text says "an egg is beaten on all sides until it forms crumbs". Some other word probably occupied this space in the original text, but the scribe saw the word "beat" and absent-mindedly wrote "an egg" after it. Huici Miranda read "baida" as "bi-baida" (with an egg); I diffidently propose "yabyadda" (it whitens), but I fear we will never really know exactly what was meant here. The MS does not mention the fried cheese after taking it out of the oil, but I propose that the word "samn" (clarified butter) is a scribal error for "jubn" (cheese). The word has also been transposed out of order in the sentence. Maybe the scribe had a chance to catch a nap after copying this recipe! (CP)

422. Recipe for Mishâsh[179]

Soak semolina or fine flour with fat or oil, knead it exceedingly well with some leavening and add water little by little. The dough should be dry. Knead exceedingly until it is slack, and stretch [roll out] a piece of it over a salâya (stone work surface) greased with oil, and with your thumb spread on it fresh fat from a sheep or a goat, cleaned of its membranes and dissolved in some oil until it becomes like brains or butter. Roll it thin until it covers the surface of the rolled-out piece. Then envelope with another, roll it out,

smear it with fat like the first one, and roll it out. Then cut it into triangles or circles and squares, then put the frying-pan over a moderate fire with enough oil to fry in, and fry until done. Drain the oil and float them in rose syrup or clean honey.

[179] In 15th century Iran, Mishash was the name of a sweetmeat made from sesame seeds. (CP)

423. Another Mishâsh

Take clean semolina, or fine flour, which is better, and mix it with plenty of fat, in the amount of one ratl to each small mudd. Knead it like ka'k dough and roll out small round loaves (qursas) in oil. Don't overdo the frying. Place it in hot, clean honey, in which shelled walnuts and sugar, both pounded coarsely, have been put, and leave it there until the honey enters with the sugar and the nuts in their foliation. Remove from the honey. The walnuts and coarse sugar will remain. It is a type of mishâsh [p. 68, recto] and there should be no spices in it.[180]

[180] Not sure what foliation refers to here. The previous recipe suggests a product with layers; maybe this rather perfunctory recipe presumes the reader will know to make something of the sort, and the honey/sugar/walnut mixture enters between the layers. Mashshash must have been a common preparation, because none of the three recipes given calls for spices but both this recipe and the next presume that the reader will be familiar with a spiced version. (CP)

424. Another Variety of It

Make a filling of almonds and coarse sugar, without putting in any spices or roots but only rosewater and camphor so that it remains white. Then make little round flatbreads of the described dough and put on this filling another little round flatbread. Fold over the edges and pinch with a ka'k press so that it sticks, then fry it gently in oil, and place it in rose syrup.

425. Preparation of Jauzînaq (Walnut Marzipan)

Take some of this dough described for ka'k and of the mentioned filling, and shape it [viz. the filling] like hazelnuts, little walnuts, little ka'ks, the description of a necklace [or chaplet] of pomegranates, and farthalat. This is what is called "the Qadi's ears." It is made to resemble roses and other flowers, rings, and so on. All being thus filled, bury some of that filling inside each piece [of dough] and prick it finely. Then fry it in a clean frying-pan with fresh oil, and take it out immediately. Place it in a strainer like a palm[181], drain the oil and float the fat in skimmed honey, or in julep syrup or mastic syrup, and take it out.

[181] The "strainer like a palm," or "iron hand," was clearly the utensil for scooping things out of frying oil. (CP)

426. Preparation of Qâhiriyya[182]

Take a ratl and a half of white sugar, dissolve it in a little water, put it over a gentle fire, skim off the scum and ?filter ["milk"[183]] it. Then throw in peeled, pounded almonds in the amount of two rats, and stir all this until it forms a single body and its fat is softened. Then take it out and leave it a while and add spikenard, cloves pounded in rosewater, and a little camphor, knead all this until it dries, and give it the shape of large or small ka'ks, and leave it until it dries a little. Then place in starch that has been dissolved in a dish and a bit coagulated, and leave it until it dries. Then put it in the frying-pan with fresh oil and fry it so it soaks in it, leave it a little and take it out so it will not dry out or spoil. Then place it in a syrup of roses, or julep, or clarified honey.

[182] "from Cairo". (HM)

[183] The verb "to milk" has some technical sense here; see the sambusak recipe below. (CP)

427. Oven Qâhiriyya

Take the filling described for making ka'ks, and stiffen it with fine flour or starch ["wheat dust or starch dust"]. Knead it with spices and a little camphor dissolved in rosewater, and make as many ka'ks as desired from it. Line them up on a slab and place it into the oven, and leave them a little until they bind, and take them out. This is the tastiest there is among these sorts of dishes.

428. Sun-Dried Qâhiriyya

[p. 68, verso] Take one part of finely pounded almonds and one of white sugar. Pound all this in a stone or wooden mortar until they are mixed, and add cloves, ground spikenard dissolved in rosewater, and some camphor, according to the usual quantities for ka'k and as may be desired. Then immerse in starch dissolved so that it is runny, and put it on a board or large tray and leave it in the sun until the starch dries up.

429. Qâhiriyya Which is Called Sâbûniyya

Pound almonds very well and add them to the same amount of sugar, and add spikenard, cloves, some camphor, and musk dissolved in rosewater. Pound all this in a wooden mortar until it is mixed and smooth. Then roll out ka'ks and small flatbreads and pieces shaped like walnuts and hazelnuts. Leave it a while and then submerge it in sugared rose syrup and thickened julep, and take it out. Submerge it a second time, and a third, and leave it until it dries and separates. It is good, magnificent, and it used to be made in Marrakesh.

430. Sanbûsak[184]

It used to be made in Marrakesh in the house of the Prince of the Believers, Abu Yusuf al-Mansur, God have mercy upon him. Take white sugar and dissolve it and "milk" it with rosewater. Then put in almonds pounded like dough, and stir it gently until it is

combined and becomes like the filling of a qahiriyya. Then take it from the fire, and when it is lukewarm, put in spikenard, cloves, a little ginger, and a small amount of mastic, after first dissolving these ground spices in rosewater in which has already been dissolved some camphor, musk and cut almonds. Beat all this and knead it until one part blends with the other, and make qursas of the size of ka'ks and farthalât and make balls in the shape of oranges and resembling apples and pears, until the sanbûsak is used up. It is delicious, and it is called sanbûsak in the East, and it is the sanbûsak of kings.[185]

[184] a Persian name, cited by Rodinson, and appearing also in al-Bagdadi under the name "sanbusaj". (HM)

[185] A very uncharacteristic sanbûsak, made without flour. "Sanbûsak" is the same word as samosa. (CP)

431. Sanbûsak of the Common People

It is made in three ways:

One in which a thin flatbread is filled with crushed garlic and spices. It is folded into a triangle and fried in oil.

Another is made with mixed dough beaten with pounded meat, spices and eggs. Another is made in the form of farthalât and fried and presented.

Another is made with dough kneaded with clarified butter or melted fat. With it you make farthalât, and you don't fry it but leave it raw. And this is good to throw in isfidhbâjat [186] and stuffed things.

[186] another Persian name, interpreted in al-Andalus as "Slaves' Stew" according to al-Shaquri, fol 59r. (HM)

432. Recipe for Abbasid Qatâif

[p. 69, recto] It is made from the pierced musahhada that has already been mentioned. Take peeled almonds, pound them and let them dry until they are like semolina. Add as much again of sugar, spikenard, cloves, and Chinese cinnamon. Then take a flatbread (raghîf) of the aforementioned musahhada, free of burns, and sprinkle it with those almonds and ground sugar aplenty. Sprinkle it with rosewater in which some camphor is dissolved, and fold it until it is a half circle. Glue the edges with dough wetted in rosewater, and put it in a frying-pan full of fresh oil. Boil it, and then take it out immediately and remove it so it drains of the oil. Let it float in a syrup of roses or julep or skimmed honey. You might make raghîfs on raghîfs, filled inside, and glue the margins together, and they will turn out circles and halves.[187]

[187] Huici Miranda's derivation of qataif from a verb meaning to sift flour is wrong. "Qataif" is simply the plural of the noun meaning "plush, velvet;" the texture is more fabric-like than bread. This basic recipe — crepes (the crepes themselves were called "mushahhada" in al-Andalus) folded over around a filling and deep fried — is what the word "qatâif" still means in Lebanon and Syria. The "qataif" can be removed from the cooking oil immediately, because the crepe ("flatbread") is already cooked. The last sentence suggests instead of folding over one mushahhada you could glue two together and make a fully round, rather than a half-round, version, so that you can serve both circles and half-circles. (CP)

433. The Dish Ghassâni

Take a ratl of meat, without bones, from a fat sheep. Cut it and put it in a pot. Cook also a white tafâyâ, and when the meat is done, throw in four ratls of clarified honey and a ratl of peeled, pounded almonds. Color with saffron and pour on half a ratl of oil, and stir over a gentle fire until the cooking is done, and pour it into a dish and sprinkle it with minced sugar and ground Chinese cinnamon.

434. Recipe for Mu'assal of Meat

Take meat from a tender, fat sheep, from its shoulder and fatty extremities, without bones, and fat tail as it is, to the amount, as near as may be, of four ratls. Put it in a new pot with spices and water, six ûqiyas of oil and six of clean honey. Cook it until it is done and falling apart, and skim off the grease. Take the meat out of the pot, and to what remains of the broth add three ratls of skimmed honey, a third of a ratl of dissolved starch and minced almonds. Keep stirring until it is almost thickened, then return the meat which had been removed, and moisten it with the strained fat little by little until it absorbs the fat, like mu'assal; remove it and leave it until it cools.

435. Recipe for Mu'assal, Used Among Us as the Last Dish

Take good, strained honey and put it in a boiling kettle (tinjîr). Add four ûqiyas of starch for each ratl of honey, dissolved in rosewater, and if you wish, tint it with saffron. Keep stirring it until it is almost thickened (bound). Pour in enough fresh oil that it cooks and doesn't burn. Scatter on it almonds, [p. 69, verso] split. Moisten with the oil until soaking. When its binding is dry and it is finished cooking, remove it and empty into a dish and take what oil sweats on it. You might add some hulled sesame and camphor dissolved in rosewater, and it will turn out admirable.

436. White Mu'assal

Take a ratl of clean, white honey, and three ûqiyas of starch, the white of two eggs, sufficient fresh oil and minced almonds. Cook over a gentle, weak fire and keep stirring, without being careless about stirring, until it whitens and boils and takes the consistency of mu'assal. Cut it with camphor dissolved in water and it will turn out admirable.

437. A Mu'assal Used in Tunis at Banquets

Take strained honey and pour in dissolved starch, tinted with saffron: for one ratl of honey half a ratl of starch, and if there is no starch on hand, use dissolved fine white flour according to this recipe. Pour in sufficient oil and keep stirring it until the oil disappears from it. Mix in pepper, cloves, and a little camphor, re-thicken it and serve it.

438. Preparation of Zulâbiyya[188]

Knead fine flour and add water little by little until the dough is slack. Let it be lighter than the dough for musahhada. Leave it in a pot near the fire until it rises. You will know it is done when you tap on the side of the pot with your finger. If you hear a thick, dense sound, it has risen. Then put a frying-pan on the fire with plenty of oil, and when the oil boils, take this runny batter and put it in a vessel with a pierced bottom. Put your finger over the hole; then raise your hand over the frying pan and quickly remove your finger. The batter will run out through the holes into the frying-pan, while you are turning your hand in circles, forming rings, lattices and so on, according to the custom of making it. Be careful that the oil is not too little or too cool, or the batter will stick to the pan, but let it be abundant and boiling. When it is done, take it out carefully and throw it in skimmed spiced honey, and he who wishes it tinted and colored may add to some of the batter the juice of Brazilwood or gum-lac[189], or juice of madder or saffron, or juice of tender green fennel, or juice of fox grape. When the honey has absorbed this, remove it on crossed woods to the mu'assal dish until it drains and nothing remains on it except what it holds inside. And take up the zulâbiyya[190]...

[188] al-Shaqui identifies this with the pastry isfunj. (HM)\

[189] Lac or gum-lac; also lake; a red brittle resinous substance brought from India, used for dyeing and making sealing wax. (EF)

[190] Brazilwood, *Caesalpinia sappan*, is not a New World plant but an East Indian dyewood well known in the Middle Ages. When campeachy wood or logwood, *Haematoxylon campeachianum*, was discovered in what is now Brazil, it was at first called brazilwood. Since it was Brazil's first big export, the country took its name from it. NB: The "crossed woods" referred to must be a wooden equivalent of the "iron hand". (CP)

[recipe breaks off at page break;]

[beginning of p. 70, recto, is middle of another recipe]

[p. 72, recto]...[words missing; upper right corner of this page is cut off for 7 lines]...

and put it in fresh milk. Add to it eggs in the amount of...[words missing]...

frying pan with much oil, and when the oil has boiled, empty out...[words missing]...

your hand and it will make the shape of a ring on which you can put a stamp...[words missing]...

immediately. Drown it in warm honey, free [of scum]...[words missing]...

[line, probably title, missing because of rent in page]

... in a tajine. Remove its scum and wash it with water until it sticks together and...[words missing]... half a ratl and of oil another half. Stir it until it is done and take it from the fire. Put it in a big clay dish. Then add a half ratl of white, ground sugar.

439. Fâlûdhaj[191]

Take good, clean honey and put it on a moderate fire in a clean boiling kettle (tinjir). For each ratl of honey add two ûqiyas of starch, that dilutes and mixes with the honey, and stir it continually. If you want, color it with saffron. Blend it with a spoon on all sides. When it is almost bound together, add for each ratl of honey, four ûqiyas of oil and continue to stir it. Add half an ûqiya of good yellow [bees'] wax for each ratl and a half of honey. When the oil begins to dribble/leak through, clarify whatever dribbles according to the methods for clarifying oil. Its sweetness dries up and if not, it remains moist. Scatter over it peeled, chopped almonds in a sufficient amount. With the almonds, you might add some hulled sesame seeds, and leave it. When it is done cooking, pour it over a salâya [a stone chopping board or work surface] with fresh oil. Make with it large or small raghîfs. Use them as they are or make with them whatever kind of qursas [small round loaves] you may wish.

[191] Al-Bagdadi gives two recipes, pp 48 and 72. (HM)

440. Its Preparation with Sugar

Dilute a ratl of sugar and put it on a gentle fire. Add four ûqiyas of honey so it retains its moistness and doesn't break apart [i.e., crystallize] while thickening. Cook it until it thickens and throw in three ûqiyas of good oil, one of liquified starch and three dirhams of gum arabic[192] dissolved in rose water. Continue to stir it until it binds together. Scatter chopped almonds over it and when it thickens, form on a salâya (stone work surface) greased with sweet almond oil and make from it [p. 72, verso] flatbreads. Then cut it into squares with scissors.

[192] Gum Arabic is the gum of an acacia that is used to thicken gumdrops, pastilles and so on. (CP)

441. Twigs, Qabît

...Sweet... [missing words on this page because of same rent as on obverse]

...they are called qabît (twigs)[193]. Take honey... [words missing]...

a light [fire] and don't stop stirring by hand until it thickens, and take [from the fire]...[words missing]...

and dry on a thick nail. Fold it over the nail and continue...[words missing]...

its scum. Then add beaten egg whites...[words missing]...

of the honey and stir it vigorously with a big spoon. When it is ready to bind together...[words missing]...

the necessary amount. Fold over the edges on all sides and stir it with all your strength...[words missing]...

Add their whites. Then pour it over a greased salâya (stone work surface) and make flat loaves [raghîfs] with it. Cut it into strips with a knife and when it has cooled, break it into twigs.

[193] Huici Miranda failed to note where the name "qabîṭ" comes from. It is a metathesized form of "qatîb" — or to be precise, its North African colloquial pronunciation, "qtîb". This comes from the Classical Arabic word "qadîb", meaning "twig". The "d" was devoiced when the short vowel was dropped in the first syllable, and North African dialects are still wobbly about whether the word has a "d" or a "t"; today "qdîb/qtîb" means a skewer of meat, and the plural "qutban" is written both "kotban" and "kodban" on menus. At any rate, "qutban", twigs, are what the recipe says this candy resembles. (CP)

442. White Fâlûdhaja With Milk; It is Eastern

Take a ratl and a half of fresh milk and put it in a tinjir on a gentle fire. Add one quarter ratl of diluted starch paste and one ratl of fresh oil. Stir it and then add two ratls of pounded white sugar and stir it until it is done. Put it into a clean clay dish and serve it.

443. A Sweet of Dates and Honey

Take Shaddâkh dates. Clean them of their pits and pound a ratl of them in a mortar. Then dilute with water in a tinjir on a gentle fire. Add the same amount of skimmed honey. Stir it until it binds together and throw in a good amount of peeled almonds and walnuts. Put in some oil so it doesn't burn and to bind firmly. Pour it over a greased salâya (stone work surface). With it you make qursas (round cakes). Cut it with a knife in big or little pieces.

444. Recipe of Ma'âsim (Wrists)

In Marrakesh this used to be called "children's wrists." Pound peeled almonds with white sugar, but don't be too extreme in pounding them — they should be the coarseness of grits. Then pummel it with your palm and make it like a wrist, either round or shaped like a wrist. Then roll out a raghîf of fresh fânîd [pulled taffy] before it dries, and put the "wrist" in the middle of the raghîf. Twist it and lift it on all [p. 73, recto] sides until the sides stick together. Put it aside. Then put white flour in a tajine on a weak, gentle fire and when the flour has heated, put the "wrist" in it and turn it over and over until the flour sticks to it, the top rises and it is the same on all sides. Lay it aside and let the children play with it.[194]

[194] As a result of the heating in the pan, the flour is probably parched so that it is digestible. Its purpose is probably the same as that of dusting marshmallows with starch, to keep everything on earth from sticking to it. (CP)

445. Sukkariyya, A Sweet of Sugar

Take a ratl of ground sugar and two thirds of a ratl of white bread crumbs scraped until they become like semolina flour. Add eggs and beat them with the flour and sugar. Then put a frying pan on a gentle fire with a ratl of fresh oil. When it boils, toss in these crumbs and the sugar beaten with eggs. Stir it on a gentle fire until it binds and cools. Dust with sugar, spikenard and cinnamon.

446. An Eastern Sweet

This is given to feverish people as a food and takes the place of medicine. Take sweet, peeled almonds and pound them fine. Then extract their milk with a sieve or clean cloth, until it becomes like milk. Add pomegranate and tart apple juice, pear juice, juice of quince and of roasted gourd, whatever may be available of these. Prepare them like the "juice" squeezed from the almonds and like the mixture of white sugar. Put it in a glazed earthenware tinjir and light a gentle fire under it. After boiling, add some dissolved starch paste and when it thickens, put together rose oil and fresh oil and light under it a gentle fire until it thickens. Then take it off the fire and take it out. If the stomach is weak, add rosewater mixed with camphor.

447. A Sweet Called Ma'qûda

Take good sugar and moisten it with fresh water. Put it on a moderate fire until it binds and put in chopped almonds. Measure it over marble and if you see that it is coming apart, grease the marble. And it (the candy) is shaped on it (the marble) into raghîfs that you cut with scissors in whatever shape you want. While it is still warm, give it the shape of dates stuffed with almonds or with a piece of fanîd, or resembling Malaga figs or like grapes or or raisins and so forth. Leave it until it cools and lay it aside.

448. A Sweet from Syria

Take three ratls of white sugar and one of clean honey. Put them together in a tinjir on a gentle fire and continue stirring and when it begins to thicken, then add 1 1/2 ratls of dissolved starch paste, colored [with saffron], and white flour. Continue stirring and when it begins to thicken, pour on oil, [p. 73, verso] sweet, washed; and scatter on it chopped almond and pistachio. Thicken it carefully. When it is completed, set it aside and loosen it with rose water, camphor, spikenard and clove. Then pour it over a salâya (stone work surface) and make qursas with it. Put it in a greased pot and set it aside.

449. Rukhâmiyya, a Marble Dish[195]

Take white sugar, dissolve it in a little water and put it on a gentle fire. Remove the froth and when it is almost bound together, throw in peeled almonds, pounded somewhat coarsely until they become like semolina, in the quantity of two thirds of the sugar.

When it is finished binding together, remove it from the fire and cut it with some camphor, spikenard and clove dissolved in rose water. Pummel it and turn it onto a marble slab greased with oil when it is still warm. Lay on it a smooth greased plank until the surface is smooth. Then cut it with a knife in the shape of reeds or whatever shape you want, and set it aside.

[195] I don't know whether the name of the dish refers to a marbled texture or to its being made on a pastry marble, so I chose an ambiguous name. (CP)

450. Preparation of Sugar Qursas

Take good sugar and dissolve it in a little water. Put it on a gentle fire and leave it to boil until the water dries up. Then dribble it over marble and measure it. When it has stiffened, take it from the fire and add ginger, galangal, spikenard, clove and ground, dissolved mastic. Stir it and then throw over a greased marble small qursas (round flat loaves) and let them be until they cool and become solid. For him who wants it musky, dissolve some musk and camphor in good rose water and cut it [the candy] with this at the end, when it is removed from the fire and cooling. It improves [or perfumes] the breath, warms the stomach and helps digest food.

451. Preparation of Fânid (Pulled Taffy)

Take white sugar and dilute it with a moderate amount of water, neither too much nor too little. Put it on a gentle fire. Remove the scum and clean it. Continue cooking until it binds moderately. Then take it from the fire and when it has cooled a little, take it with your hand and pull it as you do with pulled honey sweet, until it whitens and you like the whiteness. If you see that it is drying out between your hands and isn't yet as white as you would like, put it near the fire until it softens and continue doing it (the pulling) and putting it near the fire until you are pleased with its whiteness. He who wants it musky, dissolve some musk and camphor in good rose water and sprinkle the sugar with it and lubricate your hands in this rose and musk water while you pull it little by little, until the musk and camphor penetrate it. It will turn out excellently... [p. 74, recto] Then make ka'ks and qursas (flat loaves) and shapes similar to maftûna and fists (ma'asim) and whatever shape you want. Set it on a slat in the air to cool and dry and set it aside.[196]

[196] Pulled honey sweet is evidently a variety of taffy made with honey. Maftuna is not explained, but it means "enamored, mad with love," clearly the name of a sweet. Huici Miranda indicates missing words after "excellently," but exceptionally doesn't footnote this. The sense doesn't suffer. (CP)

452. Sukkariyya, a Sugar Dish

Take a ratl and a half of sugar and throw in rosewater and water to cover. Stir it and pound it. Clarify it with a sieve in a ceramic [hantam] vessel and add an ūqiya of honey for each ratl. Take a ratl of peeled white almonds and cut them into thirds and quarters. Return it to the fire, cook it until it coagulates, and take it to a platter which has been greased with almond oil and roll it out on a marble sheet. Cut it as you will. Dust it with sugar and do the same with pistachio, pine nuts and walnuts. And test it to see whether it takes them. And throw it on the salâya (stone work surface)...[some five words missing]...thin and it is very good. Then make with it what you may want. If you want it with camphor and aromatic spices, grind whatever of them you want and sprinkle them over it, if God wishes.

453. Excellent Fâlûdhaj

Pound sweet almonds like brains and add fresh water. Pass this through a fine sieve until it becomes like milk. Then take a quantity of pomegranate juice, sour or sweet, like the water taken from...[words missing]...of the juice of sour and sweet pomegranate or juice of tart apples, or pear juice, or quince juice or juice of roasted gourd — whichever of this you may have — and take as much as all this of sugar and white honey. Put it all in an earthenware pot. Light under it a gentle fire and throw in, after boiling, some starch. When it begins to bind together, add drops of almond oil (fat). Light under it a weak fire until it coarsens, and it becomes like thickened khabîs. Take it from the fire and use it, if God wishes.

454. Making of Elegant Isfunja ("Sponge")

You take clear and clean semolina and knead it with lukewarm water and yeast and knead again. When it has risen, turn the dough, knead fine and moisten with water, little by little, so that it becomes like tar after the second kneading, until it becomes leavened or is nearly risen. Take a small new jug, wet it in water and then in clarified butter or fresh oil until it is soaked. Then take a fat reed. Cut off a length to reach to the bottom of the pot. Grease the reed with oil and put the lid on the pot and seal (the lid to the pot) with clay with the reed inside, and put it in the oven with bread, and let it be in the middle of the bread. When the bread is done, know that it (the "sponge") is also ready. Take it out, remove the clay and take out the reed. Take fresh or clarified butter and honey. Heat them [p. 74, verso] and pour them into the pot in the place where you removed the reed and leave it until the "sponge" soaks it up. When it has absorbed it, add butter or honey until it soaks up more. Then break the pot away from it, put it on a platter and cut it as you would cut watermelon. Chop almonds and walnuts and pine nuts and pistachios and lump white sugar and sprinkle it over it...[about two words missing]... with cinnamon, Chinese cinnamon or the like, if God wishes. [197]

[197] Yes, the clay jug is actually broken and sacrificed to make this sweet. The writer has neglected to mention putting the dough in the jug. Huici Miranda had the bread in the middle, rather than the jug in the middle. (CP)

455. Preparation of Qursas[198]

Take very white flour and knead it with milk, salt and yeast. And when you have kneaded it considerably, leave it until it rises. Then take one egg or several, according to the quantity of the dough. Break them in a bowl and beat them. Moisten the dough with them little by little and knead it until it slackens. Take a new frying pan and shower it with clarified butter or fresh oil. Take a handful of the dough and spread it in the pan. Put over it a layer of almonds and pistachios, or whichever one you have. When the almonds cover the dough, put another dough on the almonds, and so on, layer on layer. In this way you fill the frying pan up to two fingers (from its rim). Put it in the oven with the bread and when it is done, prick it with a knife and take it out as it is. Heat honey and clarified butter and pour over, and when it has soaked them up, throw it on a platter and sprinkle over it Chinese cinnamon and cinnamon and serve it, if God wishes.

[198] This dish must come from a Syrian or Iraqi book, because it's about the only place in the book where he calls white flour "huwwari" rather than "darmak". It's also one of the few recipes where the verbs are in the active imperative mood, as is usual in English cookbooks, rather than in the passive indicative. (CP)

456. Elegant Qursa

Take semolina and fine flour, in the same manner as ka'k, with clarified butter or with oil, and let its weight be about a ratl. Take ten eggs and beat them in a bowl and add them to the dough little by little. Knead it with them until it becomes like tar. Lay hold of an earthenware stew pan (cazuela, qaswila) the same size above as below. Let clarified butter and fresh oil run over it and empty the dough into it. Leave it until it rises and put it in the oven. When it is done, cause there to be in its highest part tubes like embattlements. Cut that to those tubes with a little of its body and let it/them be like a pot lid. Then make a large cut in the qursa with a knife. Heat honey with butter and scatter in it spikenard, cinnamon, Chinese cinnamon, chopped almonds, walnuts and pine nuts and pistachios, or one of the two, however much you want of them. Let the qursa absorb that, put the lid back on and serve it, if God wishes.[199]

[199] This kind of stumps me. Obviously we have a kind of rich leavened bread cooked in the Spanish utensil called a cazuela. You make a big cut in it and you let it soak up a honey and butter syrup with spices and nuts. You put back a lid, which you evidently created with the big cut. But what of those tubes and embattlements? The only idea that comes to me is that you form a handle out of reeds to assist you in removing the crust lid. (CP)

457. Stuffed Qanânî, Fried Cannoli[200]

Pound almond and walnut, pine nuts and pistachio very small. [p. 75, recto] Knead fine white flour with oil and make thin breads with it and fry them in oil. Pound [sugar] fine and mix with the almond, the walnut and the rest. Add to the paste pepper, cinnamon, Chinese cinnamon and spikenard. Knead with the necessary amount of skimmed honey and put in the dough whole pine nuts, cut pistachio and almond. Mix it all and then stuff the qananit that you have made of clean wheat flour.

458. Its Preparation

Knead the dough well with oil and a little saffron and roll it into thin flatbreads. Stretch them over the tubes (qananit) of cane, and you cut them [the cane sections] how you want them, little or big. And throw them [into a frying pan full of oil], after decorating them in the reed. Take them out from the reed and stuff them with the stuffing and put in their ends whole pistachios and pine nuts, one at each end, and lay it aside. He who wants his stuffing with sugar or chopped almond, it will be better, if God wishes.[201]

[200] Plural of "qanut" — canes or cylinders. (HM)

[201] The scribe is dropping things again. The general discussion in the beginning, which is the only place where the stuffing is described, must have dropped the word sugar, as the recipe section omitted the instruction to fry the tubes. (CP)

459. Preparation of Juraydât, Small Locusts[202]

Take bread from white semolina, take it outside and put it in the sun until it dries. Grind it and sieve it, soak it in oil and leave it a day and a night. Throw on thickened honey, after scattering on it, and knead it with pepper and enough spices to make it into round hazelnuts [or meatballs], God willing.

[202] Evidently the little lumps of breadcrumbs, honey and spices looked like locusts to people. (CP)

460. Ka'k Stuffed with Sugar

Knead the amount that you want of fine flour and knead a long time. Leave it until it rises and then pound almonds very fine until they are like brains. Grind with an equal amount of white sugar and knead the two parts with some rosewater and perfume it with fine spices. Roll the dough out long and put on the stuffing and cover with dough. Make it round and make ka'ks with it. Send it to the oven and, if you want, fry it in the frying pan with oil and scatter sugar on top. He who wants it simple, let him omit the spices.

461. Ka'k of Sugar Also

Take two parts sugar and another two of peeled almonds. Pound [the almonds] very well and smoothly and sieve the sugar over them. Add enough water to knead it and of fragrant spices whatever you may want, such as clove, musk or nutmeg. Make ka'ks with this paste. Dilute starch in water in a thin solution, without salt, and leave it in the leavening until it rises [or sours]. Then

pour in honey and beat it smoothly. Then dip the ka'ks in it, one after the other. You will have prepared hot oil or almond oil in the frying pan. Turn them into it to fry lightly and take them out hot. You will put it in syrup of julep [p. 75, verso] or of honey. Then you roll them, after removing them, in minced sugar, if God wishes.

462. Cast Figures of Sugar

Throw on the sugar a like amount of water or rosewater and cook until its consistency is good. Empty it into the mould and make of it whatever shape is in the mold, the places of the "eyebrow" and the "eye" and what resembles the dish you want, because it comes out of the mould in the best way. Then decorate it with gilding and whatever you want of it. If you want to make a tree or a figure of a castle, cut it piece by piece. Then decorate it section by section and stick it together with mastic until you complete the figure you want, if God wills.[203]

[203] The "eyebrow" and the "eye" may be technical terms for parts of a mould. The gilding referred to is also ambiguous in the Arabic; both gold leaf and egg-yolk endoring were practiced in the Islamic world. (CP)

463. Fruit Made of Sugar [Marzipan]

Add one part of sieved sugar to one part of cleaned and pound almonds. Knead it all with rose water and roll your hand in almond oil and make with it whatever you want of all fruits and shapes, if God wishes.

464. Preparation of What is known as Fustuqiyya of Sugar[204]

Take half a ratl of sugar and three ùqiyas of almond oil, two of fine flour and three of pounded pistachios. Cook it all together on the fire until it binds together and cut it with musk and clove, if God wishes.

[204] From "fustaq" — pistachio. (HM)

465. Preparation of Kashkâb[205]

Take bread made from semolina and put it in a pot of clay or earthenware, and put it in the oven in which you leave it until it rises. Then throw it in water or honey according to the sweetness you desire and leave it until it moistens nicely. Then forcefully squeeze it with your hand until you remove all its moistness. Put it to one side. Sieve the water with a thickly woven kerchief of clean linen and put it in a rapacious [sic] vessel...[words missing]... and put in it rue cut in pieces, if God wishes, may He be praised.

[205] The Wusla, according to Rodinson, gives two recipes of kishk and one of kishkat, the three based on wheat. Dozy derives it from "kashk" — Arabic, and "ab" — Persian. (HM)

[Colophon]

Here ends what has been found in this compilation, line by line. God bless our lord Muhammad, his Family and his Companions and grant them great peace. It was finished halfway through the morning of Saturday, 13th of Ramadan of the year 1012 [14 February 1604]. [206]

[206] The date given is for the copying of the manuscript; the original is 13th century. (CP)

[Added section on medicinal drinks and preparations not in original]

In the name of Allah, the Merciful, the Compassionate; the blessings of God on our lord Muhammad, his Family and his Companions, and grant them peace.

Chapter One: On Drinks – 32 recipes

Second Chapter: On Pastes – 11 recipes

Third Chapter: On Electuaries (Juwâriṣh) – 6 recipes

Fourth Chapter: On Medicinal Powders (Sufûfât) – 4 recipes

=> 53 recipes

Fifth Chapter: raisinés (grape must/ preserves/ compotes) absent from Perry

Chapter One: on Drinks**466. The Great Drink of Roots**

Take the skin of the stems of fennel, the skin of the stems of celery, the skin of the roots of carrot and...[three words missing]... chicory and Mecca fig[207], half a ratl each; three handfuls each of halhâl (lavender?), cilantro of the spring [i.e., water source], dawmirân[208], tamarisk, pennyroyal, ghâfit, chicory, mint, clove basil and citron basil; two ûqiya each of the seeds of celery, carrot and roses, fennel, and habba hulwa and nânûkha [two names for, or perhaps two varieties of, nigella seed], and half an ûqiya of dodder seed. The bag: half an ûqiya each of cinnamon, flowers of cloves, ginger, Chinese rhubarb, Indian spikenard, mastic, nutmeg and aloe stems, a mithqâl of saffron, six ratls of honey, cleansed of its foam. Cook the herbs and seeds in water that covers them until their force comes out; then take the clean part of it [strain it] and throw it in honey. Put this on the fire, and leave the spices in the bag after they have become mushy, throw them into the drink and macerate them time after time, until their force passes into the drink. Lay it aside and take it from the fire, let it cool, and keep until needed. Drink one ûqiya of this with three of water on arising, and see that the water is hot. Benefits: fortifies the stomach and the liver, opens blockages of the liver and spleen, cleans the stomach, and is beneficial for the rest of the phlegmatic ailments of the body.[209]

[207] *Andropogon schoenanthus*, reading "tibn" for "tin" in the ms. (HM)

[208] Pedro de Alcalá translates this as *ciridueña*, and the Vocabulist translates it as mint. See Dozy, II, 13, and pronunciation variants. (HM)

I cannot translate *ciridueña*, but there is a plant called *ciridona*, in the poppy family, whose juice is used as a folk remedy for warts. (SB)

[209] The word "urûq" can mean roots or stems/stalks. I've translated it according to what seemed to make sense. (CP)

[My Note] From https://es.wikipedia.org/wiki/Chelidonium_majus, then google translate: "Chelidonium majus, also known as greater celandine or swallow-wort, is a perennial herbaceous plant of the poppy family (Papaveraceae). It is the only species in the genus Chelidonium." I found "*ciridueña*" on that page. For information in English, see https://en.wikipedia.org/wiki/Chelidonium_majus.

467. The Little Drink of Roots: Way of Making It

Take the skin of the stems of caper bush, the skin of the stems of celery, the skin of fennel root and the skin of wild carrots, two ûqiyas of each; two handfuls each of halhâl (lavender?), cilantro of the spring, dawmirân, ghâfit[210], chicory, pennyroyal and euphorbia. The bag: cinnamon, and flower of cloves and ginger, an ûqiya of each; half a mithqâl of saffron; three ratls of honey, cleaned of its foam. Cook the seeds and herbs, covered with water, until their strength comes out. Then take the clean part, add to the honey, and take it to the fire, and put the bag in a kettle until it forms a well-made syrup. Take it from the fire and pour it into an earthenware vessel. The drink is made with two ûqiyas of syrup to three ûqiyas of hot water. Its benefits: it benefits the liver and opens occlusions of it, it is useful for the spleen and cleanses the stomach of its extra phlegm wherever it is found in the body, and it is of profit in diseases of dropsy, God willing.

[210] *Eupatorium*, of the rose family. (HM)

468. Syrup of Aloe Wood [Stem?]: Way of Making It

Take half an ûqiya of aloe, a quarter ûqiya each of cinnamon, cloves, Chinese cinnamon, Indian lavender, nutmeg, mastic and saffron, a ratl of sugar and the same of rosewater. Close the roots in a bag and place them in the sugar and rosewater. Bring all this to the fire until it takes the consistency of syrups; then remove it from the fire, grind eight grams of musk, and throw it in an earthenware vessel. The drink is an ûqiya with two of hot water. Its benefits: it fortifies the stomach, the liver, and the other parts, cheers the heart, tempers the constitution a bit, and helps in the beginning of dropsy.

469. Syrup of Citron Leaves: Way of Making It

Take fifty leaves and remove the dust on them with a cloth, then cover them all with water in a pot and cook it until the strength comes out. Then take the clean part of it and add a ratl of sugar. The bag: half an ûqiya each of aloe stems, Chinese cinnamon, and cloves. Cook all this until it becomes good to drink. Drink one ûqiya with three of water. Its benefits: it cheers the heart with much gaiety, fortifies the internal organs, and softens the bowels gently; it is extraordinary.

470. The Great Cheering Syrup: Way of Making It

Take half a ratl each of borage, mint, and citron leaves, cook them in water to cover until their strength comes out, then take the clean part and add it to a ratl of sugar. Then put in the bag: a spoonful each of aloe stems, Chinese rhubarb, Chinese cinnamon, cinnamon and clove flowers; pound all these coarsely, place them in a cloth, tie it well, and place it in the kettle, macerate it again and again until its substance passes out, and cook until [the liquid] takes the consistency of syrups. Take one ûqiya with three of hot water. Benefits: It profits [preceding two words apparently supplied; in parentheses in printed Arabic text] weak stomachs, fortifies the liver and cheers the heart, digests foods, and lightens the constitution gently, God willing.

471. A Syrup of Honey

Take a quarter ûqiya each of cinnamon, flower of cloves and ginger, mastic, nutmeg, Chinese cinnamon, Sindi laurel, Indian lavender, Roman spikenard, elder twigs, elder seeds, oil of nutmeg, bitter and sweet nuts, large and small cardamom, wild spikenard, galangal, aloe stems, saffron, and sedge. Pound all this coarsely, tie it in a cloth, and put it in the kettle with fifteen ratls of water and five of honey, cleaned of its foam. Cook all this until it is at the point of drinking. Drink an ûqiya and a half, and up to two, with hot water. Its benefit is for weak livers; it fortifies the stomach and benefits dropsy among other ailments; it dissolves phlegm from all parts of the body and heats it a great deal, gives gaiety, lightens the body, and it was used by the ancients like wine for weariness.

472. Recipe for Honey-Water

Take a ratl of honey and add five ratls of water, cook until the water departs and the honey remains, and clean off the foam little by little. Pound half an ûqiya of pellitory[211] and place it in a cloth, put it in the kettle and bruise it once and again until its substance comes out. Remove it to an earthenware vessel, and take it from it at the necessary time, for it makes up for all that which detracts from this notable quality.

[211] "tâghandast;" a Berber word, I guess we take HM's authority on its meaning. (CP)

473. The Recipe for Making a Syrup of Julep [julab]

Take five ratls of aromatic rosewater, and two and a half of sugar, cook all this until it takes the consistency of syrups. Drink two ûqiyas of this with three of hot water. Its benefits: in phlegmatic fever; it fortifies the stomach and the liver, profits at the onset of dropsy, purifies and lightens the body, and in this it is most extraordinary, God willing.

474. Syrup of Sandalwood: Way of Making It

Take two ûqiyas each of red and white sandalwood, and an ûqiya of white manna[212] of sugarcane. Then pound the sandalwood and cook it in rosewater until its substance comes out, and let there be five ratls of the rosewater. Then take the clean part of it and add it to two ratls of sugar, take the tabâshîr and put it in a bag, and cook all this until it forms a well-made syrup. Its benefits are to calm the heat of jaundice, to cut thirst, and to profit in the other ailments and fevers of jaundice. It leaves the nature as it is, without causing retention or thinness of urine. It fortifies the stomach, the liver, and the other organs, and in this it is most extraordinary.

[212] tabâshîr; manna, a sugary substance that appears at the joints of bamboo, or apparently in this case of cane. (CP)

475. Formula for Making a Syrup of Mastic

Take three ûqiyas of mastic, powder it and put it in a bag, then take a ratl of mint and cook it, covered with water, until its substance comes out. Take the clean part of it and mix it with three ratls of sugar and honey, and cook all this until it takes the form of a drink. Drink two ûqiyas of this with three of hot water. Its profits: for the stomach and for digesting food; it cuts vomiting and binds the bowels[213], and fortifies the liver: it is the utmost in this.

[213] literally, "constipates", without the negative connotation. (SB)

476. Syrup of Harir: Way of Making It

Take the almonds of silk[214] and extract from them the small seeds, after removing their hearts, four ratls. Then divide almonds and clean the dirt from them, wash them very well in cold water until softened, and drain the water. Then take water out of a river oriented Eastward; heat polished steel and cool it in this water until the water is reduced by half and changes color. Cook the harir in this water until its substance comes out; press it, and add to the water three ratls of honey, cleaned of its foam. The bag: half an ûqiya each of cinnamon and cloves, an ûqiya of ginger, an ûqiya each of cubebs, long pepper and galangal. Then pound roots and put them in a bag, which is then tied with a strong thread and added to the honey and the clean part. Put it on the fire and cook it until a syrup is made. Drink two ûqiyas of this with three of hot water. It profits in the lack of urine, and increases desire well; it dissolves the fat from all parts of the body and heats it well, God willing, by its generosity and virtue.

[214] "harîr" means silk; is this a recipe for seeds of the mulberry, on whose leaves silkworms feed?(CP)

477. Syrup of Mint: Way of Making It

Take mint and basil, citron and cloves, a handful of each, and cook all this in water to cover, until its substance comes out, and add the clear part of it to a ratl of sugar. The bag: an ûqiya of flower of cloves, and cook all this until a syrup is made. Its benefits: it frees bodies that suffer from phlegm, and cuts phlegmatic urine, fortifies the liver and the stomach and cheers it a great deal; in this it is admirable.

478. Syrup of Fresh Roses, and the Recipe for Making It

Take a ratl of fresh roses, after removing the dirt from them, and cover them with boiled water for a day and a night, until the water cools and the roses fall apart in the water. Clean it and take the clean part of it and add to a ratl of sugar. Cook all this until it takes the form of a syrup. Drink an ûqiya of this with two of hot water; its benefits are at the onset of dropsy, and it fortifies the stomach and the liver and the other internal organs, and lightens the constitution; in this it is admirable.

479. A Recipe for Making It [Syrup of Fresh Roses] by Repetition

Take the same, a ratl of roses or more, and place it in water to cover it, boiling for a day and a night. Then take out the roses that are in the water and throw them away, and go with the same quantity of fresh roses, which are to be covered likewise with this water, after boiling it a second time, and leave this also a day and a night. Throw away these roses likewise, and put in others and treat them as before, and continue doing this for ten days or more. Its benefit and the strength of its making are solely in the manner of repeating. Then clarify the water of roses and add to it as much sugar, and cook it until it takes the form of a syrup. It reaches the limit in thinning and moistening the constitution, God willing.

480. Syrup of Dried Roses

Take a ratl of dried roses, and cover with three ratls of boiling water, for a night, and leave it until they fall apart in the water. Press it and clarify it, take the clear part and add it to two ratls of white sugar, and cook all this until it is in the form of a syrup. Drink an ûqiya and a half of this with three of water. Its benefits: it binds the constitution, and benefits at the start of dropsy, fortifies the other internal organs, and provokes the appetite, God willing.

481. Syrup of Violets

Take a ratl of fresh violet flowers, and cover them with three ratls of boiling water, and boil until their substance comes out; then take the clean part of it and mix it with four ratls of sugar, and cook all this until it takes the form of a syrup. Drink an ûqiya and a half of this with three of hot water. Its benefits are in the fever of jaundice, it cuts thirst and lightens the body gently, and benefits in dry coughs, but it weakens the stomach.

482. Manner of Making a Syrup of Maryût

Take maryût, lavender, and mashîsha, two handfuls of each, and two ûqiyas each of fennel, anise, and peeled licorice roots, cook all this in water to cover until its substance comes out, then take the clean part of it and add to two ratls of honey, and cook all this until it takes the form of a syrup. Drink an ûqiya of this with three of hot water. Its benefit is in moist coughs; it cleans the throat, dissolves the phlegm from the stomach, and lightens the body gently.

483. Syrup of Hyssop

Take an ûqiya of hyssop and two of fennel and anise, and an ûqiya each of jujubes, watermelon seeds and cucumber seeds, and a handful of cleaned figs, two handfuls each of lavender and cilantro of the spring, and two ûqiyas each of the skin of fennel stalk and the skin of celery stalk. Cook all this in water to cover until its substance comes out; then take the clean part of it and add it to two ratls of sugar, and cook all this until it takes the consistency of syrup. Drink an ûqiya and a half of this in three of hot water when fasting. It benefits in moist coughs and stops abscesses of the brain[215]; it dissolves phlegm from the other parts of the body and causes urine and menstrual fluid to flow, it fortifies the stomach, and it is admirable.

[215] "prevents matter from coming down from the brain". (CP)

...[gap: the upper third of this page is cut off]...

[Urtatim's Note: This is a different recipe]

...with two ûqiyas of hot water. Its benefits are in the various kinds of dropsy; it fortifies the stomach and prevents jaundice rising to close the liver; it excites the appetite, cools fevers, and is not harmful to the chilled.

484. Syrup of Basil

Take seeds of fresh green basil, pound them in a stone mortar, and press out their water. Take these seeds and cook them in water until half of the water remains, clarify it and leave it to cool. Pour in a suitable amount sugar when it is cold, and put it on the fire until it takes the consistency of syrup. If seeds cannot be found, take the leaves, be they green or dried, cook them in water to cover until their substance comes out, and then take the clean part of it and add the sugar; cook it as I have indicated for the seeds, and take it to an earthenware vessel. Drink an ûqiya of this in three of cold water. Its benefits are to free the bowel with blood and for him who has a cough with diarrhea.

485. Syrup of Simple Sikanjabîn (Oxymel) [216]

Take a ratl of strong vinegar and mix it with two ratls of sugar, and cook all this until it takes the form of a syrup. Drink an ûqiya of this with three of hot water when fasting: it is beneficial for fevers of jaundice, and calms jaundice and cuts the thirst, since sikanjabîn syrup is beneficial in phlegmatic fevers: make it with six ûqiyas of sour vinegar for a ratl of honey and it is admirable.

[216] cited by al-Shaquri, p. 49r. (HM)

...[gap: the upper third of this page is cut off]...

[another recipe]

... and a ratl of sugar; cook all this until it takes the consistency of syrup. Its benefit is to relax the bowels and cut the thirst and vomiting, and it is beneficial in bilious fevers.

486. Syrup of Pomegranates

Take a ratl of sour pomegranates and another of sweet pomegranates, and add their juice to two ratls of sugar, cook all this until it takes the consistency of syrup, and keep until needed. Its benefits: it is useful for fevers, and cuts the thirst, it benefits bilious fevers and lightens the body gently.

487. Syrup of Sour Grapes

Take a ratl of juice pressed from sour grapes, and another of sugar, join them and cook until it takes the form of a syrup. Drink an ûqiya of this in two more of water. Its uses: for mastering jaundice and cutting bilious vomiting ; it gives appetite and cuts the thirst, dissolves phlegm by cutting it, and stops bitterness in the mouth.

488. Syrup of Isfitân [217]

Take half a ratl of flower of isfitân, and cook it with five ratls of water until its substance comes out, then take the clear part of it and mix it with two ratls of honey. The bag: half an ûqiya of cinnamon, then cook all this until it takes the form of a syrup. Drink an ûqiya with three of hot water. Its advantages are for melancholic fevers, and it is not used in other illnesses except at the beginning; and with this it provokes urine and menstruation, and cleans the stomach of filth.

[217] possibly isfinar --white mustard. (HM)

489. Syrup of Lavender (Halhâl)

Take a ratl of lavender and cook it in water to cover until its substance comes out. Then take the clear part of it and add it to a ratl of honey and cook all this until it takes the form of a syrup. Drink an ûqiya and a half of this with three of hot water. Its advantages are in cleaning the brain and the stomach; it lightens the body and dries up black bile gently, but it contracts the breath, and it is fitting to regulate the drink with the cheering drink or water of mufarrih (cheering).

490. Syrup of Lemon

Take lemon, after peeling its outer skin, press it and take a ratl of juice, and add as much of sugar. Cook it until it takes the form of a syrup. Its advantages are for the heat of bile; it cuts the thirst and binds the bowels.

491. A Syrup of Benefit Against the Burning of Jaundice and Ringworm

Take juice pressed from shashtaraj (fumitory), which is known as "children's greens," and juice pressed from endive (chicory), which is known as tafaq, and juice pressed from borage, half a ratl of each. Boil it on the fire, clarify it and add a ratl of sugar. The bag: put in a ratl of the skin of yellow myrobalan, cooked until it falls apart and forced through a cloth. Cook all this until it takes the form of a syrup. Drink three ûqiyas of this in half a ratl of fresh milk.

492. A Syrup which Dries Black Bile and Phlegm

Take a ratl of basbâyi[218], peeled in its upper part, and another of sanâ, and half a ratl of agaric [? ghâriqûn], and two ûqiyas each of fennel and ground licorice wood, and a handful each of lavender mashashtir[219], and spring cilantro. The bag: put an ûqiya of cinnamon and another of cloves, grind them coarsely and put them in the bag. Cook the roots in two ratls of water until their substance comes out, then take the clear part of it and add it to two ratls of honey and four more of sugar, and cook all this until it takes the form of a syrup. Drink three ûqiyas of this with half a ratl of hot water, after taking a few seeds of good musk. Its benefits: in all the heats of the body, in all black ringworm infections, and in phlegm; it cleans all the residues from the body and purges it gently for a good evacuation.

[218] Kembra fern. (HM)

[219] this word does not have the definite article and is not proceeded by "and;" it seems to indicate a kind of lavender, but the following recipe puts this in doubt. (CP)

493. Syrup of Jujubes

Take two ratls of jujubes and an ûqiya each of purslane [rujlâ] and lettuce; cook all this in five ratls of water, then clarify it and add it to two ratls of sugar, and cook until it takes the form of a syrup. Drink an ûqiya of it with three of cold water. It benefits in periodical fevers, purifies thick blood, calms the cough, cuts thirst, and lightens the constitution.

[Urtatim note: Jujube, scientific name *Ziziphus jujuba*, is a fruit also called red date or Chinese date]

494. Syrup of Thistle

Take a ratl of thistle, ground coarsely, half a ratl of mashashtir, and an ûqiya of bay leaves [rand: this word can also mean myrtle or aloes, according to the dictionary], a handful which fills the hand of leaves from the interior of an orange tree, half an ûqiya each of anise, seeds of wild carrot, and seeds of dodder, an ûqiya each of bitter and sweet almonds; pulverize all the roots and greens and cover them with three ratls of water in which black garbanzos have been steeped for a night and a day. Then put it in a new pot and cook until the water is reduced by half, then steep it and clarify it and take the clear part to add to a ratl of sugar and another of honey. The bag: half an ûqiya each of Indian spikenard, asârûn[220], and flower of cloves, and cook all this until it takes the form of a syrup. Drink an ûqiya and a half of it with three ûqiyas of hot water, and above all, if it is drunk in the bath, it has a greater effect, if it please God the Most High, praise be to Him.

495. Syrup of Tamarind

Take a ratl of tamarind and steep in five ratls of water, throw away the dregs immediately and add the clarified water to a ratl of sugar. Cook all this until it takes the form of a syrup. Drink two ûqiya of it in three of cold water. It is beneficial in jaundice, and takes it away easily; it cuts bilious vomit and thirst, awakens the appetite to eat, and takes the bitterness of food out of the mouth.

496. Syrup of Carrots

Take four ratls of carrots, after removing the fibers [lit. "nerves"] that are in the centers, and cook them in water to cover until their substance comes out. Then take the clear part of it and add it to three ratls of honey, cleaned of its foam. The bag:...[about three words missing]... an ûqiya of cubebs, two ûqiyas each of ginger and long pepper, and half an ûqiya of cinnamon and flower of cloves. Cook until it takes the form of a syrup. Drink an ûqiya of this with three of hot water: it is beneficial in the lack of urine, increases desire, and dissolves phlegm, heats the kidneys admirably, and likewise the other parts of the body, God willing.

497. Syrup of Apples

Take a ratl of sweet apples, those that the common people call sarîj [this might mean "little lamps"], cook them in water to cover until they fall apart and their substance comes out, then clarify it and take the clear part and add it to a ratl of sugar. The bag: an ûqiya of aloe stems, pounded and put into the bag. Cook until it takes the form of a syrup. Drink an ûqiya in two of hot water. Its benefits: it fortifies and gladdens the heart.

Second Chapter: on Pastes

498. Carrot Paste

Take a ratl of carrots, of which you have cleaned the interior. Cook it in a ratl of water, some two boilings, then take it off the fire and let it dry a little, over a sieve. Add it to three ratls of honey, cleaned of its foam, and cook all this until it takes the form of a paste. Then season it with ginger, galangal, cubeb and flowers [of clove?], half an ûqiya in all for each ratl. Eat it like a nut at meals. Its benefits: it fortifies coitus and increases desire beautifully; it is admirable.

499. Green Walnut Paste

Take a ratl of green walnuts and pierce them well with an iron skewer, then steep them in water for three days; take them out of the water and for each ratl take three of honey, cleaned of its foam, after cooking the nuts a little. Take them from the water and return them to the honey, and cook them until they take the form of a paste. Season with cinnamon, cloves, and ginger, three quarters of an ûqiya for each ratl, and eat it after meals. Its benefits: it excites the appetite and digests foods, heats the kidneys, and increases urine.

500. Quince Paste

Take a ratl of quince, cleaned of its seeds and cut into small pieces. Pound it well until it is like brains. Cook it with three ratls of honey, cleaned of its foam, until it takes the form of a paste.

It is also made by another, more amazing recipe: take it as said before, and cook it in water alone until its essence comes out, clean the water of its sediments, and add it to as much sugar, and make it thin and transparent, without redness, and what you have made will remain in this state. Its benefits: it lightens the belly that suffers from bile, it suppresses bitterness in the mouth, and excites the appetite. And I say it keeps bad vapors from rising from the stomach to the brain.

501. Paste of Honeyed Roses

Take half a ratl of fresh roses and two ratls of honey; take the petals from the roses and scatter them in a ceramic cooking-pan; boil the honey on the fire and remove its foam; add the roses and boil it until it takes the aspect of a paste. Eat it like a nut at meals. Its benefits: for weak stomachs, for the liver, for the onset of dropsy of the lower belly, and it lightens the constitution moderately, God willing.

502. Violet Paste

Take a ratl of the flowers and three of honey, after removing its foam. Cook all this until it takes the form of a paste, and eat of it like a nut at meals. Its advantages: it counters dry coughs, softens the belly, cuts bilious thirst and cuts the bile that comes out, God willing.

503. Mint Paste

Take a ratl of green mint leaves and crush them gently; add three ratls of honey, cleaned of its foam, and blend it until it takes the form of a paste. Then season it with an ûqiya of flower of cloves per ratl. Its benefits: it eases and aids against heaviness of the body and mind, aids in eardrum [? tablî: from the word for drum] dropsy, dissolves phlegm in the various parts of the body, strengthens the urine, and cuts vomit; it is good with sweet grains of anise, eaten with them or after them. It is beneficial, God willing.

504. Tîqantast Paste [221]

Take four ûqiyas of its outermost skin, after peeling it with iron knives, then pound it gently and cook it in water to cover; then add it to a ratl of honey, cleaned of its foam, and thicken it until it takes the form of a paste. Eat of it like a nut at meals. It

benefits...[one word missing]... dissolves phlegm in various parts of the body, awakens the appetite to eat, makes urine flow, aids in dropsy, and lightens the constitution mildly. In this it is admirable, God willing.

[221] Pellitory. Dozy reads "tagandast", a Berber word. (HM)

Pellitory: "an asteraceous plant (*Anacyclus Pyrethrum*) of Southern Europe, whose root is used as a local irritant". (Webster's Encyclopedic Unabridged Dictionary, 1989)

505. **Qirsa'nat Paste**[222]

Take a ratl of its skin, peeled on the outer part, and pound it well, cook it in water to cover, and then add it to three ratls of honey, cleaned of its foam. Thicken it until it takes the form of a paste, then season it with...[three lines missing]... four ûqiyas of cinnamon, cloves, Chinese cinnamon, and Indian spikenard, an ûqiya of each. Pound all this and add it to two ratls of sugar dissolved in some rosewater, and cook it until it takes the form of a paste, and then melt it in four mithqâls of musk. Its advantages: it digests the food and clears the head, dissolves phlegm in the head, aids in all mild coughs, provokes urine and menstruation. Eat of it, like a nut, at meals.

[222] Thistle or Jewish greens. (HM)

506. **A Paste which Fortifies the Stomach, the Liver, and the Brain**

Take habbat halâwa [seed of sweetness; usually a synonym for shûnîz, nigella], caraway, fried cumin, and shuniz (nigella), four ûqiyas of each, pound all this and mix it with three ratls of honey, cleaned of its foam. Thicken it until it is a dough. Eat it like a nut at meals. Its benefits: in the winds of the body, it dissolves phlegm and digests foods, clears the head, lightens the body gently, aids in mild coughs, and dries black bile gently.

507. **Orange Paste**

Take the peel of red oranges, after steeping them in water, and cut them like fingers. Take a weight of one ratl and add to it three ratls of honey cleaned of its foam, until it takes the form of a paste. Eat of it like a nut at meals. Its benefits: it digests foods, dissolves phlegm, increases the urine, and aids in cold poisons[223]; in this it is admirable.

[223] I have no idea how Huici Miranda decided that "cold poisons" were "colds in the nose". (CP)

508. **Caraway Paste**

Take fried caraway, steeped in vinegar

...[three lines missing] [224]

...and excites the appetite. It is beneficial, God willing, exalted be He.

[224] In this gap must be the title of the third chapter. (HM)

Third Chapter: on Electuaries (*Juwârîsh*)

509. **Electuary of Mint** [225]

Take a ratl of mint, pound it and press out its juice, add a ratl of sugar and a quarter of an ûqiya of mastic and make an electuary. Its benefits: it cuts phlegmatic vomiting, excites the appetite, heats the stomach, and if taken before eating, constipates the intestines; it is useful.

[225] Juwârîsh is an electuary, a medicine made to be licked. (CP)

510. **Electuary of 'Ud Qimâri** [226]

Take half an ûqiya of it, and of mastic, cinnamon, Chinese cinnamon, half an ûqiya each, two ratls of sugar and two more of rosewater. Put all this on the fire until it makes an electuary. Its benefits: it strengthens the heart and lightens the spirit, digests foods, lightens the body gently, strengthens the liver, dissolves phlegm in various parts of the body, and aids in dropsy.

[226] literally, Moon Wood; sometimes HM translates this as aloes. (CP)

[Urtatim's Note: 'Ud / Oud is the modern word for ssp. *Aquilaria* Lam., especially *Aquilaria malaccensis*, which is also called Aloeswood, Agarwood, Eaglewood]

511. **Electuary of Cloves**

Take two ûqiyas of its flowers and two ratls of sugar dissolved in rosewater; thicken it until it takes the form of a paste and make an electuary, in the form of fingers and tablets. Eat half an ûqiya of it at meals. Its benefits: it excites the appetite, dissolves phlegm, greatly gladdens, increases the force of coitus, and restrains the temperament.

512. **Electuary of Musk**

Take a mithqâl of musk, half an ûqiya of aloe sticks ["moon wood"], and half an ûqiya each of Chinese laurel and Indian lavender. Pound the medicinal herbs and add them to two ratls of sugar, dissolved in rosewater, and cook it into an electuary. Its benefits: it lightens the spirit and improves the smell of the breath...

...[four lines missing]...

[This is probably part of a different recipe]

...a quarter of an ûqiya of ginger and pepper, a quarter of an ûqiya of each, of rue a quarter of an ûqiya. Pound all this and add it to two ûqiyas of honey cleaned of its foam. Eat half an ûqiya of it after meals; it excites the meal and digests it, expels gas and dissolves phlegm, aids in dropsy, and provokes urine and menstruation.

513. Electuary of Red Sandalwood

Take three quarters of an ûqiya of red sandalwood, and a quarter of an ûqiya of tabashir (manna sugar). Pound all this and add it to a ratl and a quarter of sugar, dissolved in rosewater. Cook all this until it takes the form of juwarish and take it off the fire.

514. Electuary of White Sandalwood

Take an ûqiya of white sandalwood and a quarter of an ûqiya of tabashir, pound it all and sift it; add it to a ratl and a quarter of sugar and as much again of rosewater; cook it all until it makes juwarish.

Fourth Chapter: On Medicinal Powders (Sufûfât)

515. [A Medicinal Powder]

Take fennel, anise, peeled licorice wood, thyme, and flowers of halhâl [spikenard?] [translated as 'lavender' elsewhere on this page] and myrobalan, one ûqiya of each, and as much sugar as of all the rest. Pound the medicinal herbs, sift them and add to the sugar, and drink of it at bedtime. Its advantages: for him who wants to clear his head, and dry the lungs of the moisture of phlegm.

516. Another Delicate Medicinal Powder

Take fennel, habbat halâwa [nigella?] and sugar, equal amounts, pound it all and mix it. Administer it in a powder at bedtime, in the amount of one handful. It cleans the head and the stomach and calms mild coughs, God willing.

517. A Powder Which Cleans the Stomach

...[four lines missing]...

... four ûqiyas, pound it all and take one handful before breakfast.

518. Powders That Digest The Food

Take four ûqiyas of mastic, pound it and add it as much sugar, and to both add an ûqiya of anise and another of fennel. Mix it all and administer half an ûqiya of it at bedtime.

Fifth Chapter: raisinés (grape must/ preserves/ compôtes) (absent from Perry)

Editor's Notes

This translation has a somewhat complicated history. The original project was to retranslate into English Ambrosio Huici-Miranda's Spanish translation of the Arabic original of the *Manuscrito Anonimo*, a 13th century Andalusian recipe collection. During a period of several years, almost the entire collection was translated; the translators were Stephen Bloch (Joshua ibn-Eleazar ha-Shalib), Elise Fleming (Alys Katherine), Janet Hinson (Mairoli Bhan), and (Habib ibn al-Andalusi). The names in parentheses are those used by the translators within the SCA; I unfortunately have no other name for the last translator listed.

After almost all of the translation had been completed and several preliminary versions circulated, Charles Perry offered to redo the translation from Huici-Miranda's Arabic edition of the original manuscript, with the assistance of Huici-Miranda's Spanish translation and the English retranslation. It is that translation that is given here. While he made use of suggested readings by the other translators in deciding ambiguous points, and in some places retained their phrasing, the final interpretation is his, and is based on the Arabic not on Huici-Miranda's Spanish translation.

All unattributed parenthetical comments are by Charles Perry. I have also included some footnotes translated from Huici-Miranda's Spanish edition, attributed as HM. In addition there are a few footnotes by me or by the translators involved in the first stage of the project, identified by initials. Many of Charles Perry's notes include references to Huici-Miranda; it should usually be clear by context whether the reference is to his Spanish translation or his edition of the Arabic.

The general notes below are mostly mine, except for the weights and measures and the translation of the Byzantine Murri recipe, which were provided by Charles Perry.

- – David Friedman

Some General Notes on Islamic Cooking

Weights and Measures

1 ratl (> the Greek litra > the Roman libra)=12 ûqiyas; in 13th century Andalusia, 1 ratl=468.75 g, about a pound

1 ûqiya (> the Roman uncia)=10 dirham; in 13th century Andalusia, 1 ûqiya=39 g, about 1 1/3 ounces or 7 teaspoons

1 mithqâl=10/7 dirham; in Andalusia, 5.7 g [0.2 oz]

1 dirham (> the Greek drachme)=6 danaq; in 13th century Andalusia, 1 dirham=3.9 g, or 3/4 teaspoon [0.14 oz]

1 thumn = 1/8 qadah (according to Hinz. The word literally means an eighth, and its application to saffron in this cookbook suggests that it may sometimes be an eighth of a dirham).

1 mudd (> modius, the Roman peck); in the Maghrib=4.32 liters. Some recipes in this book refer to the "small mudd," which might have been 1.08 liters.

1 qadah=0.94 liters or (the "great qadah") 1.88 liters, by Egyptian measurement, which might be implied in some recipes. In Andalusia, however, the qadah was a measurement of wine and very much larger, on the order of 32 liters.

1 kail can equal from 6.5 liters to 22 liters. The word literally means "a measure."

Makkûk: Another vague unit of volume, varying from 7.5 to 18.8 liters.

From *Islamische Masse und Gewichte* by Walther Hinz, E. J. Brill, Leiden 1955

Ingredients

Mastic should be available from a good spice store, or possibly an Indian grocery store. Aphrodisia (282 Bleeker St., NY, NY 10014, (212) 989-6440), which was my source for spices many years ago, sells both retail and mail order, as does Magickal Childe, Inc. (35 West 19th St., NY, NY 10011, (212) 242-7182). [Urtatim's note: This information is long out of date]

Wheat starch and sumac can be found in Iranian grocery stores. The sesame oil in Islamic recipes probably corresponds to modern Middle Eastern sesame oil, which is almost tasteless, not to the strongly flavored sesame oil used in Chinese cooking.

So far as we can tell, the only Old World variety of bean other than lentils and garbanzos commonly available is the fava or broad bean, so we use it in bean recipes. [Urtatim's note: Also black-eyed peas and related vignal]

Murri

The 13th-century Islamic recipes frequently contain an ingredient called murri or (in some translations) almorī. It is one of a group of condiments that were popular in early Islamic cooking and vanished sometime after the fourteenth century. Al-Baghdadi gives the following recipes for murri; if you try one and it works out, let me know. According to Charles Perry, the penny-royal in these recipes is a mis-translation and should be budhaj (rotted barley). He gives the following instructions for making budhaj: "All the recipes concur that budhaj was made from barley flour (or a mixture of barley and wheat) kneaded without leaven or salt. Loaves of this dough were rotted, generally in closed containers for 40 days, and then dried and ground into flour for further rotting into the condiments."

(First recipe)

Take 5 ratls each of penny-royal and flour. Make the flour into a good dough without leaven or salt, bake, and leave until dry. Then grind up fine with the penny-royal, knead into a green trough with a third the quantity of salt, and put out into the sun for 40 days in the heat of the summer, kneading every day at dawn and evening, and sprinkling with water. When black, put into conserving jars, cover with an equal quantity of water, stirring morning and evening; then strain it into the first murri. Add cinnamon, saffron and some aromatic herbs.

(Second recipe)

Take penny-royal and wheaten or barley flour, make into a dry dough with hot water, using no leaven or salt, and bake into a loaf with a hole in the middle. Wrap in fig leaves, stuff into a preserving-jar, and leave in the shade until fetid. Then remove and dry.

- - -

Recently, Charles [Perry] has succeeded in making murri; the process was a lengthy one. He reports that the taste is rather like soy sauce, although there are no soy beans in it. I believe his experiments were written up (by him) in the L.A. Times, but I do not have the cite.

In addition to the surviving recipes for murri, there are also at least two surviving references to what was apparently a fake murri, a substitute made by a much simpler process. If one cannot have real murri, period fake murri seems like the next best thing. The recipe is as follows:

Byzantine Murri

Kitab Wasf, Sina'ah 52, p. 56, Sina'ah 51, p. 65: Charles Perry tr.

Description of byzantine murri [made] right away: There is taken, upon the name of God the Most High, of honey scorched in a nuqrah [perhaps this word means 'a silver vessel'], three ratls; pounded scorched oven bread, ten loaves; starch, half a ratl; roasted anise, fennel and nigella, two ûqiya of each; byzantine saffron, an ûqiya; celery seed, an ûqiya; Syrian carob, half a ratl; fifty peeled walnuts, as much as half a ratl; split quinces, five; salt, half a makkûk dissolved in honey; thirty ratls water; and the rest of the ingredients are thrown on it, and it is boiled on a slow flame until a third of the water is absorbed. Then it is strained well in a clean nosebag of hair. It is taken up in a greased glass or pottery vessel with a narrow top. A little lemon from Takranjiyya (? Sina'ah 51 has Bakr Fahr) is thrown on it, and if it suits that a little water is thrown on the dough and it is boiled upon it and strained, it would be a second (infusion). The weights and measurements that are given are Antiochan and Zahiri [as] in Mayyafariqin.

The following quantities are for 1/32 of the above recipe.

3 T honey	(2/3 t nigella)	1 1/2 oz quince
1 1/2 oz bread	1/4 t saffron	1/2 c salt in 3T honey
1 T wheat starch	1/3 t celery seed	1 pint water
2/3 t anise	1/4 oz caroblemon (1/4 of one)	
2/3 t fennel	1/4 oz walnut	

I cooked the honey in a small frying pan on medium heat, bringing it to a boil then turning off the heat and repeating several times; it tasted scorched.

The bread was sliced white bread, toasted in a toaster to be somewhat blackened, then mashed in a mortar.

The anise and fennel were toasted in a frying pan or roasted under a broiler, then ground in a mortar with celery seed and walnuts.

The quince was quartered and cored. After it was all boiled together for about 2 hours, it was put in a potato ricer, the liquid squeezed out and lemon juice added.

The recipe generates about 1 1/4 to 1 1/2 cup of liquid.

I then add another 1/2 cup of water to the residue, simmer 1/2 hr – 1 hr, and squeeze out that liquid for the second infusion, which yields about 1/3 c. A third infusion using 1/3 c yields another 1/4 c or so.

Glossary and Translator's Explanations

The following explanations are by Charles Perry, unless otherwise identified.

Boil and Fry: The respective verbs are ghala and qala, which are devilishly similar-looking in Maghribi script. When there's a lot of oil in a pan, I allow HM to say boil, but I have not hesitated to differ from his interpretation. The Spanish translation has rendered "boil" as "boil" when it refers to heating a liquid and "scald" when it refers to cooking a solid ingredient in boiling liquid; a handy distinction, though not one either English or Arabic happens to make. Since in English "boil" means to boil lightly, I have changed nearly all scalds to boils.

Chinese Cinnamon: (C. cassia: wooden bark) also known as cassia. For most purposes ordinary cinnamon can be substituted, but there is a slight difference of flavor.

Clarified Butter: Butter melted and separated from its milk solids.

Coriander: Coriander seed

Cilantro: Coriander leaves and stem

Cut or slice: When it comes to knife work, I distinguish between qata'a, "to cut, to cut off," qatta'a, "to cut up," and sharaha, "to slice."

Eyes: This term is applied to herbs and cabbage. We suspect that it may be a measure, such as a bunch or handful, or perhaps a particular part, such as the inner part of a head of cabbage.

Fânîd: The recipes show that fânîd was either refined sugar or a pulled taffy

Furn: Bread oven. In general, we translate it as oven, and give the Arabic for tannur.

Gourd: Not our squash or pumpkins, which are from the new world. The gourd mentioned in period recipes may be *Lagenaria siceria*, the white blossomed gourd. Some of the edible gourds used in Chinese cooking and sometimes available in Chinese grocery stores are *Lagenaria*. I have heard that the Italian Edible Gourd is a *Lagenaria*; seeds are available from some nurseries. We usually use squash as the closest alternative readily available. (DF)

Hearthstone: Dishes are removed from the fire ("taken down" is the terminology; putting a pot on a fire literally means "raise it") and set on the hearthstone (radaf). Huici Miranda has translated this word as "embers," but it definitely is a stone, and some recipes make it clear that radaf was the word for the stone outside the tannur oven onto which ashes could be swept. Presumably the dishes are removed to the hearthstone to be cooked at a low heat. Things are also often removed to the embers (jamr) or the euphorbia embers (ghada) to cook, though more slowly.

Julep: It was basically a rose-flavored sugar syrup. Jullab is the word in Arabic, but it's Persian to begin with: gul-ab, "rose-water."

Ka'k: One of the most ancient baked goods of the Near East. It's so old we don't know whether the word is Aramaic or Ancient Egyptian. Anyway, it was (and is) a biscuit in the sense of something baked or cooked twice. In one place it has been translated hardtack, which is close enough except that it's usually somewhat sweetened. I have left it untranslated, but often added parenthetically (biscotti), since it resembles Italian biscotti.

"knead," "beat" or "stir": The verb that has stumped me most often is 'araka. According to the lexicons, this means "to be a strong fighter" (ma'raka means battlefield), or "to consume all the vegetation in an area" (of animals). The context shows that in recipes it means to mix in some way, but I have often been unsure whether to translate it "knead," "beat" or "stir."

Kohl: Antimony powder, used as makeup. It can be ground to a very fine powder.

moist: Ratb means moist, fresh, succulent. I have sometimes differed from HM's interpretation, usually favoring moistness.

Murri: See notes on ingredients above.

Murri naqî' is the technical name of the variety of murri unique to Andalus. The name means "infused" or "macerated" murri.

Mustard: Sinab was simply mustard as we know it, ground mustard seed made into a condiment with grape juice or vinegar; it was common in Andalusian cooking but not known in the Levant, where mustard was always a spice, never a condiment.

Pan, Frying pan: Used to translate miqlât, which was used only for frying. It might be either clay or iron.

Pot: Used to translate qidr.

Pound: The verb *daqqa*, one of the commonest verbs in any recipe of the mortar-happy Middle Ages, means to pound. I have always translated it that way.

Qursa was (as it still is in Arabic) a small round bread, relatively flat; close enough to a small pita.

Raghîf means flatbread, rolled out decidedly thinner than a pita.

Ram: In the recipes that call for ram, I wonder whether they might be steered rams. Adult ram is pretty tough and gamy. Also, it makes good sense to castrate most of the males in a flock that are allowed to grow up.

Roll out: *madda* means to stretch out or roll out. I usually translate it as roll out (implying a rolling pin).

Ruqâq means a thin flatbread, as close to paper-thin as possible.

Salâya: a stone chopping board or work surface

Samn means clarified butter; pure butterfat with the milk solids removed--the Indian ghee.

Serve, Present or Use: Some recipes say, when a dish is done, to present it (*qaddama*); others say to use it (*îsta'mala*). On the presumption that there may be some pattern to this terminology, I have distinguished between "serve" or "present" and "use." In fact, these may be just usages that were followed in the various recipe books this writer lifted from.

Skimmed Honey: Honey was nearly always boiled and then skimmed of the froth or scum that would come to the top. Since "honey, cleaned of its scum" is a clumsy locution, I have rendered it as "skimmed honey." Sugar syrup was often skimmed the same way.

Spices: I have not distinguished between *tîb* (literally, goodness; perfume), *tawâbil* (spices), *afâwîh* (aromatics) and *'aqâqîr* (drugs), because they seem to be used indiscriminately. I have translated them all as "spices." And I have not found any warrant for Huici Miranda's "aromatic herbs"; I render them too as spices. NB: in some cases, Huici Miranda was misled by the fact that *tîb* (goodness, perfume) and *tayyib* (good) are spelled the same.

Tajine: *tâjin*, A North African earthenware cooking dish with a lid.

Tannur: Clay oven, cousin to the Indian tandoor, often partly buried in the ground. {Distinguished from the surface oven by having around 125 cm in length, 50 in breadth, and some 40 in height, according to Guinaudeau in *Fes vu par sa cuisine*, p.185. Al-Saqati mentions it, p. 53 and al-Saquri, folio 60 v, says that dishes cooked in it are more flavorful than those of the surface oven.} Huici-Miranda

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Footnotes

The footnotes are identified by the initials of their authors: Charles Perry, David Friedman, Elise Fleming, Huici Miranda (editor of the Arab edition and author of a Spanish translation), and Stephen Bloch.

[Urtatim notes: I have moved all footnotes so they are with the text where they are noted.]