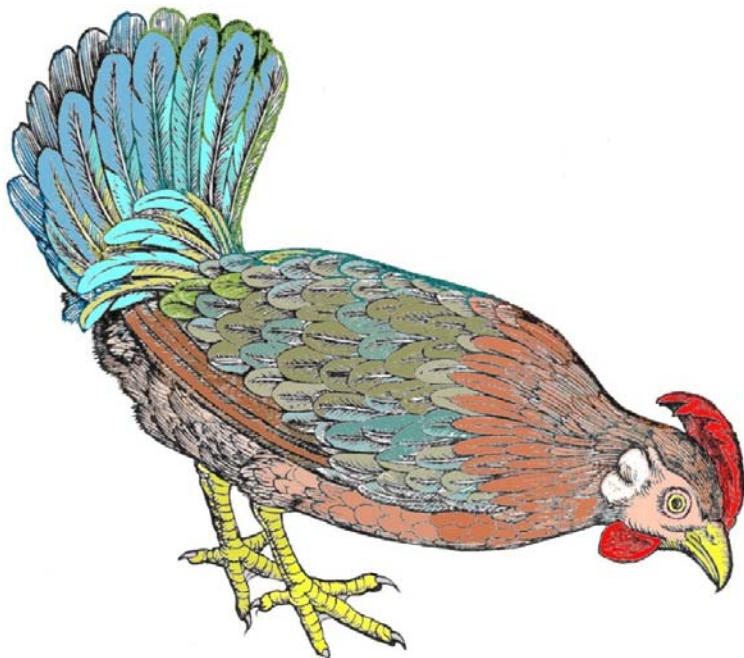


**Elio Corti**

**Fernando Civardi**

# **GESSNERGALLUS**



*Divo  
Alberto Teutonico  
atque  
Gallinaceo generi  
dicatus*



**Transcribed  
by  
Fernando  
Civardi**

**Translated  
by  
Elio  
Corti**

## **The Chicken of Conrad Gessner**

**January 8 - 2010**

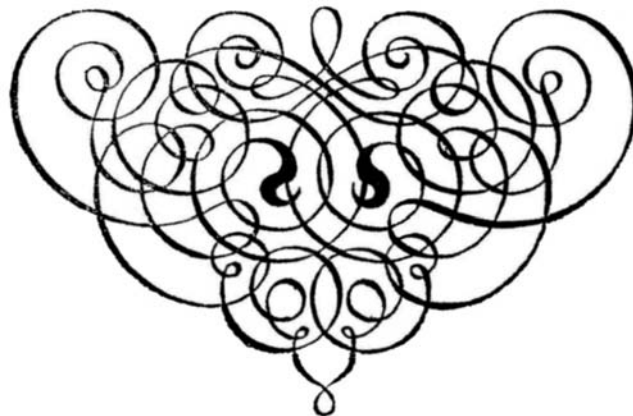


The translation began at 15 o'clock of Wednesday June 15 - 2005  
Translation finished at 18 o'clock of Sunday December 27 - 2009  
Latin text transcribed by Fernando Civardi - 2005  
Reviewed by Elio Corti - 2009

66,700 is the total of Latin Greek and Hebrew words  
272 is the total of the errors identifiable through the character {  
303 is the total of the errors identifiable through the character <  
287 is the total average number of the errors often not attributable to Gessner  
0.43% is the total average percentage of the errors

In Aldrogallus in a total of 87,385 just Latin words  
omitting the Greek and Hebrew ones being crammed of mistakes  
the total average number of the errors is 1,072.  
Percentage of just Latin errors: 1.226%.

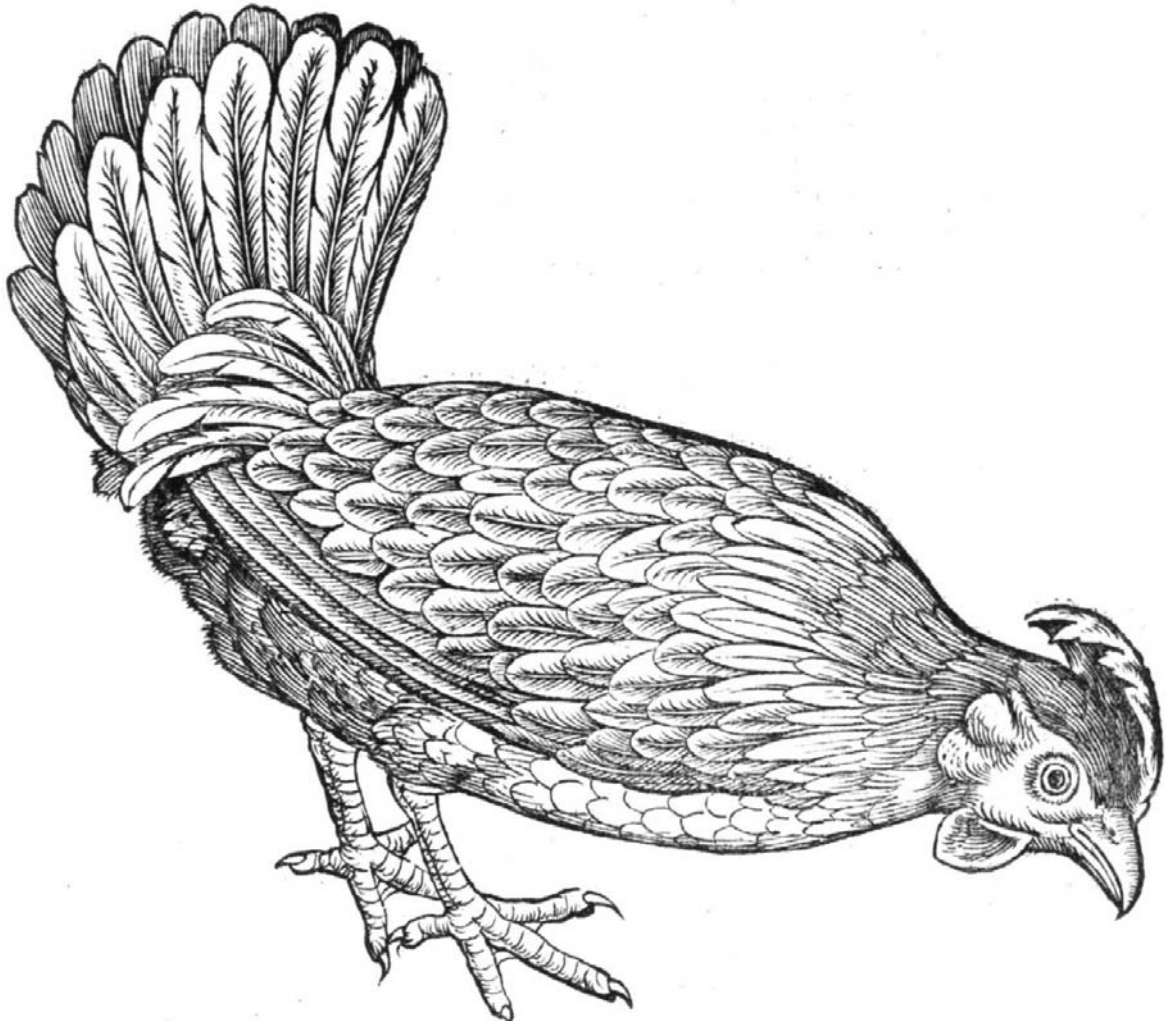
**The \* - asterisk - following a word refers to the item present in Lessico of  
[www.summagallicana.it](http://www.summagallicana.it)**



DE GALLO GALLINACEO, ET IIS OMNIBUS  
quae ad Gallinaceum genus in genere pertinent, quorum aliqua interdum  
sub gallinae nomine apud autores proferuntur.

THE ROOSTER

AND ALL THOSE THINGS COMMONLY CONCERNING THE GALLINACEOUS GENUS,  
SOME OF WHICH ARE SOMETIMES REPORTED BY THE AUTHORS UNDER THE TITLE OF HEN.



The typography puts a hen at the opening of rooster's chapter.  
The hen will be discussed at page 414 where the typographer, apologizing for this mistake due to hurry,  
will open the chapter of the hen with the image of a rooster.

A.

A

GALLUM simpliciter et cum adiunctione gallum  
gallinaceum, et gallinaceum quoque simpliciter  
pro eadem ave apud veteres et probatos autores  
legimus, Plautum, Varronem, Ciceronem,  
Plinium, Lampridium, alios. Plinius<sup>1</sup> etiam  
gallinaceum genus dixit, pro gallis, gallinis,  
earumque pullis, cum ait: Seminarium munitum  
sit ad incursum gallinacei generis. Gallinaceos  
vocant totum hoc genus avium, quod de

In the texts of ancient and esteemed authors as  
Plautus\*, Varro\*, Cicero\*, Pliny\*, Lampridius\* and  
others, we simply find written cock and, with an  
addition, gallinaceous cock and, for the same bird,  
simply gallinaceous too. Pliny also said gallinaceous  
genus for roosters, hens and their chicks, when he said:  
The nursery has to be protected against the raids of the  
gallinaceous genus. They call gallinaceous this whole  
kind of birds, since it flies down from the *gallinarium* -

<sup>1</sup> *Naturalis historia* XVII,69: Namque ad id praecipuum eligi solum refert, quoniam nutricem indulgentiorem esse quam matrem saepe convenit. Sit ergo siccum sucosumque, bipalio subactum, advenis hospitale et quam simillimum terrae ei, in quam transferendae sint, ante omnia elapidatum munitumque ab incurso etiam gallinacei generis, quam minime rimosum, ne penetrans sol exurat fibras.

gallinario devolat, Gib. Longolius<sup>2</sup>. sed nos gallinarum quam gallinaceorum nomen frequentius ab authoribus pro genere toto usurpari animadvertimus: ut cum dicunt gallinarum multa esse genera, villaticas, Tanagraeas, Rhodias, Africanas, etc. nimirum quod in hoc genere foeminae semper plures propter partum alantur, mares perpauca, quod unus foeminis multis sufficiat. Gallum gallinaceum Albertus et alii linguae Latinae imperitiores, capum hoc est gallum castratum interpretantur: Isidorus<sup>3</sup> etiam gallum simpliciter. nam gallos (inquit) veteres castratos vocabant. Ad quod alludit etiam Martialis<sup>4</sup>, gallum a castratione scribens proprie gallum vocatum iri, sed is iocatur. Constat sane idoneos scriptores omnes, galli et gallinacei nominibus sive iunctim sive seorsim, de gallis maribus. id est non castratis usurpasse.

Gallinae trium sunt generum, villaticae, et rusticae, et Africanae. e quibus tribus generibus proprio nomine vocantur foeminae, quae sunt villaticae, gallinae, mares galli: capi seminares, quod sunt castrati, Varro<sup>5</sup> et Columella<sup>6</sup>. Et alibi Varro<sup>7</sup>, Canterii appellantur in equis, quod semine carent: in suis maiales, in gallis gallinaceis capi.

the poultry pen, Gisbert Longolius\*. But I notice that by the authors for the whole genus is more frequently used the name of hens rather than of gallinaceous: as when they say that different breeds of hens are existing, those of farmyard, of Tanagra\*, of Rhodes\*, the Africans, etc.: without doubt because in this kind of birds the females are always raised in greater number for offspring, the males in very reduced number, since only a male is sufficient for many females. Albertus\* and others rather untrained in Latin translate gallinaceous rooster with capon, that is, castrated rooster: also Isidore\* translates it simply with rooster: in fact - he says - the ancients called castrated the roosters. A thing to which also Martial\* alludes when writing that the rooster after the castration is correctly called rooster, but he is joking. In truth it turns out that all the qualified writers used the terms rooster and gallinaceous both jointly and separately apropos of the male roosters, that is, not castrated.

Hens are of three kinds, of courtyard, wild and African. Of these three kinds with fitting name are called females those which are courtyard hens, males the cocks, capons the half males, because they are castrated, Varro and Columella\*. And in another point Varro writes: Among horses they are called *canterii*, because they don't have sperm, pigs among swine, capons among roosters.

Page 380

Barbur, **ברבור**, 3. Reg. 4.<sup>8</sup> David Kimhi ex magistrorum sententia ait esse aves quae afferantur ex Barbaria, R. Salomon gallos pingues, Kimhi addit castratos. Iosephus volatilia vertit, [380] Hieronymus avium altilium,

*Barbur*\* in the First Book of Kings\* 5,2. David Kimhi\*, according to the teachers' opinion, says that they are birds which would be imported from Barbary\*, Rabbi Salomon says fat roosters, Kimhi adds castrated. Iosephus translates with birds, St.

<sup>2</sup> *Dialogus de avibus et earum nominibus Graecis, Latinis, et Germanicis* (1544).

<sup>3</sup> *Etymologiae* XII,7: Gallus a castratione vocatus; inter ceteras enim aves huic solo testiculi adimuntur. Veteres enim abscisos gallos vocabant. Sicut autem a leone leaena et a dracone dracaena, ita a gallo gallina. Cuius membra, ut ferunt quidam, si auro liquescenti misceantur, consumi.

<sup>4</sup> *Epigrammata* 13, 63: Ne nimis exhausto macresceret inguine Gallus, | Amisit testes, nunc mihi Gallus erit. - Il punto di riferimento sia di Marziale che di Isidoro sono i Galli\*, sacerdoti di Cibele, che si castravano. L'etimologia di *gallus* - il volatile - non ha nulla a che fare con tali sacerdoti. Il termine latino *gallus* sarebbe in relazione con lo slavo *golos* = voce e con l'inglese *call* = richiamo. Anche l'antico francese *geline*, gallina, deriva da *gallus*.

<sup>5</sup> *Rerum rusticarum* III,9,1-3: Igitur sunt gallinae quae vocantur generum trium: villaticae et rusticae et Africanae. [2] Gallinae villaticae sunt, quas deinceps rure habent in villis. De his qui ornithoboscion instituere vult, id est adhibita scientia ac cura ut capiant magnos fructus, ut factitaverunt Deliaci, haec quinque maxime animadvertant oportet; de emptione, cuius modi et quam multas parent; de fetura, quem ad modum admittant et pariant; de ovis, quem ad modum incubent et excudant; de pullis, quem ad modum et a quibus educuntur; hisce appendix adicitur pars quinta, quem ad modum saginentur. [3] Ex quis tribus generibus proprio nomine vocantur feminae quae sunt villaticae gallinae, mares galli, capi seminares, qui sunt castrati.

<sup>6</sup> *De re rustica* VIII,2,3: Sed ex his tribus generibus cohortales feminae proprie appellantur gallinae, mares autem galli, seminares capi, qui hoc nomine vocantur cum sint castrati libidinis abolendae causa.

<sup>7</sup> *Rerum rusticarum* II,7: Dempis enim testiculis fiunt quietiores, ideo quod semine carent. Ii cantherii appellati, ut in subus maiales, gallis gallinaceis capi. § *Cantherius* - o *cantherius* - è un castrone, un cavallo castrato, un cavallo da fatica, oppure un asino da soma. Il termine ricorda il greco *κάνθωον* = bestia da soma oppure *κανθήλιος* = asino con basto.

<sup>8</sup> *I Reges* 5,2: Decem boves pingues et viginti boves pascales et centum aves, excepta venatione cervorum, caprearum atque bubalorum et avium altilium. - Dieci buoi grassi, venti buoi da pascolo, cento pecore senza contare i cervi, i caprioli, i daini e gli uccelli ingrassati. - Secondo la Volgata\* e i Settanta - come viene annotato da Gessner - si tratta del Terzo Libro dei Re, cioè 3, cap.4. - Per un'analisi del significato di *barbur* si veda *Summa Gallicana* I,8,2,4.1\*.

Septuaginta ἐλεκτῶν, (quasi legerint, barur, id est electus:) Chaldaeus avem saginatam vel altilem. Gaber vel geber, גבר, Esaiæ [Isaiæ] 22. (Ecce dominus asportari te faciet, sicut asportatur gallus gallinaceus, interprete Hieronymo.) Septuaginta et pl{a}erique Hebraeorum virum interpretati sunt, (quidam תרנגולא, *tarnegula*, id est gallinaceum, teste David Kimhi in *Commentariis*.) Chaldaeus gabera, גברא, id est virum. Sarsir, זרזיר, Proverbiorum 30<sup>9</sup>, varie exponunt, Hieronymus gallum, vide in Aquila A. Quis posuit in renibus sapientiam, aut quis dedit cordi (ut Munsterus vertit Iob. 38.<sup>10</sup> Hebraice legitur שכוי, *sekui*) intelligentiam? Sunt (inquit Munsterus) apud Hebraeos, qui vocem sekui, tarnegul (תרנגול, vocem Chaldaicam<sup>11</sup> esse conijcio, cuius ultima syllaba Germanicae galli nomenclaturae congruit) id est gallum interpretantur. David Kimhi, Abraham Esre, Chaldaicum Thargum utrunque, R. Symeon ben Lakis in Thalmud, et R. Moses in *Commentariis* in Job gallum reddunt: Hieronymus itidem. Septuaginta ποικιλτικῆν. Eruditus quidam apud nos mavult cum R. Levi animae potentiam imaginativam intelligere. Munsterus in *Lexico trilingui* pro gallo scribit etiam סכוי, *sikui*: et pro gallina סכויא, *sakuia*. Et rursus pro gallo nergal, נרגל: et habur, הבור, quarum vocum prior ad *tarnegul* accedit, posterior ad *gaber*. Gallum hodie Saracenis dic appellari quidam literis prodidit. Avicennae caput 296. lib. 2. inscribitur *Giaziudiuch*, interpres Latinus vertit de gallinis et gallo. Gigege, gallina vel gallus, Sylvaticus. Adicasugege, (Aduzaruzegi, Vetus Glossographus Avicennae) gallus vel gallina, Idem. Furogi vel furogigi, gallus, Idem.

Gallus apud veteres Graecos ἀλέκτωρ vel ἀλεκτρούων dicebatur: et hodie etiamnum ἀλέκτωρ vel ἀλέκτορας, Italice gallo. Gallice un cocq, gau, geau, gal, cog. Hispanice gallo. Germanice, Hahn/ Hausshahn/ Gul/ Guggel. Nam vocabulum Hün atsi pro gallina fere usurpatur, tamen communius est ad omne gallinaceum genus. Anglice cok. Illyrice kokot.

Jerome\* birds to be fatten up, the Septuagint\* with *eklektôn*, (as they had read *barur*, that is, chosen): the Syro-Chaldaic dictionary with fattened up bird or to be fatten up. *Gaber* or *geber* in Isaiah 22 (Lo the Lord will make you taken away as a rooster is taken away, translator is St. Jerome) Septuagint and most of Hebrews translated it with man - male, (some translate with *tarnegula*, that is rooster, as David Kimhi testifies in *Commentaries*), the Syro-Chaldaic dictionary reports *gabera*, that is man - male. They translate *sarsir* of Proverbs\* 30,31 in different ways: St. Jerome with rooster, see apropos of the eagle\*, paragraph A. Who has put in loins the wisdom, or who has given to the heart (as Sebastian Münster\* translates Job 38, in Hebrew there is *sekui*) the intelligence? Among Hebrews (Sebastian Münster says) there are some translating the word *sekui* into *tarnegul*, that is, rooster (I think it is a Chaldean\* word, whose last syllable agrees with the German nomenclature of rooster). David Kimhi, Abraham Esre, both Chaldean Targum\*, Rabbi Shimon ben Lakish\* in Talmud\* and Rabbi Moses in *Commentaries of Job* translate with rooster: the same does St. Jerome. Septuagint with *poikilistikên*, art of embroidery. An our erudite prefers to mean, along with Rabbi Levi, the imaginative power of the soul. Sebastian Münster in the trilingual lexicon for the rooster also writes *sikui* and *sakuia* for the hen. And again *nergal* and *habur* for the rooster, the first of these voices being close to *tarnegul*, the second to *gaber*. Someone has handed down in writing that today by Saracens\* the rooster is called *dic*. The chapter 296 of the second book of Avicenna\* is entitled *Giaziudiuch*, and the Latin translator renders with *Concerning the hens and the rooster*. *Gigege* is the hen or the rooster, Matteo Silvatico\*. *Adicasugege*, (*Aduzaruzegi*, for the ancient glossographus of Avicenna) is the rooster or the hen, still Matteo Silvatico. Even for him *furogi* or *furogigi* is the rooster.

Among ancient Greeks the rooster was said *aléktor* or *alektryon*: and still nowadays it is called *aléktor* or *aléktoras*, in Italian gallo. In French un cocq, gau, geau, gal, cog. In Spanish gallo. In German, Hahn, Hausshahn, Gul, Guggel. In fact the word Hün even if used mostly in the meaning of hen, nevertheless is more commonly used for the whole gallinaceous genus. In English it is cok, in Illyric kokot.

<sup>9</sup> *Proverbi* 30,31: gallus succinctus lumbos, “il gallo, che passeggia spavaldo fra le galline, il caprone, che marcia in testa al suo gregge, il re, quando arringa il suo popolo.” (*La Sacra Bibbia*, Edizioni Paoline, 1958) - Settanta: καὶ ἀλέκτωρ ἐμπεριπατῶν θηλείαις εὐψυχος καὶ τράγος ἡγούμενος αἰπολίου καὶ βασιλεὺς δημηγορῶν ἐν ἔθνει.

<sup>10</sup> *Vulgata*, Job 38,36: Quis dedit gallo intelligentiam? - *Giobbe* 38,36: “Chi ha messo nelle nubi la sapienza, o chi ha dato alle meteore l'intelligenza?” (*La Sacra Bibbia*, Edizioni Paoline, 1958)

<sup>11</sup> Confronta *tarlugallu*, ‘gallo’ (dal sumerico *dar-lugal* ‘re screziato’), che è voce assira. (Walde-Hoffman)

~~Et primum~~<sup>12</sup>. DE GALLIS sive Gallinis quae a regionibus et locis denominantur, nec aliter a villaticis communibus differunt quam magnitudine, aut etiam pugnacitate.

HADRIANAE gallinae (Ἀδριανικαί<sup>13</sup>, nimirum a regione, non ut Niphus<sup>14</sup> suspicatur quod forte ab Adriano Imperatore observatae sint, vixit enim Adrianus multo post Aristotelis tempora) parvo quidem sunt corpore, sed quotidie pariunt, ferociunt tamen, et pullos saepe interimunt, color his varius, Aristot<sup>15</sup>. Et alibi<sup>16</sup>, Multa admodum pariunt. fit enim propter corporis exiguitatem, ut alimentum ad partionem sumptitetur. Hadrianis laus maxima (circa foecunditatem,) Plinius<sup>17</sup>. Adrianas sive Adriaticas gallinas (τοὺς Ἀδριατικούς ὄρνιθας) Athenienses alere student, quanquam nostris inutiliores, utpote multo minores. Adriatici vero contra nostras accersunt, Chrysippus apud Athenaeum lib.7<sup>18</sup>. Gallinae quaedam Adriani regis vocantur, quae apud nos dicuntur gallinae magnae, et sunt magni oblongi corporis, abundant apud Selandos et Hollandos, et ubique in Germania inferiore. Pariunt quotidie, minime benignae in pullos suos, quos saepe interficiunt. Colores earum sunt diversi, sed apud nos

ABOUT ROOSTERS or hens named after regions and places, and not differing from the common ones of courtyard unless in size, or also for combativeness.

The *Hadrianae*\* hens (*Adrianiikai*, evidently from a region, not as Agostino Nifo\* hypothesizes, that is, because perhaps they would have been observed by Hadrian\* emperor; in fact Hadrian lived very afterwards the times of Aristotle\*) are in fact of small body, but they lay every day, nevertheless they become aggressive, and often kill the chicks, they are varicolored, Aristotle. And in another treatise: They lay a lot of eggs. In fact because of their small body it happens that the food is used for the procreation. To the *Hadrianae* goes the greatest praise (apropos of the fecundity), Pliny\*. The Athenians do their best in raising *Hadrianae* or Adriatic hens (*toûs Adriatikoûs ôrnithas*), despite they are more useless than ours, since they are very smaller. But, on the contrary, the peoples of the Adriatic sea are getting ours, Chrysippus\* in Athenaeus\*, book VII. Some hens are called of *Hadrian king*, those that among us are called big hens, and they are of great and oblong build, they are abundant among inhabitants of Zeeland\* and Holland\*, and anywhere in the province of Germania Inferior\*. They lay every day, they are not fond towards their chicks at all and often kill them. Their

<sup>12</sup> Pagina 778 - *Emendanda vel addenda*: 380.25. Et primum, dele.

<sup>13</sup> Filippo Capponi in *Ornithologia Latina* (1979), quando tratta delle galline di *Hadria*, cita in greco il brano di Aristotele tratto da *Historia animalium* VI 558b e riporta l'aggettivo *Adriani* a proposito di queste galline. L'aggettivo *Adriani* è usato, per esempio, da Dionigi d'Alicarnasso (retore e storico greco del I sec. aC) per indicare il mare Adriatico (*Romanae Antiquitates*, II 4), mentre non comparirebbe in Aristotele, il quale avrebbe invece usato due diversi aggettivi equivalenti: *Adriaticós* (*Historia animalium*, VI etc.) e *Adriani* (in Aristotele, *De generatione animalium* 749b 29 si legge: *tôn alektoridon ai Adriani*; in *Historia animalium* VI,1,558b 16 *Ai d'Adriani alektorides* (qui *Adriani* è *alia lectio* dei codici PD<sup>a</sup>)); cfr. anche Ateneo VII,23,285d (Ἀδριατικούς ὄρνιθας, polli adriatici). § In Giulio Cesare Scaligero\* (*Aristotelis historia de animalibus*, Tolosa, 1619, pag. 638) troviamo *Adriani*: Αἱ δὲ Ἀδριανικαὶ ἀλεκτορίδες, εἰσι μὲν μικραὶ τὸ μέγεθος, τίκτουσι δὲ ἀν'ἐκάστην ἡμέραν. Εἰσι δὲ χαλεπαί, καὶ κτείνουσι τοὺς νεοττοὺς πολλάκις. Χρῶματα δὲ παντοδαπὰ ἔχουσι.

<sup>14</sup> *Expositiones in omnes Aristotelis libros* (1546) pagina 157: *Adrianae* graece ἀδριανικαί, fortasse ab Adriano Imperatore observatae:[...]. § Agostino Nifo si è lasciato trarre in inganno da Alberto *De animalibus* VI,3: Adhuc autem quaedam sunt gallinae, quae Adriani regis - αἱ Ἀδριανικαί - vocantur, et apud nos dicuntur gallinae magnae, et sunt magni et longi valde corporis, et abundant in Selandia et Hollandia et fere ubique in Germania inferiori. (Albertus Magnus *De animalibus libri XXVI* - Hermann Stadler, Münster, 1916)

<sup>15</sup> *Historia animalium* VI 558b.

<sup>16</sup> *De generatione animalium* III 749b-750a.

<sup>17</sup> *Naturalis historia* X,146: Quaedam omni tempore coeunt, ut gallinae, et pariunt, praeterquam duobus mensibus hiemis brumalibus. Ex iis iuvencae plura quam veteres, sed minora, et in eodem fetu prima ac novissima. Est autem tanta fecunditas ut aliquae et sexagena pariant, aliquae cotidie, aliquae bis die, aliquae in tantum ut effetae moriantur. Hadrianis laus maxima.

<sup>18</sup> *Deipnosophistai* VII,23,285d: Χρῦσιππος δ' ὁ φιλόσοφος ἐν τῷ περὶ τῶν δι' αὐτὰ αἰρετῶν τὴν ἀφύην, φησὶ, [τὴν] ἐν Ἀθήναις μὲν διὰ τὴν δαψίλειαν ὑπερορῶσι καὶ πτωχικὸν εἶναι φασι, ὅψον, ἐν ἐτέραις δὲ πόλεσιν ὑπερθαυμάζουσι πολὺ χεῖρω γινομένην. εἴθ' οἱ μὲν, φησὶν, ἐνταῦθα τοὺς Ἀδριατικούς ὄρνιθας τρέφειν σπεύδουσιν ἀχρειοτέρους ὄντας, ὅτι τῶν παρ' ἡμῖν πολὺ ἐλάττους εἰσὶν· ἐκεῖνοι δὲ τάναντία μεταπέμπονται τοὺς ἐνθάδε.' - Il filosofo Crisippo, nel trattato relativo alle cose che si debbono preferire di per sé, dice: "L'acciuga ad Atene la disprezzano a causa dell'abbondanza e dicono essere un cibo destinato ai poveri, mentre in altre città l'apprezzano molto, pur essendo di qualità molto scadente. Del resto, dice, qui ci sono coloro che bramano allevare i polli del mare Adriatico che sono alquanto inutili, dal momento che sono molto più piccoli di quelli che abbiamo noi; al contrario, quelli - che abitano lungo l'Adriatico - importano quelli che abbiamo qui. (frammento 2, svF III pag. 195, presso Ateneo VII,23,285d - traduzione di Elio Corti con la collaborazione di Roberto Ricciardi)



frequentius sunt albae, aliae aliorum colorum. Pulli earum diu iacent sine pennis, Albertus. sed hae forsitan Medicae potius vel Patavinae gallinae fuerint. Gallinae Adrianae non magno et oblongo corpore sunt, ut somniavit Albertus, sed contra ut Aristoteles et Ephesius tradiderunt, Niphus. Gyb. Longolius Germanice interpretatur Leihennen, Varias sunt (inquit) rostro candidiusculo. pulli earum columbarum pipiones colore referunt. Ab Adriaticis mercatoribus primum in Graeciam advectae videntur, et inde nomen tulisse. Quod autem ferocire Aristoteles eas scribit, factum esse puto ob patriae mutationem, cum in calidiores regiones devectae et ferventioris ingenii redditae sunt, Haec ille. Varro<sup>19</sup> Africanas, quas non alias esse constat quam Hadrianas, varias et grandes facit, Turnerus. Ego Africanas ab Adrianis multum differre puto, cum Numidicis vero easdem esse. Hispanus quidam amicus noster gallinam Adrianam, Hispanice gallina enana nominat. nimirum quod corpore nana et pumila sit, quale genus in Helvetia apud nos audio nominari Schotthennen, alibi Erdhennle, alibi Däsehünle. Sed Gyb. Longolius gallinas pumilas Germanice vocat kriel<sup>20</sup>. Vulgares sunt (inquit) et passim extant. per terram reptant claudicando potius quam incedendo. Licebit autem gallinaceos huius generis pumiliones, gallinas pumilas cum Columella nominare. sunt enim in omni animantium genere nani, ut dixit Theophrastus. Pumiliones, alias pumilas, aves, nisi quem humilitas earum delectat, nec propter foecunditatem, nec propter alium reditum nimium probo, Columella<sup>21</sup>. Est et pumilionum genus non sterile in his <his>, quod non in alio genere alitum, sed quibus certa <centra> foecunditas rara et incubatio ovis noxia, Plinius<sup>22</sup>.

towards their chicks at all, and often kill them. Their color is various, and among us more often are white, others of other colors. Their chicks remain for a long time without feathers, Albertus Magnus\*. But perhaps these would have been hens of Media\*, or better, of Padua\*. *Hadrianae* hens are not of big and oblong body, as day-dreamed Albertus, but the contrary, as handed down Aristotle and the Ephesinus - Michael of Ephesus\*, Agostino Nifo writes this. Gisbert Longolius\* translates them in German with *Leihennen*\* - laying hens, and he says: They are of different colors with a whitish beak. Their chicks remind in color the chicks of pigeons. It seems that they were brought the first time in Greece by the merchants of the Adriatic sea, and that they were named after this. On the other hand, since Aristotle writes that they become aggressive, I think that this happened for a change of their origin's place, since moved to warmer regions they also became of more fiery nature, these are the words of Longolius. Varro\* defines variegated and big the African ones, and they are nothing else than the *Hadrianae*, William Turner\*. I think that the Africans are quite different from *Hadrianae*, and that the former are corresponding to the hens of Numidia\*. A Spanish friend of mine calls in Spanish *gallina enana* the *Hadriana* hen: certainly because it is dwarf and small in build, that breed which among us in Switzerland I hear is called *Schotthennen*, elsewhere *Erdhennle*, elsewhere *Däsehünle*. But Gisbert Longolius in Dutch calls *kriel* the dwarf hens. He says: they are common and are found everywhere. They crawl on earth limping rather than walking. Therefore it will be right to call, as Columella\* does, *gallinae pumilae* the dwarf chickens of this kind. In fact among the whole animal kingdom there are dwarfs, as Theophrastus\* said. Dwarf hens, except that someone likes their small size, I don't appreciate them excessively neither for their fertility nor for whatever other profit, Columella. There is also a dwarf breed not sterile

<sup>19</sup> Varrone è ben informato: un conto sono le galline da cortile e quelle selvatiche, un altro conto sono le faraone. Ecco i frammenti di Varrone in cui parla delle *Africanas*, tratti da *Rerum rusticarum* III. 9,1: Igitur sunt gallinae quae vocantur generum trium: villaticae et rusticae et Africanas. - 9,16: Gallinae rusticae sunt in urbe rarae nec fere nisi mansuetas in cavea videntur Romae, similes facie non his gallinis villaticis nostris, sed Africanis. - 9,18: Gallinae Africanas sunt grandes, varias, gibberas, quas *meleagridas* appellant Graeci. Haec novissimas in triclinium cenantium introierunt e culina propter fastidium hominum.

<sup>20</sup> L'olandese è una lingua germanica occidentale parlata in Olanda e derivata dai dialetti del basso germanico dei Franchi e dei Sassoni. Fino al 1600 anche le parole in olandese erano dette germaniche, in quanto con germanico - o tedesco\* - si indicava tutto ciò che non era latino. Per cui in questo caso è corretto tradurre *Germanice* con "in olandese" anziché con "in tedesco", in quanto *kriel* è un vocabolo prettamente olandese mentre il suo equivalente tedesco è *zwerger*. - L'input per questa precisazione mi è giunto grazie all'acume del Dr Stefano Bergamo che da alcuni lustri respira aria olandese e magari ogni tanto si abbuffa di patatine *kriel*. Infatti così mi ha precisato in una e-mail del 2 maggio 2006: "Kriel indica la nanezza in genere, si usa anche per le patatine rotonde che si consumano piccolissime (dimensioni max come una ciliegia)."

<sup>21</sup> *De re rustica* VIII,2,14: Pumileas aves, nisi quem humilitas earum delectat, nec propter fecunditatem nec propter alium reditum nimium probo, tam hercule quam nec pugnacem nec rixosae libidinis marem. Nam plerumque ceteros infestat, et non patitur inire feminas, cum ipse pluribus sufficere non queat.

<sup>22</sup> *Naturalis historia* X,156: Gallinarum generositas spectatur crista erecta, interim et gemina, pinnis nigris, ore rubicundo, digitis imparibus, aliquando et super IIII digitos traverso uno. Ad rem divinam luteo rostro pedibusque purae non videntur, ad opertanea sacra nigrae. Est et pumilionum genus non sterile in his, quod non in alio genere alitum, sed quibus centra, fecunditas rara et incubatio ovis noxia.

Apud TANAGRAEOS duo genera gallorum sunt, hi machimi, (id est pugnaces, vel praeliares, ut Hermolaus) vocantur, alii cossyphi. Cossyphi magnitudine LYDAS gallinas aequant, colore similes corvis (coracino, hinc cossyphi nimirum dicti quod merularum instar atrii coloris sint:) barbam et cristam habent instar anemones, (calcaria et apex {anemona} <anemones> floris macula<e><sup>23</sup> modo rubent, Hermol.) Candida item signa exigua in rostro supremo et caudae extremitate, Pausanias in Boeoticis<sup>24</sup> interprete Loeschero. Ad pugillatum atque praelia, Graeci e Boeotia Tanagricas, item RHODIAS, (ut Athenaeus, Columella, Martialis,) nec minus CHALCIDICAS et MEDICAS probavere. quidam ALEXANDRINAS in Aegypto, Hermolaus. Tanagrici, Medici et Chalcidici, sine dubio sunt pulchri, et ad praeliandum inter se maxime idonei, sed ad partus sunt steriliores, Varro<sup>25</sup>.

among these, not present in other species of birds, but those with spurs are infrequently fertile and their brooding is harmful to eggs, Pliny.

Among the inhabitants of Tanagra\* there are two kinds of roosters, the former are called *machimi* (that is warlike or for fighting, as Ermolao Barbaro\* translates), the latter are called *cossyphi*\* - blackbirds. The *cossyphi* equal in size the hens of Lydia\*, in color they are similar to the crows (corvine colored, that is why clearly are said *cossyphi* being dark colored as the blackbirds are): they have the beard - wattles\* - and the comb like the anemone\* (Ermolao gives: the spurs and the comb glow red as a stain of anemone's flower). Similarly introduces some small white marks at the tip of the beak and at the extremity of the tail, Pausanias\*, in *Boeotia*, translated by Abraham Löschner\*. The Greeks appreciated for clash and cockfighting the chickens of Tanagra in Boeotia\*, as those from Rhodes\* (as Athenaeus, Columella, Martial\*), as well as those of Chalcis\* and Media. Some those of Alexandria in Egypt\*, Ermolao. The chickens of Tanagra, Media and Chalcis are without doubt beautiful and very skilled in fighting each other, but rather unproductive regarding offspring, Varro.

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Tanagrici plerunque Rhodiis et Medicis amplitudine pares, non multum moribus a [381] vernaculis distant, sicut et Chalcidici, Columella<sup>26</sup>: cum paulo ante dixisset Rhodii generis aut Medici propter gravitatem neque gallos nimis salaces, nec foecundas esse gallinas. Et rursus<sup>27</sup>, Deliaci (scriptores<sup>28</sup>)

Those of Tanagra\* mostly match in size those of Rhodes\* and Media\*, and for behavior they are not very different from ours, as those of Chalcis\*, Columella\*: while a little before he said that of the breed of Rhodes or Media because of weight neither the roosters are excessively lustful nor hens are prolific. And again, Those of Delos\* (~~writers~~ breeders) since

<sup>23</sup> Se vogliamo attribuire a *modo* il significato di "come" - essendo ablativo di *modus* - allora *modo* regge il genitivo. Se accettiamo *macula* invece di un genitivo *maculae*, allora *modo* va tradotto con "appena" essendo un avverbio. Si opta per la prima soluzione per ovvi motivi cromatici e sintattici, anche se il testo originale di Ermolao Barbaro riporta sia *anemona* che *macula*. - *Corollarium in Dioscoridem* (1516): CCLIII GALLINACEUS - [...] calcaria & apex anemona floris macula modo rubent. [...]

<sup>24</sup> *Periegesi della Grecia* IX, Beozia, 22. 4. "Here [in Tanagra] there are two breeds of cocks, the fighters and the blackbirds, as they are called. The size of these blackbirds is the same as that of the Lydian birds, but in colour they are like crows [like a crow - *kóráki* = to a crow], while wattles and comb are very like the anemone. They have small, white markings on the end of the beak and at the end of the tail." (translation by W.H.S. Jones) - "Qui [a Tanagra] ci sono due razze di galli, i combattenti e i merli, come sono chiamati. Le dimensioni di questi merli sono le stesse di quelle degli uccelli [dei polli, delle galline] della Lidia, ma nel colore essi sono simili a un corvo [*kóráki*], mentre i bargigli e la cresta sono molto simili all'anemone; essi posseggono dei piccoli segni bianchi sulla punta del becco e all'estremità della coda." (traduzione Elio Corti) - "Ἔστι δὲ καὶ γένη δύο ἐνταῦθα ἀλεκτρούων, οἱ τε μάχιμοι καὶ οἱ κόσσυφοὶ καλούμενοι. Τούτων τῶν κοσσύφων μέγεθος μὲν κατὰ τοὺς Λυδοὺς ἐστὶν ὄρνιθας, χροὰ δὲ ἐμπερὴς κόρακι, κάλλια δὲ καὶ ὁ λόφος κατὰ ἀνεμώνην μάλιστα: λευκὰ δὲ σημεῖα οὐ μεγάλα ἐπὶ τε ἄκρῳ τῷ ῥάμφει καὶ ἐπὶ ἄκρας ἔχουσι τῆς οὐρᾶς."

<sup>25</sup> *Rerum rusticarum*, III,9,6 Nec tamen sequendum in seminio legendo Tanagricos et Melicos et Chalcidicos, qui sine dubio sunt pulchri et ad proliandum inter se maxime idonei, sed ad partus sunt steriliores.

<sup>26</sup> *De Re Rustica*, VIII: (2,12) Talibus autem maribus quinae singulis feminae comparantur. Nam Rhodii generis aut Medici propter gravitatem neque patres nimis salaces nec fecundae matres, quae tamen ternae singulis maritantur. Et cum pauca ova posuerunt, inertes ad incubandum multoque magis ad excludendum, raro fetus suos educant. Itaque quibus cordi est ea genera propter corporum speciem possidere, cum exceperunt ova generosarum, vulgaribus gallinis subiciunt, ut ab his excusi pulli nutrantur. (2,13) Tanagrici plerumque Rhodiis et Medicis amplitudine pares non multum moribus a vernaculis distant, sicut et Chalcidici. Omnium tamen horum generum nothi sunt optimi pulli, quos conceptos ex peregrinis maribus nostrates ediderunt, et salacitatem fecunditatemque vernaculam retinent.

<sup>27</sup> *De Re Rustica*, VIII,2,4: Huius igitur villatici generis non spernendus est reditus, si adhibeatur educandi scientia, quam plerique Graecorum et praecipue celebravere Deliaci. Sed et hi, quoniam procera corpora et animos ad proelia pertinacis requirebant,



quoniam procera corpora et animos ad praelia pertinace {i}s requirebant, praecipue Tanagricum genus et Rhodium probabant, nec minus Chalcidicum et Medicum, quod ab imperito vulgo litera mutata Melicum appellatur. Ex gallinaceis quidam ad bella tantum et praelia assidua nascuntur, quibus etiam patrias nobilitarunt Rhodum {ac} <aut> Tanagram. Secundus est honos habitus Melicis et Chalcidicis, ut plane dignae aliti tantum honoris {praebeat} <perhibeat> Romana purpura, Plinius<sup>29</sup>.

Κολοίφρυξ (Varinus habet κολοίβρυξ per β.) gallus Tanagraeus, et mons Boeotiae, Hesych.<sup>30</sup> Κολοκτρυών<sup>31</sup>, ἀπὸ τοῦ κολονοῦ ἀλεκτρούονος μεγάλου γέγονεν, Iidem. Κολεκτρυών, γένος τι Περσικόν {ἀπτιλέβοις} <ἀπτελέβοις> ὅμοιον ἐστὶ, Suidas. Sed videntur in hisce Graecis quaedam corrupta. Ταναγραῖοι ἀλεκτορίσκοι id est Tanagraei gallinacei, pugnaces et animosi (θυμικοί) sunt instar hominum, Suidas: qui et haec Babrii verba citat, Ἀλεκτορίδων ἦν μάχη Ταναγραίων, οἷς φασιν εἶναι θυμὸν ὥσπερ ἀνθρώποις. et hoc proverbium, Ἀλεκτρυόνα καὶ ἀθλητὴν ταναγραῖον. celebrantur autem (inquit) tanquam generosi. Vide infra inter proverbialia. Χαλκιδικός, genus gallinacei, Hesychius et Varinus. Rhodiae aves foetus suos non commode nutriunt, Columella<sup>32</sup>.

were looking for bodies of tall height and stubborn spirits in fights, they appreciated above all the breeds of Tanagra and Rhodes, as well as those of Chalcis and Media, the latter by incompetent people, mixing up a letter, is said *Melica* - instead of *Medica*. Among chickens some are born only for continuous struggles and fights, thanks to which also made famous their country, Rhodes or Tanagra. The second place has been given to those of Media and Chalcis, so that Roman purpled men hold in so great honor a quite deserving bird, Pliny\*.

*Koloíphryx* (Guarino\* has *koloíbryx* with β) is a rooster of Tanagra and a mountain of Boeotia\*, Hesychius\*. *Koloktryon*, ἀπὸ τοῦ κολονοῦ ἀλεκτρούονος μεγάλου γέγονεν, - *Koloktryon* has taken origin from the greatness of the *kolonoú* of the rooster, the same authors. *Kolektryon*, γένος τι Περσικόν ἀπτιλέβοις, - *Kolektryon* is a Persian genus similar to the locusts, lexicon Suidas\*. But it seems that some of these Greek terms are corrupted. *Tanagraíoi alektorískoi*, that is, the roosters of Tanagra, are pugnacious and brave (*thymikoí*) as human beings, lexicon Suidas: which also quotes these words of Babrios\*: *Alektorídon ên máchê Tanagraíon, hoís phasin eínai thymòn hosper anthrópois*. - Lo the fight of the roosters of Tanagra, and they say that they are brave as the men are. And quotes this proverb: *Alektryóna kaì athlētèn tanagraíon* - The rooster and the athlete of Tanagra. In fact - says - they are praised as of good race. See more ahead within the proverbs - page 410. *Chalkidikós*, is a breed of roosters, Hesychius and Guarino. The hens of Rhodes don't fairly take care of

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praecipue Tanagricum genus et Rhodium probabant, nec minus Chalcidicum et Medicum, quod ab imperito vulgo littera mutata Melicum appellatur.

<sup>28</sup> Gessner cade in un incomprensibile errore nonché illazione in cui non cade a pagina 386\*. Infatti *quelli di Delo* non erano scrittori, bensì allevatori. La fortuna e la fama degli abitanti di Delo come allevatori di polli ci è confermata da Varrone, Plinio e Columella, nonché da Cicerone. Varrone *Rerum rusticarum*, III,9,2: Gallinae villaticae sunt, quas deinceps rure habent in villis. De his qui ornithoboscion instituere vult, id est adhibita scientia ac cura ut capiant magnos fructus, ut factitaverunt Deliaci, haec quinque maxime animadvertant oportet;[...] - Plinio *Naturalis historia* X,139: Gallinas saginare Deliaci coepere, unde pestis exorta opimas aves et suoapte corpore unctas devorandi. - Columella *De Re Rustica*, VIII,2,4: Huius igitur villatici generis non spernendus est redditus, si adhibeatur educandi scientia, quam plerique Graecorum et praecipue celebravere Deliaci. - Cicerone *Academica* II,57: Videsne ut in proverbio sit ovorum inter se similitudo? Tamen hoc accepimus, Deli fuisse complures salvis rebus illis, qui gallinas alere permultas quaestus causa solerent: ei cum ovum inspexerant, quae id gallina peperisset dicere solebant.

<sup>29</sup> *Naturalis historia* X,48: Iam ex his quidam ad bella tantum et proelia adsidua nascuntur - quibus etiam patrias nobilitarunt, Rhodum aut Tanagram; secundus est honos habitus Melicis et Chalcidicis -, ut plane dignae aliti tantum honoris perhibeat Romana purpura.

<sup>30</sup> Hesychius' lexicographical work is edited by M. Schmidt (Jena, 1858-61), in two volumes; by Kurt Latte, new edition, I (1953) at Copenhagen. Varinus (Favorinus, Phavorinus), bishop of Nocera Camelana [Corti: today Nocera Umbra (PG), the old *Nuceria Camellaria*], published his Greek lexicon at Rome, 1523. Its Greek title can be translated thus: *The Large and Very Helpful Lexicon Which Garinos Phavorinus Kamers... Collected from Many Different Books and Set Down Alphabetically; at the Press of Zacharios Kalliergos*. There is an edition by J. Camerarius (Basle, 1538-41), and another by A. Bortoli, (Venice, 1712). (Lind, 1963)

<sup>31</sup> In Hesych., supposed to be based on an ancient error in MS. Ravenn. of Ar. Ran. 935, for κἀλεκτρυόνα. (D'Arcy W. Thompson, *A Glossary of Greek Birds*, 1966 (1895))

<sup>32</sup> *De Re Rustica*, VIII,2,12: Talibus autem maribus quinae singulis feminae comparantur. Nam Rhodii generis aut Medici propter gravitatem neque patres nimis salaces nec fecundae matres, quae tamen ternae singulis maritantur. Et cum pauca ova posuerunt, inertes ad incubandum multoque magis ad excludendum, raro fetus suos educant. Itaque quibus cordi est ea genera propter corporum speciem possidere, cum exceperunt ova generosarum, vulgaribus gallinis subiciunt, ut ab his excusi pulli nutriantur. - 11,11: Neque est quod committatur ut Rhodiaceae aves pavoninis incubent, quae ne suos quidem fetus commode nutriunt. Sed veteres maximae quaeque gallinae vernaculi generis eligantur, [...]

their chicks, Columella.

Antiqui ut Thetin Thelin dicebant, sic Medicam Melicam vocabant. Hae primo dicebantur, quia ex Media propter magnitudinem erant allatae, quaeque ex his generatae<, > postea propter similitudinem <amplae omnes>, Varro<sup>33</sup> et Festus. Turnerus Gallum Medicum interpretatur Anglice a bauncok, vel a cok of kynde. Medicae, generi villatico adscribuntur, propter magnitudinem in Italiam translatae. cuiusmodi Patavinae modo sunt, Pulverariae cognominatae a vico, ubi grandissimae ac spectabiles maxime nascuntur: quas Turcarum rex, is qui Constantinopolim aetate nostra coepit vi, muneris magni loco a senatu missas habuit, Hermolaus<sup>34</sup>. Patavinae saginatae libras sedecim pondere exuperant, Grapaldus. Quidam Germanice circumscribentes interpretantur, groß Welsch hennen, id est grandes Italicas gallinas. Nos tales habemus gallinaceos, altis cruribus, absque cauda. Grande genus gallinaceorum, quod pedibus ad pectus usque sublatis incedit, plumis ex auro fulvis, patrum memoria in Germaniam ex proximis provinciis advectum est. Videntur autem Medici. quanquam non Media modo, verum Boeotiae civitas Tanagra et Rhodus Chalcisque insulae insignes corpore suffecerunt. unde istos vel Medicos vel Tanagricos vel Rhodios vel Chalcidicos appellare licebit. Vulgus Longobardicos nuncupat. pauci a villicis educantur quod parum foecundi sint, Gyb. Longolius. Gallinaceos (ἀλεκτρούνας, pro toto genere) aiunt in Perside primum natos, atque inde alio deportatos esse, Menodotus Samius apud Athenaeum<sup>35</sup>. Aves Persicas vocabant aves Ecbatanis (advectas) propter raritatem

Ancients, as pronounced *Thetis* as *Thelis* - 'Thetis\*', in the same way they called *Melica* the hen of Media. These hens were formerly so called since because of their size were imported from Media, as well as those by them procreated; then for analogy all the corpulent ones, Varro\* and Festus\*. William Turner\* translates the rooster of the Media into English with a *bauncok*, or a *cok of kynde*. The hens of Media are counted as courtyard breeds, taken in Italy because of their heavy build. Of this kind are only those of Padua\*, called of Polverara\* from a village where they become of huge size and of very beautiful look: the 'Turks' king, that who in our times conquered Constantinople with force - Mohammed II\*, received them as rich tribute sent him by the senate - Venetian, Ermolao Barbaro\*. Paduan hens fattened up overcome in weight 16 pounds - around 6 kgs and a half, Francesco Mario Grapaldi\*. Some defining them in German translate them with *groß Welsch\* hennen*, that is big Italian hens. We possess such chickens with long legs and without tail. A great breed of chickens, which walks with the feet lifted up to the breast, with yellow gold feathers, that, according to the memory of the ancestors, has been brought in Germany from near provinces. Indeed they seem look like chickens of Media, even if not only the Media, but also the city of Tanagra in Boeotia and the islands of Rhodes and Chalcis supplied specimens of outstanding size, that's why it will be allowed to call these subjects or of Media, or of Tanagra, or of Rhodes, or of Chalcis. The common people calls them Lombard\*. By farmers they are bred in small number since they would be not much fertile, Gisbert Longolius\*. They say that chickens (*alektryónas*, meaning the whole genus) had origin in Persis\* and that hence they have been brought elsewhere, Menodotus of Samos\* in Athenaeus\*. They called Persian birds the birds imported from Ecbatana\* because of their uncommonness, the scholiastes\* of Aristophanes\* in

<sup>33</sup> *Rerum rusticarum* III,9,19-20: Veneunt propter penuriam magno. De tribus generibus gallinae saginantur maxime villaticae. Eas includunt in locum tepidum et angustum et tenebricosum, quod motus earum et lux pinguitudinis vindicta, ad hanc rem electis maximis gallinis, nec continuo his, quas Melicas appellant falso, quod antiqui, ut Thetim Thelim dicebant, sic Medicam Melicam vocabant. Hae primo dicebantur, quae ex Media propter magnitudinem erant allatae quaeque ex iis generatae, [20] postea propter similitudinem amplae omnes.

<sup>34</sup> *Corollarium in Dioscoridem* (1516) GALLINACEUS CCLIII - Nam medicae a media quasi medicae generi villatico ascriptae sunt: propter magnitudinem in Italiam translatae: cuiusmodi Patavinae modo sunt: Pulverariae cognominatae a vico ubi grandissimae, ac spectabiles maxime nascuntur: quas Turcarum rex is: qui Constantinopolim aetate nostra coepit: vi muneris magni loco a senatu missas habuit.

<sup>35</sup> *Deipnosophistai* XIV,70,655a: Μηνόδοτος δ'ὁ Σάμιος ἐν τῷ περὶ τῶν κατὰ τὸ ἱερὸν τῆς Σαμίας Ἥρας φησὶν· 'οἱ ταοὶ ἱεροὶ εἰσι τῆς Ἥρας. καὶ μήποτε πρώτιστοι καὶ ἐγένοντο καὶ ἐτράφησαν ἐν Σάμῳ καὶ ἐντεύθεν εἰς τοὺς ἔξω τόπους διεδόθησαν, ὡς καὶ οἱ ἀλεκτρούνες ἐν τῇ Περσίδι καὶ αἱ καλούμεναι μελεαγρίδες ἐν τῇ Αἰτωλίᾳ.' - Menodoto di Samo nel trattato relativo alle cose che riguardano il tempio di Era di Samo dice: "I pavoni sono consacrati a Era. E forse i primi fra tutti ebbero origine e furono allevati in Samo e da qui si diffusero all'estero, come anche i galli in Perside e le cosiddette meleagridi in Etolia." (traduzione di Elio Corti, 2007) - Menodotus the Samian also, in his treatise *On the Treasures in the Temple of the Samian Hera*, says: "The peacocks are sacred to Hera; and perhaps Samos may be the place where they were first produced and reared, and from thence it was that they were scattered abroad over foreign countries, in the same way as cocks were originally produced in Persia, and the birds called guinea-fowl (μελεαγρίδες) in Aetolia." (translated by C.D.Yonge, 1854)

Ecbatanis (advectas) propter raritatem, Scholiastes Aristophanis in Aves. dubitat autem an avis ulla proprie Μῆδος dicatur. nam poeta illic<sup>36</sup> avem quandam (cristatam) peregrinam Μῆδον nominârat. Et rursus in eadem fabula<sup>37</sup>, sub Eropis persona, Ὅρνις ἀφ' ἡμῶν τοῦ γένους τοῦ Περσικοῦ, | Ὅσπερ λέγεται δεινότατον εἶναι πανταχοῦ | Ἄρεως νεοτὸς, de gallinaceo ut plerique interpretantur. Varinus etiam avem Persicam gallum exponit: Suidas avem Medicam, pavonem. Quin et gallum aliquando Persis imperasse Comicus<sup>38</sup> fabulatur. Sunt autem Medi Persis finitimi, ut eadem avis ab utrisque denominata sit.

Circa Tarnasari urbem Indiae gallos gallinasque proceriores vidisse memini quam usquam alibi, Ludovicus Patritius.<sup>39</sup> ¶ In Alexandria quae ad Aegyptum spectat, gallinae quaedam habentur monosirae, (ex quibus pugnaces oriuntur galli,) bis ac ter anno incubantes, post absolutionem scilicet pullis ipsis subtractis, seorsumque enutritis, Florentinus. ¶ Arabiae pars austrum versus contra Aethiopiam assurgens<sup>40</sup>, avium omnium copia abundat praeter anseres ac gallinas, Strabo<sup>41</sup>.

Gallinaceo generi soli fidipedum<sup>42</sup> altitium colores diversi, nam et aliae huius generis alites aliis coloribus visuntur, et in singulis vel color unus per omne corpus, vel varii. A gallo

the commentary of *Birds*. Really he doubts that some bird is correctly called *Median*. In fact the poet in this work would have called *Median* an exotic bird (tufted). And again, as many people are thinking, in the same comedy he is referring himself to the rooster in the role of the character of the Hoopoe, Ὅρνις ἀφ' ἡμῶν τοῦ γένους τοῦ Περσικοῦ, | Ὅσπερ λέγεται δεινότατον εἶναι πανταχοῦ Ἄρεως νεοτὸς, - A bird among you of Persian genus, that which anywhere is said to be the most terrible birdie of Ares\*. Also Guarino\* translates Persian bird as rooster: the lexicon Suidas as bird of Media, peacock. The comic poet tells fabulous tales that once also a rooster reigned on Persians. Indeed Medians border Persians, so that the same bird would have been named from both people.

I remember to have seen in neighborhood of a city of the region of Tarnasari\* in India roosters and hens greater than anywhere, Lodovico de Varthema\*. ¶ In Alexandria\*, that belonging to Egypt, there are certain monosir\* hens (from which are hatching some fighting roosters), and the former are brooding two and three times per year, after they have been freed, that is, after the chicks have been taken away from them, being the chicks bred separately, Florentinus\*. ¶ The part of Arabia facing the wind Austro\* - facing south - and raising opposite to Ethiopia, has in abundance birds of every kind except geese and hens, Strabo\*.

Only the gallinaceous genus among birds to be fatten up with cloven foot has different colors, in fact birds of this species can also be seen with different colors and, in single subjects, or only a color on the whole body or

<sup>36</sup> *Gli uccelli* 277: ὄνομα τοῦτῳ Μῆδος ἐστὶ. (D'Arcy W. Thompson, *A Glossary of Greek Birds*, 1966 (1895)) - UPUPA (BUBBOLA): E anch'ei si trova sopra un suolo a lui straniero! - PISTETERO (GABBACOMPAGNO): E chi è? - UPUPA: L'Augel profeta! - PISTETERO: Oh, com'è spocchioso e strano! [277] UPUPA: E si chiama Uccello Medo. - EVELPIDE (SPERABENE): Medo! Oh Ercole sovrano! Come mai senza cammello qui volò, se proprio è Medo? - PISTETERO: A noi viene un altro uccello con la cresta. (traduzione di Ettore Romagnoli)

<sup>37</sup> *Gli uccelli*: PISTETERO (GABBACOMPAGNO): Uno dei vostri, qui, l'uccel persiano. | Dicono dappertutto, ch'egli è d'Ares | terribile rampollo! (traduzione di Ettore Romagnoli) - Il personaggio dell'Upupa - tradotto da Ettore Romagnoli in BUBBOLA - nasconde Tereo che, secondo il mito, era in origine un uomo - mitico re di Tracia, uno dei figli di Ares - trasformato da Zeus per punizione in un uccello insieme alla regina, sua moglie Procne; la colpa di Tereo era l'averla tradita con la sorella di lei e, per vendetta, Procne gli aveva servito come cibo la carne del loro figlio.

<sup>38</sup> *Gli uccelli*: PISTETERO (GABBACOMPAGNO): Che uccelli, e non già Numi fūr negli antichi tempi | padroni e re degli uomini, lo provan molti esempi. | Per cominciare, il gallo regnava in Persia, pria | dei Darī e i Megabazi tutti: quindi venia | chiamato Uccel di Persia. (traduzione di Ettore Romagnoli)

<sup>39</sup> La notizia, con aggiunte, viene ripetuta a pagina 387.

<sup>40</sup> L'area geografica - secondo Nicola Biffi - corrisponderebbe al territorio dell'Arabia che si estende a sud di Najrân, fra la valle del Wâdi Bayhân e l'angolo sudovest dello Yemen\*, chiuso dal Golfo di Aden e dal Mar Rosso.

<sup>41</sup> *Geografia* XVI,4,2: Τὰ δ'ἄσχατα πρὸς τὸν νότον καὶ ἀνταίροντα τῇ Αἰθιοπία βρέχεται τε θερινοῖς ὄμβροις καὶ διαπορεῖται παραπλησίως τῇ Ἰνδικῇ, ποταμοὺς δ'ἔχει καταναλισκομένους εἰς πεδιά καὶ λίμνας, εὐκαρπία δ'ἔστιν ἢ τε ἄλλη καὶ μελιτουργεῖα δαφυλῆ, βοσκημάτων τε ἀφθονία πλὴν ἵππων καὶ ἡμιόνων καὶ ὄων, ὄρνεά τε παντοῖα πλὴν χηνῶν καὶ ἀλεκτοριδῶν. - L'estrema parte meridionale è dirimpettaia all'Etiopia ed è soggetta alle piogge estive; consente due raccolti all'anno, come l'India. Vi scorrono dei fiumi che si dissipano nella pianura o nei laghi. Qui la produzione agricola, fra cui anche quella del miele, è generalmente buona; c'è abbondanza di bestie da pascolo, eccetto i cavalli, i muli e i maiali, e vi sono volatili di ogni specie, eccetto le oche e le galline. (testo e traduzione a cura di Nicola Biffi, *Il Medio Oriente di Strabone*, Edipuglia, Bari, 2002)

<sup>42</sup> L'aggettivo *fidipes* non è attestato nei lessici, ma esiste *fissipes* usato da Ausonio\* in *Epistulae* 5,3: Tertia fissipedes renovavit Luna iuvenas, - 7,49: Nec iam fissipedis per calami vias. - Secondo noi *fidipedum* può essere accettato, in quanto la sua radice risale comunque al verbo *find-o* (*fid-i, fess-um*), *ère*.

candido abstineas. vide inter proverbia in h. ¶ Gallinacei habent ossium consistentiam laxam, cavam et levem, Galenus undecimo de usu partium.<sup>43</sup> ¶ Quaecunque aves pennas duras habent, fortes sunt, ut coturnices, galli, Aristot. in Physiognom.<sup>44</sup>

In rationis expertibus mari praerogativum honorem atque praestantiam quandam natura largita est. serpens cristatus est: gallus item formae excellentia illustratur, Aelian.<sup>45</sup> Gallus est avis faucibus et capite cristata, Obscurus de nat. rerum. Solus inter aves peculiarem sibi cristam sortitus est, sic institutam ut ne caro sit, nec a natura carnis omnino aliena, Aristot.<sup>46</sup> Spectatissimum insigne gallinaceis, corporeum, serratum: nec carnem {id} <ita> esse, nec cartilaginem, nec callum iure dixerimus, verum peculiare, Plinius<sup>47</sup>. Gallinae {plicabilis} <plicatilis><sup>48</sup> crista per medium caput, gallinaceo erecta, Perottus. Magi in febrium medicina utuntur gallinaceorum cristis, auribus, unguibus, <si luna> et radiis (alias rasis) barbibus eorum, ut Plinius prodidit<sup>49</sup>. Gallinaceus cristam habet rubram: carnem quae rostrum cingit undique, mentum quidam vocant, Columella etiam genam<sup>50</sup>. Membranosa cutis quae sub mento et collo dependet utrinque paleae (tanquam palearia, Beroaldus in Columellam) dicuntur. at plumae longiores quae collum et cervicem undique cingunt, quasque pugnaturi et irati etiam

different colors. Keep far-away from a white rooster. See among the proverbs in the paragraph H. ¶ Chickens have a fragile bones' structure, hollow and light, Galen\* in the book XI of *De usu partium corporis humani*. ¶ All the birds endowed with hard feathers are strong, as quails\*, roosters, Aristotle\* in *Physiognomonica*.

Among the animals devoid of intelligence the nature bestowed on the male a preferential honor and a certain superiority. The snake is endowed with a tuft\*: likewise the rooster is adorned by the excellence of the look, Aelian\*. The rooster is a bird with the mouth and the head endowed with a comb, an unknown author who wrote of natural things. He only among birds has been blessed with a comb which is peculiar to him, so made up that it is neither flesh, nor entirely extraneous to the structure of the flesh, Aristotle. Nature has given the most notable ornament to roosters, fleshy, indented; and we can't rightly say that it is flesh or cartilage or a callosity, but something peculiar, Pliny\*. The hen has a flexible comb at the center of the head, the rooster has it upright, Nicolò Perotto\*. The quacks in antipyretic therapy use the combs of the roosters, earlobes, toenails, if there is the moon also spurs and wattles (or, cut wattles), as Pliny handed down. The rooster has a red comb: some calls chin the flesh surrounding the whole beak, Columella calls it also cheek. That membranaceous skin, which from both sides hangs under the chin and the neck, is named wattles (as if they were dewlaps, Filippo Beroaldo the Elder\* in the commentary of Columella): but the longest feathers surrounding neck and nape, and which they lift up

<sup>43</sup> Per motivi di uniformità i titoli delle opere di Galeno corrispondono a quelli elencati da Marzia Mortarino in: *Galeno - Sulle facoltà naturali* (Mondadori, 1996).

<sup>44</sup> Pseudo Aristotele *Fisiognomica* 806b: È possibile osservare questo stesso anche tra gli uccelli, giacché in generale quanti hanno la ali dure sono coraggiosi, quanti le hanno morbide, pavidì e in particolare è possibile osservare questo stesso anche tra le quaglie e i galli. (traduzione di Giampiera Raina, BUR, 1993).

<sup>45</sup> Gessner non annota a quale brano delle opere di Eliano sta facendo riferimento. Dovrebbe senz'altro trattarsi di *La natura degli animali* XI,26, (A quanto sembra, anche tra gli animali la natura ha favorito quelli di genere maschile. Ad esempio il drago (*drákon*) di sesso maschile ha il ciuffo (*lóphon*) e la barba (*ypññn*), anche il gallo ha la cresta (*lóphon*) e i bargigli (*kállaiá*); il cervo ha le corna, il leone la criniera e la cicala il canto.) per la cui analisi si rimanda alla voce *serpente con il ciuffo*\* del lessico. Si tratta comunque di una citazione errata la cui fonte non viene precisata da Gessner, salvo che l'interpretazione del passo di Eliano sia un frutto totalmente suo, ma ne dubito. A mio avviso ha fatto un download senza controllare.

<sup>46</sup> *Historia animalium* II,12,504b: Inoltre certi uccelli presentano una cresta, che normalmente consiste di piume erette; unica eccezione il gallo, che ha una cresta particolare, formata non proprio di carne ma di qualcosa non molto dissimile dalla carne. (traduzione di Mario Vegetti)

<sup>47</sup> *Naturalis historia* XI,122: Diximus et cui plicatilem cristam dedisset natura. Per medium caput a rostro residentem et fulicarum generi dedit, cirros pico quoque Martio et grui Balearicae, sed spectatissimum insigne gallinaceis, corporeum, serratum; nec carnem ita esse nec cartilaginem nec callum iure dixerimus, verum peculiare datum.

<sup>48</sup> Nicolò Perotto, sulla scia di Plinio, potrebbe aver usato *plicabilis* anziché *plicatilis*.

<sup>49</sup> *Naturalis historia* XXX,95-97: Bubonis quidem oculorum cinerem inter ea, quibus prodigiose vitam ludificantur, acceperim, praecipueque febrium medicina placitis eorum renuntiat. [96] Namque et in duodecim signa digessere eam sole transmeante iterumque luna, quod totum abdicandum paucis e pluribus edocebo, siquidem crematis tritisque cum oleo perungunt iubent aegros, cum geminos transeat sol, cristis et auribus et unguibus gallinaceorum; [97] si luna, radiis barbisque eorum; si virginem alteruter, hordei granis; si sagittarium, vespertilionibus alis; si leonem luna, tamaricis fronde, et adiciunt sativae; si aquarium, e buxo carbonibus tritis. Ex istis confessa aut certe verisimilia ponemus, sicuti lethargum olfactoriis excitari et inter ea fortassis mustelae testiculis inveteratis aut iocinere usto. His quoque pulmonem pecudis calidum circa caput adalligari putant utile.

<sup>50</sup> *De re rustica* VIII,5,22: Nam si pituita circumvenit oculos et iam cibos avis respuit, ferro rescinduntur genae, et coacta sub oculis sanies omnis exprimitur.

explicant, iubas Columellam<sup>51</sup> nuncupasse video. Sub his prominet ceu aqualiculus, omnibus tamen avibus communis: id primum ciborum receptaculum est, quod a Graecis stómachos dicitur, Gybertus Longolius. Pavo Indicus neque genis praeditus est, Idem. Mentum vocant quae gallinarum rostris adiacet carnem, Caelius. Grammatici quidam paleam exponunt cartilaginem defluam a collo galli gallinacei. Paleae ex rutilo albicantes, quae velut incanae barbae dependent, Columella de gallinaceo<sup>52</sup>.

when about to fight and also when angered, I realize that Columella called them *iubae* - manes. Under these hackle's feathers is sticking out like a small container, which nevertheless is usual in all birds: this is the first receptacle of foods, called *stómachos* by Greeks, Gisbert Longolius. The Indian peacock - *Pavo cristatus* - is not even endowed with cheeks, still Longolius. They call chin that flesh adjacent to the beaks of hens, Lodovico Ricchieri\*. Some grammarians mean as wattle the thick flesh hanging from the neck of the rooster. Red wattles suffused of white, hanging as beards of elderly persons, Columella apropos of the rooster.

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[382] Galea pro palea apud Columellam in Meleagridis mentione legi conijcio<sup>53</sup>. Similiter et in bobus palearia dicimus, quae a collo et pectore dependent. Gaza apud Aristotelem κάλλαιον, τὸ, cristam vertit: melius barbam redditurus vel paleas. Videntur autem callaea dicta ob purpureum colorem et floridum, nam κάλλη Graeci appellant floridos colores, τὰ {αἴθη} <ἀνθη><sup>54</sup> τῶν βαμμάτων, ut Ammonius<sup>55</sup> de differentiis vocum interpretatur: et ibidem κάλλαια, τοὺς τῶν ἀλεκτρούων πώγωνας. Et forsitan Latina vox paleae a Graecis deducta est, κ. in π. mutato, et lambda uno exempto. Plura de hac voce leges infra in H. b. item de partibus gallinacei in E. ubi ex rei rusticae scriptoribus de huius altilis electione agetur. Οἱ τὴν ῥῖνα ἔγκοilon ἔχοντες τὰ πρὸ τοῦ μετώπου περιφερῆ, τὴν δὲ περιφέρειαν ἄνω ἀνεστηκυῖαν, λάγνοι· ἀναφέρεται ἐπὶ τοὺς ἀλεκτρούνας, Aristot. in Physiognom.<sup>56</sup> hoc est, ut innominatus quidam transfert: Quicumque nasum concavum habent, et frontem rotundam, et sursum eminens rotundum, luxuriosi, refertur ad gallos. Adamantius nihil tale habet. ¶ Qui oculos splendidos habent, libidinosi sunt, gallinaceorum instar, Ibidem<sup>57</sup>. ¶

I think that in Columella\*, when Guinea fowl\* is mentioned, instead of *palea* - wattle - *galea* is to be read - helmet. Likewise also in oxen we call dewlaps those dangling from neck and breast. Theodore Gaza\* in Aristotle\* translates τὸ κάλλαιον with comb\*: he would have better rendered it with beard or wattles. Really it seems that they have been called *callaea* because of purple and shining color, for Greeks call *kállē* - the beauties - the bright colors, τὰ ἀνθη τῶν βαμμάτων - the shines of the hues, as Ammonius of Alexandria\* is interpreting in *De similibus & differentibus dictionibus*: and in the same treatise he gives *kállaiα, τοὺς τῶν ἀλεκτρούων πώγωνας* - the wattles, the beards of the roosters. And perhaps the Latin word *paleae* has been drawn from Greeks by changing κ into π e and removing a λ. A lot of things you can read about this word in paragraph H.b., as well as in paragraph E concerning the parts of the chickens when dealing with the choice of this farming bird and drawing data from agriculture's writers. *Oi tēn rīna énkoilon échontes τὰ πρὸ τοῦ μετώπου περιφερῆ, τὴν δὲ περιφέρειαν ἄνω ἀνεστηκυῖαν, λάγνοι, ἀναφέρεται ἐπὶ τοὺς ἀλεκτρούνας*, Aristotle in *Physiognomonica*, that is, as an anonymous translates: All those having a concave nose and a round front, and a rounded head's top, they are lustful, the allusion is to roosters. Adamantius\* doesn't report anything of this kind. ¶ Those having shining eyes are libidinous, as the roosters, the same authors. ¶ The testicles of the roosters at mating time become larger in comparison

<sup>51</sup> *De re rustica* VIII,2,9: [...] iubae deinde variae vel ex auro flavae, per colla cervicesque in umeros diffusae.

<sup>52</sup> *De re rustica* VIII,2,9.

<sup>53</sup> Gessner ha ragione. Qualche amanuense deve aver trascritto *galeam* invece di *paleamr*. Columella *De re rustica* VIII,2,2: Africana est quam plerique Numidicam dicunt, meleagridi similis, nisi quod rutilam galeam et cristam capite gerit, quae utraque sunt in Meleagride caeruleae.

<sup>54</sup> A pagina 405 viene riportato: Καλλαιάνθη πορφυρᾶ, Hesychius et Varinus. legendum forte, Κάλλη, ἄνθη πορφυρᾶ. nam κάλλη vocant floridos colores, τὰ ἄνθη τῶν βαμμάτων, {Hesych.} <Ammonius>.

<sup>55</sup> *De similibus & differentibus dictionibus*. - *On the Similarities and Differences of Words* (ed. by L. C. Valckenaer, sec. ed., Leipzig, 1822). (Lind, 1963)

<sup>56</sup> Pseudo Aristotele *Physiognomonica* 811a.

<sup>57</sup> Nella *Fisiognomica* dello Pseudo Aristotele l'equivalenza occhi splendenti = libidinoso si trova in 812b: Invece chi ha gli occhi lucidi (*stīlponōis*) è lussurioso: si vedano i galli e i corvi. - Nel *De physiognomonia liber* dell'Anonimo Latino risultano segni di libidine gli occhi statici e rossicci (§22: Oculi stantes subrubentes libidinosum et voracem denuntiant.), quelli scuri e vivaci che scrutano in tutte

Gallinaceorum testes tempore coitus, grandiores fiunt quam aliarum avium, ob salacitatem, Aristot. Coturnix testes sub iecore habet ut gallinacei, Alexander Myndius apud Athenaeum<sup>58</sup>. ¶ Gallinaceo ingluvies praeposita ventriculo est, Aristot.<sup>59</sup> Aves quaedam geminos sinus habent: unum quo merguntur recentia, ut guttur: alterum in quem ex eo dimittunt concoctione maturata, ut gallinae, columbae, etc. Plinius<sup>60</sup>. Cato<sup>61</sup> cap. {29.} <89.> gulam pro ingluvie dixit. Πρόλοβος avium est ingluvies, quae ab aliquibus φύσσα dicitur, et inest omnibus gallinaceis, Suidas. ¶ Iecur gallinae fissum est ab uno extremo in alterum, Albertus. Ad imum intestinum appendices paucas habet, Aristot. ¶ Aves non volaces, ut pavones, gallinae, uropygium (id est caudam pennis conditam) ineptum habent, (non aptum flecti qua parte cum cute coalescit), Aristot. Gallus pennas in cauda instar semicirculi curvat, et similiter in collo et dorso, Albertus.<sup>62</sup> In sublime caudam falcitam erigit, Plinius.<sup>63</sup> ¶ Calcar cum habeant mares, foeminae magna ex parte non habent, Aristot. Et rursus<sup>64</sup>, Gallinae cum mares vicerint, cucur<r>iunt. crista etiam eis

with those of other birds, because of sexual excitement, Aristotle. The quail\* has the testicles under the liver as the roosters, Alexander of Mindos\* in Athenaeus\*. ¶ In the rooster the crop is located before the stomach, Aristotle. Some birds have two cavities: one in which are introduced just eaten things, as the crop, the other in which they expel them from such cavity when the digestion is done: as hens, pigeons etc., Pliny\*. Cato\* in the chapter 89 said throat in place of ingluvies - crop. The *prólobos* is the crop of the birds, called *phýssa* by some people, and is present in all chickens, lexicon Suidas\*. ¶ The liver of the hen appear divided from one end to the other, Albertus Magnus\*. The bowel toward the end has few appendices, Aristotle. ¶ Non-flying birds as peacocks, hens, have an uropygial gland\* (that is the extremity hidden by feathers) which has no use (not suited for bending in that point where is joint to the skin), Aristotle. The rooster unfolds the feathers of the tail in a semicircle, and likewise at level of neck and back, Albertus. He lifts upwards the tail bowed like a sickle, Pliny. ¶ While the males have the spur, the females mostly don't have it, Aristotle. And more: The hens, when prevailed over males, do a cock-a-doodle-doo. Their comb and the tail are also rising, so that after it is not easy to distinguish if they are female. Sometimes also small spurs sprout on them. The roosters on legs are armed with dangerous pointed

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le direzioni (§23: Oculi vagi et circumerrantes et obscuriores intemperantiam libidinis arguunt.), quelli tremolanti e grandi e scuri (§23: Oculi trementes magni cum pererrant, ut supra dictum est, et obscuri sunt, et voracitatem et intemperantiam vini cum intemperantia veneris [...]), gli occhi in continuo fermento (§23: Oculi autem fluctuantes et tamquam in aestu instabiles proni in venerem et voluptatem sunt [...]), e finalmente, ciò che a noi interessa, in §83 viene citato Aristotele: Idem dicit, qui rotundiores oculos splendidosque gerunt, <quos Graeci *stilbontas* dicunt>, insatiabiles esse veneris, ut galli, <quos *alektryónas* Graeci vocant>. La stessa affermazione presente in §83 viene ripetuta in §131: Gallus, qui graece <*alektryon*> dicitur, animal est ineptum, in venerem calidum, speciei ac vocis suae gerens fiduciam magnam. Qui ad huius animalis speciem referuntur ita erunt: oculo rotundo, nitenti, capite parvo [...]. (dati desunti attraverso i testi elaborati e commentati da Giampiera Raina, BUR, 1993) - L'anonimo che ha tradotto il brano di Aristotele circa la fronte rotonda, il naso concavo etc. non è l'Anonimo Latino del *De physiognomoniam liber*.

<sup>58</sup> *Deipnosophistai* IX,47,392c.

<sup>59</sup> *Historia animalium* II,17,508b: Gli uccelli presentano differenze, riguardo alle parti interne, sia fra sé stessi sia rispetto agli altri animali. Alcuni presentano infatti, anteriormente allo stomaco [prima dello stomaco?], un gozzo (così ad esempio il gallo, il colombaccio, il colombo, la pernice): il gozzo è una vasta cavità formata dalla pelle, nella quale si trova il cibo non cotto [prima che sia iniziato il processo digestivo] subito dopo l'ingestione. Nel punto in cui si diparte dall'esofago il gozzo è piuttosto stretto, poi si allarga, e si restringe di nuovo laddove sbocca nello stomaco. Il più degli uccelli hanno lo stomaco carnoso e indurito [stomaco muscolare o ventriglio] che presenta all'interno una pelle robusta, separabile dalla parte carnosa. (traduzione di Mario Vegetti)

<sup>60</sup> *Naturalis historia* XI,200: Aves quoque geminos sinus habent quaedam: unum quo mergunt recentia ut guttur, alterum in quem ex eo dimittunt concoctione maturata, ut gallinae, palumbes, columbae, perdices.

<sup>61</sup> *De agricultura*, 89: Gallinas et anseres sic farcito. Gallinas teneras, quae primum parient, concludat. Polline vel farina hordeacea consparsa turundas faciat, eas in aquam intingat, in os indat, paulatim cotidie addat; ex gula consideret, quod satis sit. Bis in die farciat et meridie bibere dato; ne plus aqua sita siet horam unam. Eodem modo anserem alito, nisi prius dato bibere et bis in die, bis escam.

<sup>62</sup> Aldrovandi a pagina 196 integra questa frase di Alberto Magno con [...]videlicet cum irascitur, aut ad pugnam sese parat.

<sup>63</sup> *Naturalis historia* X,47: Et plebs tamen aequae superba graditur ardua cervice, cristis celsa, caelumque sola volucrum aspicit crebra, in sublime caudam quoque falcitam erigens. Itaque terrori sunt etiam leonibus ferarum generosissimis. - Tuttavia anche il popolo, ugualmente superbo, cammina a testa alta, con la cresta eretta, e [il gallo] è il solo fra gli uccelli a guardare spesso il cielo, alzando verso l'alto anche la coda ricurva come una falce. Pertanto incutono terrore anche ai leoni che sono i più coraggiosi tra le fiere.

<sup>64</sup> La notizia sul comportamento delle galline quando hanno sconfitto un maschio proviene da Aristotele *Historia animalium* IX 631b 8.

<sup>65</sup> *Historia animalium* II 504b 7: Certi generi di uccelli hanno poi degli speroni: nessuno però possiede contemporaneamente artigli e speroni. I rapaci, dotati di artigli, fanno parte dei buoni volatori, mentre gli uccelli provvisti di speroni vanno annoverati fra quelli pesanti. (traduzione di Mario Vegetti)

caudaque erigitur, ita, ne facile praeterea sit, an foeminae sint cognoscere. nonnunquam etiam calcaria parva iis enascuntur. Galli spiculis adversis in cruribus armantur. habent et quandoque spicula gallinae: sed hoc errore potius quam opere naturae, Obscurus de nat. rerum. Natura calcar addidit in avium genere iis, quae ob corporis molem sint ad volandum minus idoneae, cuiusmodi sunt galli, Aristot.<sup>65</sup>

Alectorias vocant gemmas in ventriculis gallinaceorum inventas crystallina specie, magnitudine fabarum: quibus Milonem Crotoniensem usum in certaminibus invictum fuisse videri volunt, Plinius 37.10.<sup>66</sup> Ferunt in ventre galli alectorium, id est gallinaceum lapidem. Sed is sarda vel achate fingitur, in quo flammea macula appareat, nam de alectoria vero nihil comperti habeo, Cardanus. Plinius alibi<sup>67</sup> inter remedia calculi, lapillorum meminit qui in gallorum vesica (quasi avis vesicam habeat) reperiantur. Recentiores quidam non ex gallo mare, sed castrato (quem gallinacei nomine imperite intelligunt) hunc lapidem haberi putant: et quidam lingua vernacula interpretatur Kapunenstein/ id est caponis lapidem. Gallus aliquando trimus castratur: tum quinto vel septimo a castratione anno, in iecore eius lapis invenitur alectorius nomine, quem ubi conceperit, non amplius bibit. quare homo etiam lapidem hunc gestans non sitire dicitur, Author de nat. r. et Albertus in historia animalium. Radaim lapidem et donatidem eundem aiunt, qui niger sit et luceat. Ferunt autem cum capita gallorum formicis permittuntur, aliquando post multa tempora in capite maris galli hunc lapidem inveniri. Conferre pollicentur ad rem quamvis impetrandam, Albertus de metallicis 2, 17. Lapis alectorius Dioscoride teste (nihil huiusmodi in nostris exemplaribus Dioscoridis reperitur) invenitur in ventribus gallorum gallinaceorum crystallo similis vel aquae limpidae. Albertus scribit lapidem esse

structures. Sometimes also hens have spurs, but this happens more by error than by deed of nature, an unknown writer on things' nature. Among birds' genus the nature added the spur to those less fitting for flying because of body size, as the roosters are, Aristotle.

They call *alectoriae*\* the stones with crystalline aspect found in the stomach of chickens, big like broad beans\*: they affirm that it seems that Milo of Croton\* used them during fight's competitions and that never he was defeated, Pliny 37,144. They report that in the abdomen of the rooster there is the *alectorius*, that is, the stone of the rooster. But that showing a flaming spot is falsified with the sard\* - or with the cornelian\* - either with the agate\*, in fact to say the truth I have nothing available as certain about the *alectoria*, Gerolamo Cardano\*. Pliny in another point, among remedies for calculosis, makes mention of the stones that would be in the bladder of the roosters (as though a bird had a bladder). Some most recent authors think that this stone can be gotten not from the male rooster, but from the castrated one (whom, with incompetence, they label with the name of rooster): and some in their own language translate it with *Kapunenstein*, that is, stone of capon. Sometimes the rooster is castrated when is three years old: then at a distance of the fifth or seventh year from castration in his liver is found the stone carrying the name of *alectoria*, and when he formed it, he doesn't drink anymore. That's because they say that also the human being carrier of this stone doesn't feel thirst, the author of natural things and Albertus Magnus in the history of animals. They call this same stone *radai* and *donatide*, which would be black and shining. And they report that when the heads of the roosters are left to the ants, sometimes after a lot of time this stone is found in the skull of the male rooster. They assure that it gives the possibility to get anything, Albertus in the treatise of metallurgy 2,17. As Dioscorides\* testifies, the *alectoria* stone similar to a crystal or to clear water (nothing of similar to what Dioscorides says is found in

<sup>66</sup> *Naturalis historia* XXXVII,144: Alectorias vocant in ventriculis gallinaceorum inventas crystallina specie, magnitudine fabae, quibus Milonem Crotoniensem usum in certaminibus invictum fuisse videri volunt.

<sup>67</sup> Plinio era ben conscio che gli uccelli non hanno vescica urinaria: *Naturalis historia* XI,208: Infra alvum est a priori parte vesica, quae nulli ova gignentium praeter testudinem, nulli nisi sanguineum pulmonem habenti, nulli pedibus carentium. inter eam et alvum arteria ad pubem tendentes, quae ilia appellantur. Ma Gessner ha scotomizzato questo passo. - Tuttavia in XXX,67 Plinio parla effettivamente di *vesica* dei polli e di *ventriculus* dei piccioni, ed è giocoforza dedurre che in questo caso *vesica* = *ventriculus*. *Naturalis historia* XXX,66-67: Iubent et vermes terrenos bibi ex vino aut passo ad comminuendos calculos vel cocleas decoctas ut in suspiriosis, easdem exemptas testis III tritasque in vini cyatho bibi, sequenti die II, tertio die I, ut stillicidium urinae emendent, testarum vero inanium cinerem ad calculos pellendos, item hydri iocur bibi vel scorpionum cinerem aut in pane sumi [vel si quis ut locusta edit], lapillos, [67] qui in gallinaceorum vesica aut in palumbium ventriculo inveniantur, conteri et potioni inspergi, item membranam e ventriculo gallinacei aridam vel, si recens sit, tostam, fimum quoque palumbinum in faba sumi contra calculos et alias difficultates vesicae, [...].- Esatta è anche l'affermazione di Plinio: la testuggine - che dobbiamo intendere sia come tartaruga che come tartaruga di mare - è invece dotata di vescica urinaria: infatti essa è presente in tutti i Testudinati. Invece i coccodrilli - appartenenti anch'essi ai Rettili e anch'essi *ova gignentis* - non hanno la vescica urinaria.



nitentem, crystallo obscuro similem. extrahitur autem ex ventriculo galli gallinacei, postquam castratur supra quartum annum. Quidam post nonum extrahi dicunt. melior est de gallo decrepito. maximus in hoc genere fabam aequat. Ore gestantes reges et gladiatores invictos reddit, ac sitim tollit, mulieres viris conciliat, Sylvaticus capite 408<sup>68</sup>. Et rursus capite 470. Alberti haec verba recitat: Vidi saphyrum et lapidem galli oculum intrare sine ulla oculi noxa, politus enim lapis ac tenuis non laedit oculum, nisi pupillam attigerit. Hic oratorem verbis facit esse disertum. | Constantem reddens cunctisque per omnia gratum. | Hic circa veneris facit incentiva vigentes. | Commodus uxori quae vult fore grata marito {,}<.> | Ut bona tot praestet clausus portetur in ore, Author obscurus de lapidibus. Alectoriae, quanquam raro, in gallorum gallinaceorum, et caporum etiam, ventriculo et iecore gignuntur. sed in iecore plerunque maiores. nam nuper in capo inventus est longus unciam, latus digitum, altus sescunciam: inferior pars, quae latior, humiles habet cavernas: superior, quae strictior, ad dextram extuberat: ad laevam humilis est et fusca, cum reliquum eius corpus in fusco candidum sit. At in ventriculo reperti, non raro fere figura sunt lupini, magnitudine eiusdem aut fabae, modo in cinereo candidi: modo fuscii coloris, sed diluti: nunc vero crystallina specie, sed coloris obscuri, quae fibras interdum subrubras. Crystalli similis si politus inter oculum et palpebram inferiorem interponitur, et ex una parte ad alteram transfertur, oculum non laedit. quod idem facit saphyrum, vel onyx, vel alia gemma polita interposita, modo parva sit, Ge. Agricola.

our subjects) is found in the abdomen of the roosters. Albertus writes that the stone is glimmering, similar to a dark crystal. And it is extracted from the stomach of the rooster after the fourth year from castration. Some say that it is extracted after the ninth year. Better is that removed from a decrepit rooster. In this kind of rooster the greatest one is big as a broad bean. It makes unbeatable the kings and the gladiators carrying it in mouth, and removes thirst, it lets the women mating with men, Matteo Silvatico\* in the chapter 408. And then in the chapter 470 he reports these words of Albertus: I have seen a sapphire\* and a rooster's stone penetrating into the eye without any ocular damage, in fact if polished and smooth the stone doesn't injure the eye, unless touched the pupil. This stone causes an orator to be incisive with the words. | Making him resolute and pleasant from any point of view. | This stone makes impetuous as far as sexual stimuli is concerning. | It is useful for a woman who will gratify her husband. | In order to offer so many advantages it must be carried enclosed in mouth, an unknown author about stones. The *alectoriae*, even if seldom, take origin in the stomach and in the liver of roosters and of capons too. But usually in the liver they are of greater dimensions. In fact recently in the capon one has been found an ounce long - 2.54 cm - a finger wide - around 1.8 cm, an ounce and a half high: the inferior part, the widest, has some small concamerations: the superior part, the narrower, shows a swelling rightward: at the left side is lowered and dark, while its residual part is candid with marks of dark color. But in the stomach not rarely have been found stones with aspect of a lupin\* and endowed with its own size or of a broad bean, sometimes candid verging to ash color: sometimes of dark color, but subdued: but this time they had a crystalline aspect, however of dark color, and sometimes they have some reddish streaks. That looking alike a crystal, if after has been smoothed is set between the eye and the inferior eyelid and is moved from one side to the other, doesn't cause ocular lesions. The sapphire or the onyx\* or another smoothed interposed stone, provided that it is small, they act in the same way, Georg Bauer\*.

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### C.

Gallina est tardi volatus, Albertus. Non volax est, et uropygium, quo volatus dirigitur, ineptum [383] habet, ut in B. retuli. ¶ Pulvere impendio delectatur, in quo sese volutando quodammodo scabit, Grapaldus. Gallina pulveratrix est, ut reliquae aves non altivolae, Aristot. Dixit Ephesius Heraclitus sues coeno lavari, velut co<ho>rtales aves

### C

The hen has a slow flight, Albertus Magnus\*. She is not a flyer, and has an unfitting rump by which is steered the flight, as I reported in the paragraph B. ¶ She takes a lot of pleasure from dust, and while turning over in it, so to speak, she scratches herself, Francesco Mario Grapaldi\*. The hen is a dust's lover as the other birds which don't fly aloft, Aristotle\*. Heraclitus of Ephesus\* said that swine wash with mud, as courtyard birds are doing with dust or

<sup>68</sup> *Opus Pandectarum Medicinae.*

pulvere aut cinere, siquidem hisce rebus plumam pinnasque emundari. ¶ Solum hoc volucrum genus coelum crebro aspicit, Plinius<sup>69</sup>.

¶ Gallinaceis maribus tantum cantus datus est, Aristot. Sed et gallinae interdum cum gallos vicere cucur<r>ire solent, Idem. Gallos gallinaceos in eo loco sic assidue canere coepisse, Cicero I de divinat.<sup>70</sup> Canorum animal gallus gallinaceus, Ibid.<sup>71</sup> Cantant ante lucem galli, Ibid. Graeci autem ᾄδειν, id est canere, de gallinaceis dicunt: et quandoque κοκκύζειν (cui simile est apud Latinos verbum cucurrere) de quo plura scripsi in Cuculo a. Vide infra in H.c. Cucurrere solet gallus, gallina gracillat, Author Philomelae. Elisa vox in illum sonum erumpit, cui Graeci κλωσμόν nomen ab immaturo gallorum (forte pullorum gallinaceorum) cantu dederunt, Quintilianus<sup>72</sup>. est et κλωγμός sonus quidam<sup>73</sup>. Quinetiam gallum nocte explaudentibus alis | Auroram clara consuetum voce vocare, Lucretius<sup>74</sup>. Gallos vigiles nostros excitandis in opera mortalibus, rumpendoque somno natura genuit. Norunt {sydera} <sidera>, et ternas distinguunt horas interdiu cantu. cum Sole eunt cubitum, quartaque castrensi vigilia (id est hora tertia post mediam noctem, Vegetius lib. 3.) ad curas laboremque

ash, since with these materials they clean feathers and pens. ¶ Only this kind of birds looks often at sky, Pliny\*.

Only the song has been given to the roosters, Aristotle. But sometimes also the hens are accustomed to crow when overcame the roosters, still Aristotle. The roosters in that place - near Lebadia\* - started to crow with so much insistence, Cicero\* in the 1<sup>st</sup> book of *De divinatione*. The rooster is a singing animal, in the same treatise. The roosters crow before the day comes, in the same paragraph. Really the Greeks apropos of the roosters say ᾄδειν, that is, to sing: and sometimes κοκκύζειν (which among Latins sounds like the verb *cucurrere* - to do a cock-a-doodle-doo) on which I wrote quite a lot apropos of the cuckoo paragraph a. See below in the paragraph H.c. The rooster is accustomed to do a cock-a-doodle-doo, the hen lets out the voice of broody hen, the author of *Philomela*\*: The broken voice bursts out in that sound the Greeks named κλωσμός - to crack - from the immature song of the roosters (perhaps of young roosters), Quintilian\*. Also κλωγμός is a kind of sound. Rather, also the rooster sending away the night with wings | is accustomed to call the sunrise with shrill voice, Lucretius\*. Nature created the roosters, our sentinels, to recall the mortals to the job and to interrupt the sleep. They know the stars and are able to distinguish with the song, in the space of the day, periods of three hours each. They go to sleep with the sun and at fourth guard shift (that is, at three o'clock after midnight, Vegetius\*, 3<sup>rd</sup> book) they recall us to occupations and job. And they don't allow the rising sun to catch us unawares, and they

<sup>69</sup> *Naturalis historia* X,47: Quod si palma contingit, statim in victoria canunt seque ipsi principes testantur; victus occultatur silens aegreque servitium patitur. Et plebs tamen aequae superba graditur ardua cervice, cristis celsa, caelumque sola volucrum aspicit crebra, in sublime caudam quoque falcata erigens.

<sup>70</sup> *De divinatione* I,34,74: Quid? Lacedaemoniis paulo ante Leutricam calamitatem quae significatio facta est, cum in Herculis fano arma sonuerunt Herculisque simulacrum multo sudore manavit! At eodem tempore Thebis, ut ait Callisthenes, in templo Herculis valvae clausae repagulis subito se ipsae aperuerunt, armaque, quae fixa in parietibus fuerant, ea sunt humi inventa. Cumque eodem tempore apud Lebadiam Trophonio res divina fieret, gallos gallinaceos in eo loco sic adsidue canere coepisse, ut nihil intermitterent; tum augures dixisse Boeotios Thebanorum esse victoriam, propterea quod avis illa victa silere soleret, canere, si vicisset.

<sup>71</sup> Probabilmente il riferimento è agli *oscines*, gli uccelli augurali dal cui canto venivano tratti gli auspici. *De divinatione* I,53,120: Eademque efficit in avibus divina mens, ut tum huc, tum illuc volent alites, tum in hac, tum in illa parte se occultent, tum a dextra, tum a sinistra parte canant oscines. Nam si animal omne, ut vult, ita utitur motu sui corporis, prono, obliquo, supino, membraque quocumque vult flectit, contorquet, porrigit, contrahit eaque ante efficit paene quam cogitat, quanto id deo est facilius, cuius numini parent omnia! - No!!! Gessner doveva specificare che si trattava del II libro, non del I. Infatti, ecco il passo. *De divinatione* II,26,57: Democritus quidem optimis verbis causam explicat cur ante lucem galli canant: depulso enim de pectore et in omne corpus diviso et mitificato cibo, cantus edere quiete satiatos; qui quidem silentio noctis, ut ait Ennius, "... favent faucibus rursus | cantu, plausuque premunt alas." Cum igitur hoc animal tam sit canorum sua sponte, quid in mentem venit Callistheni dicere deos gallis signum dedisse cantandi, cum id vel natura vel casus efficere potuisset?

<sup>72</sup> *Institutio oratoria* XI,51: Quod notavi ut appareret non solum in membris causae sed etiam in articulis esse aliquam pronuntiandi varietatem, sine qua nihil neque maius neque minus est. Vox autem ultra vires urgenda non est: nam et suffocata saepe et maiore nisu minus clara est et interim elisa in illum sonum erumpit cui Graeci nomen a gallorum immaturo cantu dederunt.

<sup>73</sup> I sostantivi greci maschili κλωσμός e κλωγμός sono equivalenti. Derivano dal verbo κλώζω che significa chiocciare, crocchiare, schioccare la lingua, fischiare in segno di disapprovazione.

<sup>74</sup> *De rerum natura* IV, 710-721: Quin etiam gallum noctem explaudentibus alis | auroram clara consuetum voce vocare, | noenu queunt rapidi contra constare leones | inque tueri: ita continuo meminere fugai. | Ni mirum quia sunt gallorum in corpore quaedam | semina, quae cum sunt oculis inmissa leonum, | pupillas interfodiunt acremque dolorem | praebent, ut nequeant contra durare feroces, | cum tamen haec nostras acies nil laedere possint, | aut quia non penetrant aut quod penetrantibus illis | exitus ex oculis liber datur, in remorando | laedere ne possint ex ulla lumina parte.

revocant. nec Solis ortum incautis patiuntur obrepere, diemque venientem nunciant cantu, ipsum vero cantum plausu laterum, Plinius<sup>75</sup>. Gallus diei nuncius, horas noctis discutit, et demum vocem exhortationis emittit, cumque cantus edere parat, prius alas excutit, ac seipsum feriens vigilantior reddidit, Gregorius in *Moralibus*.

Ex gallis qui animosi sunt, vocem {a}edunt graviorem, Aristot. in *Physiogn.*<sup>76</sup> Nocte profunda cantat validius, et matutino levius. cantus enim cum vento fertur, et antequam aestimari possit longius auditur, Obscurus de nat. rerum. Amant et hunc cantorem milites, quia in castris illis vice horarii gnomonici est. Nam cum stans noctis horis vigiliis commutare coguntur, hoc indice noctis intervalla discriminant. Crepusculo cubitum eunt, tribus ante noctis statum (id est ante mediam noctem) horis cantant. medio eiusdem spatio vocem iterant. tribus itidem ab intempesta nocte horis, iterum cantant: quod tempus ob id gallicinium appellatur. Itaque bellicis curribus aliquando singulis singulos gallos alligant, Gyb. Longolius. Sigismundus Liber<sup>77</sup> Baro in descriptione itineris sui per Moscoviam, Gallum (inquit) Moscoviticum more Germanorum super currum sedentem, frigoreque iam iam morientem, famulus crista, quae gelu concreta erat, subito abscissa, non solum hoc modo servavit, verum etiam ut erecto statim collo cantaret, nobis admirantibus effecit<sup>78</sup>. Scribit in *Divinationibus*<sup>79</sup> M. Cicero, Democritum

announce with the song that the day is coming, and their song itself is announced by flapping their wings, Pliny. The rooster, messenger of the day, dispels the hours of the night, and finally he utters the voice of the exhortation, and when he is about to utter the songs, in first place he flaps the wings, and striking himself makes himself more vigilant, Gregorius Magnus\* in *Moralia*.

Among the roosters, the brave ones utter a deeper voice, Aristotle in *Physiognomonica*. In the depths of the night he sings more strongly, and at morning more softly. In fact the song is transported with the wind, and it is heard rather far away sooner than it could be supposed, unknown author of natural things. The soldiers love also this cantor, since for them, when they are in the camps, he has the same role of a gnomon clock\*. In fact, when at fixed hours of the night they have to change guards, they divide nighttime intervals with this signal. They go to roost at twilight, they sing three hours before the night began (that is, before midnight). Midway this nighttime interval they reiterate the song. And they sing softly also three hours from the beginning of night's dead: and it's why this moment is said *gallicinium*\* - the dawn. Therefore they sometimes tie a rooster to each war chariot, Gisbert Longolius\*. Sigismund, Baron of Herberstein\*, in the description of his trip through Moscow says: a Muscovite rooster, perched on a chariot according to the German custom, and which was about to die at any moment because of the cold, a servant, after having cut off quickly the frozen comb, not only in this way saved it, but also got that, lifted up suddenly the neck, it started singing, while we were full of amazement. Cicero writes in *De divinatione* that Democritus\* tried to explain more or less with these words why the roosters sing before the dawn. He says: after they removed from the breast - from the

<sup>75</sup> *Naturalis historia* X,46-47: [46] Proxime gloriam sentiunt et hi nostri vigiles nocturni, quos excitandis in opera mortalibus rumpendoque somno natura genuit. Norunt sidera et ternas distinguunt horas interdiu cantu. Cum sole eunt cubitum quartaque castrensis vigilia ad curas laboremque revocant nec solis ortum incautis patiuntur obrepere diemque venientem nuntiant cantu, ipsum vero cantum plausu laterum. [47] Imperitant suo generi et regnum in quacumque sunt domo exercent. Dimicatione paritur hoc inter ipsos velut ideo tela agnata cruribus suis intellegentium, nec finis saepe commorientibus.

<sup>76</sup> Pseudo Aristotele *Physiognomonica*, 807a 20: *ton alektryónon oi eýpsychoi baryphona phtéggontai.*

<sup>77</sup> Forse *Liber* rispecchia il titolo tedesco Freiherr, che già da solo significa Barone.

<sup>78</sup> *Rerum Moscoviticarum Commentarii* - Editionis 1556, paginae 144-156: [151] Equidem nasum, nisi tempestivius a Pristavo admonitus fuissem, fere amisissem. Ingressus enim hospitium, vix tandem, nive, monitu Pristavi, nasum macerando ac fricando, non citra dolorem sentire coeperam, scabieque quodammodo oborta, ac dein paulatim arescente, convalueram. [152] gallumque Moscoviticum, more Germanorum super currum sedentem, frigoreque iamiam morientem, servitor crista, quae gelu concreta erat, subito abscissa, non solum hoc modo servavit, verum etiam ut erecto statim collo cantaret, nobis admirantibus, effecit. (www.fh-augsburg.de)

<sup>79</sup> *De divinatione* II,57: Democritus quidem optimis verbis causam explicat cur ante lucem galli canant: depulso enim de pectore et in omne corpus diviso et mitificato cibo, cantus edere quiete satiatos; qui quidem silentio noctis, ut ait Ennius, "...favent faucibus russis | cantu, plausuque premunt alas." Cum igitur hoc animal tam sit canorum sua sponte, quid in mentem venit Callistheni dicere deos gallis signum dedisse cantandi, cum id vel natura vel casus efficere potuisset? - In questo caso Gessner non è esente da critiche, in quanto, facendo riferimento al *De divinatione* di Cicerone (II,57) usa *depulso* senza indicare da dove il cibo viene rimosso (Cicerone dice che viene rimosso dal *pectus*, cioè dal gozzo) e quindi anziché usare il verbo *mitificor* di Cicerone (che significa *far diventare tenero*) usa *modificato*, che significa *regolare, moderare, porre un limite*. Aldrovandi a pagina 205 addirittura usa *modificetur* riferito al gallo, il quale così *si darebbe una regolata*. - In sintesi: l'originale di Cicerone dice quanto segue: [...]depulso enim de pectore et in omne corpus diviso et mitificato cibo, [...] infatti dopo aver rimosso dal petto [dal gozzo] e dopo aver suddiviso e fatto diventare tenero il cibo a favore di tutto il corpo, [...].

hisce ferme causam adortum explicare, cur ante lucem concinant galli. Depulso (inquit) <de pectore> et in omne corpus diviso ac {modificato} <mitificato> cibo, cantus {a}edunt quiete satiati. Qui quidem, ut ait Ennius<sup>80</sup>, silentio noctis favent {faucibus, rursus} <faucibus rursis> cantu plausuque premunt alas.

Sunt vero qui (huius sententiae est Ambrosius Leo Nolanus, cuius verba copiosius recitat Erasmus in proverbio, Priusquam gallus iterum cecinerit<sup>81</sup>) salacissimae avitii eius naturae acceptum referri astruant oportere eventum eiusmodi. Nam cantu significari Venere appetentiam, inde est argumentum evidens, quod antequam usui Venereo sufficiant, conticescunt. Esse porro in more avibus nonnullis, ut proclivitatem et lubentiam ad initium quolibet praeant cantu, quum alibi comprobatur Plinius, tum ait<sup>82</sup>, Perdices foeminas concipere supervolantium afflatu, saepe voce tantum audita masculi. Contingere autem gallinaceis, quod fere caeteris usu venire compertum est, ut peracto cibo, refecto per quietem corpore, ac inde maxime vegeto, libidinis titillentur pruritu. Intervulsus autem somnus, ac identidem repetitus, cantus frequentiae causam facile suggesserit, Caelius. Gallus si rarum esset animal, non solum forma sed cantu admiratione dignissimum esset. Exultat voce, proculque ea exauditur: et nocte etiam ad mille atque amplius passus. Cum expergiscitur a cibo canit, plerumque tamen Sole meridiantem mediaque nocte, ac cum radii primum auroram effingere incipiunt. Robur igitur Solis sequitur, et in octo partes totum dividit diem naturalem, non tamen oriente Sole, sed cum accedit ad aurorae terminos, sic et ante meridiem, Cardanus lib. 10. de Subtilitate. Galli antelucano tempore canunt, sive ut fertur, naturali quodam sensu Solis ad nos se convertentis ceu deum salutantes impulsu, sive caliditate suae naturae et motus sibique sumendi desiderio, Heliodorus lib. 1. Aethiopicorum. Gallum album mensi

crop - and divided and made the food become tender, they utter the songs after having satisfied themselves with the rest. And they, as Ennius\* says, in the silence of the night show approval uttering their song through the red jaws and applaud flapping the wings.

In truth there are some (Ambrogio Leone from Nola\* is of this opinion, whose words Erasmus from Rotterdam\* quotes rather abundantly in the proverb *Before the rooster has sung a second time*) who would assert that such a result is due to the libidinous nature of this bird. In fact with the song the sexual desire is revealed, from which comes the evident proof that, before devoting themselves to the sexual activity, they keep silent. Furthermore it's belonging to the behavior of quite a lot of birds to anticipate with whatever song the propensity and the pleasure for mating, since in another passage Pliny is confirming this when saying that female partridges\* conceive through the breath of the males flying over them, often after having only heard the voice of the male. To the roosters it happens what by experience is well-known to happen in almost all other birds, that is, after the food has been digested and the body has been refreshed with rest, and being therefore very vigorous, they are titillated by the itch of sexual desire. The sleep interrupted and as many times resumed, would easily point out the reason of the frequency of the song, Lodovico Ricchieri\*. The rooster, if he were a rare animal, he would be remarkably worthy of admiration not only for his look but also for his song. He rejoices by his voice, which is heard from far away, and at night also at the distance of a mile and more. When he wakes up to eat, he sings, however mainly in the afternoon and at half of the night, and when the rays of the sun barely begin to paint the sunrise. Therefore he goes hand in hand with the energy of the sun, and divides in eight parts the natural day, however not when the sun rises, but when it is approaching to the end of sunrise, and so also before midday, Gerolamo Cardano\*, 10<sup>th</sup> book of *De subtilitate*. The roosters sing at dawn, both, as they say, for a certain faculty in perceiving the sun coming back to us, either compelled to greet the god - sun\*, or because of the heat of its nature and movement and the desire of take possession of it, Heliodorus of Emesa\* in the 1<sup>st</sup> book of *Ethiopian*s. Pythagoras\* believed that the white rooster is sacred to the month, since he is messenger of the hours.

<sup>80</sup> *Scenica*, 219-221. - Filippo Capponi in *Ornithologia Latina* (1979) riporta il testo dell'edizione Vahlen: favent faucibus rursis | Missis cantu plausuque premunt | Alas; (a pagina 262, alla voce *Gallus*).

<sup>81</sup> *Adagia* 3.7.66: Antes que o galo cante de novo. (www.kocher.pro.br)

<sup>82</sup> *Naturalis historia* X,102: Nec in alio animali par opus libidinis. Si contra mares steterint, feminae aura ab iis flante praegnantem fiunt, hiantes autem exerta lingua per id tempus aestuant. Concipiunt et supervolantium adflatu, saepe voce tantum audita masculi, adeoque vincit libido etiam fetus caritatem, ut illa furtim et in occulto incubans, cum sensit feminam aucupis accedentem ad marem, recanat revocetque et ultro praebeat se libidini. Rabie quidem tanta feruntur, ut in capite aucupantium saepe caecae motu sedeant.

sacrum, utpote horarum nuncium, credit Pythagoras. In locis ubi coeli status uvidus est, gallos non cantare Theophrastus<sup>83</sup> inquit, Aelianus<sup>84</sup>. Gallinaceis vox est cum vicere, Aristot. Alii in pugna vox, ut coturnicibus: aliis ante pugnam, ut perdicibus: aliis cum vicere, ut gallinaceis. iisdem sua maribus, Plin.<sup>85</sup>

¶ Gallina unguibus scalpendo victum quaerit, ad quem inventum pullos vocat, Albert. Chondros<sup>86</sup>, (id est alica vel far) dabatur in cibo gallinaceis, Athenaeus circa finem lib. 3. Piscibus etiam in cibo gaudent. Canes et gallinae humano stercore vescuntur, Brasavolus. Plura de cibis quibus ali ac saginari genus gallinaceum solet, leges in Gallina E. item in Capo. Veterum sententia frequens fuisse videtur, gallo vim omnia quae deglutierit conficiendi adesse. Propterea in Vespis<sup>87</sup> Aristophanes, Ἀλεκτρούνοσ μ᾽ἔφασκε κοιλίαν ἔχειν. id est, Galli me ventrem habere dicitabat. Id vero enarrantes Grammatici, Galli (inquiunt) calore ventris ferventissimo cuncta percoquunt, Caelius. Gallinae calida natura praeditae sunt. nam et venena conficiunt, et aridissima quaeque semina consumunt. et nonnunquam arenas lapillosque ingluvie sua devoratos dissolvunt, Dioscor.<sup>88</sup>

Theophrastus\* says that in the places where the climate is damp the roosters don't sing, Aelian\*. The roosters have voice when have won, Aristotle. Some has voice during the fight as quails\*: others before the fight as partridges: others when have won, as the roosters. In them the voice is proper of males, Pliny.

¶ The hen when scratching with toenails is looking for food, and when found it she calls her chicks, Albertus Magnus. The *chóndros* (that is the emmer\*) was given as food to chickens, Athenaeus\* toward the end of the III book. They are also delighted with fishes as food. Dogs and hens feed on human dung, Antonio Brasavola\*. In the paragraph E about the hen you can read quite a lot of things concerning the foods by which is usually fed and fattened up the gallinaceous genus. The same in the chapter regarding the capon. It seems that was an usual axiom of ancients the fact that the rooster was able in mincing what swallowed. Thus Aristophanes\* in *Wasps* writes: *Alektryónos m'éphaske koilian échein*. That is: He was saying that I had a rooster's stomach. In truth the grammarians when doing a commentary of this verse they say: The roosters digest every thing perfectly with the enormous heat of the stomach, Lodovico Ricchieri. The hens are endowed with a warm nature. In fact they also destroy the poisons and destroy whatever seed as far as dry. And sometimes with the stomach they dissolve the grains of sand and little stones, Dioscorides\*.

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¶ Galli quidam pugnaces sunt nimium et rixosae libidinis: qui et caeteros infestant, nec patiuntur inire foeminas, [384] cum ipsi pluribus sufficere non queant. horum procacitas quomodo cohiberi debeat, ex Columella scribemus infra in E. Plura etiam de

¶ Some roosters are too much combative and of a quarrelsome sexuality: for the more they bother the others and don't allow them to mate with females, while they themselves are not able to satisfy quite a lot of them. How their lust has to be checked I will write more ahead in the paragraph E inferring from Columella\*. In the

<sup>83</sup> La referenza che viene segnalata da Aldrovandi nel II volume dell'Ornitologia (1600) è il *De natura animalium* III,20. Francesco Maspero (1998) precisa invece trattarsi del frammento 187. È verosimile che Aldrovandi abbia fatto riferimento a un'opera pubblicata nel 1522 a Lione, nella quale forse è contenuto il frammento 187 di Teofrasto: *Aristotelis et Theophrasti Historiae: cum de natura animalium, tum de plantis & earum causis, cuncta fere, quae Deus opt. max. homini contemplanda exhibuit, ad amussim complectentes: nunc iam suo restitutae nitore, & mendis omnibus, quoad fieri potuit, repurgatae: cum indice copiosissimo: ex quo superfluum quod erat, decerpsum: quod vero necessarium nobis visum est, superaddidimus*. Lugduni: Apud Gulielmum Rouillium, 1552. Translation of Aristotle's [Peri ta zoia istoriai, Peri zoion morion, Peri zoion geneseos, Peri zoion kineseos, Peri zoion poreias (romanized form)]; and Theophrastus' [Peri phuton istorias, Peri phuton aition (romanized form)] Location: Hancock in Special Collections Q155.A716 1552.

<sup>84</sup> *La natura degli animali*, III,38: Teofrasto dice che i galli non cantano nelle zone palustri e dove soffia un vento eccessivamente umido. Il lago di Feneo [città dell'Arcadia] non produce pesci. E lo stesso scrittore afferma che, dato che è fredda la costituzione fisica delle cicale, esse cantano quando vengono riscaldate dal sole. (traduzione di Francesco Maspero, 1998)

<sup>85</sup> *Naturalis historia* XI, 268: Avium loquaciores quae minores, et circa coitus maxime: aliis in pugna vox, ut coturnicibus, aliis ante pugnam, ut perdicibus, aliis cum vicere, ut gallinaceis. isdem sua maribus, aliis eadem et feminis, ut lusciniarum generi. Quaedam toto anno canunt, quaedam certis temporibus, ut in singulis dictum est.

<sup>86</sup> Sostantivo greco maschile che significa anche chicco, granello, cartilagine.

<sup>87</sup> *Le vespe* 794.

<sup>88</sup> Salvo leggere tutto quanto il testo di Dioscoride nelle svariate edizioni, nonostante un accanimento e una perseveranza da certosino mi è risultato impossibile localizzare questa affermazione di Dioscoride riferita da Gessner. Dioscoride può benissimo aver affermato tutto ciò, oppure si tratta di un'erronea citazione di Gessner.

pugna gallinaceorum qui ad certamina ab hominibus committuntur ibidem leges. In gallorum pugna qui superat, coit cum gallinis, et erigit caput ac caudam, victus tabescit ob servitutum, Albertus. Vide plura mox in D.

Galli prae omnibus avibus pugnaces et libidinosi sunt, Oppianus, in *Ixeuticis*. Gallinaceorum genus copia libidinis gaudet, Aristot.<sup>89</sup> Clearchus<sup>90</sup> scribit perdices, passeris, coturnices, et gallos gallinaceos non modo cum vident foeminas, semen emittere, sed etiam cum earum vocem audiunt: causam esse in animo impressionem, quod ipsum coitus tempore cognosces, si contra eos speculum posueris: Nam ad imaginem suam, quae inaniter in speculo repraesentatur accurrentes, semen emittunt: exceptis gallinaceis, quos imago conspecta ad pugnam tantum provocat, Athenaeus. Gallinaceus alteri mari cum gallina coitum absque pugna non permittit, Athenaeus. Idem ex Theophrasto refert gallos agrestes domesticis libidinosiores esse: et mares statim a cubili velle coire, foeminas autem magis procedente die: quod et Aelianus repetiit. Gallus avis salax ad unum ovum foecundandum multotiens cum eadem coit gallina, quod si multi sint galli, enecant gallinas nimio coitu, Albertus. Unicus gallus sufficit multis gallinis, Io. Textor. Gallinaceus unus pro sex gallinis destinari solet, Florentinus. Canes Indici ex bellua quadam simili et Cane generantur: nec non in avibus salacioribus idem fieri visum est, ut perdicibus et gallinis, Aristot.<sup>91</sup> Quae non unigena coeunt, primos partus similes sibi edunt, communi generis utriusque specie. quales ex vulpe et cane generantur, aut ex perdice et gallinaceo: sed tempore procedente ex diversis prognata parentibus soboles, forma foeminae instituta evadit, Alex Benedictus. Si foeminarum facultas non sit, omnes subigunt in cohortem suam recentem venientem, Aelianus<sup>92</sup>.

same paragraph you can read also a lot of things about roosters' fighting who are made to fight by human beings. That one who in the fight among roosters is the winner, mates with the hens, and rises head and tail, that who has been defeated is languishing because of subjection, Albertus Magnus\*. See a larger amount of data soon in paragraph D.

In comparison with all the birds, the roosters are combative and libidinous, Oppian of *Apamea*\* in *Ixeutica*. The roosters' genus is rolling in a crowd of lust, Aristotle\*. Clearchus writes that partridges, sparrows, quails\* and roosters not only utter the sperm when seeing the females, but also when are hearing their voice: the cause lie in a mark located in the mind, and you will realize this just in mating time if you will put a mirror in front of them. In fact, throwing themselves toward their image reproduced in vain in the mirror, they utter the sperm: except the roosters, whom the vision of their own image incites only to the fight, Athenaeus\*. A rooster doesn't allow another male to mate with a hen without scuffling, Athenaeus. He still reports from Theophrastus\* that the roosters living free in fields are more libidinous than domestic ones: and the males as soon as come down from roosts want to mate, on the contrary the females want this more when day is going ahead, and also Aelian\* reasserted this. The rooster, libidinous bird, mates several times with the same hen with the purpose of fertilize only an egg, therefore if the roosters are quite a lot, they kill the hens with the excessive coition, Albertus Magnus. Only a rooster is enough for a lot of hens, Jean Tixier\*. Only a rooster is usually assigned to six hens, Florentinus\*. The dogs of India are procreated by a beast resembling a dog and by a dog: they realized that the same also happens in the most libidinous animals as partridges and hens Aristotle. Those animals not mating with subjects of the same species, produce first offspring similar to them, with characteristics in common with both species. As those subjects generated from a fox and a dog, or from a partridge and a chicken: but in the course of time the offspring coming from different parents turns out endowed with female's aspect, Alessandro Benedetti\*. If females are not available, all of them mount whom is just arrived in their courtyard, Aelian. Partridges escape their husbands (hiding themselves when brooding). Then

<sup>89</sup> Probabilmente Gessner fa riferimento a *Historia animalium* I,1 488b: Ancora: alcuni sono portati al piacere, come il genere delle pernici e quello dei galli; altri sono indifferenti all'accoppiamento, ad esempio il genere dei corvidi, uccelli che si accoppiano raramente. (traduzione di Mario Vegetti)

<sup>90</sup> Si tratta di Clearco di Soli, filosofo ed erudito del secolo IV-III aC. In Ateneo *Deipnosopistai* IX,42,389f.

<sup>91</sup> *De generatione animalium* II,7 746a-b. - Aubert e Wimmer riconoscono nel cane d'India lo sciacallo. Platt è invece molto incerto.

<sup>92</sup> La citazione di Gessner è tratta da un'opera compilata da Pierre Gilles\*: *Ex Aeliani historia per Petrum Gyllium latini facti, itemque ex Porphyrio, Heliodoro, Oppiano, tum eodem Gyllio luculentis accessionibus aucti libri XVI. De vi et natura animalium. Ejusdem Gyllii Liber unus, De Gallicis et Latinis nominibus piscium*. Lugduni apud Seb Gryphium MDXXXIII. - Infatti Gilles così scrive nel libro XIV capitolo 28 DE GALLINACEO: Si foeminarum facultas non sit, omnes subigunt in cohortem suam recentem venientem. § Ed ecco il testo greco di Eliano tradotto in latino contenuto in *Claudii Aeliani opera quae extant omnia* Tiguri apud Gesneros Fratres 1556 - *De animalium natura libri XVII* - Petro Gillio Gallo et Conrado Gesnero Helvetio interpretibus. IV,16: DE GALLORUM ET PERDICUM LIBIDINE, ET QUOMODO A PERDICIBUS CICURIBUS FERI ALLECTENTUR, ETC. - Ἀλεκτρούνες ἐν ἀγέλῃ τὸν νέηλυον, οὔσης θηλειῶν

maritos suos fallunt, (occultantes se dum incubant.) tunc inter se dimicant mares desiderio foeminarum. victum aiunt Venerem pati. id quidem et coturnices Trogus et gallinaceos aliquando, Plinius<sup>93</sup>. Gallinacei etiam idem interdum quod perdices faciunt, in templis enim ubi sine foeminis munerarii dicatique versantur, non temere eum qui nuper dicatus accesserit, omnes subigunt, Aristot.<sup>94</sup> Novissime sacratum priores accedentes subigunt donec alius quispiam offeratur: quod si nullus oblatus fuerit, pugnant inter se victumque semper subigit victor, Athenaeus ex Aristo. In regione quae vocatur Leylychynie<sup>95</sup> omnes galli iuniores, nec dum proveci aetate, inter se pugnant: et victor cum victo coit, quum gallinae defuerint, Albertus.

¶ Gallus exertam semper habet cristam atque rubentem, nisi male valeat. Gallinacei herba quae vocatur helxine (alsine potius, de qua dicam in H.a.) annum fastidium purgant, Plinius<sup>96</sup>. Galli cum sanguinis immoderati copia gravantur, per cristam sese purgare solent, unguibus scilicet scalpentes, ut cruorem proliciant. Carnem quae rostrum cingit undique mentum quidam vocant, Columella<sup>97</sup> etiam genam. hac vulnerata cum pituita laborant, quicquid abscessit, exprimitur, atque ita animal liberatur, Gyb. Longolius. Gallinacei generis pituitas fumo sabiniae sanari tradunt, Plinius<sup>98</sup>. Ligustri acini gallinaceorum pituitas

the males fight among them for greed of females. They say that he who has been defeated undergoes the sexual intercourse. And also the quails do this, Pompeius Trogus\*, and sometimes also the roosters, Pliny\*. Also the roosters do sometimes what partridges are doing, in fact in temples where are living without females, being offered and consecrated, rightly they all mount whom is arriving soon after has been offered, Aristotle. Those who came earlier mount whom has been just consecrated until another is offered: and if no one will be offered, they fight among them and the winner always mounts that who has been defeated, Athenaeus from Aristotle. In the region called Leylychynie all the youngest roosters, and not yet aged, fight among them: and the winner mates with the defeated if hens are missing, Albertus.

¶ The rooster has always the comb erect and red, unless he is badly. The chickens take care of the annually appearing disappetence with the grass called *helxine* - perhaps the *Parietaria officinalis*\* - (or rather, *alsine*, about which I will speak in H.a.), Pliny. The roosters, when weighted down by an excessive amount of blood, are accustomed to relieve through the comb, that is, scratching it with toenails, to aid the bleeding. Some call chin the flesh surrounding the beak all around, Columella also cheek. After the flesh has been lanced when they are suffering from pip\*, everything became pus is squeezed, and so the animal is freed from it, Gisbert Longolius\*. They say that pips of gallinaceous genus are recovered by the smoke of sabin herb\* - *Juniperus sabin*, Pliny. The

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ἀπορίας, ἀναβαίνουσι πάντες. - Gallinacei, si foeminae desint in corte[m?], eum qui recentior advenerit, omnes ineunt. § Per una disquisizione relativa a questo passo di Eliano, diverso a seconda delle edizioni, si veda il lessico alla voce Leylychynie\*.

<sup>93</sup> *Naturalis historia* X,100-101: Perdices spina et frutice sic muniunt receptaculum, ut contra feram abunde vallentur. Ovis stragulum molle pulvere contumulant nec in quo loco peperere incubant: ne cui frequentior conversatio suspecta sit, transferunt alio. Illae quidem et maritos suos fallunt, quoniam intemperantia libidinis frangunt earum ova, ne incubando detineantur. Tunc inter se dimicant mares desiderio feminarum; victum aiunt venerem pati. [101] Id quidem et coturnices Trogus et gallinaceos aliquando, perdices vero a domitis feros et novos aut victos iniri promiscue. Capiuntur quoque pugnacitate eiusdem libidinis, contra aucupis inlicem exeunte in proelium duce totius gregis. Capto eo procedit alter ac subinde singuli. rursus circa conceptum feminae capiuntur contra aucupum feminam exeuntes, ut rixando abigant eam.

<sup>94</sup> *Historia animalium* IX,8 614a 5-7: A similar proceeding takes place occasionally with barn-door cocks: for in temples, where cocks are set apart as dedicate without hens, they all as a matter of course tread any new-comer. (translated by D'Arcy Wentworth Thompson, 1910) - Idem evenit etiam coturnicibus. Interdum etiam gallis. Nam in templis ubi sine gallinis dicati degunt, ut quisque donatus fuerit, eum omnes sane subigunt. (traduzione di Giulio Cesare Scaligero\*)

<sup>95</sup> Falliti numerosi tentativi fatti a dritta e a manca per localizzare Leylychynie, che è assente nel web in data 1 settembre 2005. - Assente anche nel sito di toponomastica latina pre-1801 la cui URL è [www.lib.byu.edu](http://www.lib.byu.edu). - Negativa anche la ricerca del Dr. Peter Wittmann del Leibniz-Institut für Länderkunde e.V. di Lipsia, referente della Deutsche Gesellschaft für Geographie, il quale in un colloquio telefonico dell'11 settembre 2006 con Francesca Marchisio ha dichiarato l'impossibilità di identificare la fantomatica Leylychynie. § La soluzione definitiva del quesito, da catalogare in fantageografia, è avvenuta il 30 giugno 2007 grazie alla collaborazione di Roberto Ricciardi\*, Aafke van Oppenraay, Silvia Donati e Henryk Anzulewicz. Per i dettagli si veda il lessico alla voce Leylychynie\*.

<sup>96</sup> *Naturalis historia* VIII,101: Palumbes, graculi, merulae, perdices lauri folio annum fastidium purgant, columbae, turtures et gallinacei herba quae vocatur helxine, anates, anseres ceteraeque aquaticae herba siderite, grues et similes iunco palustri.

<sup>97</sup> *De re rustica* VIII,5,22: Nam si pituita circumvenit oculos et iam cibos avis respuit, ferro rescinduntur genae, et coacta sub oculis sanies omnis exprimitur.

<sup>98</sup> *Naturalis historia* XX,57: Cetero contra pituitam et gallinaceis prodest mixtum farre in cibo. - XXIV,74: Ligustrum si eadem arbor est, quae in oriente cypros, suos in Europa usus habet. Sucus discutit nervos, articulos, algores; folia ubique veteri ulceri, cum salis mica et oris exulcerationi prosunt, acini contra phthiriasin, item contra intertrigines vel folia. Sanant et gallinaceorum pituitas acini. -



sanant, Idem. Allia et caepe gallinaceos pituita tentatos sanant, Galenus 2. Methodi. Allium contra pituitam et gallinis et gallinaceis prodest mixtum farre in cibo, Plinius Plura vide infra in Gallina E. Gallinacei casus ex tumore scirrhuso in tunica cordis describitur a Galeno lib. 5. de locis affectis. De gallo qui per Moscoviam super curru vectus prae nimio frigore iam morti vicinus erat, crista quae iam gelu concreta erat subito abscissa restitutus est, superius hoc in capite mentionem fecimus.

¶ Taxi fructus edentes in Italia {gallinae} <aviculae> nigrescunt, Dioscorides<sup>99</sup>. Sparti etiam semine depasto moriuntur. Audio et aquam vitae (ut vocant) eis letalem esse. Stercus hominis qui bibit elleborum album, necat gallinas, Avicenna. Auro superlato vis venefica est gallinarum quoque et pecorum foeturis. Remedium est abluere illatum, et spargere eos quibus mederi velis, Plinius<sup>100</sup>. forte et gallinae vicissim auro venenum sunt: id enim dum simul coquantur in se attrahunt, ut

privet's\* berries let recover pips of chickens, still Pliny. The different kinds of garlic\* and the onion let recover the chickens struck by pip, Galen\* in the 2<sup>nd</sup> book of *Methodus medendi*. The garlic, mixed in feed with emmer\*, is good for hens and roosters, Pliny. Cast a glance more ahead at many data contained in the paragraph E regarding the Hen. The case of a chicken suffering from a scirrous\* tumor at pericardium is described by Galen in the 5<sup>th</sup> book of *De locis affectis*. Of the rooster carried on a chariot through Moscow and who because of the extreme cold was about to die, and of the comb which, frozen, was suddenly removed, and who recovered, I have spoken before in this chapter - at page 383.

¶ The small birds eating yew's\* fruits in Italy become black - fatten up, Dioscorides\*. They also die after ate the seed of the esparto\*. I hear that also the whisky\* (as they call it) is lethal for them. The feces of a human being drinking the white hellebore\* - or white veratrum\*? - kills the hens, Avicenna\*. Gold's application represents a poisonous strength also for who has to give birth to hens and flocks. The remedy consists in washing that which has been applied and to rinse with water the subjects you would like to recover, Pliny. Perhaps also the hens in their turn are a poison for the gold: in fact when they are

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XXIV,102: Herba Sabina, brathy appellata a Graecis, duorum generum est, altera tamarici folium similis, altera cupresso; quare quidam Creticam cupressum dixerunt. A multis in suffitus pro ture adsumitur, in medicamentis vero duplicato pondere eosdem effectus habere quos cinnamum traditur. Collectiones minuit et nomas conpescit, inlita ulcera purgat, partus emortuos adposita extrahit et suffita. Inlinitur igni sacro et carbunculis cum melle; ex vino pota regio morbo medetur. Gallinacii generis pituitas fumo eius herbae sanari tradunt.

<sup>99</sup> *De materia medica* liber 4, caput 75. (Aldrovandi) - Τοῦ δὲ ἐν Ἰταλίᾳ γεννωμένου τὸν καρπὸν ὀρνίθια ἐσθίοντα, μελαίνεταί. (Testo greco di Aldo Manuzio\* e Jean Ruel\*) - L'unica citazione dei frutti del tasso da parte di Dioscoride - riportata da Conrad Gessner in questa pagina - suona così: Taxi fructus edentes in Italia gallinae nigrescunt, Dioscorides. Quindi, stando al Dioscoride gessneriano, ma solo di questo trattato, e di fonte sconosciuta e strana, le galline - che possono aver indotto Aldrovandi a tradurre *ὀρνίθες* con galline - diventano *abbronzate* mangiando i frutti del tasso, e ciò accade in Italia. E magari si *abbronzano* perché i semi sono nerastrati... Oppure *nigrescunt* in quanto diventano *cianotiche* perché muoiono... - Infatti una delle edizioni odierne di Dioscoride parla delle bacche del tasso nel libro 4 capitolo 79. E Dioscoride affermerebbe che le bacche del tasso uccidono gli uccelli. Non è vero! - Velenoso è il seme del tasso avvolto dall'arillo rosso praticamente atossico, ma sono pronto a scommettere che non c'è ventriglio di uccello che si dedichi alla digestione del seme, che invece verrà espulso tale e quale. L'arillo, pur contenendo tracce del letale alcaloide tassina, non è tossico se mangiato in quantità moderate, ed è ricco di sostanze zuccherine. Gli uccelli - o meglio, gli uccellini, in quanto la traduzione di Jean Ruel seguita sia da Gessner che da Aldrovandi nonché da Pierandrea Mattioli\* riporta *aviculae*, esatta traduzione del greco ὀρνίθια di Dioscoride - gli uccellini, ghiotti di questi frutti, contribuiscono alla disseminazione del tasso attraverso gli escrementi, e in questa disseminazione le galline non contribuiscono in modo sostanziale dal momento che il loro habitat è alquanto ristretto ed essenzialmente domestico. Per cui non era necessario che Aldrovandi a pag. 243 [Insigne contra immunitatis privilegium Gallinis (sic enim apud Dioscoridem {ὄρνιθες} <ὀρνίθια> transfero) accessit, cum impune baccis taxi, quae alioqui reliquis animalibus pestiferae sunt, vescantur.] mitizzasse le galline rendendole degli uccelli inattaccabili dal letale tasso, in quanto tutti gli uccelli - gli ὀρνίθια di Dioscoride - non muoiono per aver ingerito le bacche del tasso, e non morirebbero neppure le galline. Ovviamente, se Dioscoride afferma che gli uccelli muoiono mangiando le bacche, dal momento che contribuiscono alla disseminazione, essi moriranno dopo aver defecato oppure contribuiranno alla disseminazione quando il loro cadavere avrà finito di putrefarsi, liberando così i semi. Ma quest'ultima è un'interpretazione alquanto balzana. § Dopo una fruttuosa discussione con Lily Beck (2007) e grazie alla collaborazione di Roberto Ricciardi si è giunti alla conclusione biologicamente corretta che gli uccellini che mangiano le bacche del tasso ingrassano, accumulando energie per l'inverno imminente, mentre se l'uomo si abbuffa di arilli deve aspettarsi una profusa diarrea. Si veda l'esilarante via cruscis linguistica - per la quale dobbiamo ringraziare gli amanuensi - alla voce tasso\* del lessico.

<sup>100</sup> *Naturalis historia* XXXIII, 84: Aurum pluribus modis pollet in remediis volneratisque et infantibus adplicatur, ut minus noceant quae inferantur veneficia. Est et ipsi superlato vis malefica, gallinarum quoque et pecuariorum feturis. Remedium abluere inlatum et spargere eos, quibus mederi velis. Torretur et cum salis gemino pondere, triplici misyis ac rursus cum II salis portionibus et una lapidis, quem schiston vocant. ita virus trahit rebus una crematis in fictili vase, ipsum purum et incorruptum.

alibi docet Plinius<sup>101</sup> nescio quam vere. Salamandra si in acervo tritici reperiatur, totum infici audio, adeo ut et gallinae inde vescentes pereant. Cimicis natura contra serpentium morsus et praecipue aspidum valere dicitur: item contra venena omnia {argumentum, quod dicunt} <, argumento, quod dicant> gallinas quo die id ederint, non interfici ab aspide, Plinius<sup>102</sup>.

#### D.

Gallus gallinis aliquando mortuis tabescit, Albertus. Contra serpentes et milvos pro gallinis dimicat, Textor. Gallinas diligenter custodiunt, et alienos a grege abigunt, pro illis dimicantes, Humelbergius. Mares visi nonnulli sunt, qui cum forte foemina interisset, ipsi officio matris fungerentur, in pullos ductando, fovendo, educando, ita, ne de caetero vel cucur<r>ire, vel coire appeterent, Aristot.<sup>103</sup> Narrantur et mortua gallina mariti earum visi succedentes in vicem, et reliqua foetae more facientes, abstinentesque se a cantu, Plinius<sup>104</sup>. Quin et iam inde a primo ortu naturae, ita nonnulli mares effoeminati proveniunt, ut neque cucur<r>iant, neque per coitum agere velint, et venerem eorum qui tentent supervenire patiantur, Aristot.<sup>105</sup> Matrice gallina extincta, is ipse incubat, et pullos ex ovis excludit, ac tum silentio utitur, quod sane sibi conscius sit se muliebre munus obire, et parum viriliter facere, Aelianus<sup>106</sup>. Galli partus gallinarum levare, et doloris participatione solari videntur, dum placida et exili voce eis accinunt, Oppianus in Ixeut. Maritus etiam inter bruta partus dolores intelligit, et plurimi

cooked along with it they attract it inside of them, as Pliny reports in another paragraph, but I don't know how much it's corresponding to the truth. If a salamander\* is found in a heap of wheat, I hear that everything becomes rotten, to such an extent that also hens feeding on it die. It is said that the nature of the bug\* is effective against snakes' bite and especially of the asps - *Vipera aspis*: likewise against all the poisons, that's why they say that hens, that day they ate such an insect, are not killed by the viper, Pliny.

#### D

Sometimes, when hens died, the rooster languishes, Albertus. For the hens he fights against snakes and kites\*, Jean Tixier. They guard with diligence the hens, and move away extraneous people from the group, fighting for them, Gabriel Hummelberg\*. Some males have been seen, if by chance the female died, that they themselves were taking on the task of mother in leading, heating, raising the chicks, so that they were not looking after anything else, neither to crow nor to mate, Aristotle. They also tell that, after the death of a hen, the males have been seen to relieve her and to do as an in childbirth female the left over things and to abstain from crowing, Pliny. But rather, some males just since their birth find themselves naturally so effeminate that neither crow, nor want to mate, and they suffer the sexual craving of those trying to climb on them, Aristotle. When a lying hen dies, he himself broods, and makes the chicks to hatch from eggs, and then keeps silent, since he is indeed aware of undertaking a female's task, and that he is behaving in a slight masculine way, Aelian. It seems that the roosters give relief to hens' delivery and that sharing the pain they console them when accompanying them in the song with a calm and slender voice, Oppian of Apamea in *Ixeutica*. Also among animals devoid of reason the male succeeds in understanding the pains of the birth, and a lot of them

<sup>101</sup> *Naturalis historia* XXIX,80: Non praeteribo miraculum, quamquam ad medicinam non pertinens: si auro liquescenti gallinarum membra misceantur, consumunt id in se; ita hoc venenum auri est. at gallinacei ipsi circulo e ramentis addito in collum non canunt.

<sup>102</sup> *Naturalis historia* XXIX,61: Quaedam pudenda dictu tanta auctorum adseveratione commendantur, ut praeterire fas non sit, siquidem illa concordia rerum aut repugnantia medicinae gignuntur, veluti cimicum, animalis foedissimi et dictu quoque fastidiendi, natura contra serpentium morsus et praecipue aspidum valere dicitur, item contra venena omnia, argumento, quod dicant gallinas, quo die ederint, non interfici ab aspide, carnesque earum percussis plurimum prodesse.

<sup>103</sup> <sup>103</sup> *Historia animalium* IX,49 631b 13-16: Ἦδη δὲ καὶ τῶν ἀρρένων τινὲς ὄφθησαν ἀπολομένης τῆς θηλείας αὐτοὶ περὶ τοὺς νεοττοὺς τὴν τῆς θηλείας ποιούμενοι σκευωρίαν, περιάγοντές τε καὶ ἐκτρέφοντες οὕτως ὥστε μήτε κοκκύζειν ἔτι μήτ' ὀχεύειν ἐπιχειρεῖν. - E si sono visti persino alcuni maschi, essendo morta la femmina, prendersi essi stessi cura dei pulcini come la femmina, portandoli in giro e allevandoli cosicché non si mettono né a cantare e neanche ad accoppiarsi. - Iam vero mares quidam visi sunt amissa gallina, ipsimet apparatus ferre pullis: eos etiam circumducere et enutrire ita, ut non amplius cucuriant, aut veneri operam dent. (traduzione di Giulio Cesare Scaligero)

<sup>104</sup> *Naturalis historia* X,155: Narrantur et mortua gallina mariti earum visi succedentes in vicem et reliqua foetae more facientes abstinentesque se cantu.

<sup>105</sup> Aristotle *H. A.* 9.49.631b 15. (Lind, 1963)

<sup>106</sup> *La natura degli animali* IV,29: Τῆς δὲ ὄρνιθος ἀπολωλυίας, ἐπφάξει αὐτὸς, καὶ ἐκλέπει τὰ ἐξ ἑαυτοῦ νεόττια σιωπῶν· οὐ γὰρ ἄδει τότε θαυμαστῆ τι καὶ ἀπορρήτῳ αἰτία, ναὶ μὰ τὸν· δοκεῖ γὰρ μοι συγγινώσκειν ἑαυτῷ θηλείας ἔργα καὶ οὐκ ἄρρενος δρῶντι τηνικάδε. - Morta la gallina, egli stesso cova, e fa schiudere i propri figlioletti standosene in silenzio; perché non canta in quel periodo di tempo è dovuto a un qualche motivo strano e misterioso, per Zeus; infatti mi sembra sia consapevole che così sta svolgendo le mansioni di una femmina e non di un maschio.

ex eis parientibus foeminis condolent, συνωδίνει, ut gallinacei: quidam etiam excludendo iuvant, ut columbi, Porphyrius 3. de abstin. ab animatis.

share the grief - *synodínei* - when the females are giving birth, as the roosters do: some also helps in the incubation as pigeons, Porphyrius\* in the 3<sup>rd</sup> book of *De abstinentia ab animatis*.

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Recentiores [385] quidam de gallo castrato scribunt, si pectore et ventre deplumatus urticis perfricetur, pullos fovendos admittere, quod eo fotu pruritum quem urticae excitarunt mitigari sentiat. atque ita delectatum, in posterum etiam pullos amare, ducere, pascere: quod se observasse et miratum esse Albertus tradit.

Some most recent authors write about the castrated rooster that, when plucked at breast's and abdomen's level and then rubbed with nettles\*, he accepts to heat the chicks, since with such a heating he would feel that the itch aroused by nettles is easing. And that having taken pleasure in this way, afterward he also loves the chicks, leads them, brings them to pasture: Albertus Magnus\* reports that he himself observed this and that he was astonished.

¶ E gallinaceis animosi (οἱ εὐψυχοὶ) vocem {a}edunt graviorem, Aristot. in Physiognom.<sup>107</sup> Proxime (post pavones) gloriam sentiunt etiam galli gallinacei, Plin.<sup>108</sup> Imperitant suo generi, et regnum in quacunquē sunt domo exercent. Dimicatione paritur hoc quoque inter ipsos, velut ideo tela agnata cruribus suis intelligentes: nec finis saepe commorientibus. Quod si palma contingit, statim in victoria canunt seque ipsi principes testantur. Victus occultatur silens, aegreque servitium patitur. Et plebs tamen aequē superba graditur ardua cervice, cristis celsa: coelumque sola volucrum aspicit crebro, in sublime caudam quoque falcata erigens, Plinius. Gallus victus victorem sequitur, Aristophanis interpret<sup>109</sup>. Gallinacei volunt vincere, ut aliae animantes innumerae pro sola victoria contendentes, Galenus 5. de decretis Hippocr. De certamine eorum cum ab hominibus committuntur, scribemus sequenti capite. Sunt sane natura pugnaces cum alias, tum propter foeminas coitus gratia, ut in C. dictum est. Illud item in eo mirificum, cum limen intrat, tametsi superum altissimum existit, is tamen sese inclinatur, (ἐπικλίνει τὸν λόφον, id est cristam inclinatur, Athenaeus et Eustathius:) quod quidem ipsum superbia inductus facere videtur, ne videlicet crista usquam offendatur,

¶ Among roosters, those who are brave (*hoi eúpsychoi*) utter a deeper voice, Aristotle\* in *Physiognomonica*. Also the roosters almost in the same way (he speaks of this after peacocks) undergo the desire of glory, Pliny\*. They rule over the animals of their genus and exert, in whatever house they are, a kind of dominion. Also the power is gotten with a struggle among them, as if they were aware of the weapons sprouted on their legs: neither the fight has an end, since often they die together. But if the victory happens to them, suddenly sing victorious, and proclaim themselves sovereigns. The defeated one hides himself in silence and unwillingly bears the subjugation. Nevertheless also the people, equally superb, walk with their head up, with upright comb: and the rooster alone among birds is often looking at sky, also raising upwards the tail bent as a sickle, Pliny. The defeated rooster goes behind the winner, the translator of Aristophanes\*. The roosters want to win, as countless other animals fighting only for victory, Galen\* book 5<sup>th</sup> *In Hippocratis aphorismos commentarii*. About their fight organized by men I will write in next chapter. Really they are naturally combative, while other times they are thus because of the females and for mating reasons, as I said in the paragraph C. Likewise in him is extraordinary the fact that, when crossing a threshold, even if its superior part is very aloft, nevertheless he bends (*epiklínei tòn lóphon*, that is, he bends the comb, Athenaeus\* and Eustathius\*): but it

<sup>107</sup> Pseudo Aristotele *Physiognomonica*, 807a 20: *ton alektryónon oi eúpsychoi baryphona phtbéggontai*. - Già citato a pagina 383.

<sup>108</sup> *Naturalis historia* X,46-47: Proxime gloriam sentiunt et hi nostri vigiles nocturni, quos excitandis in opera mortalibus rumpendoque somno natura genuit. Norunt sidera et ternas distinguunt horas interdiu cantu. Cum sole eunt cubitum quartaque castrensi vigilia ad curas laboremque revocant nec solis ortum incautis patiuntur obrepere diemque venientem nuntiant cantu, ipsum vero cantum plausu laterum. [47] Imperitant suo generi et regnum in quacumque sunt domo exercent. Dimicatione paritur hoc inter ipsos velut ideo tela agnata cruribus suis intellegentium, nec finis saepe commorientibus. Quod si palma contigit, statim in victoria canunt seque ipsi principes testantur; victus occultatur silens aegreque servitium patitur. Et plebs tamen aequē superba graditur ardua cervice, cristis celsa, caelumque sola volucrum aspicit crebra, in sublime caudam quoque falcata erigens. Itaque terrori sunt etiam leonibus ferarum generosissimis.

<sup>109</sup> Penso che il riferimento sia a *Gli uccelli*. Ecco la traduzione di Ettore Romagnoli del brano indiziato. SPERABENE: Santi Numi! Ma tu, che bestia sei? TROTTOLINO: Sono un uccello schiavo. SPERABENE: E che, t'ha vinto qualche gallo? TROTTOLINO: Macché! Quando il padrone prese forma di bubbola, m'impose che divenissi uccello anch'io, per stargli sempre a fianco, e servirgli da domestico.

Aelianus<sup>110</sup>.

¶ Gallinaceum ex oriente luna quasi divino quodam spiritu afflatum bacchari atque exultare ferunt. Oriens quidem Sol ipsum nunquam fallit, tum vehementissime vocem contendens, semet magis magisque cantando vincere conatur, Aelianus<sup>111</sup>. ¶ Philon dicit eum qui Nicomedi Bithyniae regi pocula administraret, a gallinaceo adamatum fuisse, Aelianus<sup>112</sup> et Eustathius. Auctor Nicander<sup>113</sup> est, Secundum, qui pincerna regius fuit in Bithynia, a gallo amatum eximie cui nomen foret Centaurus, Caelius. ¶ Porphyryonem avem et gallum in eodem versantes domicilio mirifice inter se coniunctos et invicem amantes animadverti. tandem gallo propter epulas occiso, porphyrio convictore privatus, tantum doloris accepit, sibi ut inedia mortem conscisceret, Aelian.<sup>114</sup>

Gallinacei terrori sunt etiam leonibus generosissimis ferarum, Plin.<sup>115</sup> Vide plura in Leone D. Stat cervix ardua, qualem | Praefert Marmaricis metuenda leonibus ales, | Ales quae vigili lucem vocat ore morantem, Politianus in Rustico. Leo et basiliscus gallinacei tum aspectum tum vocem extimescunt, Aelianus<sup>116</sup>. Iure gallinacei perunctos pantherae leonesque non attingunt, praecipue si et allium fuerit incoctum, Plinius<sup>117</sup>. Gallinaceorum cantus leones timent, Solinus. Leonem dicunt gallum album fugere, Rasis 8.8. Sed haec ipsa ales quae

seems that he is doing this because he is induced by haughtiness, that is, so that the comb is not damaged in some point, Aelian\*.

¶ They say that the rooster gets worried as a crazy and jumps when the moon is rising, as if almost pervaded by a divine breath. The rising sun never escapes him, and applying himself with an extremely strong voice he bustles with the song in order to overcome more and more himself, Aelian. ¶ Philon of Eraclea\* says that the cupbearer of Nicomedes king of Bithynia has been passionately beloved by a rooster, Aelian and Eustathius. Nicander\* writes that a servant, who was a royal cupbearer in Bithynia, has been loved in an extraordinary way by a rooster whose name would have been Centaur\*, Lodovico Ricchieri\*. ¶ I knew that a purple gallinule\* - *Porphyrio porphyrio* - and a rooster, living in the same house, were stuck together in a marvelous way and were loving each other. Finally, after the rooster was killed for a banquet, the purple gallinule, deprived of his companion, was seized by a so great pain that she get death by hunger, Aelian.

The roosters are cause of terror also for lions the bravest among wild animals, Pliny. See more data in the chapter regarding the lion, paragraph D. The neck stands erect, as that displayed by the fearsome bird to the lions of Marmarica\*, the bird calling the delaying light with his vigilant mouth, Angelo Poliziano\* in *Rusticus*. The lion and the basilisk\* fear both the sight and the voice of the rooster, Aelian. Those who have been greased with rooster's juice aren't attacked by panthers and lions, especially if garlic has been cooked jointly, Pliny. The lions fear the song of the roosters, Solinus\*. They say that the lion runs away from the white rooster, Razi\* 8.8.

<sup>110</sup> *La natura degli animali* IV,29: Anche questo tratto del suo carattere è indubbiamente meritevole di ammirazione: quando varca la soglia di una porta, anche se questa è molto alta, si china e lo fa con molto sussiego, come se in tal modo volesse proteggere la sua cresta.

<sup>111</sup> *La natura degli animali* IV,29: Il gallo, così dicono, diventa particolarmente eccitato e saltella quando spunta la luna. Non lascerebbe mai passare inosservato il levar del sole; quando appare, egli supera se stesso nell'intonare il suo canto. (traduzione di Francesco Maspero)

<sup>112</sup> *La natura degli animali*, XII,37: Un gallo di nome Centauro si innamorò del coppiere di un re (il re era Nicomede di Bitinia). Questa storia ci è stata tramandata da Filone. (traduzione di Francesco Maspero)

<sup>113</sup> The reference to Nicander is a false one since there is no mention of Gallus in the latest edition of his *Theriaca* and *Alexipharmaca* by A. S. F. Gow and A. F. Scholfield (Cambridge University Press, 1953); both stories of Gallus and Centoarates are in Aelian. (Lind, 1963) - La colpa di questa errata referenza è tutta di Lodovico Ricchieri.

<sup>114</sup> *La natura degli animali* V,28: Il pollo sultano, oltre a essere un uccello estremamente geloso, possiede questa peculiarità: dicono che è particolarmente attaccato alla propria stirpe e ama la compagnia dei suoi simili. Mi hanno raccontato che un pollo sultano e un gallo venivano allevati nella stessa casa, prendevano il pasto in comune, camminavano assieme e si stropicciavano con la stessa polvere. Si era dunque stabilito tra loro uno straordinario legame di amicizia. Un giorno, in occasione di una festa, il padrone di entrambi questi uccelli sacrificò il gallo e lo mangiò assieme ai familiari. Il pollo sultano, privato del compagno, non poté sopportare la solitudine e si lasciò morire di fame. (traduzione di Francesco Maspero)

<sup>115</sup> *Naturalis historia* X,47: Itaque terrori sunt etiam leonibus ferarum generosissimis.

<sup>116</sup> *La natura degli animali* VIII,28: Non è però compito mio criticare i misteriosi decreti della natura, perché per esempio il leone ha paura del gallo e lo teme anche il basilisco o perché l'elefante si spaventa se vede un maiale. Tutti coloro che consumano molti anni della vita nel ricercarne le cause, non solo disprezzano il valore del tempo, ma non arriveranno mai alla fine delle loro ricerche. (traduzione di Francesco Maspero)

<sup>117</sup> *Naturalis historia* XXIX,78: Carnibus gallinaceorum ita, ut tepebunt avulsae, adpositis venena serpentium domantur, item cerebro in vino poto. Parthi gallinae malunt cerebrum plagis inponere. Ius quoque ex iis potum praeclare medetur, et in multis aliis usibus mirabile. Pantherae, leones non attingunt perunctos eo, praecipue si et alium fuerit incoctum.

leones exteret, metu basiliscos exanimat, milvos extimescit, Aelianus.<sup>118</sup> Basiliscus et ad visum galli contremiscit, et ad vocem convulsus moritur. quare qui per Libyam iter faciunt, adversus hoc malum comitem itineris gallum sibi assumunt, Idem<sup>119</sup>. Aves cicures et domesticae audacter contemnunt equos, asinos, boves<, camelos>: ac si cum mansuefactis elephantis aluntur, non modo eos non timent, verum per eos etiam ipsos gradiuntur. Et gallinacei ut in eorundem dorsis considerare audent: sic magnum eis metum mustela vel praeteriens iniicit. et qui vocem vel mugientium vel rudentium praeclare contemnunt, illius clamorem vehementer horrent, Idem<sup>120</sup>. Gallus et attagen inimici sunt, Aelianus<sup>121</sup>. Columbas etiam gallinaceo generi invisae esse aiunt. Vesparum examen metuit Phrynichus velut gallinaceus: Vide in Proverbiis infra<sup>122</sup>. De animalibus quae gallinaceum genus infestant, leges plura in Gallina E.

¶ Gallinaceis circulo e {sarmento} <ramentis> addito collo non canunt, Plinius<sup>123</sup>.

But this same bird that terrifies the lions and makes the basilisks to die of fear, fears the kites\*, Aelian. The basilisk trembles at the sight of the rooster, and in hearing his voice he dies seized by convulsions. That's why those traveling through Libya\* take against this calamity a rooster as companion of trip, still Aelian. Tame and domestic birds impudently don't pay attention to horses, donkeys, oxen, camels: and if they are raised with made docile elephants, they not only don't fear them, but also wander among them. And the roosters, likewise are daring to roost on their back, the same when a weasel\* is only passing in front of them strikes into them a big fear. And just they, who didn't pay attention to the voice of mooing or braying animals, are horrifying in an extreme way when hearing her squeaking, still Aelian. The rooster and the francolin\* are enemies, Aelian. They say that also the pigeons are unpleasant to the gallinaceous genus. Frinicus\* had fear of a swarm of wasps, like a rooster: see below in proverbs. About the large number of animals worrying the gallinaceous genus you will read quite a lot of things in the paragraph E of the hen.

¶ The roosters don't crow after at their neck has been put a necklace done with gold specks, Pliny.

<sup>118</sup> *La natura degli animali* V,50: I galli con il loro canto impauriscono i leoni e annientano i basilischi; però non sopportano la vista di un gatto o di un nibbio. (traduzione di Francesco Maspero)

<sup>119</sup> *La natura degli animali* III,31: Il leone ha paura del gallo e dicono che anche il basilisco lo teme e che quando lo vede comincia a tremare; se poi lo sente cantare, viene preso da convulsioni e muore. È per questo motivo che coloro che viaggiano per la Libia, terra nutrice di tali mostri, per paura del basilisco si portano appresso come compagno di viaggio un gallo, perché li protegga contro un così grande malanno. (traduzione di Francesco Maspero)

<sup>120</sup> *La natura degli animali* V,50: È senza dubbio possibile anche attraverso queste altre osservazioni conoscere le caratteristiche degli animali. Noi vediamo ad esempio che gli uccelli domestici, allevati a contatto diretto con l'ambiente, non hanno più paura dei cavalli, degli asini, dei buoi e dei cammelli dato che si sono abituati alla loro presenza. Non temono neanche gli elefanti (se questi mostrano un'indole mite e mansueta) e addirittura si aggirano in mezzo a loro. I galli poi prendono tanta confidenza che non esitano a volare anche sulla loro schiena. Se invece una donnola corre vicino a loro, si sbigottiscono e vengono presi da un grande terrore. Non si preoccupano se odono il muggito dei bovini o il raglio degli asini, ma come sentono lo squittio della donnola tremano di paura.

<sup>121</sup> *La natura degli animali* VI,45: I francolini odiano i galli e i galli, a loro volta, odiano i francolini. (traduzione di Francesco Maspero).

<sup>122</sup> Eliano *Variae historiae* Libri XIII - XIII,17: PROVERBIUM, ET DE PHRYNICHUS - Vesparum examen metuit Phrynichus velut gallinaceus: proverbium convenit in eos, qui damnum patiuntur. cum enim Phrynichus tragicus Mileti captivitatem ageret, Athenienses metuentem perhorrescentemque lachrymantes eiecerunt. (*Claudii Aeliani opera quae extant omnia Graece Latineque*, Tiguri, apud Gesneros Fratres, 1556, pagina 501 - Iusto Vulteo VVetterano interprete)

<sup>123</sup> *Naturalis historia*, XXIX,80: At gallinacei ipsi circulo e ramentis addito in collum non canunt. - Evviva il passaparola che non è affatto un'invenzione della nostra TV: infatti Aldrovandi se ne servi a iosa e proprio grazie al passaparola è stato capace di trasformare delle scagliette d'oro in tralci di vite. Vediamo questo iter che sa quasi di magico - una magia inversa rispetto a quella di re Mida\* - un iter al quale come al solito sottende Gessner, e che ritroviamo a pagina 242 di Aldrovandi. Infatti Gessner in questa pagina della sua *Historia Animalium* fa un'errata citazione telegrafica di un passaggio di Plinio: Gallinaceis circulo e sarmento addito collo non canunt, Plinius. - Ma Plinio quando parla di un *circulus* messo al collo dei galli sta disquisendo di oro. Ecco il testo completo di Plinio *Naturalis historia*, XXIX,80: Non praeteribo miraculum, quamquam ad medicinam non pertinens: si auro liquescenti gallinarum membra misceantur, consumunt id in se; ita hoc venenum auri est. At gallinacei ipsi circulo e ramentis addito in collum non canunt. - Insomma, Plinio dice che le zampe delle galline sono in grado di distruggere l'oro, ma una collana fatta di pagliuzze d'oro ha il grande potere di far tacere i galli. - Questa magia opposta a quella di re Mida - trasformare pagliuzze d'oro in ramoscelli - doveva essere abbastanza diffusa nel 1500. Infatti anche Pierandrea Mattioli\* nel suo commento a Dioscoride - sia in quello latino del 1554 che in quello postumo in italiano del 1585 - affinché non cantino fa cingere il collo dei galli con una collana fatta di *sarmentis*, cioè con un *sarmento di vigna*. Probabilmente il testo in possesso di Mattioli, di Gessner, e quindi di Aldrovandi, era corrotto e riportava *sarmentis* invece di *ramentis*. Ma se Gessner e Aldrovandi enucleano la citazione pliniana dal suo contesto, Mattioli cita tutta quanta la frase di Plinio: pagina 186 - Liber II - cap. XLIII - GALLINAE, ET GALLI - Plinius cum de gallinis dissereret libro XXIX. cap. IIII. haec inter caetera memoriae prodidit. Non praeteribo (inquit) miraculum, quamquam ad medicinam non pertinens: si auro liquescenti gallinarum membra misceantur, consumunt illud in se. Ita hoc venenum auri est. At gallinaceis

## E.

Gallus facile sentit aurae mutationes ex mo{n}tibus Solis contingentes. et ideo cantu horas distinguit: et nocte canens se erigit, et alis percutit, excutitque ut vigilantius cantet, Albertus. Hic praeter familiarem usum, quem in villam fert, dum gallinas plenas facit; et culinam dapibus opulentat, magno adiumento patrifamilias esse consuevit cantu suo, quo ad opera familiam revocat monetque, ut absterso ab oculis somno, expergiscantur, et vivere discant. ob id a Graecis ἀλέκτωρ, veluti ἀπολέκτωρ, hoc est, a lectis mortales revocans, Gyb. Longolius. Lege etiam supra in C. quomodo cantu suo ad opera mortales excitet, et diei noctisque tempora distinguat. ¶ Si galli noctu canant citius quam solent, mutatio aeris aut ventus ostenditur, Gratarolus. Gallinacei, caeteraeque domesticae aves, alarum percussione concrepantes, gestientes, exultantes, strepentes, tempestatem nunciant, Aelianus<sup>124</sup>. Nostri gallum tempestatis (ein Wetterhan) appellant, qui peculiari quadam facultate ad indicandum aeris suo cantu mutationes praeditus videatur. Gallum tempore pluvio canentem, serenitatem instantem polliceri plerique credunt<sup>125</sup>. Gallinae domesticae pediculos inquirentes, et maiori voce crocitant, eo sono qui guttas aquarum crebras imitetur, pluviae signum faciunt, Aratus. Graeca eius verba sunt, καὶ τιτθαὶ (αἱ ἡμεροὶ καὶ πραιεῖαι) ὄρνιθες, ταὶ ἀλέκτορος ἐξεγένοντο, | Εὐ ἐφθειρίσαντο, καὶ ἔκρωξαν μάλα φωνῆ, | Οἶόν τε σταλαῖον ψοφείει ἐπὶ ὕδατι ὕδωρ.<sup>126</sup> ¶ De saginando gallinaceo genere dicitur in Capo et in Gallina E. Cum gallina altilis antiquis coenarum interdictis excepta esset, inventum diverticulum est gallinaceos pascendi lacte madidis cibus, multo ita gratiores approbantur, Plinius<sup>127</sup>. ¶

## E

The rooster easily perceives atmospheric changes coming from the movements of the sun. And therefore he beats the hours by crowing: and at night when crowing stands straight, he strikes himself with the wings and shakes in order to be able to sing with more zeal, Albertus. Besides the domestic utility he is giving to the farm in making pregnant the hens and enriching with foods the kitchen, he got into the habit of being very helpful to head of family by his song with which is recalling and soliciting the family to the tasks, so that, removed the sleep from eyes, they wake themselves and learn to live. That's why by Greeks he is said *aléktor*, as meaning *apoléktor*, that is, he who calls out of the bed the mortals, Gisbert Longolius\*. Read also above at the paragraph C how with his crow he incites the mortals to their jobs and is dividing the periods of day and night. ¶ If at night the roosters are crowing before as usual, an atmospheric change or of the wind is signaled, Guglielmo Grataroli\*. The roosters and the other domestic birds, making a din by wings flapping, fidgeting, whirling, cackling, announce bad weather, Aelian. Ours call rooster of bad weather (*ein Wetterhan*) that who would seem endowed with a certain power in pointing out with his crow the atmospheric changes. The bulk of the persons believes that a rooster when crowing while it's raining he is announcing that the clear sky is imminent. Domestic hens when chasing lice\*, and when cackling with a rather strong voice, with that sound which would imitate the thick drops of water, they signal the rain, Aratus of Solis\*. His Greek words are as follows: *καὶ τιτθαὶ (hai hēmeroi kai praeiai) órniθes, taὶ aléktoros exegénonto, | Eὐ ephtheirísanto, kai ékroxan mála phoné, | Oíón te stalaíon psophéei epì húdati húdor.* ¶ About the fattening of gallinaceous genus it will be said in the chapter of the capon and in that of the hen at the paragraph E. Since among ancient prohibitions regarding courses the fattened hen was decreed, the way out was found for feeding the roosters with feed soaked in milk, and so they are considered of more refined taste, Pliny. ¶ Are not attacked by foxes those chickens who ate the

ipsis circulo e sarmentis addito collo non canunt. - Neppure a Mattioli è balenato che quell'*at* ha un preciso significato: si tratta di una contrapposizione. Infatti Poro, guastato dalle galline, è tuttavia in grado di prendersi una rivincita facendo ammutolire i galli. Ma nel 1500 nel testo di Plinio gironzolavano i *sarmentis* ed era giocoforza utilizzarli.

<sup>124</sup> *La natura degli animali* VII,7: I galli [*alektryónes*] e gli altri uccelli domestici, se si mostrano irrequieti, se pigolano sommessamente, annunciano cattivo tempo. (traduzione di Francesco Maspero).

<sup>125</sup> Io sfaserei un pochino il momento del canto. Infatti, in base alla mia lunga e ripetuta esperienza, i galli cantano quando sta per smettere di piovere, non mentre piove a dirotto. Tant'è che sulla scia di quella vecchia canzone che dice "Quando i grilli cantano, | quando volano le lucciole, | quando mille stelle tremano, | io mi voglio innamorar!" ho coniato questa variante: "Quando i galli cantano | sta per smettere di piovere...". Ed è vero! Poi magari, dopo una pausa più o meno lunga, riprende a piovere, ma quando sta per smettere, i galli cantano di nuovo.

<sup>126</sup> *Fenomeni* vv. 960-962.

<sup>127</sup> *Naturalis historia* X,139-140: Gallinas saginare Deliaci coepere, unde pestis exorta opimas aves et suopte corpore unctas devorandi. Hoc primum antiquis cenarum interdictis exceptum invenio iam lege Gai Fanni consulis undecim annis ante tertium Punicum bellum, ne quid voluere poneretur praeter unam gallinam quae non esset altilis, quod deinde caput translatum per omnes leges ambulavit. [140] Inventumque diverticulum est in fraudem earum gallinaceos quoque pascendi lacte madidis cibus: multo ita gratiores adprobantur. § Non si capisce in cosa consista la scappatoia stando alle parole di Plinio. Per la legge Fannia non si poteva

Gallinaceos non attingi a vulpibus qui iecur animalis eius aridum ederint: vel si pellicula ex eo collo inducta, galli inierint, {similia} <similiter> in felle mustelae legimus, Plinius<sup>128</sup>.

dried liver of that animal: or if the roosters will have mounted on them - we hope only the hens! - after a bit of skin of such animal has been put on their neck, and we read that more or less the same thing happens if they toss and turn in the bile of the weasel, Pliny.

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Electio. Ex gallis eligendi sunt pugnacissimi. Tales autem discernes quum usu atque experimento, tum signis etiam quibusdam, Florentinus. Gallinaceos mares nisi salacissimos habere non [386] expedit, atque in his quoque sicut in foeminis, idem color, idemque numerus unguium: status altior quaeritur, Columel.<sup>129</sup> Galli probantur lacertosi, Varro<sup>130</sup>. συνεστραμμένοι τοὺς ὄγκους, id est mole corporis contorta, Florentinus. Cristae sunt sublimes, sanguineae (rubentes, Varro. ποινικόλοισι Florent) nec obliquae Oculi

CHOICE. Among roosters have to be chosen those extremely combative. And you will be able to recognize them with practice and experience as well as according to some characteristics, Florentinus\*. Gallinaceous males are not worthwhile to be held if they are not very lustful, and they must have, as females too, the same color and the same number of toenails: a rather tall height is required, Columella\*. The brawny roosters are appreciated, Varro\*. *Synestramménoi toùs ónkous*, that is, of thick body structure, Florentinus. The combs must be straight, bloody (red, Varro; *phoinikólóphoi*, Florentinus) and have not to be sloping. The eyes *ravidi*

porre in tavola alcun volatile eccetto una gallina che non doveva essere stata ingrassata. Ma i galli, nutriti con cibi inzuppati nel latte per renderli di sapore più raffinato, erano anch'essi dei volatili, salvo che li facessero passare per galline asportando cresta e speroni, oppure che i cibi inzuppati nel latte fossero capaci - ma non lo erano - di castrarli e di farli somigliare a galline. Misteri interpretativi! Oltretutto, grazie al latino di Plinio, *quae non esset altilis* potrebbe magari tradursi con *gallina che non fosse grassa = che doveva essere grassa*, come ci permettiamo noi italiani di usare il *non* con il condizionale con finalità affermative anziché negative. Ma se la gallina doveva essere grassa, addio parsimonia nelle spese per le mense, perché ingrassare un volatile costa di più.

<sup>128</sup> Ho confrontato il testo di Gessner con due fonti latine, e ambedue riportano *induta*, non *inducta*. Anche la traduzione inglese (*Natural History*. Pliny the Elder. John Bostock, M.D., F.R.S. H.T. Riley, Esq., B.A. London. 1855), non corredata da testo latino a fronte, fa pensare a *induta*: "or if the cock, when treading the hen, has had a piece of fox's skin about his neck". - Il verbo *induo* significa indossare, far indossare, mettere addosso, mentre *induco* ha come eminente significato quello di introdurre, e solo in lontana istanza quello di indossare. Le ipotesi interpretative dei telegrafici spezzoni di Plinio possono essere le più caleidoscopiche, visto che stiamo navigando in un mare colmo di magia tutta da verificare. Per un parallelismo con l'appena citato potere difensivo del cibarsi del fegato di volpe, potrebbe essere esatto *inducta* nel senso di *aver mangiato* un pezzetto di pelle del collo della volpe, reiterando così l'attività alimentare dei gallinacci, visto che oltretutto è difficile immaginare dei galli che da soli si fissano addosso un frammento di pelle di volpe. Quindi potremmo accettare *inducta* traducendolo con *ingoiare*. Per la bile il discorso è identico: essi, usando per la terza volta la bocca, la bevono. Però... C'è sempre un però: i galli potrebbero benissimo strofinarsi la bile di donnola in qualche area del corpo. Insomma: un maquillage, uno scudo antidonnola. Oppure qualcuno gliela strofina addosso, così come qualcuno gli ha messo al collo un pezzetto di pelle di volpe a mo' di amuleto. Nel confronto del testo latino vince *induta* con un bel 3 a 1, per cui, senza emendare il testo, nella traduzione attribuiamo a *inducta* il significato primario di *induta*: mettere addosso. - Plinio *Naturalis historia* XXVIII,265-266: Gallinaceos non attingi a vulpibus, qui iocur animalis eius aridum ederint, vel si pellicula ex eo collo inducta galli inierint; [266] similiter in felle mustelae; [...]

<sup>129</sup> *De Re Rustica*, VIII,2,9-10: [9] Gallinaceos mares nisi salacissimos habere non expedit. Atque in his quoque sicut feminis idem color, idem numerus unguium, status altior quaeritur; sublimes sanguineaeque nec obliquae cristae, ravidi vel nigrantes oculi, brevia et adunca rostra, maximae candidissimaeque aures, paleae ex rutilo albicantes, quae velut incanae barbae dependent; iubae deinde variae vel ex auro flavae, per colla cervicesque in umeros diffusae; [10] tum lata et muscolosa pectora, lacertosaeque similes brachiis alae; tum procerissimae caudae duplici ordine singulis utrimque prominentibus pinnis inflexae; quin etiam vasta femina et frequenter horrentibus plumis hirta, robusta crura nec longa sed infestis velut sudibus nocenter armata - Non conviene avere dei galli se essi non sono estremamente lussuriosi. Anche loro debbono avere lo stesso colore come detto per le femmine, lo stesso numero di dita, ed è richiesta una statura maggiore; la loro cresta deve essere eretta e sanguigna e non inclinata, gli occhi giallogrigiastri o neri, becco corto e arcuato, orecchioni grandissimi e candidissimi, i bargigli rossi soffusi di bianco che pendono come le barbe di persone attempate; inoltre le piume della mantellina debbono essere policrome o giallo oro, sparse dal collo e dalla nuca fino alle spalle; [10] poi petto largo e muscoloso, ali robuste e simili a braccia; code lunghissime e ricurve con un doppio ordine di penne che sporgono da ambo i lati; devono anche avere cosce grosse e irte, spesso, per le piume che si rizzano; le gambe devono essere forti, ma non lunghe, e armate minacciosamente quasi di spunzoni pronti all'offesa. (traduzione di Rosa Calzecchi Onesti, adattata da Elio Corti)

<sup>130</sup> *Resum rusticarum* III,9,5: Gallos salaces qui animadvertunt, si sunt lacertosi, rubenti crista, rostro brevi pleno acuto, oculis ravis aut nigris, palea rubra subalbicanti, collo vario aut aureolo, feminibus pilosis, cruribus brevibus, unguibus longis, caudis magnis, frequentibus pinnis; item qui elati sunt ac vociferant saepe, in certamine pertinaces et qui animalia quae nocent gallinis non modo non pertimescant, sed etiam pro gallinis propugnent. - Bisogna scegliere galli lussuriosi, che si riconoscono se sono muscolosi, se hanno cresta rossa, becco corto, grosso e aguzzo, occhi gialli o neri, bargiglio rosso con tracce di bianco, collo screziato o color d'oro, cosce pelose, zampe corte, artigli lunghi, coda grande, piume folte; così, quelli che sono alti e cantano spesso, che sono resistenti nei combattimenti e che non solo non hanno paura degli animali nocivi alle galline, ma combattono anche in loro difesa. (traduzione di Antonio Traglia)



φοινικόλοφοι, Florent.) nec obliquae. Oculi ravidus vel nigrantes, Columella. ravis vel nigri, Varro. Galli sint εὐχάροποι τὰς ὄψεις καὶ [malim ἢ] μελανόφθαλμοι, Florent. Cornarius vertit, aspectum pulchrum habeant, pro εὐχάρ. τὰς ὄψ. Andreas a Lacuna, aspectu venusto splendent. Ego vocem εὐχάροπον Graecam esse non puto, sed χαροπὸν tantum quae ravis significat: de qua multis egimus in leone. Rostrum breve, acutum, Varro. breve et aduncum, Columella. Palea rubra subalbicans, Varro. paleae ex rutilo albicantes, quae velut incanae barbae dependent, Columel. barba rosea, γένειον ῥοδίζον, Florentinus. Aures maximae candidissimaeque Columella. Collum varium aut aureolum, Varro. bene compactum et coloribus varium, (Τραχήλους ἔχοντες εὐπαγεῖς, καὶ ποικίλοι [lego ποικίλους] τοῖς χρώμασι,) Florent. Iubae variae vel ex auro flavae, per colla cervicesque in humeros diffusae, tum lata et muscolosa pectora, lacertos aequae (forte lacertosaque <lacertosaeque><sup>131</sup>) similes brachii; ~~(locus videtur corruptus. Suspicio post lacertosaque comma aut punctum notandum. tum haec verba, Similes brachii alae, iungenda.)~~ ~~Alae~~<sup>132</sup> alae, tum procerissimae = Caudae caudae duplici ordine, singulis utrinque prominentibus pinnis inflexae, Columella. caudae magnae, frequentibus pinnis, Varro. magnae et densae, Florent.

Femina vasta, et frequenter horrentibus plumis hirta, (pilosa, Var.) Crura robusta, nec longa, (brevia, Var.) sed infestis velut sudibus (spiculis solidis et bene mucronatis, Florent.) nocenter armata, Columella, crura squamosa, crassa magis quam longa Florent. Ungues longi, Varro. Praeterea laudantur qui elati sunt, ac vociferantur saepe, in certamine pertinaces, Varro. qui pugnam ipsi non auspicentur, sed aggredientibus aliis fortiter repugnent, et acriter de illis se ulciscantur, Florent. Et animalia quae nocent gallinis non modo non pertimescant, sed etiam pro gallinis propugnent, Varro. {Mores} <Mores> autem quamvis non ad pugnam, neque ad victoriae laudem praeparantur, maxime tamen generosi probantur, ut sint elati, alacres, vigilantes, et ad saepius canendum prompti, nec qui facile terreantur. Nam interdum resistere debent, et protegere coniugalem gregem: quin attollentem minas serpentem vel aliud noxium

vel nigrantes - yellow-grayish or black, Columella, ravis vel nigri, Varro. The roosters have to be *eucháropoi tās ópseis kai* [I would prefer *ē - or*] *melanóphthalmoi*, Florentinus. Janus Cornarius\* translates *eucháropoi tās ópseis* with must have a good looking. Andrés Laguna\* with they have to shine for the good looking. I think that the word *eucháropon* is not Greek, but only *charopón*, which means yellow-grayish: we have dealt with this term far and wide when speaking of the lion. The beak has to be short, sharp, Varro. Short and hooked, Columella. The wattle red suffused with white, Varro. The wattles red suffused with white hanging as beards of elderly persons, Columella. The beard pink, *ghéneion rodízon*, Florentinus. The earlobes biggest and whitest, Columella. The neck variegated or gold in color, Varro. Very thick and variegated in color (*Trachelous échontes eupagheís, kai poikíloi* [I read *poikíλους*, accusative] *toís chromasi*) Florentinus. The hackle's feathers variegated or yellow-gold, scattered from neck and nape until shoulders, then wide and brawny breasts, ~~as well as muscles (perhaps lacertosaeque)~~, strong wings and similar to arms, then long and bent tails with a double order of feathers sticking out from both sides, Columella. Big tails, with a lot of feathers, Varro. Big and large, Florentinus.

Big thighs and bristling with feathers often rising (hairy, Varro). Strong legs, and not long (short, Varro) but threateningly equipped with spikes (armed with hard and well pointed spurs, Florentinus) as if they were ready for offense, Columella; legs covered by scales, wider than longer, Florentinus. Long toes, Varro. Furthermore are appreciated those being tall and often crowing, resistant in fight, Varro. Those who are not first in giving battle but rejecting with strength those are attacking them, and harshly avenging on them, Florentinus. And they must not only not fear the animals harming the hens, but must also fight in defense of the hens, Varro. And the males, even if not trained for fighting nor for glory following the victory, are nevertheless judged of best quality if they are tall, lively, vigilant and ready to crow more frequently, and if they are not easily frightened. In fact sometimes they have to put up resistance and protect the conjugal crowd: up to kill a threatening snake or another harmful animal, Columella. And still: I don't appreciate a warlike

<sup>131</sup> Il brano in possesso di Gessner era corrotto, ma bisogna dargli una versione definitiva, che neppure Gessner è riuscito a emendare in modo confacente, come risulta dalla nota che segue.

<sup>132</sup> Pagina 778 - *Emendanda vel addenda*. 386.13. omittit parenthesis, et L. [Legit] similes brachii alae, tum procerissimae caudae duplici ordine, etc.

animal interficere, Columella<sup>133</sup>. Et rursus, Non probo pugnacem, nec rixosae libidinis marem. Nam plerumque caeteros infestat, et non patitur inire foeminas, cum ipse pluribus sufficere non queat. impedienda est itaque procacitas eius anpullaceo corio, quod cum in orbiculum formatum est, media pars eius rescinditur, et per excisam partem galli pes inseritur: eaque quasi compede cohibentur feri mores.<sup>134</sup> Talibus autem maribus (gallinaceis vulgaribus) quinae singulis foeminae comparantur. Nam Rhodii generis, aut Medici propter gravitatem, neque patres nimis salaces, nec foecundae matres, quae tamen ternae singulis maritantur: et cum pauca ova posuerunt, inertes ad incubandum, multoque magis ad excludendum raro foetus suos educant. Itaque quibus cordi est ea genera propter corporum speciem possidere, cum exceperunt ova generosarum, vulgaribus gallinis subiiciunt, et ab his exclusi pulli nutriuntur. Tanagrici plerumque Rhodiis, et Medicis amplitudine pares, non multum moribus a vernaculis distant, sicut et Chalcidici. Omnium tamen horum generum nothi sunt optimi pulli, quos conceptos ex peregrinis maribus, nostrates ediderunt. Nam et paternam speciem gerunt, et salacitatem foecunditatemque vernaculam retinent, Idem Columella<sup>135</sup>. Huius igitur villatici generis non spernendus est redivus, si adhibeatur educandi scientia, quam plerique Graecorum, et praecipue celebravere Deliaci. sed et ii, quoniam procera corpora, et animos ad praelia pertinaces requirebant, praecipue Tanagricum genus, et Rhodium probabant, nec minus Chalcidicum, et Medicum, quod ab imperito vulgo litera mutata Melicum appellatur. Nobis nostrum vernaculum

male and of quarrelsome lust. In fact for the most he bothers the others and doesn't allow them to mate with females, while at the same time he himself is not able to satisfy quite a lot of them. That's why it is necessary to restrain his lust with leather for leather-bag, and after it has been rod shaped its central part is cut off, and through the removed part the leg of the rooster is passed through: and with this kind of clamp a check is put on his aggressive behaviors. Such males (the common roosters) are provided with five females each. In fact in Rhodes\* or Media's\* breed, because of their excessive weight, neither the fathers are too much mating, nor the mothers are fertile, and nevertheless they are married three each: and after they laid few eggs, being unfit to brood them, and much more to hatch them, very rarely are raising their offspring. Therefore those who want to own these breeds for body's beauty, after they collected the eggs of pure-bred hens, are putting them under the common ones, and by these the hatched chicks are raised. The chickens of Tanagra\*, for the more as big as those of Rhodes and Media, for their behavior are not too much different from the common ones, as well as those of Chalcis\*. Nevertheless the hybrids of all these breeds are very good offspring, and our hens yielded them after conceived them with males of foreign origin. In fact they have the father's aspect and are keeping the lust and the fertility of our breed, still Columella. Therefore it is not necessary to despise the revenue coming from this courtyard breed, if we have a recourse to the breeding method habitually used by most of Greeks and above all by the inhabitants of Delos\*. But also the latter, being that they were seeking tall bodies and obstinate spirits in fights, they esteemed above all the breeds of Tanagra and Rhodes, and furthermore those of Chalcis and Media, which by incompetent people,

<sup>133</sup> *De Re Rustica*, VIII,2,11: Mares autem, quamvis non ad pugnam neque ad victoriae laudem praeparentur, maxime tamen generosi probantur, ut sint elati, alacres, vigilaces et ad saepius canendum prompti, nec qui facile terreantur. Nam interdum resistere debent et protegere coniugalem gregem, quin et attolentem minas serpentem vel aliud noxium animal interficere.

<sup>134</sup> *De Re Rustica*, VIII,2,14-15: Pumileas aves, nisi quem humilitas earum delectat, nec propter fecunditatem nec propter alium redivum nimium probo, tam hercule quam nec pugnacem nec rixosae libidinis marem. Nam plerumque ceteros infestat, et non patitur inire feminas, cum ipse pluribus sufficere non queat. [15] Impedienda est itaque procacitas eius anpullaceo corio, quod cum in orbiculum formatum est, media pars eius rescinditur, et per excisam partem galli pes inseritur, eaque quasi compede cohibentur feri mores. Sed, ut proposui, iam de tutela generis universi praecipiam.

<sup>135</sup> *De Re Rustica*, VIII: (2,12) Talibus autem maribus quinae singulis feminae comparantur. Nam Rhodii generis aut Medici propter gravitatem neque patres nimis salaces nec foecundae matres, quae tamen ternae singulis maritantur. Et cum pauca ova posuerunt, inertes ad incubandum multoque magis ad excludendum, raro fetus suos educant. Itaque quibus cordi est ea genera propter corporum speciem possidere, cum exceperunt ova generosarum, vulgaribus gallinis subiiciunt, ut ab his excusi pulli nutriantur. (2,13) Tanagrici plerumque Rhodiis et Medicis amplitudine pares non multum moribus a vernaculis distant, sicut et Chalcidici. Omnium tamen horum generum nothi sunt optimi pulli, quos conceptos ex peregrinis maribus nostrates ediderunt, et salacitatem foecunditatemque vernaculam retinent.

<sup>136</sup> *De Re Rustica* VIII,2,4-5: Huius igitur villatici generis non spernendus est redivus, si adhibeatur educandi scientia, quam plerique Graecorum et praecipue celebravere Deliaci. Sed et hi, quoniam procera corpora et animos ad proelia pertinacis requirebant, praecipue Tanagricum genus et Rhodium probabant, nec minus Chalcidicum et Medicum, quod ab imperito vulgo littera mutata Melicum appellatur. [5] Nobis nostrum vernaculum maxime placet, omissa tamen illo studio Graecorum, qui ferocissimum quemque alitem certaminibus et pugnae praeparabant. Nos enim censemus instituere vectigal industrii patrisfamiliae, non rixosarum avium lanistae, cuius plerumque totum patrimonium, pignus aleae, victor gallinaceus pycetes abstulit.

<sup>137</sup> *Rerum rusticarum* III,9,6: Nec tamen sequendum in seminio legendo Tanagricos et Melicos et Chalcidicos, qui sine dubio sunt pulchri et ad proeliandum inter se maxime idonei, sed ad partus sunt steriliores.

Melicum appellatur. Nobis nostrum vernaculum maxime placet, omisso tamen illo studio Graecorum, qui ferocissimum quaque alitem certaminibus et pugnae praeparabant. nos enim censemus instituire vectigal industrii patrisfamilias, non rixosarum avium lanistae, cuius plerunque totum patrimonium pignus aleae victor gallinaceus pycetes abstulit, Idem<sup>136</sup>. Nec tamen sequendum in seminio legendo Tanagricos ac Medicos et Chalcidicos: qui sine dubio sunt pulchri, et ad praeliandum inter se maxime idonei, sed ad partus sunt steriliores, Varro<sup>137</sup>.

¶ De certaminibus gallorum. Galli alii, nempe ferociore, quorum usus ad certamina futurus sit eliguntur: alii, nempe salacior, ad implendas gallinas, ut paulo superius dictum est ex Columella, qui avium lanistas aliquando totum patrimonium hoc certamine perdere ait. Maxime pugnaces esse Tanagricos, Rhodios, Chalcidicos et Medicos, dictum est et paulo ante, et supra in B. Victi galli silere solent, canere victores, Cicero<sup>138</sup>. Si gallus cum altero pugnans vincatur, idcirco non canit, quod ex illa mala pugna spiritus fracti illi vocem supprimant. Cuius offensionis verecundia confusus, in primam quanque latebram sese occultat. Is autem qui ex certamine victoriam reportarit, tum oculorum eminentia, tum cervice erecta simul et cantus contentione insolenter effertur, et triumphanti similis est, Aelianus<sup>139</sup>. Lego apud Alexandriam aves haberi {monosiros} <monosiras><sup>140</sup>, unde pugnaces subnascantur gallinacei, si bis aut ter ovis incubarint, Caelius. Perdices et gallinaceos (Gallos et coturnices, Diosco.) pugnacior fieri putant, in cibum eorum additis adianti ramulis, Plinius<sup>141</sup>. Gallinaceis mox compugnaturis allium

exchanging a letter, is said Melica. We like above all our own breed, leaving naturally aside that passion of Greeks who trained for combats and fights any very fiery bird. In fact I think it is fitting to get an income for an industrious family's head, not for a trainer of fighting birds from whom a victorious fighting rooster has taken away almost the whole patrimony, pledge of a dice's bet, still Columella. Nevertheless in choosing the breed it is not necessary to let ourselves to be attracted by the roosters of Tanagra, Media and Chalcis: undoubtedly they are beautiful and very skilled in fighting among them, but rather unproductive from an offspring's point of view, Varro.

¶ ABOUT THE FIGHTS OF THE ROOSTERS. Some roosters, obviously the more aggressive, are chosen if their use will be for fights: others, obviously the most libidinous, in order to fertilize the hens, as I said a little before inferring it from Columella, who says that birds' trainers waste all their patrimony with this kind of fight. Also a little before I said that are extremely combative those of Tanagra, Rhodes, Chalcis and Media, and just before in the paragraph B. The defeated roosters usually keep silent, the winners are crowing, Cicero\*. If a rooster is defeated while fighting with another, he doesn't crow since the boldness broken by that ugly fight makes him to lose the voice. Upset by the shame of such a setback he goes to hide in the first hole coming within range. He who achieved the victory by fighting, both with eyes' prominence and holding the neck upright as well as with a persistence in crowing, becomes proud in an arrogant way and is similar to a victor, Aelian\*. I read that around Alexandria\* there are the monosir\* hens from which would take birth warlike roosters, even if they brooded the eggs two or three times, Lodovico Ricchieri\*. They think that partridges\* and roosters (roosters and quails\*, Dioscorides\*) become more combative if in their food some branches

<sup>138</sup> Già citato a pag. 383. - *De divinatione* I,34,74: Quid? Lacedaemoniis paulo ante Leuctricam calamitatem quae significatio facta est, cum in Herculis fano arma sonuerunt Herculisque simulacrum multo sudore manavit! At eodem tempore Thebis, ut ait Callisthenes, in templo Herculis valvae clausae repagulis subito se ipsae aperuerunt, armaque, quae fixa in parietibus fuerant, ea sunt humi inventa. Cumque eodem tempore apud Lebadiam Trophonio res divina fieret, gallos gallinaceos in eo loco sic adsidue canere coepisse, ut nihil intermitterent; tum augures dixisse Boeotios Thebanorum esse victoriam, propterea quod avis illa victa silere soleret, canere, si vicisset. - *De divinatione* II,26,56: Tu vates Boeotios credis Lebadae vidisse ex gallorum gallinaceorum cantu victoriam esse Thebanorum, quia galli victi silere solerent, canere victores. Hoc igitur per gallinas Iuppiter tantae civitati signum dabat? An illae aves, nisi cum vicerunt, canere non solent? "At tum canebant nec vicerant: id enim est", inquires, "ostentum." Magnum vero, quasi pisces, non galli cecinerint! [...] - Ma lo afferma anche Plinio *Naturalis historia* X,47: Quod si palma contingit, statim in victoria canunt seque ipsi principes testantur; victus occultatur silens aegreque servitium patitur.

<sup>139</sup> *La natura degli animali* IV, 29: Un gallo sconfitto in un combattimento che lo oppone a un altro gallo non potrebbe più cantare; si sentirebbe troppo abbattuto nello spirito e andrebbe a nascondersi per la vergogna. Se invece vince, diventa spavaldo, rizza il collo e si dà le arie di un trionfatore. (traduzione di Francesco Maspero)

<sup>140</sup> A pagina 381 viene impiegato l'aggettivo al femminile, per cui pare doveroso usarlo anche in questo caso, visto che *aves* è femminile. Pagina 381: In Alexandria quae ad Aegyptum spectat, gallinae quaedam habentur monosirae, (ex quibus pugnaces oriuntur galli) bis ac ter anno incubantes, post absolutionem scilicet pullis ipsis subtractis, seorsumque enutritis, Florentinus.

<sup>141</sup> *Naturalis historia* XXII,62-65: [62] Aliud adianto miraculum: aestate viret, bruma non marcescit, aquas respuit, perfusum mersumve sicco simile est — tanta dissociatio deprehenditur —, unde et nomen a Graecis alioqui frutici topiario. Quidam callitrichon vocant, alii polytrichon, utrumque ab effectu. Tinguunt enim capillum et ad hoc decoquitur in vino cum semine apii adiecto oleo copioso, ut crispum densumque faciat; et defluere autem prohibet. [63] Duo genera eius: candidius et nigrum

in cibis obijcere solebant, quo acrius decertarent. Ex quo facetissime in veteri comoedia, ἔσκοροδισμένος, id est allio pastus, pro vehementi ac nimis in pugnam proclivi dicitur quandoque, Caelius. Pergami omnibus annis spectaculum gallorum publice {a}editur ceu gladiatorum, Plinius<sup>142</sup>. De hoc et coturnicum certamine Pergami Athenisque celebrari solitis, plura [387] retuli supra in Coturnice E.

of maidenhair\* are added, Pliny\*. They were accustomed to put garlic in the feed of the roosters when they were about to fight so that they fought with a greater fury. Hence in a very jocular way in the ancient comedy sometimes *eskorodisménos* is said, that is, fed with garlic, for a violent person and too much prone to the brawl, Lodovico Ricchieri. Every year at Pergamum\* on State's expense a spectacle of roosters is organized as being of gladiators, Pliny. I reported quite a lot of things about this and quails' fighting, usually celebrated in Pergamum and Athens, in the paragraph E concerning the quail.

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Athenienses post victoriam eius belli, quod cum Persis gesserunt, legem constituerunt, quotannis ut certo die galli in teatro publice certarent: unde vero initium lex duxerit, dicam. Contra Barbaros cum Themistocles exercitum duceret, et gallos non ignaviter pugnantem animadvertisset, exercitum confirmavit, his verbis ad milites usus: At hi neque pro patria, neque pro penatibus, neque pro sepulchris maiorum, atque libertate, neque pro pueris mala sustinent: sed ut ne vincantur, neuter cedit alteri. Quae cum dixisset, Atheniensibus animum auxit. Itaque id factum, quod eis fuisset significatio (incitamentum) ad virtutem, ad similitudinem factorum monumentum servari voluerunt, Gillius ex Aeliani lib. 2. Variorum<sup>143</sup>. Gallinacei volunt vincere, ut aliae animantes innumerae pro sola victoria contententes, Galenus lib. 5. de decretis Hippocratis. Vide etiam supra in D. Avium lanistae a Columella dicuntur, qui gallinas (gallos) parant, instruuntque ad certamen. qui mos hodieque durat apud Boëmos: ubi primores praeparant gallos gallinaceos pugnae quasi gladiatoriae, fiuntque sponsiones pretii non

Athenians, after they won that war against Persians - 2<sup>nd</sup> Persian war, proclaimed a law according to which every year in a fixed day the roosters had to fight publicly in a theater: and I will explain whence the law started. Themistocles\*, while leading the army against barbaric peoples, having seen some roosters fighting anything but lazily, stopped the army and addressed the soldiers with these words: But they are not burdening themselves with adversities neither for fatherland, nor for house, and nor for ancestors' sepulchers and freedom, nor for children: but in order to not be defeated, neither of them surrenders to other. As soon as he said these words, he increased Athenians' courage. And therefore this event, having been for them a signal (an incitement) to courage, they wanted that it was preserved as testimony of analogous events, Pierre Gilles\* from 2<sup>nd</sup> book of Aelian\* *Variae historiae*. The roosters want to win, as countless other animals are fighting only for victory, Galen\* 5<sup>th</sup> book of *In Hippocratis aphorismos commentarii*. See also before, in the paragraph D - at page 385. By Columella\* are called *lanistae* those who are preparing the hens (the roosters) and training them to the fight. A practice that persists also today among Bohemians\*: where the most eminent

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breviusque. Id, quod maius est, polytrichon, aliqui trichomanes vocant. Utrique ramuli nigro colore nitent, foliis felicis, ex quibus inferiora aspera ac fusca sunt, omnia autem contrariis pediculis, densa ex adverso inter se, radix mula. Umbrosas petras parietumque aspergines ac fontium maxime specus sequitur et saxa manantia, quod miremur, cum aquas non sentiat. [64] Calculos e corpore mire pellit frangitque, utique nigrum, qua de causa potius quam quod in saxis nasceretur a nostris saxifragum appellatum crediderim. Bibitur e vino quantum terni decerpere digiti. Urinam cient, serpentium et araneorum venenis resistunt, in vino decocti alvum sistunt. Capitis dolores corona ex his sedat. contra scolopendrae morsus inlinuntur, crebro auferendi, ne perurant; hoc et in alopeciiis. strumas discutunt furfuresque in facie et capitis manantia ulcera. [65] Decoctum ex his prodest suspiriosis et iocineri et lieni et felle subfusis et hydropicis. Stranguriae inlinuntur et renibus cum absinthio. Secundas cient et menstrua. sanguinem sistunt ex aceto aut rubi suco poti. infantes quoque exulcerati perunguntur ex iis cum rosaceo et vino. — (Virus folii in urina pueri inpubis tritum quidem cum aphronitro et inlitum ventri mulierum, ne rugosus fiat, praestare dicitur.) — Perdices et gallinaceos pugnaciores fieri putant in cibum eorum additis, pecorique esse utilissimos.

<sup>142</sup> *Naturalis historia* X,50: Pergami omnibus annis spectaculum gallorum publice editur ceu gladiatorum.

<sup>143</sup> *Varia historiae* Libri XIII - II,28: UNDE CERTAMEN GALLORUM GALLINACEORUM INITIUM TRAXERIT - Post devictos Persas, Athenienses lege posuerunt, ut galli gallinacei quotannis uno die certamen in teatro inirent. Unde vero sumpserit occasionem haec lex, planum faciam. Cum Themistocles civicum exercitum adversus barbaros educeret, gallos gallinaceos vidit pugnantem: neque ille spectatorem sese oscitantem eius pugnae praebuit. Sed totum exercitum cohibens, inquit ad ipsos: At hi neque pro patria, neque pro dijs familiaribus, neque vero pro avitis heroibus periculum subeunt, neque pro gloria, neque pro libertate, neque pro liberis: sed tantum, ne alter ab altero superetur, aut alter alteri cedat. Quibus verbis Atheniensium animum confirmavit. Quod ergo tunc eis incitamentum ad virtutem extitit, voluit ad similitudinem rerum et factorum memoriam sempiternam consecrare. (*Claudii Aeliani opera quae extant omnia Graece Latineque*, Tiguri, apud Gesneros Fratres, 1556, pagina 394 - Iusto Vulteio VVetterano interprete)

parvi, dum unusquisque pecuniam largam deponit, quam aufert dominus victoris gallinaei, Beroaldus. Circa Tarnasari urbem Indiae gallinaceos procerissimos videre memini: ex quorum sane acerrimis conflictibus summam voluptatem cepi. nam quotidie huic ludo per medios vicos Mahumetanorum animi causa opera dabatur, mirumque est Mahumetanorum pro hac re certamen. habent privi privos gallos gallinaceos, eosque committunt aliis, expositis quandoque pro alitum futura victoria utrinque aureis centenis singulo congressu. Conspicati sumus senis horis concertantes alites, nec prius illae modum proelio faciebant, quam occubuissent, Ludovicus Romanus <Patritius>.

¶ M. Varro<sup>144</sup> principatum dat ad agros laetificandos turdorum fimo ex aviariis. proximum Columella<sup>145</sup> columbariis, mox gallinariis facit, Plinius<sup>146</sup>. Gallinaceum fimum mulieres nostrae laudant pro betonica altili, quae in vasis colitur: non item ad alia, quod multae inutiles herbae ex eo nascantur. ¶ Qui piscandi scientiam in Macedonia tenent, ut pisces quosdam fluviatiles variis distinctos coloribus, (poecilias<sup>147</sup> puto Graece legi, sic dictos pisces) qui muscis in fluvio volitantibus vescuntur, capiant: purpurascete lana hamum circumvestiunt, et ad eandem lanam gallinaei pennas duas cerei coloris<sup>148</sup> speciem gerentes accomodant et conglutinant, etc. Aelianus<sup>149</sup>. Lac

persons prepare the roosters to a fight as among gladiators, and large bets are made, since everyone puts in pawn a big amount of money, picked up by the master of the winning rooster, Filippo Beroaldo the Elder\*. In the outskirts of a city of the Tarnasari\* region in India I remember that tall roosters can be seen: and in truth I got a big pleasure from their very harsh fights. In fact every day thanks to Moslems' nature we were devoting ourselves to this amusement bang in the middle of the quarters, and the competition among Moslems in this connection is amazing. Everyone has his rooster and makes it to fight with the others, sometimes after by both parts for each match till one hundred gold coins has been betted for the future birds' victory. I have been able to see the roosters fighting for six hours running, and they didn't stop the fight before they died, Lodovico de Varthema\*.

¶ Marcus Varro\* awards the primacy in manuring fields to thrushes'\* dung coming from aviaries. Columella judges as equivalent that coming from dovescotes, then is coming that from hen-pens, Pliny\*. Our women praise chickens' dung for manured betony grass\*, which is cultivated in pots: but not for other crops since quite a lot of useless herbs would be born from it. ¶ Those who in Macedonia\* hold the fishing knowledge, in order to catch certain river's fishes varicolored (I think that in Greek these so defined fishes sound as *poecilias*) feeding on flies flying on rivers, they envelop the hook with purple wool, and they join and glue to the wool itself two rooster's feathers having a wax's appearance, etc., Aelian. The milk is also coagulated by that pellicle of domestic hen, and, located inside the stomach, it is

<sup>144</sup> *Rerum rusticarum* I,38: Quae loca in agro stercoranda, videndum, et qui et quo genere potissimum facias: nam discrimina eius aliquot. Stercus optimum scribit esse Cassius volucrum praeter palustrium ac nantium. De hisce praestare columbinum, quod sit calidissimum ac fermentare possit terram. Id ut semen aspargi oportere in agro, non ut de pecore acervatim poni. Ego arbitror praestare ex aviariis turdorum ac merularum, quod non solum ad agrum utile, sed etiam ad cibum ita bubus ac subus, ut fiant pingues.

<sup>145</sup> *De re rustica* II,14(15): Tria igitur stercoris genera sunt praecipue, quod ex avibus, quod ex hominibus, quod ex pecudibus confit. Avium primum habetur, quod ex columbariis egeritur. Deinde quod gallinae ceteraeque volucres edunt: exceptis tamen palustribus ac nantibus, ut anatis et anseris; nam id noxium quoque est. Maxime tamen columbinum probamus, quod modice sparsum terram fermentare comperimus. Secundum deinde, quod homines faciunt, si et aliis villae purgamentis immisceatur, quoniam ferventioris naturae est, et idcirco terram perurit.

<sup>146</sup> *Naturalis historia* XVII,50-51: M. Varro principatum dat turdorum fimo ex aviariis, quod etiam pabulo boum suumque magnificat neque alio cibo celerius pinguescere adseverat. De nostris moribus bene sperare est, si tanta apud maiores fuere aviaria, ut ex his agri stercorarentur. [51] Primum Columella e columbariis, mox gallinariis facit, natantium alitum damnato.

<sup>147</sup> Il sostantivo greco maschile *poikilias* è una sorta di pesce (*pecilia* in italiano) citato in Ateneo 331. L'aggettivo greco *poikilos* significa variegato, variopinto.

<sup>148</sup> Si tratta verosimilmente di piume di soggetti fulvi. Oggi si usano anche piume ricavate da soggetti blu, come il gallo di razza Limousine, che ha ricevuto il nome di *Gallo da pesca*. Per altre colorazioni e disegni del piumaggio impiegati nella pesca a mosca vedere la voce Limousine\* del lessico.

<sup>149</sup> *La natura degli animali* XV,1: Mi hanno parlato del modo in cui si svolge la pesca in Macedonia e voglio riportare qui ciò che ho udito. Tra Verria e Tessalonica scorre un fiume chiamato Astreo; nelle sue acque vivono dei pesci con la pelle picchiettata. Con quale nome i nativi li distinguano, io non lo so ed è meglio chiederlo agli stessi Macedoni. Questi pesci si nutrono delle mosche del luogo che svolazzano sul fiume e che non somigliano per nulla alle mosche degli altri paesi e neppure ricordano nell'aspetto quello delle vespe o dei calabroni [?]; non è possibile confrontarle con le stesse api. Possiedono però tratti loro peculiari. Sono petulanti come le mosche, quanto alla grossezza ricordano i calabroni, il colore della loro pelle è però simile a quello delle vespe e producono un ronzio come le api. Tutta la gente del luogo chiama tale mosca *ippuro* [?]. Posandosi sulla corrente del fiume, essa cerca il cibo di

coagulatur etiam a domesticae gallinae pellicula, quae intra ventriculum stercorei destinata est, echinus ab aspritudine Graecis appellata, ceu cortex quidam, Berytius apud Constantinum. ¶ Esca ad capiendos pisces magnos, omniaque marina, velut glaucos, orphos, et quaecunque sunt huiusmodi: Galli testiculi cum nucibus pineis torrefactis, ac tritis committuntur, ita ut sint testiculorum drachmae octo, nucum pinearum drachmae sedecim, teruntur autem in farinae speciem, fiuntque collyria, quorum esca pisces illectantur, Tarentinus in Geoponicis Graecis. ¶ Cur gallus, simia, serpens, canis, culeo parricidae inserantur, ex Hier. Cardano scriptum est in Simia E. ad finem. ¶ Seminarium munitum sit ad incursum gallinacei generis, Plin<sup>150</sup>. ¶ Uvae florem in cibis si edere gallinacei, uvas non attingunt, Plin.<sup>151</sup> Vide in Gallina E.

## F.

### DE GALLINACEI GENERIS TOTIUS IN CIBIS USU, APPARATU, ET

salubritate, gallorum, gallinarum, et pullorum. De ovis tantum separatim dicetur in Gallina F. item de Capo privatim quaedam.

In Alexandri Severi conviviis esse solebant gallinae, ova, etc. adhibebatur et anser diebus festis, maioribus autem festis diebus fasianus: ita ut aliquando et duo ponerentur, additis gallinaceis duobus, Lampridius<sup>152</sup>. Pertinax imperator nimium illiberalis, amicis si quando de prandio suo mittere voluit, misit offulas binas, aut omasi partem, aliquando lumbos gallinaceos, Iulius Capitolinus<sup>153</sup>. Hoc primum antiquis

devoted to dung's production, for its roughness said by Greeks *echinus* - porcupine\*, and it is as a kind of peel, the geoponic\* Berytius in the selection of geoponic works compiled on order of Constantine 7<sup>th</sup> Porphyrogenitus\* - today present in *Geoponica sive Cassiani Bassi Scholastici*). ¶ A bait to catch big fishes and every kind of sea animal as bastard kitefin sharks\*, scorpion fishes\* and any such animal: rooster's testicles are joined with toasted and minced pine nuts so that there are eight drachmas [around 25 g] of testicles, sixteen drachmas of pine nuts, the whole must be made floury and poultices are made, and fishes are seduced by such a bait, Tarantinus - a geoponic - in Greek Geoponics. ¶ Why a rooster, a monkey, a snake, a dog, are put in the leather bag of the parricides - *cullens*\*, I transcribed drawing it from Gerolamo Cardano\*, toward the end of the paragraph E about monkey. ¶ The nursery has to be protected against the raids of gallinaceous genus, Pliny. ¶ If the chickens eat grapes' flowers in feed, they don't touch the grapes. See in the paragraph E of the hen.

## F

### ABOUT USE, PREPARATION AND SALUBRIOUSNESS AS FOOD OF THE WHOLE GALLINACEOUS GENUS,

of roosters, hens and chicks. About eggs I will speak only separately in the paragraph F of the hen, likewise I will say something separately about the capon.

During the banquets of Alexander Severus\* usually there were hens, eggs, etc. During festivities also the goose was served, but the pheasant\* during more important festivities: so that sometimes even two were put in table with the addition of two chickens, Lampridius\*. The emperor Pertinax\* was a little bit too much sparing, being that when he wanted to send to friends a little bit of his food, he sent two morsels of meat or a fragment of tripe, sometimes chickens'

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suo gradimento, ma non riesce a sfuggire ai pesci che nuotano sott'acqua, e quando uno di questi vede la mosca sulla superficie, nuota nella sua direzione, rimanendo immerso e usando la massima cautela poiché teme, smuovendo l'acqua sopra di sé, di mettere in fuga la preda. Giunto vicino all'ombra della mosca, spalanca la bocca e l'inghia, come fa un lupo quando strappa una pecora dal gregge o come un'aquila quando porta via da un cortile un'oca. Fatto ciò, si introduce rapido sotto i flutti. I pescatori però conoscono bene il comportamento dell'ippuro e non usano mai queste mosche come esca; toccate da mano d'uomo, infatti, esse perderebbero il colore naturale; le loro ali si avvizzirebbero e non sarebbero più un buon boccone per quei pesci, i quali, per una misteriosa forza dell'istinto, provano repulsione per le mosche che siano state catturate. I pescatori però ricorrendo all'astuzia hanno escogitato questo inganno: avvolgono l'amo con un po' di lana rossa, vi attaccano due penne di gallo, quelle che spuntano presso i bargigli e per colore sono simili alla cera; usano una canna della lunghezza di un'orgia e così è anche la lenza. I pescatori calano in acqua l'esca e il pesce, attirato dal colore e tutto eccitato, le corre incontro e pensa, ingannato dallo splendido aspetto di quella, di fare un ottimo pasto. Spalanca la bocca e inghia l'amo, ma quel boccone è per lui amaro e non riesce a goderlo, perché viene preso. (traduzione di Francesco Maspero)

<sup>150</sup> Citazione già fatta all'inizio, a pagina 379. - Plinio *Naturalis historia* XVII,69: Namque ad id praecipuum eligi solum refert, quoniam nutricem indulgentiorem esse quam matrem saepe convenit. Sit ergo siccum sucosumque, bipalio subactum, advenis hospitale et quam simillimum terrae ei, in quam transferendae sint, ante omnia elapidatum munitumque ab incurso etiam gallinacei generis, quam minime rimosum, ne penetrans sol exurat fibras.

<sup>151</sup> *Naturalis historia* XXIII,12: Uvae florem in cibo si edere gallinacei, uvas non attingunt.

<sup>152</sup> Negativa la ricerca di anser, gallina, phasianus, fasianus & ova nella vita di Alessandro Severo scritta da Lampridio e a disposizione nel web in [www.thelatinlibrary.com](http://www.thelatinlibrary.com).

<sup>153</sup> *Helvius Pertinax*, XII,1-6: 1 Fuit autem senex venerabilis, inmissa barba, reflexo capillo, habitudine corporis pinguiore, ventre prominulo, statura imperatoria, eloque mediocri et magis blandus quam benignus nec umquam creditus simplex. 2 Et cum verbis

coenarum interdictis exceptum invenio iam lege C. Fannii consulis undecim annis ante tertium Punicum bellum, ne quid volucrum poneretur praeter unam gallinam, quae non esset altilis: Quod deinde caput translatum, per omnes leges ambulavit. Inventumque diverticulum est in fraude earum, gallinaceos quoque pascendi lacte madidis cibis. multo ita gratiores approbantur, Plin.<sup>154</sup> Et mox cum de saginatione gallinarum dixisset, Nec tamen (inquit) in hoc mangonio quicquam totum placet, {hic} clune, alibi pectore tantum laudatis. Constat Messalinum Cottam Messalae oratoris filium palmas pedum ex anseribus torrere, atque patinis cum gallinaceorum cristis condire reperisse, Plinius<sup>155</sup>. Heliogabalus saepe edit ad imitationem Apicii calcanea camelorum, et cristas vivis gallinaceis demptas, linguas pavonum et lusciniarum, quod qui ederet ab epilepsia tutus diceretur, Lampridius<sup>156</sup>.

¶ Apparatus varii. Apicius lib. 5. Artis coquinariae, cum Conchiclas<sup>157</sup> quasdam (sic dicta edulia a faba conch{id}e, ut puto) cum faba et cum pisa descripsisset: Aliter (inquit) conchiclam sic facies: Pullum lavas, exossas, concidis minutatim cepam, coriandrum, cerebella enervata: mittis in eundem pullum: liquamine, oleo et vino ferveat, cum coctus fuerit, concidis minutatim cepam et coriandrum, colas ibi pisam coctam non conditam, accipies conchiclam pro modo, componis varie: deinde teres piper, cuminum: suffundis ius de suo sibi. item in

backside, Julius Capitolinus\*. Among ancient prohibitions about courses, for the first time formerly in the law of the consul Caius Fannius\* drafted eleven years before third Punic war\* - in 161 BC, I find the prohibition of putting in table no birds except for only a not fattened hen. This article was subsequently resumed and passed from a law to other. They found a loophole to deceive these laws also raising the roosters with foods soaked in milk. So they are considered of very more refined taste, Pliny. And soon after he spoke about hens' fattening he says: However, in this manner of adorning courses, not everything is equally pleasant, since the leg is praised, elsewhere only the breast. It turns out that Messalinus Cotta, the son of Messalla\* orator, thought up the recipe of roasting goose's legs. and seasoning in frying pan with roosters' combs, Pliny. Heliogabalus\*, often in order to imitate Apicius\*, ate the shin bones of the camels and the cut combs from alive roosters, the tongues of peacocks and nightingales, since they said that he who had eaten them would have been safe from epilepsy, Lampridius.

¶ VARIOUS PREPARATIONS. Apicius in the 5<sup>th</sup> book of *De re coquinaria*, described certain LITTLE FAVA BEANS - or soups from fava beans with peelings - (they are so called foods from fava bean with its peel, as I think) done with fava bean and pea, and he says: You will make a little fava beans soup in another manner as follows: Wash a chicken, bone it, cut into little pieces onion, coriander\*, brains without nerves, put them in the chicken itself: it has to boil with sauce of fish, oil and wine, when it will be cooked chop up onion and coriander, strain over this cooked unseasoned pea, you will take little fava beans soup in proportion, arrange in

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esset affabilis, re erat inliberalis ac prope sordidus, ut dimidiatas lactucas et cardus in privata vita convivii adponeret. 3 Et nisi quid missum esset edulium, quotquot essent amici, novem libras carnis per tres missus ponebat. 4 Si autem plus aliquid missum esset, etiam in alium diem differebat, cum semper ad convivium multos vocaret. 5 Imperator etiam, si sine convivis esset, eadem consuetudine cenitabat. 6 Amicis si quando de prandio suo mittere voluit, misit offulas binas aut omasi partem, aliquando lumbos gallinacios. Fasianum numquam privato convivio comedit aut alicui misit.

<sup>154</sup> Se ne è già accennato a pagina 385. - Plinio *Naturalis historia* X,139-140: Gallinas saginare Deliaci coepere, unde pestis exorta opimas aves et suoapte corpore unctas devorandi. Hoc primum antiquis cenarum interdictis exceptum invenio iam lege Gai Fanni consulis undecim annis ante tertium Punicum bellum, ne quid volucre poneretur praeter unam gallinam quae non esset altilis, quod deinde caput translatum per omnes leges ambulavit. [140] Inventumque deverticulum est in fraudem earum gallinaceos quoque pascendi lacte madidis cibis: multo ita gratiores adprobantur. Feminae quidem ad saginam non omnes eliguntur nec nisi in cervice pingui cute. Postea culinarum artes, ut clunes spectentur, ut dividantur in tergora, ut a pede uno dilatatae repositoria occupent. Dedere et Parthi cocis suos mores. Nec tamen in hoc mangonio quicquam totum placet, clune, alibi pectore tantum laudatis. § Non si capisce in cosa consista la scappatoia stando alle parole di Plinio. Per la legge Fannia non si poteva porre in tavola alcun volatile eccetto una gallina che non doveva essere stata ingrassata. Ma i galli, nutriti con cibi inzuppati nel latte per renderli di sapore più raffinato, erano anch'essi dei volatili, salvo che li facessero passare per galline asportando cresta e speroni, oppure che i cibi inzuppati nel latte fossero capaci - ma non lo erano - di castrarli e di farli somigliare a galline. Misteri interpretativi! Oltretutto, grazie al latino di Plinio, *quae non esset altilis* potrebbe magari tradursi con *gallina che non fosse grassa = che doveva essere grassa*, come ci permettiamo noi italiani di usare il *non* con il condizionale con finalità affermative anziché negative. Ma se la gallina doveva essere grassa, addio parsimonia nelle spese per le mense, perché ingrassare un volatile costa di più.

<sup>155</sup> *Naturalis historia* X,52: Sed, quod constat, Messalinus Cotta, Messalae oratoris filius, palmas pedum ex iis torrere atque patinis cum gallinaceorum cristis condire reperit; tribuetur enim a me culinibus cuiusque palma cum fide.

<sup>156</sup> *Elagabalus* o *Heliogabalus* (*Marcus Aurelius Antoninus*) XX,5: Comedit saepius ad imitationem Apicii calcanea camelorum et cristas vivis gallinaceis demptas, linguas pavonum et lusciniarum, quod qui ederet a pestilentia tutus diceretur. - Lampridio dice che un siffatto menu preservava dalla peste, invece per Gessner serviva contro l'epilessia. Vai a sapere!

<sup>157</sup> V,4,5.

mortario ova duo dissolves, temperas, ius de suo sibi suffundis pisae integrae elixae, vel nucleis adornabis, et lento igni fervere facies, et inferes.

Aliter<sup>158</sup> conchicla farsilis, sive conchiclatus pullus vel porcellus: Exossas pullum a pectore, femora eius iungis in porrectum, surculo alligas, et impensam paras, et facies alternis pisam lotam, [388] cerebella, lucanicas, et caetera, teres piper, ligusticum, origanum et zingiber. liquamen suffundis, passo et vino temperabis. facies ut ferveat. et cum ferbuerit, mittis modice et {pisam} <impensam> cum condieris, alternis in pullo componis, omento tegis, et in operculo deponis, et in furnum mittis ut coquantur paulatim, et inferes.

different ways: then you will crush pepper, cumin\*: you pour on them its broth. You also break two eggs in a mortar, beat them, scatter their juice on entire boiled peas, or you will garnish with kernels, and cook on a slow heat, and you will dish.

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

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**EX EIUSDEM AUTHORIS  
LIBRO VI. CAP. IX.**

In pullo elixo ius crudum. Adijcies in mortarium anethi semen, mentam siccam, laseris radicem: suffundis acetum: adijcies caryotam: refundis liquamen, sinapis modicum et oleum: defruto temperas, et sic mittis {in pullum anethatum. Aliter pullus}.

<Pullum anethatum:><sup>159</sup> Mellis modice, liquamine temperabis. {Lavas} <Levas> pullum coctum, et sabano mundo siccas, charaxas, et ius scissuris infundis, ut combibat: et cum combiberit, assabis, et suo sibi iure {pertangis} <pinnis tangis>, piper asperges et inferes.

Pullus Parthicus. Pullum aperies a navi (pectore forte. nam infra pullum farsilem a pectore aperiri iubet. Sed Humelbergius partem posteriorem ventris accipit) et in quadrato ornas: teres piper, ligusticum, carei modicum: suffundes liquamen: vino temperas: componis in cumana pullum, et condituram super pullum facies, laser et vinum {inter illas} <in tepida><sup>160</sup> dissolvis, et in pullum mittis simul et coques, piper asperges et inferes.

**FROM 6<sup>TH</sup> BOOK CHAPTER 9<sup>TH</sup>  
OF THE SAME AUTHOR - APICIUS\***

RAW BROTH IN BOILED CHICKEN. You will put in a mortar dill seed\*, dried mint, root of silphium\*, sprinkle vinegar: add date: pour sauce of fish, a little mustard\* and oil: season with cooked wine and so dish.

CHICKEN WITH DILL: You will season with a little honey and sauce of fish. Take a cooked chicken and dry it with a clean linen, make incisions and put broth in the cuts so that it becomes soaked: and when it became impregnated you will roast it and with feathers brush it with its juice, sprinkle pepper and dish.

PARTHIAN\* CHICKEN. You will open the chicken starting from belly (perhaps beginning from breast; in fact more ahead he says that a chicken to be stuffed must be open beginning from breast; but Gabriel Hummelberg\* means the rear belly) and arrange it in a square shape: you will mince pepper, lovage, a little caraway seeds\*: sprinkle sauce of fish: add wine: arrange the chicken in an earthenware of Cuma\* and pour the seasoning over the chicken, dissolve

<sup>158</sup> V,4,6: Aliter conchicla: conchiclatus pullus vel porcellus: exossas pullum a pectore, femora eius iungis in porrectum, surculo alligas, et impensam [conchicla farsilis] paras. et facies alternis pisam lotam, cerebella, lucanicas et cetera. teres {piper,} ligusticum, origanum et zingiber, liquamen suffundis, passo et vino temperabis. facies ut ferveat, et, cum ferbuerit, mittis modice. et impensam cum condieris, alternis in pullo componis, omento tegis et in operculo deponis et in furnum mittis, ut coquantur paulatim, et inferes. (<http://www.fh-augsburg.de>)

<sup>159</sup> VI,9,1.a.-1.b.: 1.a. In pullo elixo ius crudum: adijcies in mortarium anethi semen, mentam siccam, laseris radicem, suffundis acetum, adijcies caryotam, refundis liquamen, sinapis modicum et oleum, defrito temperas et sic mittis. - 1,b. Pullum anethatum: mellis modice, liquamine temperabis. levas pullum coctum et sabano mundo siccas, caraxas et ius scissuris infundis, ut combibat, et cum combiberit, assabis et suo sibi iure pinnis tangis. piper aspersum inferes. (<http://www.fh-augsburg.de>)

<sup>160</sup> <http://www.fh-augsburg.de>: laser [et] vivum in tepida dissolvis,[...].



Pullus oxyzomus. Olei acetabulum maiorem satis modice, liquaminis acetabulum minorem, aceti acetabulum perquam minorem, piperis scrupulos sex, petroselinum, porri fasciculum.

Pullus Numidicus<sup>161</sup>, (qualis apud Numidas condiri solebat, aut potius ex pullis gallinae Numidicae.) Pullum curas, elixas, lavas, lasere et pipere aspersum assas: teres piper, cuminum, coriandri semen, laseris radicem, rutam, caryotam, nucleos: suffundis acetum, mel, liquamen: et oleo temperabis. Cum ferbuerit, amylo obligas: pullum perfundis: piper asperges et inferes.

Pullus laseratus<sup>162</sup>. Aperies a navi: lavabis, ornabis et in cumana ponis: teres piper, ligusticum, {laser, vinum} <laser vivum><sup>163</sup>: suffundis liquamen: vino et liquamine temperabis, et mittis pullum: coctus si fuerit, pipere aspersum inferes.

Pullus paroptus<sup>164</sup>. Laseris modicum, piperis scrupulos sex, olei acetabulum, liquaminis acetabulum, petroselini modicum.

Pullus elixus ex iure suo<sup>165</sup>. Teres piper, cuminum, thymi modicum, f{o}eniculi semen, mentham, rutam, laseris radicem: suffundis acetum: adijcies caryotam et teres: melle, aceto, liquamine et oleo temperabis: pullum refrigeratum et siccatum mittis, quem perfusum inferes.

Pullus elixus cum cucurbitis elixis<sup>166</sup>. Iure suprascripto addito sinape perfundis et inferes.

Pullus elixus cum colocasiis elixis<sup>167</sup>. Supradicto iure perfundis et inferes. {Facit} <Facis><sup>168</sup> et in elixum cum olivis colymbadibus non valde (impletum,) ita ut laxamentum habeat, ne dissiliat dum coquitur in olla: submissum in sportellam cum bullierit, frequenter lavas et ponis ne dissiliat.

silphium and wine warming up them and put them together in the chicken, and let cook, sprinkle with pepper and dish.

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

CHICKEN IN NUMIDIAN\* MANNER (as usually was seasoned among Numidians, or better, done with young fowls of Numidian hen\*). Get a chicken, boil it, wash it, roast it after has been sprinkled with silphium and pepper: you will mince pepper, cumin, seed of coriander, root of silphium, rue\*, date, kernels: sprinkle vinegar, honey, sauce of fish: and season with oil. When it is boiling, wrap up with starch: dip the chicken: sprinkle with pepper and dish.

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

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

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

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

BOILED CHICKEN WITH BOILED TAROS\*: Pour the aforesaid broth on it and dish. You can also boil it, not too much (stuffed) with marinated olives so that there is some empty room and it doesn't break while cooking in pot: placed in a small basket after had boiled, you wash it several times and put it back so that it doesn't break.

<sup>161</sup> VI,9,4.

<sup>162</sup> VI,9,5.

<sup>163</sup> [http://www.fh-augsburg.de: laser vivum, \[...\]](http://www.fh-augsburg.de: laser vivum, [...]).

<sup>164</sup> VI,9,6.

<sup>165</sup> VI,9,7.

<sup>166</sup> VI,9,9.

<sup>167</sup> VI,9,10.

<sup>168</sup> VI,9,11. - [http://www.fh-augsburg.de: Facis et in elixa\[...\]](http://www.fh-augsburg.de: Facis et in elixa[...]).

Pullus Varianus<sup>169</sup>, (a Vario<sup>170</sup> Heliogabalo fortassis, alias Vardanus.) Pullum coques iure hoc: liquamine, oleo, vino: fasciculum porri, coriandri, satureiae: cum coctus fuerit, teres piper, nucleos cyathos duos, et ius de suo sibi suffundis, et fasciculos proijcies, lacte temperas, et reexinanes in mortarium supra pullum ut ferveat: obligas cum albamentis ovorum tritis: ponis in lance, et iure suprascripto perfundis. Hoc ius candidum appellatur.

Pullus Frontonianus<sup>171</sup>. Pullum praedura, condies liquamine, oleo mixto, cui mittis fasciculum anethi, porri, satureiae, et coriandri viridis et coques: ubi coctus fuerit, levabis eum, in lance defruto perfundes, piper asperges et inferes.

Pullus tractogalatus<sup>172</sup>, (a tracta et lacte quibus condiebatur, Humelbergius.) Pullum coques liquamine, oleo, vino: cui mittis fasciculum coriandri, cepam: deinde cum coctus fuerit, levabis eum de iure suo, et mittis in cacabum novum lac et salem modicum: mel et aquae minimum, id est tertiam partem, ponis ad ignem lentum ut tepescat: tractum confringis et mittis paulatim, assidue agitas ne uratur, pullum illic mittis integrum vel carptum, versabis in lance, quem perfundes iure tali. Piper, ligusticum, origanum: suffundis mel, et defrutum modicum: et ius de suo sibi temperas in cacabulo: facies ut bulliat: cum bullierit, amylo obligas et inferes.

Pullus farsilis<sup>173</sup>. Pullum sic ne aliquid in eo remaneat, a cervice expedies: teres piper, ligusticum, zingiber, pulpam caesam, alicam elixam, teres cerebellum ex iure coctum: ova confringis et commisces ut unum corpus efficias: liquamine temperas, et oleum modice mittis, piper integrum, nucleos abundantes, fac inpensam, et imples pullum, vel porcellum ita ut laxamentum habeat. Similiter et in capo facies. Accipies pullum et ornas ut supra: aperies illum a pectore, et omnibus eiectis coques.

Pullus leucozomus<sup>174</sup>. Accipias aquam et oleum Hispanum abundans, agitatur ut ex se ambulet et humorem consumat: postea cum coctus fuerit,

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

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

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

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

CHICKEN IN WHITE SAUCE: You have to take water and plenty of Spanish oil, it is shaken so that it flows alone and hides the water: then, when cooked,

<sup>169</sup> VI,9,12.

<sup>170</sup> Lampridio\* *Elagabalus* o *Heliogabalus* (*Marcus Aurelius Antoninus*) I.1: Vitam Heliogabali Antonini, qui Varius etiam dictus est,[...]

<sup>171</sup> VI,9,13.

<sup>172</sup> VI,9,14.

<sup>173</sup> VI,9,15.

<sup>174</sup> VI,9,16.

quodcunque olei remanserit, inde levas: piper asperges, et inferes.

¶ In isicia de pullo<sup>175</sup>. Olei floris lib. 1. liquaminis quartarium, piperis semuncia.

Aliter de pullo<sup>176</sup>. Piperis grana XXXI. conteres, mittis liquaminis optimi calicem, caraeni [caroeni] tantundem, aquae XI. mittes: et ad vaporem ignis pones.

Isicia de pavo<sup>177</sup> primum locum habent, ita si fricta fuerint ut callum vincant. secundum isicia de phasianis, tertium de cuniculis, quartum de pullis.

Aliter<sup>178</sup>, (Isicium amyllum.) Ossicula de pullis expromas, deinde mittis in cacabum porros, anethum, salem: cum cocta fuerint, addes piper, apii semen: deinde orindam (forte oryzam, cuius et paulo ante meminerat in simili isicio amyllato. sed Humelbergius ex Hesychio orindam interpretatur semen simile sesamae, etc.) infusam teres: addes liquamen et passum vel defrutum, omnia misces et cum isiciis inferes, Apicius 2.2.

¶ Gallus cum oxyliparo apponitur Dipnosophistis apud Athenaeum lib. {8} <9>.<sup>179</sup> Γαλεούς και βατίδας ὅσα τε τῶν γενῶν ἐν ὀξύλιπάρῳ τρίμματι σκευάζεται, Timocles Comicus. Est autem forte oxyliparum trimma<sup>180</sup> [389] seu condimentum, idem aut simile quale supra in pullo oxyzomo Apicius descripsit, quod conficitur aceto, liquamine et oleo quae lipara, id est pingua sunt, etc. Invenio oxyliparon genus esse iuris in quo raiae ac caeteri eius naturae pisces mandi soleant, Hermolaus.

whatever quantity of oil will be there, you remove it from there, sprinkle it with pepper and dish.

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

ANOTHER KIND OF CHICKEN SAUSAGES. You will mince thirty-one grains of pepper, add a goblet of best fish sauce and the same of cooked wine, you will pour eleven goblets of water and will place on the smoke of a fire.

THE PEACOCK SAUSAGES have the top position if fried so that they lose hardness. The second place belongs to pheasant\* sausages, the third to those of rabbit, the fourth to those of chicken.

Another recipe (SAUSAGE WITH STARCH). You have to remove from chickens the little bones, then put in a pot leeks, dill, salt: when cooked you will add pepper, fennel seed, then mince brewed *orinda* (perhaps *oryza* - rice - which he had also mentioned shortly before in a quite similar sausage with starch. But Gabriel Hummelberg from Hesychius of Alexandria\* translates with *orinda* a seed similar to sesame, etc.): you will add fish sauce and raisin or boiled wine, mix all this and dish with sausages, Apicius 2<sup>nd</sup>, 2.

¶ In Athenaeus\*, 9<sup>th</sup> book, a rooster with vinegar and oil is served to Dipnosophists. *Galeoús kai batídas hōsa te tōn genōn en oxylipáro, trimmati skeuázetai*. - *Sharks and rays and quite a lot of subjects of this kind are prepared in a piquant and fat sauce*, Timocles\* the comic poet. For perhaps the *oxyliparum* is the *trimma* or seasoning, alike or similar to that Apicius described before in chicken with piquant sauce, which is made with vinegar, fish sauce and oil, which are *lipara*, that is, fat, etc. I find that *oxyliparon* is a kind of juice in which usually rays and other fishes of this kind are eaten, Ermolao Barbaro\*.

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¶ Qui morbo regio aestivo laborat, obsonium edat pullum gallinaceum percoctum, probe conditum cum cepa, coriandro, caseo, sale, sesamo, et uva passa alba, Hippocrates in libro de internis affectionibus. Egregia quaedam condimenta pro pullis coctis describit Ant. G<u>ainerius in capite

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

<sup>175</sup> II,2,3.

<sup>176</sup> II,2,4.

<sup>177</sup> II,2,6.

<sup>178</sup> II,2,9.

<sup>179</sup> IX,34,385a. § Giustamente Lind (1963) dà un'altra referenza - 9.385 - e sottolinea che *gallus* è un qui pro quo: il testo greco dice *Galeoús*, che è l'accusativo plurale di *galeós*, il pescecane.

<sup>180</sup> Il sostantivo greco neutro *trimma* - da *tribo*, trebbiare, tritare - è una cosa logorata, una raschiatura, una salsa, frammenti di qualcosa.

de restaurando appetitu.

¶ Pullus in agresta. Pullum cum salita carne decoquito: ubi semicoctus fuerit, grana uvae sublatis e medio vinaceis, in cacabum ferventem indito: petroselinum et mentham minutatim concidito, piper et crocum in pulverem conterito. Haec omnia in cacabum, ubi pullastra cocta fuerit, conijcito, ac patinam statim facito. Hoc obsonio nil salubrius, admodum enim alit, facile concoquitur. stomacho, cordi, hepatis, renibus convenit, ac bilem reprimat, Platina lib. 6. cap. 16<sup>181</sup>.

Et mox cap. 17<sup>182</sup>. Pullus assus. Pullum bene depilatum, exinanitum et lotum assabis. asso, atque in patinam imposito, antequam refrige<r>at, aut succum mali medici<sup>183</sup>, aut agrestam cum aqua rosacea, saccaro ac cinnamo bene trito infundes, convivisque appones. Hoc Bucino<sup>184</sup> non displicet, qui acria (acida) simul ac dulcia appetit, ut bilem reprimat et corpus obeset. Idem 6.9.<sup>185</sup> praescribit quomodo paretur pastillus ex quavis carne animantis cicuris, ut vituli, capi, gallinae et similium. Eiusdem e lib. 6. cap. 15.<sup>186</sup> de porcello lactente condimentis quibusdam faciundo assandoque verba recitavi in Sue G. Idem autem (inquit) fieri potest ex <ansere>, anate, <gru{a}e>, capo, pullastra.

¶ Qui icteri prima specie laborat, obsonium edat pullum gallinaceum percoctum probe conditum cum cepa, coriandro, caseo, sale, sesamo et uva passa alba, Hippocrates in libro de internis affectionibus.<sup>187</sup>

chapter concerning the recovery of the appetite.

¶ CHICKEN IN AGRESTA\*. Cook the chicken with salty meat for a long time: when it is half cooked, put in the hot pot some grape-seeds taken from the center of marcs: chop up properly parsley and mint, grind pepper and saffron. Throw all these ingredients in the pot where meanwhile the pullet has cooked, and immediately prepare a course. Nothing is more healthful than this food, for it is extremely nourishing, is easily digested, is good for stomach, heart, liver, kidneys, and suppresses anger, Platina\* book 6<sup>th</sup> chapter 16<sup>th</sup>.

And soon after, in chapter 17<sup>th</sup>: ROAST CHICKEN. You will roast a well plucked, emptied and washed chicken. When roasted and placed in a course dish, before it cools you will pour on it either juice of an apple from Media - of an orange\*, or better, of a citron\* -, or agresta with rose water, syrup of cane sugar and cinnamon\* well minced, and you will serve to guests. This recipe is not displeasing to Bucinus who is greedy for things which are at the same time pungent (sour) and sweet, to repress anger and fatten up the body. Still Platina in 6<sup>th</sup>,9 gives instructions about how to prepare a pie\* based on any kind of meat from domestic animal, as calf, capon, hen and similar. Of Platina I quoted in pig's paragraph G the words drawn from 6<sup>th</sup>,15 regarding the sucking pig to be stuffed and roasted with some sauces. And he says: the same can be done with goose, duck, crane, capon, pullet.

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

<sup>181</sup> In *Libellus platine de honesta voluptate ac valitudine*, Bononiae, per Johannem Antonium Platonidem, 1499, questa ricetta si trova al capitolo 15.

<sup>182</sup> In *Libellus platine de honesta voluptate ac valitudine*, Bononiae, per Johannem Antonium Platonidem, 1499, questa ricetta si trova al capitolo 16.

<sup>183</sup> II,5 - DE COCTONEIS - Coctonea dici cum de malis loquimur: et non coctona. Varronis ac Plinii auctoritate manifestum est: qui coctona inter ficus commemorant. [...] mala medica: quae vulgo narantia vocamus [...]. (*Libellus platine de honesta voluptate ac valitudine*, Bononiae, per Johannem Antonium Platonidem, 1499) - Probabilmente si tratta di un *qui pro quo* di Platina. La *narantia* dovrebbe etimologicamente corrispondere all'arancia, mentre il *malum medicum* fin dai tempi dei Romani corrispondeva al cedro. Siccome per Platina il *malum medicum* è l'arancia e prescrive una spremuta di *mali medici*, è giocoforza tradurlo con arancia, anche se un antico Romano avrebbe inteso una spremuta di cedro.

<sup>184</sup> It is difficult to determine whether this name is a mistake by Aldrovandi [Platina!!!] for Dominicus Bucius, who wrote *Quaesita III Medicinalia, juxta Hippocratis, et Galeni mentem examinata* (ed. by A. Bucci, Venice, 1551; another ed., Leyden, 1577). A certain Bucinense (Niccolò degli Angeli) edited the *Scriptores Rei Rusticae* (Florence, 1515, 1521), but he is probably not referred to here. (*Aldrovandi on Chickens*, Lind, 1963) - Niccolò Angeli, detto Angelo Buccinense, insigne latinista del XVI secolo, di Bucine in provincia di Arezzo.

<sup>185</sup> In *Libellus platine de honesta voluptate ac valitudine*, Bononiae, per Johannem Antonium Platonidem, 1499, questa ricetta si trova al capitolo 10.

<sup>186</sup> In *Libellus platine de honesta voluptate ac valitudine*, Bononiae, per Johannem Antonium Platonidem, 1499, questa ricetta si trova al capitolo 14.

<sup>187</sup> Prescrizione già citata per l'itterizia estiva all'inizio di questa pagina.

¶ Ex capis aut pullastris Mirause<sup>188</sup> Catellonicum<sup>189</sup>, Platinae verbis describemus in Capo F.

¶ E pullastris pastilli, ex libro Germanico Baltasaris Stendelii. Pastillo confecto pullastras rite paratas membris confractis impone: et pro magnitudine pastilli tria aut quatuor ova addito, salem, et zinziber satis abunde. per aestatem convenit etiam uvas passas Corinthiacas addi, ut caponibus quoque et aliquid butyri recentis. operculum etiam facies quale pro pastillo e capone praescribitur, et ovis illines. Horis duabus coques. Quod si frigidum habere malis, ius per foramen superius effundito, et pingui separato flatu, idem rursus affundito.

Cum pulli in olla operata coquantur, vel assantur potius in butyro, affuso etiam vino modico cum semiassi sunt, nostri hoc genus cocturae vocant verdempffen. Latine forsan suffocare dixeris, quemadmodum ova pincta<sup>190</sup>, id est suffocata Graeci efferunt.

Sunt qui uvarum acinos cum pullo in olla operata coquant. deinde conterunt, exprimunt, et rursus ad pullum affundunt cum butyro, Baltasar Stendelius.

Et rursus ad idem, Pullos rite paratos in ollam inde, vinum et ius carniū affunde, cum modico salis et

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

¶ PIES OF PULLETS drawn from the book in German of Balthasar Staindl\*. After you prepared the wrap of pastry, put on it the pullets prepared as usual with disjointed limbs: and, according to the size of pastry wrap, add three or four eggs, salt and a fair bit of ginger\*. In summer it is worthwhile to add also raisins of Corinth, as to capons too, and some fresh butter. You will also prepare a covering as prescribed for capon pie, and sprinkle it with eggs. Let cook for two hours. But if you prefer it cold, pour out the broth through the upper hole and after the fat has been separated with a blow, pour it on again.

When chickens are cooked in closed pot, or when are roasted preferably in butter with also a sprinkling of a little wine when half roasted, our people call this kind of cooking as *verdempffen*, in Latin perhaps you could say *suffocare* - to smother, so as Greeks call *pinctà* - cooked in a well closed pot - the eggs, that is, smothered.

There are some people cooking grapes along with the chicken in a pot closed with cover: then they crush, squeeze and pour them again on the chicken with butter, Balthasar Staindl.

And again for a stew: Put inside a pot the chickens prepared as usual, add wine and meats' broth with

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<sup>188</sup> Nel testo anonimo in catalano Sent Sovi (1324) suona come Mig-raust. Mastro Martino\*, dal quale il Platina ha tratto la ricetta, in italiano medievale lo chiama Mirrause e Roberto di Nola nel suo testo in catalano scrive Mirraust. Mig raust in tedesco visigoto significa mezzo arrostito, come mi ha specificato Marie Joséphe Moncorgé in una preziosa e-mail del 16 agosto 2005: "En effet, mig raust = à moitié rôti, en allemand wisigoth. Comment ce mot a-t-il survécu jusque dans une recette catalane du 14<sup>e</sup>? En tous cas, mig raust devient mirrause chez Martino, mirrauste chez Robert de Nola, miraus chez Scappi." - Nella trascrizione del testo di Roberto di Nola a mia disposizione (*Lybre de doctrina Pera ben Servir: de Tallar: y del Art de Coch*) sta scritto Mirraust, e non una volta sola, ma credo che il vocabolo possa considerarsi equivalente a Mirrauste.

<sup>189</sup> In Platina - *Libellus platine de honesta voluptate ac valitudine*, Bononiae, per Johannem Antonium Platonidem, 1499 - esiste solo catellonicum:

VI,12 Mirause catellonicum

VI,32 Patina catellonica

VI,41 Cibarium album catellonicum - che però suona catellonicum nell'indice

VII,60 Carabazum catellonicum

VII,72 Leucophagum catellonicum

L'aggettivo sostantivato Catellani - e non Catelloni - è usato da Platina in Liber VI,12 - MIRAUSE CATELLONICUM - Catellani gens quidem lauta: et quae ingenio ac corpore italicae solertiae haud multum dissimilis habetur obsonium: quod mirause illi vocant: sic condiunt [...]

In Aldrovandi il mirause ricorre una sola volta e possiamo ipotizzare - ma solo ipotizzare - che egli abbia desunto l'aggettivo Catellanicum che l'accompagna dal suo maestro l'Ornitologo, cioè da Conrad Gessner.

Dal momento che catellonicum potrebbe essere un'abituale variante di catellanicum, il *Catellanicum* di Gessner e di Aldrovandi non viene corretto. E che catellonicum possa essere una comune variante di catellanicum possiamo arguirlo dal testo di Gessner in cui il mirause ricorre due volte - prima come catellonicum e poi come catellanicum - salvo che *Catellanicum* sia un puro errore tipografico: pag. 413: Mirause Catellanicum: Catellani gens quidem lauta, et quae ingenio ac corpore Italicae solertiae haud multum dissimilis habetur, obsonium, quod mirause illi vocant, sic condiunt: [...] - La conferma a questa mia decisione di accettare sia *catellanicum* che *catellonicum* mi giunge dal Dr Thomas Gloning - Institut für Germanistische Sprachwissenschaft, Università di Marburgo, Germania - il quale così mi ha risposto con una e-mail del 17 settembre 2005: M.E. Milham, dans l'édition de Platine, ne change pas \_catellonicus\_, donc je pense que c'est une forme assez régulière dans le temps. Aussi, la variation entre des différentes formes était plus grand à ce temps qu'aujourd'hui.

<sup>190</sup> L'aggettivo greco *pniktós* significa soffocato, strangolato, cotto in vaso ben chiuso, stufato.

aromatici pollinis crocei. quod si iusculum crassius desideras, segmenta duo panis albi tosta bullienti iuri injicito, cum ferbuerint, extractis una cum iecore tritis exprimito succum colando per aromaticum pollinem, et rursus affundito, et perfecte coqui sinito. Sunt qui limonum (quae poma sunt de genere citreorum) segmenta cum pullis elixant, quae deinde iis cum inferuntur imponunt, etc.

¶ Pullos elixos vel suffocatos, ut diximus, nostri aliquando cum pisis recentibus seorsim coctis inferre solent.

¶ Gelu cum expresso succo carnis gallinae pulli, in Gallia usitatum pro febrientibus et aliis ad vires restaurandas. Carnem pulli et pedes vituli aut vervecis discoques donec caro incipiat dissolvi, tum percolabis et exprimes succum, cui adijcies bonam partem sacchari ac pollinis cinnamomi: purificabis cum albuminibus et testis ovorum, colabis denuo, addesque crocum, aut aliud quippiam pro colore quem {desyderas} <desideras>, viride, rubrum, etc. si acidum placuerit, aceti aliquid, vel rob, id est defrutum aliquod eius saporis, ut de ribes aut berberis addi potest.

¶ Cibarium contusum: Gallinam vel caponem percoquito donec carnes bene mollescant, et in pila pulpam una cum ossibus contunde. quod si parum carnis fuerit, licebit etiam segmenta albissimi panis simul conterere. tum una cum iure omnia per aeneum vas colatorium exprimes, modicum generosi vini, et croci aromatumque quantum satis videbitur adijcies, et coques aliquandiu, cum inferre volueris, panem tostum subijcies, interdum ova extra testam in aqua cocta impones. Reliquias etiam gallinarum et caponum a mensa, carnes scilicet cum ossibus aliqui tundunt, et ferculum parant: cui nonnulli elixum hepar agninum contusum adijciunt. Hic cibus puerperis, et iis qui venam secuerint convenit, Baltasar Stendelius.

¶ Si vespertinus subito te oppresserit hospes, | Ne gallina malum responset dura palato, | Doctus eris vivam misto mersare {falerno} <Falerno>: | Hoc teneram faciet, Horatius 2. Serm.<sup>191</sup> Nux pullo inclusa illum longe celerius coqui facit, Cor. Agrippa.

some salt and aromatic flour of saffron. But if you desire a more fat little broth, put in the broth when boiling two toasted slices of white bread, when they come to the boil, after they have been taken out and minced with the liver, squeeze the juice and strain it through the aromatic flour, and put it back in the pot, and let it cook properly. There are some people cooking with chickens some slices of lemon (which is a fruit of citron's kind) and then put slices on them when are served, etc.

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

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

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

¶ If suddenly an evening guest will overtake you, in order that the hen doesn't come out unpleasantly hard for the palate, you will be crafty in dipping her alive in new Falernian\* wine: this will soften her, Horace\* *Satirae* 2<sup>nd</sup> - or *Sermones* as he calls them. A walnut inserted in the chicken lets it cook very more quickly, Heinrich Cornelius Agrippa\* von Nettesheim.

<sup>191</sup> *Satirae* II,4,17-20: Si vespertinus subito te oppresserit hospes, | ne gallina malum responset dura palato, | doctus eris vivam musto mersare Falerno: | hoc teneram faciet.

¶ In pastillum gallinaceum. Cristas pullorum trifariam, iecuscula quadrifariam dividito: testiculos integros relinquito, laridum tessellatim concidito, nec tundito. duas aut tres uncias vitulinae adipis minutatim concidito, aut loco adipis medullam bubulam aut vitulinam addito. Gingiberis, cinnami, saccari, quantum satis erit sumito. Haecque omnia cum cerasis acribus (acidis) ac siccis ad quadraginta misceto, inditoque in pastillum ad id apte ex farina subacta factum. In furno aut sub textu in foco decoqui potest. Semicoctum ubi fuerit, duo vitella ovorum disfracta, modicum croci et agrestae superinfundes, Platina 6. 38.<sup>192</sup>

¶ Edulium in asthmate et aliis affectionibus pectoris, cum aegri infirmi sunt admodum. Pullum vel gallinam iuvenem pinguem cum ordeo puro discoquito donec liquefiat, tum tere pullum pulpa et ossibus, et parum ptisanae infunde, exprime, cola. praestabit quidem pullo dum teritur aquam rosaceam affundere, [390] et diligenter miscere, Arnoldus in libro de aquis. Idem in libro de conservanda sanitate: Album ferculum (inquit) de pullis gallinarum frequenter sumi poterit, modo ne fiat de pulpis effilatis, (sic loquitur) sed ex transverso subtiliter incisus: et postea contritis ac ligatis cum lacte amygdalarum, paucove amylo aut polline oryzae.

¶ FOR A CHICKEN'S PIE: Divide in three parts the combs of the chickens and their livers in four parts: keep the testicles entire, cut up the lard into small squares and don't pound it: cut up into small morsels two or three ounces [around 50-75 g] of calf fat, or in place of fat add marrow of ox or calf. Take as much as enough of ginger, cinnamon and sugar. And mix all these things with about forty sour (acid) and dry cherries, and put them in a suitable wrap of pastry made with kneaded flour. This can be cooked in oven or on fire under a dish towel. When it is half cooked pour on two beaten egg yolks, some saffron and agresta, Platina 6<sup>th</sup>, 38.

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

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Ius gallinaceum cum amygdalis: Cape tibi selibrum amygdalarum, tres ovorum vitellos exiguos, iecuscula gallinarum, panis e simila modum duorum ovorum, cremae lactis quantum semiobolo emitur, ius gallinae veteris perfecte coctum. Tum amygdalas contusas cum iure percolando exprime, et da. Vel pone prius in hoc iure sic parato pullum prius coctum, et modice simul effervere sinito, ut densiusculum fiat: et modicum cinnamomi, caryophyllorum salisque addito, Baltasar Stendelius.

Ex eodem ius viride pro gallina (aut pullo): Pyret<h>ro, sampsucho, petroselino minutatim dissectis vinum affunde, simul agita, {saccharum} <saccharon> et aromatis aliquid adde, et affunde iuri in quo gallina cocta est: nec amplius coquito ne color viridis evanescat.

Conditura pro gallinis elixis: Gallinam elixam integram, vel in partes divisam, bene purgatam in

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

From the same author A GREEN BROTH FOR A HEN (OR A YOUNG CHICKEN). After Roman pellitory\* - or Mount Atlas daisy, marjoram\* and parsley have been finely grinded, pour wine over them, shake them jointly, add sugar and some spice, and pour in the broth in which the hen has cooked, and don't cook her any further lest the green color disappears.

SEASONING FOR BOILED HENS: Place in a pot an entire boiled hen or divided asunder, well polished

<sup>192</sup> In *Libellus platine de honesta voluptate ac valitudine*, Bononiae, per Johannem Antonium Platonidem, 1499, questa ricetta si trova al capitolo 37.

ollam inde, permodicum aquae affunde cum pauco vino dulci, et butyri modicum adde, et pollinis aromatici nonnihil de macere<sup>193</sup>, cinnamomo, caryophyllis. Cura diligenter ne diutius ad ignem maneat hoc ferculum. fit enim prorsus inutile. Tolles cum ad russum colorem gallina vergit, et ius mediocre habet. Si dulce placuerit, saccarum per se vel cum aromatibus adijcias.

Aliud edulium de pullis vel capis cum pane tosto, etc. ex eodem. ipse Germanice vocat *plutzte huener*. Pullos aut capos assos frustatim dissectos saccharo cum aromatibus condies, ac vino dulci perfundes, imponesque segmentis e pane albo tostis eodem vino dulci madentibus. frigidum impones.

Condimentum quo gallina vel pullus farcitur. iecur et ventriculum e gallina manu diligenter eximes, ita ne quid frangas. haec minutatim concisa cum ovo permisce, et croceum colorem adde si placet. addes et olus viride concisum, vel uvas passas minores: his immissis pollinem aromaticum affundes et ventrem gallinae religabis, eamque in olla coques eo genere quod suffucationem vocant, (*verdempffen*). Caeterum pro gallina assanda, condimentum hoc in patella mixtum cum ovo subiges, et in ventrem immittes, Idem. Praescribit et alios quosdam modos, (*ein angelegre henn/knödle von hennen*<)> quos brevitatis gratia relinquo.

Aliqui gallinam pullam in optimo vino albo discoquunt, et dissolutam coctione diutina exprimunt, colantque ius, et cum ovi vitello ad ignem miscent. hac sorbitione prostratas aegrorum vires mirifice restaurari aiunt. ¶ Liquamen quomodo fiat ex adipe gallinaceo et anserino, vide in Sue F. ex Platina ¶ Porcelli dimidia parte assi et dimidia elixi, fartique turdis ac ventriculis gallinaceis, Athenaeus meminit libro 9. ¶ Mutagenat, est cibus qui fit in aliquo vase cum lacte seminum communium (cucurbitarum generis,) iure gallinae et vitellis ovorum. conditur autem saccharo et polline qui constat cinnamomo, spica, cubebis, calamo aromatico et cari semine. coquitur ad ignem, et apposita super vas testa

up, pour very little water with little sweet wine and add some butter and a little bit of aromatic powder gotten from nutmeg\* or mace, cinnamon and cloves. Avoid carefully that this course remains too much time on fire. For it becomes quite unusable. You will remove it from fire when the hen is verging on red and has little broth. If you like it sweet, add sugar alone or with spices.

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

SEASONING BY WHICH A HEN OR A CHICKEN ARE STUFFED. With the hand you will carefully remove from the hen the liver and the gizzard so that nothing is broken. When finely cut up, mix them with an egg, and, if you wish, add a saffron coloring. You will add as well crushed kale, or small raisin: after these ingredients have been placed you will scatter spice dust and stitch up the belly of the hen and cook her in a pot in the fashion they call stewed (*verdempffen*). Moreover, to make a roast hen, mix in a frying pan this seasoning blended with an egg and you will put it in the belly, again Balthasar Staindl. He suggests some other manners too (*ein angelegre henn/knödle von hennen*) which I am omitting for shortness reasons.

Some people cook properly a young hen in excellent white wine and squeeze her when crumbled with a long cooking, and strain the broth and mix it on fire with an egg yolk. They say that by this drink are marvelously restored the prostrate energies of sick people. ¶ How a juice can be prepared from fat of hen and goose, see in pig's chapter paragraph F drawn from Platina\*. ¶ Athenaeus\* in 9<sup>th</sup> book - 19,376c-d - quotes the piglet half roast, half boiled and stuffed with thrushes\* and chicken's gizzards. ¶ *Mutagenat* is a food prepared in a terracotta vase with a lactescent juice of common seeds (of *Cucurbitaceae* genus), with hen's broth and egg yolks. It is seasoned with sugar and an aromatic mixture done with cinnamon,

<sup>193</sup> Il sostantivo greco neutro indeclinabile *máker* oppure *mákeir* indica in Dioscoride l'arillo profumato della noce moscata (Lorenzo Rocci). Arillo è l'involucro che si sviluppa attorno all'ovulo dei vegetali a partire dal funicolo, di aspetto generalmente carnoso e che permane ad avvolgere il seme, in parte o completamente, come per esempio quello rosso, ricco di sostanze zuccherine del tasso\* o albero della morte, *Taxus baccata*. - In latino il vocabolo greco suona *macir* in Plinio *Naturalis historia* XII,32: Et macir ex India advehitur, cortex rubens radices magnae, nomine arboris suae. - Pierandrea Mattioli\* fa una lunga disquisizione a proposito dell'identificazione sia del *máker* di Dioscoride che dell'equivalente *macir* di Plinio, ma per brevità accettiamo quanto riferito da Lorenzo Rocci, e accettiamo *macere* invece di *macir*, in quanto *macer* viene declinato da Mattioli come sostantivo latino maschile. - In italiano *macir* si è trasformato in *macis*, che è il nome commerciale dell'involucro carnoso - dell'arillo - che avvolge il seme della noce moscata: da fresco ha colore rosso vivo e diventa giallo rossastro quand'è essiccato.



calida, Sylvaticus.

¶ Ex volucrum genere gallinae (gallinaceum genus) omnibus praestant. sint autem altiles, Aëtius in cura colici affectus. Avium caro minus nutrit quam quadruped*<i>*um, sed facilius concoquitur, praecipue perdicis, attagenis, columbae, gallinae et galli, Galenus 3. de alimentis. Idem in libro de cibis boni et mali succi enumerans cibaria laudata, et neque tenuem neque crassum succum (aut sanguinem) gignentia, adnumerat ex avibus gallos et gallinas, etc. quod et in aliis libris ab eo repetitur, et secutis eum authoribus aliis. Temperatum bonumque sanguinem ornithopula (id est pulli gallinacei) gignunt nec tenuem nec crassum plus iusto, Simeon Sethi. Gallinae (et pullorum gallinaceorum, Sethi) caro facile concoquitur, Galenus in libro de diff. continui. Minus suavis est quam phasiani, sed similis ei in coctione et nutrimento, Ibidem. Gallinae caro accomoda est siccis, Galen. 6. de sanit. tuenda. Gallinacei utiles sunt calidis et siccis, Idem 8. Methodi. Gallinae co<ho>rtales non edendae sunt homini qui {ociose} <otiose> vivat, sed montanae potius, Idem in libro de atten. victu. Gallinacei pulli prosunt iis qui minus se exercent et otiosis, (hoc Galenus non concedit, cuius haec sunt verba: Gallinae carnis usum, iis quibus ratione victus tenui opus est, exercitatis quidem non prohibeo, praesertim earum quae in montibus fuerint educatae, at qui se non exercent, iis gallinacea carne minus utendum est. alis tamen gallinarum vel in tenui victus ratione vesci licebit: quanquam neque viscera, neque gallinaceorum testes huic diaetae sunt idonea.) et simul quibus facile obstruuntur meatus. his insuper qui stomachum calidum habent, unaque alvum promovent, Simeon Sethi. Gallinarum (vel gallinaceorum pullorum) caro secundo loco est quo ad bonum succum generandum post attagenas, praesertim si pinguis fuerit. talis etiam corpus humectat et otiosos iuvat, coloremque bonum comparat, et genitali semini adiicit, et cerebri substantiam auget. et in primis earum (vel pullorum) medulla. haec enim cerebrum abunde nutrit. et idcirco aiunt, quod his qui leviori ingenio ac mente sunt, prodest, Idem. Caro pullorum gallinaceorum (gallinarum alfethi<sup>194</sup>) intellectum auget. vocem clariorem reddit, et genituram in iuvenibus auget, Avicenna. Gallorum veterum caro astringit, ius solvit. (vide infra in G.) gallinarum vero ius astringit, Galenus in opere de simplicibus,

matgrass\*, cubeb pepper\*, sweet flag\* and German cumin\* seeds. It is cooked on fire and after a hot terracotta cover has been placed on the vase, Matteo Silvatico\*.

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

<sup>194</sup> Pagina 415: Gallinae alfethi, secundum expositores Arabes, sunt gallinae quae nondum pepererunt ova, Andrea Bellunen.

et ad Pisonem<sup>195</sup>. Galli excipiuntur a cibis ictericorum, nisi moderate carnosus fuerint, in libello de cura icteri qui Galeno adscribitur. Pullus cohortalis quo tenerior est, eo minus alimenti praestat, Celsus<sup>196</sup>. Inter aves melior est caro alduragi, (id est francolini, Bellunensis) et gallinarum est subtilior ea. et non sunt cum nutrimento carnum alchabugi, et altaiaigi et altedarigi, Avicenna. Gallinae succum gignunt temperatum, nam neque calidae sunt, ut facile in bilem abeant: [391] nec frigidae, ut pituitam augeant.

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

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Itaque nescimus qua ratione vulgus et medici quidam podagricis eas interdicit ceu podagram generantes, quod si fieret, nullam certam ob causam, sed occulta quodam proprietate contingeret. ab authoribus quidem nihil huius modi proditum est. (Putavit Aristoteles eum qui aliquandiu gallinas pingues esitaverit, inducere hereditatem haemorrhoidum et podagrae, Rasis.) Coloris bonitatem faciunt: et cerebella earum substantiam cerebri augent, ac sensus acuunt. Ipsae in cibo conveniunt convalescentibus et otiosis, praecipue pulli et antequam coierint, Elluchasem. Idem in tabulis laudat eas quae pascantur viridi et libero campo: genituram augere scribit et cerebrum, exercitio utentibus convenire, praesertim cum bono vino odorato: temperatis, pueris, vere. calidas esse temperate, vel in secundo abscessu. gallos vero calidos et siccos in secundo. praeferrunt ex eis qui vocis temperatae sunt, stomachum roborare. convenire frigidis, decrepitis, hyeme: nutrimentum ex eis non laudari. ¶ Gallina est

Therefore we don't know why the people and some physicians forbid hens to persons suffering from gout\* as able in rousing gout, and if this would occur, it would happen for no certain reason, but for some hidden property. In reality by authors nothing of this sort has been handed down. (Aristotle\* thought that he who had eaten fat hens for a certain period of time would have caused an inheritance of hemorrhoids and gout, Razi\*). They give a beautiful complexion: and their brains improve the cerebral substance and sharpen the senses. They are suitable for feeding of convalescents and idlers, above all young chickens and before they started to mate, Elluchasem Elimithar\* or Ibn Butlan. Always he in his *Tacuini sanitatis* praises the hens grazing in a green field and without fences: he writes that they strengthen sperm and brain, that are proper for those people taking exercise, above all with a good perfumed wine: to tell the truth they have to be given lukewarm to children. They have to be moderately warm especially in the second phase of weaning. But in the second period of weaning the roosters have to be warm and dry. Among them must be preferred those endowed with a little ringing voice, and they strengthen the stomach. In

<sup>195</sup> Pierandrea Mattioli dà come referenza solamente il *De simplicium medicamentorum temperamentis et facultatibus* di Galeno. - Pierandrea Mattioli *Commentarii in libros sex Pedacii Dioscoridis Anazarbei De Materia Medica*, 1554, pag. 186: Tametsi Gallinarum ius simplex (ut Galeno proditum est libro XI. simplicium medicamentorum) retinendi vim habeat; gallorum tamen veterum cum sale diutius decoctorum, subducendi facultatem obtinet. - Se non vogliamo leggere la Teriaca, è giocoforza credere a Gessner.

<sup>196</sup> *De medicina* II,18,8: Neque vero in generibus rerum tantummodo discrimen est, sed etiam in ipsis; quod et aetate fit et membro et solo et caelo et habitu. Nam quadrupes omne animal, si lactens est, minus alimenti praestat, itemque quo tenerior pullus cohortalis est; in piscibus quoque media aetas, quae non summam magnitudinem inplevit.

temperatae carnis et levis, Albert. ¶ Galli caro durior quam gallinae est, Idem. Decrepiti galli carnes teneriores sunt quam iunioris, et si quid inest viscosum decoctione consumitur, Idem.

¶ Caro gallinarum iuvenum est calida et humida, licet parum: unde Galenus temperatam esse scripsit. pulchrum colorem efficit, quamobrem a mulieribus appetitur. Sed nimis annosarum caro frigida est et sicca, difficilis concoctu, sicut et gallorum et caponum decrepitorum. Avicenna tertia primi: Praestant (inquit) gallinae quae in ventre agni aut hoedi assantur. earum enim humiditates conservantur. Pullorum marium caro est temperata, ad humiditatem declinans quod ad nos. facile concoquitur, sanguinem laudabilem gignit, appetitum roborat, omnibus fere temperamentis conveniens. ius eorum humores aequat et ventrem solvit Avicennae. ius vero gallinarum magis nutrit. Pullastrarum vero caro humidior et minus calida est, non aequae sanis conveniens, sed magis intemperatis quibusdam. ex his earum quae nondum peperere caro, mediocriter pinguis, proba et temperata est Avicennae. Gallina siccior est quam pulli, et ventrem nonnihil astringit, quem pulli humectant, quare elixae magis quam assae gallinae sunt comedendae, Isaac.

¶ Electio. Galli gallinaeque veteres improbantur. eliguntur pulli mediocriter pingues, Savonarola. Mares antequam cantent aut coeant: foeminae antequam pariant, (cum parere incipiunt, Arnoldus Villanov.) Idem, Sym. Sethi, Avicenna, Rasis, Elluchasem. Capos praepingues assos medios inter maciem et pinguedinem comedes. idem fiet de gallina et pullastra, Platina. His tamquam saluberrimis vesci debent quotidie vel maiori ex parte, quicumque sanitatis rationem habent, Elluchasem. Gallinae meliores sunt hyeme. quia tum minus foetu exhauriuntur. Pulli vero aestate dum tritura fit, dumque adhuc de vite omphacium pendet, esui meliores habentur: masculi tamen magis quam foemellae, Platina. Galli ante interfectionem fatigari debent, Elluchasem. Gallinae (parum iuvenes scilicet, quo minus durae sint) statim occisae eviscerari debent, et suspendi a matutino tempore usque

winter they are suitable for those who are feeling the cold and without energies: the nourishment which can be drawn is not appreciated. ¶ The hen has a meat of right composition - neither warm nor cold - and light to be digested, Albertus Magnus\*. ¶ The meat of rooster is harder than that of hen, even he. The meats of a decrepit rooster are more tender than those of a younger rooster, and if they have some stickiness, this is removed by a long cooking, still Albertus.

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

¶ CHOICE. Old roosters and hens are not appreciated. A little fat chickens are preferred, Michele Savonarola\*. The males before starting to sing or to mate: the females before laying (when they start to lay, Arnaldo from Villanova\*), Savonarola, Simeon Sethi\*, Avicenna, Razi, Elluchasem. You will eat exceedingly fat capons roasted when are in between thinness and fatness. The same will happen for hen and pullet, Platina\*. All those people caring for physical wellbeing have to eat them every day or very often, since they are very healthful, Elluchasem. The hens are better in winter. Because in this time they are less worn out by laying. But young chickens are reckoned better to be eaten in summer when threshing occurs, and when from grapevine sour grape is still dangling: however the males more than females, Platina. The roosters have to be exhausted before are killed, Elluchasem. The hens (obviously a little bit young, so that they are less tough) as soon as have been killed must be disemboweled and kept hanging from morning to evening or the contrary,

ad vespertinum, vel contra, Arnoldus de Villanov. Vulgo experimento cognitum est pullos albos in ventriculo non facile coqui, ut Gilb. Anglicus scribit<sup>197</sup>. Marsilius tamen praefert albos pro hecticis<sup>198</sup>, tanquam minus calidos, {Gaynerius} <Guainerius>. Gallinas albas nigris aliqui suaviores esse tradunt, Chrysippus apud Athenaeum. Gallorum et gallinarum caro alimenti est inter aves optimi. quia facile in sanguinem vertitur, et parum excrementosa est. Caro autem gallinarum est melior quam gallorum, nisi sint castrati. nigrarum quoque et quae nondum peperunt caro est melior et levior. Veterum autem, praecipue gallorum, caro nitrosa est et salsa, cibo inepta, Sylvius. Gallinas autem carnem tunc habere suavissimam, cum non alimento abunde eis exhibito, ipsae suis pedibus scalpentes non sine labore cibum inveniunt, Clemens 2. Stromat.

¶ Hippocrates in libro de internis affectionibus, A pituita (inquit) maxime in aquam intercutem transitus fit, etc. in hac qui curabilis est, obsonium edat carnem galli assatam et calidam, etc. Et rursus, Qui pituita alba laborat, etc. in coena utatur galli carnibus et suis tritis. In morbo crasso etiam a pituita putrefacta obsonium e gallinaceo pullo cocto commendat. Et alibi in eodem libro, Ab {hepate} <hepati> laborans aqua intercute, etc. galli carnem assatam calidam habeat. ¶ Aretaeus in curatione cephalaeae carnes nuper interfecti galli laudat. Morsus a cane rabido pullorum ius sorbeat, Arnoldus de Villan. ¶ Qui gallinaceam carnem esitaverint, non statim lac acidum (oxygala) sumant: quoniam observatum est colicos morbos inde fieri, Sym. Sethi.

¶ Gallinarum ius astringit, gallorum vero veterum ventrem solvit, ut scribit Galenus lib. 11. de simplicib. et in libro de attenu. victu. Vide mox in G.

¶ Gallinarum sanguis non est inferior sanguine suum, sed multo peior leporino. sunt qui eo vescantur, Galenus lib. 3. de alimentis. Et rursus lib. 10. de simplicib. cap. 4. Non pauci (inquit) pro alimento habent sanguinem leporis et gallinarum, et ex iis etiam qui urbes incolunt complures.

Arnaldo from Villanova. As Gilbertus Anglicus\* writes, it is known for common experience that white chickens are not easily digested at a gastric level. Nevertheless Marsilio of Santa Sofia\* for those people suffering from continuous fever prefers white chickens being less warm, Antonio Guainerio\*. Some report that white hens are more tasteful than black ones, Chrysippus\* in Athenaeus\*. Among birds the meat of roosters and hens is a very good food. Because it easily turns into blood and has a little taste of excrements. But the meat of hens is better than that of roosters, unless are castrated. Also the meat of black hens which didn't lay yet is better and lighter to be digested. On the contrary the meat of old subjects, above all of roosters, has taste of saltpeter and is salty, unsuitable as food, Jacques Dubois\*. But the hens have a very tasteful meat when, not giving them food in abundance, by themselves are finding food scratching with their legs not without a certain work, Titus Flavius Clemens\* in the 2<sup>nd</sup> book of *Stromata*.

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

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

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

<sup>197</sup> *Compendium medicinae* (circa 1250).

<sup>198</sup> 'Che ha la febbre continua', dal greco *hektikós* = che ha un'abitudine, abituale, da cui *hektikós pyretós* = febbre continua che porta alla consunzione.

¶ Patina ex capitibus et interaneis caponum et gallinarum: Gallinarum atque avium iecuscula, pulmones, pedes, capita et colla, bene lavabis. Lota et elixa in patinam sine iure transferes. Indes acetum, mentham, petroselinum, inspergesque piper aut cinnamum, ac statim convivis appones, Platina<sup>199</sup>.

¶ Gallinaceorum cristae et paleae nec probandae nec improbandae sunt, Galenus libro tertio de alimentis.

¶ Ventres et hepat<i>a anserum pinguium, deinde gallinarum pinguium omnibus praeferuntur, Elluchasem. Ventriculus volatilius si concoquatur, uberrime nutrit. Gallinae quidem et anseris [392] praestantissimus est, Galenus in libro de cibis boni et mali succi.

Ventriculi in cibo laudantur prae intestinis, praesertim altilium gallinarum, magisque etiam anserum. Sunt enim perquam suaves: caeterum crassi durique, eoque ad concoquendum difficiles: sed quibus semel coctis multum alimenti insit, Galenus si bene memini. Ventriculi animalium non laudantur in cibo, praeter ventriculum gallinarum, aut anserum, aut gruis, Arnoldus Villanov.

¶ Gallinarum alae bene coquantur, et bene nutriunt. conveniunt e balneis redeunti. item in victu attenuante, Galenus in diversis locis. Alae avium in cibum sumptae saluberrimi sunt alimenti, praecipue autem gallinarum, sunt qui et anserinas his addant, frequenti enim motu si quid mali succi inest, purgatur. Similiter quoque anserina et gallinacea colla (quam) caeterarum volatilius meliora putantur, si sanguine intercutaneo caruerint, Platina<sup>200</sup>. Gallinaceorum lacte nutritorum alae et testes in siccitatibus conveniunt, Galenus 7. Methodi.

¶ Inter hepat<i>a primatus anserino: quod ut humidius et tenerius est, ita sapore suavius: secunda laus hepatis gallinaceo, Rasis ex Galeno. ¶ Gigeria<sup>201</sup>, intestina gallinarum cum his et ita (forte, cum gallinis ita) cocta, Lucilius lib. 8. Gigeria sunt sive adeo hepeta, (hepatia.) Nonius. Quidam sic citant, Gigeria sine oleo, his vescamur alacriter. Intestina gallinarum cum rebus aliis incocta, veteres gigeria

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

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

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

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

¶ The wings of hen are well digested, and are well nourishing. They are proper for him who is coming back from public baths. Likewise in a slimming diet, Galen in different passages. The wings of birds used as food are an very healthy food, but especially those of hens, and there are some adding to these also those of goose: in fact with the frequent movement if they have inside some unhealthy humor, it is removed. And likewise the necks of geese and chickens are reckoned better (then) those of other birds on condition that are devoid of blood within the skin, Platina\*. The wings and the testicles of roosters fed on milk are useful in states of dehydration, Galen 7<sup>th</sup> chapter of *Methodus medendi*. ¶ Among various livers the record goes to that of goose: since as much is damp and tender, so much is of pleasant taste: the second praise goes to the liver of chicken, Razi\* drawing from Galen. ¶ The giblets are the entrails of hens so cooked with them (perhaps, so with hens), Lucilius\* in 8<sup>th</sup> the book of satires. Otherwise are *gigeria* - or *gigeria* - even the livers, Nonius Marcellus\*. Some are quoting him as follows: The

<sup>199</sup> IV,18 - *Libellus platine de honesta voluptate ac valitudine*, Bononiae, per Johannem Antonium Platonidem, 1499.

<sup>200</sup> V,14 - *Libellus platine de honesta voluptate ac valitudine* (Bononiae, per Johannem Antonium Platonidem, 1499): Similiter quoque anserina & gallinacea colla caeterarum volatilius meliora putant: si sanguine inter { } cutaneo caruerint.

<sup>201</sup> Forse si tratta di un vocabolo punico.

vocabant, Hermolaus. Gallinacei testes et viscera non conveniunt in victu attenuante, Galenus. ¶ Gallinaceorum renes, testes et iecur, praesertim altilium, boni succi sunt, Galenus. Testes eorum suavissimi sunt, et probum alimentum corpori conferunt, Idem. 3. de alimentis. Et rursus, Per omnia optimi sunt. In siccitatibus (affectibus et constitutionib. siccis) conveniunt, Idem 7. Methodi. Gallorum lacte aliorum testes utiles sunt in syncope ex succis tenuibus, Idem. 12. Methodi. Cur gallinaceorum testes, quos lacte saginant, amplissimi et concoctu faciles fiant, causam adfert Alexander Aphrodisiensis in Problematibus 2. 73. interprete Gaza. Testes galli (alias galli castrati. qui scilicet a castrando eximuntur) laudabiles sunt et faciles concoctu, Avicenna. Languentibus dari consueverunt, Galenus in Commentario in librum de victus rat. in morb. ac. dandi in tertiana, Idem ad Glauconem. Iis qui ex syncope marasmo<sup>202</sup> contabescunt, testiculos gallorum, quos Graeci orchis<sup>203</sup> et parastatas appellant, dare oportet. perpetuo enim omnibus hectica<sup>204</sup> laborantibus commodi existunt, cum abunde nutrire et vires augere possint, ubi probe concocti fuerint, quapropter id alimenti semper exhibendum est, ubi vires nondum ad extremum collapsae fuerint. quod enim praesidium deinceps esse potest, si natura alimentum concoquere non possit? Alex. Trallianus. Gallinaceos praeparamus (in usum praecipue hecticorum et phthisicorum<sup>205</sup>) pane in lac acidum et serosum merso si ante nutrimus quam iugulemus, ut testes habeant gratissimos et praestantissimos: idque ante coitum, ne virus ex semine oleant. sic enim boni sunt succi, valide nutriunt, facile coquentur, Sylvius citans Galeni librum 3. de aliment. ¶ Gallinaceorum testes subinde si a conceptu edat mulier, mares in utero fieri dicuntur, Plinius<sup>206</sup>.

giblets without oil, we feed on them quite a lot. The ancient called *gigleria* the entrails of hens with other things cooked together, Ermolao Barbaro\*. The testicles and the entrails of the rooster are not proper in a slimming diet, Galen. ¶ Kidneys, testicles and liver of chickens, above all of those of battery, have an energetic power, Galen. Their testicles are very tasteful and supply the body with a food of good quality, still he in 3<sup>rd</sup> book of *De alimentorum facultatibus*. And again: They are excellent for any situation. They are suitable in the states of dehydration (dry diseases and constitutions), still he in 7<sup>th</sup> book of *Methodus medendi*. The testicles of roosters fed on milk are useful in the syncopation arising from not too much dense fluids, still he in 12<sup>th</sup> book of *Methodus medendi*. Alexander of Afrodisia\* in *Problemata* 2<sup>nd</sup>,73 translated by Gaza\* reports why the testicles of the roosters fed on milk become enormous and easy to be digested. The testicles of the rooster (or of a castrated rooster, obviously removed during castration) are valuable and easy to be digested, Avicenna\*. The habit has been taken of giving them to those are weakened, Galen *In Hippocratis de victus ratione in morbis acutis* during tertian fever and *Ad Glauconem de medendi methodo*. To those wasting away in a run-down condition due to continuous faints, it is proper to give testicles of roosters, called by Greeks *órcheis* and *parastátai*. In fact they turn out useful to all perpetually suffering from continuous fever, being that they are able to feed in abundance and to increase the strengths if they are well digested, that's why this kind of food has always to be given when strengths have not still wholly fallen down. In fact, how can it be a defense of second instance if nature is not able to digest a food? Alexander of Tralles\*. We prepare the roosters (above all to be used by patients with continuous fever and by worn out ones) if before of cutting the throat we feed them on bread soaked in sour and serous milk, so that they have very tasteful and excellent testicles: and we do this before they start to mate so that they don't smell of sperm. In fact thus they have energetic power, nourish quite a lot, will be easily digested, Jacques Dubois\* quoting the 3<sup>rd</sup> book of *De alimentorum facultatibus* of Galen. If a woman eats testicles of rooster as soon as she conceived, they say that in uterus are produced males, Pliny\*.

<sup>202</sup> Il sostantivo greco maschile *marasmós* significa deperimento, consunzione.

<sup>203</sup> Il sostantivo maschile ὄρχις al nominativo plurale attico suona ὄρχεις e in quello ionico suona ὄρχιες. - Il sostantivo maschile παραστάτης significa colui che sta presso, quindi colui che combatte a fianco, compagno d'armi; in senso anatomico al plurale identifica i testicoli.

<sup>204</sup> 'Febbre continua', dal greco *hektikós* = che ha un'abitudine, abituale, da cui *hektikòs pyretós* = febbre continua che porta alla consunzione.

<sup>205</sup> Il verbo greco *phthio* significa mi consumo, muoio. - Il sostantivo greco *kachéktēs* - da *kakós+écho* - significa in brutte condizioni fisiche. Attualmente in medicina si usa il termine cachettico per indicare una persona solo più pelle e ossa, come si presentava, per esempio, gran parte degli *ospiti* dei campi di concentramento.

<sup>206</sup> *Naturalis historia* XXX,123: Gallinaceorum testes si subinde a conceptu edat mulier, mares in utero fieri dicuntur.

## G.

## DE REMEDIIS

EX OMNI GALLINACEO GENERE, GALLIS,  
GALLINIS,

pullis, eorumque partibus et excrementis.  
De ovis tantum seorsim agetur in Gallina G.

Morbo regio resistit gallina, si sit luteis pedibus prius aqua purificatis, dein collutis vino quod bibatur, Plinius<sup>207</sup>. Gallinaceum pinguem verno tempore dempta cute et interaneis, sale fartum in umbra suspendito, donec arefiat: mox illum exossato, atque una cum sale conterito, in vitrea hamula ad usus servato, obolis duobus si bibitur, mire Venerem concitare dicitur, Alexand. Benedictus. ¶ Mirabile remedium in arthritide a muliere quadam, et adhibetur in quovis loco ubi iuncturae exeunt (forte, existunt.) Gallina bene habita quadrima, absinthio referta, coquatur in tribus situlis aquae ad duarum partium consumptionem. hinc aeger foveatur (vaporetur, fiat stuffa,) bis quotidie donec liberetur, fricando semper ad inferiora, Additiones ad practicam Varignanae. ¶ Pullas et capos iure et carne viperarum cum pane subactis nutrit Matthaues Gradi ad usque deplumationem, curaturus horum esu elephanticos, Sylvius. Serpentem varium, qui inter alios minimum habet veneni, et Germanice vocatur ein huf (vocem a librarijs corruptam conijcio) cum tritico coque, deinde sic cocto tritico gallinam pasce, et idem ius pro potu praebe. Huius gallinae carnibus accipiter pastus pennas mutabit, et morbum, si quem habet, expellet, Albertus. ¶ Ex gallo vulturino vivo remedium ad elephantiasin Aetius<sup>208</sup> praescribit, ut recitabimus in Vulture G. qualis autem hic gallus sit non docet. idem quidem remedium ex vulture etiam fieri ait.

¶ Ius. Ad uteros: Gallinam iugulato et festucam lineo panniculo involutam intra avem conde, eamque consuato, elixato, et ius potui dato, Author Euporistorum quae Galeno tribuuntur 3. 237. Gallinarum ius simplex alvum retinere, veterum autem gallorum eandem subducere experti sumus, Galenus lib. 11. de simplicibus

## G

ABOUT THE REMEDIES GOTTEN FROM ALL THE  
GALLINACEOUS GENUS, ROOSTERS, HENS,

young chickens, and from their parts and excrements.  
About eggs I will separately speak only  
in the paragraph G of the hen.

A hen, if has yellow legs first cleaned up with water then washed with wine which must be drunk, is helpful against jaundice, Pliny. In spring hang in the shade a fat rooster stuffed with salt after skin and entrails have been removed, until he dried up: then bone and mince him with salt, put him to be preserved in a glass jar ready for use, if he is drunk in the dose of two obols\* [around 1 g], they say that he stimulates in a marvelous way the sexual skirmishes, Alessandro Benedetti\*. ¶ An astonishing remedy during arthritis, used by a woman, and to be used in any district where articulations are dislocating themselves (perhaps *where they are existing*). Cook in three pitchers of water, until to reduce them to a third, a four year-old hen in good general conditions, after she has been stuffed with absinthe\*. With this liquid the sick has to warm up himself (he has to steam himself, to do a sauna) twice a day until is freed from symptoms, massaging always downward, in *Additiones ad practicam* of Guglielmo from Varignana\*. ¶ Giovanni Matteo de Gradi\* has fed on broth and meat of vipers mixed to bread, the pullets and the capons until the time of moult, with the purpose of treating, by eating them, those people suffering from elephantiasis\*, Jacques Dubois. Cook with wheat\* a variegated snake, which in comparison with others has little poison, and is called in German *ein huf* (a word I think has been altered by typographers), then feed a hen on so cooked wheat and give to drink also the broth. A hawk\* who ate the meats of this hen will change the feathers and will send away the illness from which is suffering, provided that he is so, Albertus Magnus\*. ¶ Aetius of Amida\* prescribes as remedy against elephantiasis an alive rooster similar to a vulture\*, as we told speaking of the vulture in the paragraph G. But of what kind is this rooster he doesn't specify. He says besides that the same remedy can also be gotten from a vulture\*.

¶ BROTH. FOR THE ABDOMEN: Cut the throat of a hen and put inside the bird some straw\* wrapped in a flax cloth, then sew it, boil and gives to drink the broth, the author of *Euporista* - Oribasius\* - attributed to Galen, 3<sup>rd</sup>, 237. We have been able to verify that the simple broth of hen gives constipation, but that of old roosters acts as laxative, Galen in 11<sup>th</sup> book of *De simplicium*

<sup>207</sup> *Naturalis historia* XXX,93: Morbo regio resistunt sordes aurium aut mammaram pecudis denarii pondere cum murrae momento et vini cyathis II canini capitis cinis in mulso, multipeda in vini hemina, vermes terreni in aceto mulso cum murra, gallina, si sit luteis pedibus, prius aqua purificatis, dein collutis vino, quod bibatur, [...]

<sup>208</sup> Libro XIII cap. 130 della relazione lunga: γυπαλέκτωρ. (Antonio Garzya, 25 gennaio 2005, lettera indirizzata a Roberto Ricciardi)

et in libro de theriaca ad Pisonem. Gallinarum iuniorum ius simplex ad temperanda humorum vitia datur, et in ardoribus stomachi utile est, Dioscorides. Graece legitur, *δίδεται ἐπικράσεως χάριν τῶν φαυλοτήτων*. cum Galenus de eodem scribat, *ὅτι ἐπικρατήτικῆς ἐστὶ δυνάμεως*, hoc est facultatem cohibendi et astringendi habere, videtur autem utrunque vere dici, ut et *ἐπικρατητικόν* hoc ius sit, id est fluxiones reprimat: et *ἐπικεραστικόν*, hoc est humorum acrimoniam temperet.

*medicamentorum temperamentis et facultatibus* and in *De theriaca ad Pisonem*. The mere broth of younger hens is given for rearranging the alterations of humors and is useful against heartburn, Dioscorides\*. In Greek it sounds: *didetai epikrásaes charin tón phaulotéton* - it gives a benefit to the temperament of more prostrate patients. Being that Galen writes of this broth: *hóti epikratètikés esti dynámeos*, that is, it is endowed with a blocking and astringent property, in reality it seems that both are saying the truth, since this broth is *epikratètikón*, that is, suppresses the losses of liquids: and *epikerastikón*, that is, mitigates the acidity of humors.

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Marcellus {Vergilius} <Virgilius> Dioscoridis interpres, haec verba *δίδεται ἐπικράσεως χάριν φαυλοτήτων*, [393] sic reddidit in annotationibus: Datur ad emendanda in homine temperamenti sui vitia, quod minime probo, quum et verba Graeca repugnent, et temperamenti vitia etiam contraria esse possint. Idem ostendit se hunc locum de galli iunioris iure<sup>209</sup>, in Graecis codicibus Dioscoridis pl{a}erisque omnibus uno excepto non reperisse, in vetere tamen Latina translatione, et apud Serapionem quoque extare. Ad sensum quidem necessarius est perficiendum, et sententiam veram continet.

Marcellus Virgilius\*, translator of Dioscorides\*, these words, that is, *didetai epikrásaes charin phaulotéton*, translates in his commentary as follows: It is given in a human being for the correction of the alterations of his temperament, but I don't approve him at all, both because Greek words are in contradiction and besides the alterations of the temperament can be in opposition. He himself shows that he didn't find the passage concerning the broth of young rooster in most of all Greek codes of Dioscorides, except for one, and that nevertheless it is present in the old Latin translation and in Serapion\* too. In reality the passage needs a freely integration and contains a true affirmation.

Ius gallinarum, si aestate in eo grana uvae immaturae decoquantur, bilem extinguit, Nic. Massa. Alvim cit et gallinaceorum decoct<or>um ius, et acria mollit, Plinius<sup>210</sup>. Sed acria mollire, id est mordaces humores temperare, gallinarum iuri magis convenire

The broth of hen, if grapes of sour grape are cooked in it for a long time in summer, makes the anger to fade away, Nicola Massa\*. Also the broth of chickens cooked for a long time stimulates the bowel, and removes heartburns, Pliny\*. But I believe that it is more befitting the broth of hen the fact of removing

<sup>209</sup> Nella prima edizione della traduzione latina - senza testo greco a fronte - di Jean Ruel del *De materia medica di Dioscoride* (1516) viene tralasciata una frase che è stata oggetto di contestazione circa la sua autenticità, difesa invece a spada tratta da Marcellus Virgilius. Questa frase riguarda l'impiego del brodo di gallo giovane. Nell'edizione del 1549 della traduzione di Ruel l'editore parigino - o la vedova dell'editore - Arnold Birkman, grazie alla collaborazione di Jacobus Goupylus, include la frase greca facendola precedere da un asterisco per metterne in evidenza la sospetta non autenticità, e ovviamente manca la rispettiva traduzione latina di Ruel, in quanto era morto nel 1537. Parte del testo di Aldrovandi (pag. 277: *Sciunt itaque tyronum ingenia ius Galli iunioris, et Gallinae, diversa omnino, ac plene contraria a iure Galli veteris vi pollere. Iunioris enim Galli, Gallinaeve ius, maxime si et ipsa iuvenis fuerit, vitiosos humores temperat quidem, at non educit, et in ardoribus stomachi, authore Dioscoride, etsi ea verba Ruellius vel neglexit, vel illegitima iudicavit (leguntur enim in antiquissimo codice, teste Marcello, et a Serapione etiam referuntur) simpliciter paratum datur:[...] sembra tratto dal commento a Dioscoride di Pierandrea Mattioli\* che si affidava alla traduzione di Ruel. Pertanto Mattioli tralasciò di inserire la frase nel testo di Dioscoride in latino (in quanto Ruel non la tradusse dal greco) e nel commento a II,43 *Gallinae, et Galli* dice: "Codices Graeci typis expressi hoc in loco habent ὁ δὲ ξωμός τοῦ νόοσακος μάλιστα δίδεται ἐπικράσεως χάριν φαυλοτήτων, καὶ ἐπὶ τῶν στόμαχον πυρουμένων λιτῶς σκευασθεῖς. hoc est ad sensum: Ius galli iunioris maxime datur ad contemperandos humores vitiosos, et in ardoribus stomachi simpliciter paratum. Verba illa Ruellius, cuius interpretationem alioquin sequimur, vel neglexit, vel illegitima iudicavit. Nos vero huc ea afferenda duximus, non solum quod in vulgatis codicibus, ac antiquissimo (teste Marcello) legantur; sed quia etiam a Serapione referuntur. Quibus etiam subscribere videtur verborum series, et communis rei usus." (*Commentarii in libros sex Pedacii Dioscoridis Anazarbei De Materia Medica*, 1554, pag. 186) - Si può aggiungere che nell'edizione del 1499 del solo testo greco del *De materia medica* di Dioscoride curata da Aldo Manuzio la frase greca incriminata manca ed è stata scritta, sembra a mano, a bordo pagina.*

<sup>210</sup> *Naturalis historia* XXX,68: *Alvim ciet gallinaceorum discoctorum ius et acria mollit, ciet et hirundinum fimum adiecto melle subditum.* - Qui Gessner sbaglia a citare Plinio. Infatti un conto è preparare un consommé - che è un brodo ristretto, ottenuto facendo ridurre con lunga bollitura a fuoco lento del comune brodo di bue, di pollame o di pesce - un conto è preparare un brodo facendo stracuocere il pollo, come sta affermando Plinio.



iudico, earumque iuniorum: gallinaceorum minus, et minime quidem veterum, cui ipsi tamen alvum ciendi facultas maior. Ius gallinae iuvenis et pinguis temperat complexionem, et est optima medicina leprosis, Averrois. Ius e gallinaceo dysentericis medetur, sed veteris gallinacei vehementius { } salsum ius alvum cit, Plinius<sup>211</sup>. hic quoque ut galli iunioris ius in dysenteria prodesse facile concesserim, ita an veteris quoque gallinacei ius ei conveniat, addubito: et verbum vehementius ita interpretari malim, quasi hoc ius vehementius magisque medicamentosum sit, quam ut dysentericos iuvel: non autem quasi vehementius aut efficacius illis medeatur. Itaque galli iunioris ius dysenterijs utile dixerim, veteris inutile, salsum insuper noxium. Si torminosi vel coeliaci propter frequentes desurrectiones viribus deficientur, dandum erit eis ius gallinae pinguis excoctae cum butyro, Marcellus. In iliaco affectu (inquit Aretaeus, Iunio Paulo Crasso Patav. Interprete) alimenta alvum ducentia exhibeantur, ut iuscula gallinarum. Ad inflammationes tonsillarum et anginas gallinae hoedive iusculo utere, Galenus Euporiston 2.15. Cava iecoris purgat galli veteris ius, Trallianus. Ius e vetere gallinaceo alvum deijcit. abiectis itaque interaneis salem conijci oportet. et consuto ventre decoqui in viginti sextariis<sup>212</sup> aquae, donec ad tre {i} s heminas (Marcellus {Vergilius} <Virgilius> suspicatur

heartburns, that is, of mitigating prickly humors, and of young hen: it is less befitting that of rooster, and not at all that of old rooster, which nevertheless is endowed with a greater laxative power. The broth of young and fat hen acts as moderator of individual constitution, and is a very good medicine for lepers, Averroes\*. The broth of chicken makes dysentery patients to recover, but a salty broth of old rooster acts as laxative in a more strong way, Pliny. Also in this connection, so as I could easily acknowledge that the broth of young rooster is useful during dysentery, likewise I doubt that the broth of old rooster has an indication in this situation: and I would prefer to interpret the word *vehementius* as follows, as if this broth were more powerful and curative, and not that it is good for dysentery patients: in fact it is not curing them with greater strength and effectiveness. Therefore I would say that the broth of young rooster is useful in cases of dysentery, that of old rooster is useless, and the salty one is in addition harmful. If those suffering of colics or of intestinal pains are lacking energies because of frequent raising from bed, the broth of fat hen cooked with butter has to be given them, Marcellus Empiricus\*. In case of intestinal occlusion (Aretaeus of Cappadocia\* says, translated by Giunio Paolo Grassi\* of Padua) have to be given foods stimulating the bowel, as the little broths of hen. For inflammations of tonsils and sore throat you will use a little broth of hen or kid, Galen\* - Oribasius\* - *Euporista* 2<sup>nd</sup>,15. The broth of old rooster polishes up the abscesses of the liver, Alexander of Tralles\*. The broth done with an old rooster makes the bowel to discharge. Therefore, after entrails have been

<sup>211</sup> *Naturalis historia* XXX,57: Ius ex gallinaceis isdem medetur, sed veteris gallinacei vehementius salsum ius alvum ciet. - Un semplice punto ha la capacità di far incriminare un povero Plinio che, oltretutto, forse non s'era mai interessato di brodi di pollo. Il tipografo - oppure un amanuense - ha messo un punto di troppo, un punto assente nelle attuali edizioni, e che altera il senso della frase di Plinio, come subito fa correttamente rilevare Gessner nella sua breve disquisizione clinica che avrebbe potuto essere evitata. Infatti secondo il Plinio del XX-XXI secolo - quello senza il punto fra *vehementius* e *salsum* - se il brodo di pollo fa da astringente, un brodo salato di gallo vecchio è più lassativo del solito. E il potere lassativo dobbiamo ascriverlo in primo luogo al sale! E Gessner - nonostante il punto - approda a questa interpretazione, che si basa sul potere osmotico di un qualunque cibo o bevanda salati: il sale richiama acqua nell'intestino e idrata le feci. Stavolta Plinio aveva ragione, ma cancellando il fatidico punto, che verosimilmente non fu mai suo. E Gessner era un bravo medico.

<sup>212</sup> Vedi il lessico alla voce Pesi e misure\*.

<sup>213</sup> *Naturalis historia* XXIX,78-80. (Aldrovandi) - [78] Carnibus gallinaceorum ita, ut tepebunt avulsae, adpositis venena serpentium domantur, item cerebro in vino poto. Parthi gallinae malunt cerebrum plagis inponere. Ius quoque ex iis potum praeclare medetur, et in multis aliis usibus mirabile. Pantherae, leones non attingunt perunctos eo, praecipue si et alium fuerit incoctum. [79] Alvum solvit validius e vetere gallinaceo, prodest et contra longinquas febres et torpentibus membris tremulisque et articulariis morbis et capitis doloribus, epiphoris, inflationibus, fastidiis, incipiente tenesmo, iocineri, renibus, vesicae, contra cruditates, suspiria. [80] Itaque etiam faciendi eius extant praecepta: efficacius coci cum olera marino aut cybio aut capparum aut apio aut herba Mercuriali, polypodio aut anetho, utilissime autem in congiis III aquae ad III heminas cum supra dictis herbis et refrigeratum sub diu dari, tempestivius antecedente vomitione.

<sup>214</sup> Lo *κνίκος* di Dioscoride, in latino *cnicus*, che in Ippocrate, Aristotele e Teofrasto è scritto *κνῆκος*, dovrebbe corrispondere al cartamo, *Carthamus tinctorius*. Per Pierandrea Mattioli “è notissima pianta, e chiamasi in Italia volgarmente zaffarano Saracinesco, quantunque gli spetiali, imitando gli Arabi lo chiamano Carthamo. Usano alcuni il suo fiore ne i cibi in vece di zaffarano. Il semo solo è quello, che s'adopera nell'uso della medicina. Enne di due spetie domestico cioè, e salvatico come recita Teofrasto al 4. cap. del 6 lib. dell'istoria delle piante [...] Solve il Carthamo (diceva Mesue) la flemma per di sotto, e parimente per vomito, e similmente l'acquosità del corpo, e vale alle infermità, che si generano da quelle, come dolori colici, e simili. Al che giova parimente messo ne i clisteri. Mondifica, conformato in lettouario, il petto, e'l polmone, e rischiara la voce: aumenta il suo uso il seme humano. Il suo fiore tolto con acqua melata, giova al trabocco di fiele. Questo tutto del Carthamo scrisse Mesue.” (pag. 804, *Discorsi*, 1585 - commento al capitolo 189 del libro IV di Dioscoride, *Del Cnico*)

sextariorum et heminarum numeros, pro rei necessitate maiores, vitiumque in eorum notis forte esse. Plinius<sup>213</sup> quidem in tribus congiis, id est octodecim heminis coqui iubet) redigantur: totum id refrigeratum sub divo, datur. Aliqui incoquunt brassicam marinam, mercurialem, cnicum<sup>214</sup>, aut filiculam. Crudos humores crassosque, atram bilem, et strigmenta elicit. prodest longis febribus, suspiriis, articulariis morbis, et inflationibus stomachi, Dioscor. Ius e gallinaceo alvum solvit. Validius e vetere gallinaceo. Prodest et contra longinquas febres, et torpentibus membris tremulisque, et articulariis morbis, et capitis doloribus, epiphoris, inflationibus, fastidiis, incipienti tenesmo, iocineri, renibus, vesicae: contra cruditates, suspiria. Itaque etiam faciendi eius extant praecepta. Efficacius enim cocti cum olera marino, aut cybio (cnico forte, ut Dioscorides) aut cappari, aut apio, aut herba mercuriali, aut polypodio, aut anetho: utilissime autem in congiis tribus aquae ad tres heminas (id est libras fere) cum supradictis herbis, et refrigeratum sub divo dari tempestivi<sup>s</sup> antecedente vomitione, Plinius.

Ius e gallo vetere (inquit Avicenna 2. 296.) ex Galeni praescripto sic fit. Gallus nutritus cursu fatigetur donec cadat, tum decolletur et exenteratus impleatur sale, consuaturque filo, et coquatur in viginti sextariis aquae usque ad tres cotylas, et id omne semel bibatur. quod si polypodium et anethum adijciantur, utile erit adversus articulorum dolorem ac tremorem, etc. ut Dioscorides. Et rursus, Ius galli veteris cum polypodio et anetho in colico affectu saluberrimum est. Febribus aut longis galli nova iura vetusti | Subveniunt, etiam tremulis medicantia membris, Serenus. Decrepitorum gallorum caro (inquit Io. Mesue lib. 2. de purgantibus cap. 23. Iacobo Sylvio paraphraste) nitrosa et salsa, cibo inepta, medicamentosa est, iure suo maxime. potissimum vero gallorum ruforum, qui ad motum sint alacres, ad coitum ardentis, ad dimicandum fortes, obesorum et macrorum medii: quoque vetustiores, eo magis sunt medicamentosi Galeno. Id ius ob nitrosam et salsam substantiam calidum est, lavat, terget, tenuat, flatu dissipat, cum semine anethi vel

removed it is necessary to put inside some salt. And after the belly has been sewn, it must be cooked for a long time in twenty *sextarii* [10 l] of water, until they dwindled to three *heminae* [750 ml] (Marcellus Virgilius has some doubts about the numbers of *sextarii* and *heminae*, which perforce are too much big, and perhaps an error is existing in their transcription. But also Pliny prescribes to cook in three *congi* [3.27 liters x 3], that is, 18 *heminae*): the whole is given after has been cooled in the open air. Some cook together sea cabbage\*, Mercury herb\*, safflower\* or polypody\*. It makes the bad digested and dense liquids to be expelled, the black bile\* and the scum. It is helpful in lingering fevers, in lacks of breath, in joints' diseases and in swellings of stomach, Dioscorides. The broth of rooster acts as laxative. More successfully if prepared with an old rooster. It is also helpful against lingering fevers and for stiff and trembling limbs, and joints' diseases, and headache, for excessive lacrimation, swellings of belly, troubles of appetite, incipient intestinal sharp pains, for liver, kidneys, bladder: against indigestions and lacks of breath. Therefore there are also some rules for preparing it. In fact it is more helpful if cooked with sea cabbage or with a slice of salty tuna (perhaps with safflower, as Dioscorides says) or with capers\*, or with celery, or with Mercury herb, or with polypody or dill\*: in truth it is very well prepared in three *congi* of water [3.27 liters x 3] along with the aforesaid herbs until they dwindled to 3 *heminae* [750 ml] (that is, almost to 3 pounds [327.45 g x 3]) and giving it after has been cooled in open air if a little before a vomiting has been induced, Pliny.

The broth prepared with an old rooster (says Avicenna\* in 2<sup>nd</sup>, 296) according to Galen's prescription is made as follows. A well fed rooster must get tired until he doesn't fall dead, then his neck is cut off and after his entrails have been removed he is filled up with salt and is sewn with thread, and he must cook in twenty *sextarii* [10 l] of water until they dwindled to three *heminae* [750 ml], and the whole has to be drunk at once. If dill or polypody are added, it will be useful against joints' pains and tremor, etc., like Dioscorides. And again: The broth of old rooster with polypody and dill is very effective in case of colics. The just prepared broths of old rooster are useful in fevers even if lingering, and they also cure trembling limbs, Serenus Sammonicus\*. The meat of decrepit roosters (says Mesue the Young\* - or Pseudo Mesue - in 2<sup>nd</sup> book chapter 23 of *De medicamentorum purgantium delectu, castigatione, & usu*, paraphrased by Jacques Dubois\*) with saltpeter's and prickly taste, not suitable as food, is healing, above all by its broth. Above all that of reddish roosters, of those tireless in moving, ardent in mating, strong in fighting, in between fat and thin ones: according to Galen as much they are old as more are curative. This broth, because of its nitrous and prickly content, is warm, washes, cleanses,

dauci et polypodio et sale gemmae coctum: et dolorem ventriculi, coli, ilium, renum, a flatibus ortum sedat, obstructa aperit. Purgat pituitam quidem cum turbit et cnico, ob id confert arthriticis doloribus ex hac natis, melancholiam vero cum epithymo et polypodio: et cum iisdem, atque thymo, hyssopo, anetho et sale gemmae, arthriticis confert. Gallus autem furfure a Galeno nutritus, aliis etiam melle et pauco sale, plurimum fatigetur vel a nobis venantibus, vel potius dimicando, decapitatus, et exenteratus cum sale, aut sale gemmae, igne lento, aqua sufficiente coquatur ad duarum aquae partium consumptionem: aliis atque aliis simul incoctis pro variis medicorum scopis. Potatur eius decoctum ad libras duas, Haec ille.

Hierocles in *Hippiatricis*<sup>215</sup> curationem equi anhelosi praescribens, inter caetera oleum laurinum, rosaceum, crocum, vinum vetus, etc. simul decoqui iubet una cum gallinaceo, et hoc decoctum una cum hydromelite et ovo per dies sex in equi nares infundi.

Veteris galli iure usi sunt frequenter prisci pro medicamento alvum molliente, et ad ichores<sup>216</sup> educendos. alvum mire proritat, si satis copiose sumatur, hoc est ad tres vel quatuor communes pateras. (nam una patera nihil efficit. alibi a libra una ad duas bibi iubet.) in qua copia potum etiam capi ius ventrem emollit. gallinacei vero pulli ius etiamsi multo copiosius hauriatur, nihil omnino educet. Sed plura de his iuribus scripsi in Commentariis nostris in librum de ratione victus in morb. acut. Antonius Musa Bras{av}ola. Et rursus, Ius e vetere gallo atram bilem educere, ut Serapio scribit, cum experirer verum esse non reperi. Lenit enim et ea solum educit quae in ventriculo et intestinis continentur. Senam quandoque miscui, et atram bilem eduxit: alias turbit, pro pituita detrahenda: alias myrobalanos citrinos [myrobalana citrina] pro bile flava.

makes to grow thin, makes the meteorism to fade away, if it has been cooked with seeds of dill or carrot and with polypody and rock salt: and it eases stomach-aches, as well as of colon, of small intestine, of kidneys and pain caused by meteorism, it clears up intestinal occlusions. With turbit\* and safflower makes discharge phlegm, that's why it is helpful to arthritic pains hence derived, and with flower of thyme\* and polypody works out the melancholy: and with the same ingredients, as well as with thyme, hyssop\*, dill and rock salt is good for arthritics. A rooster, fed by Galen with bran, by others also with honey and a little salt, has to be worn out, or by us when catching him, or still better making him to fight, and after has been beheaded and disemboweled, he has to simmer with salt or rock salt and in a sufficient amount of water until dwindled to a third: different ingredients are cooked together according to different aims of physicians. His decoction is drunk up in dose of two pounds [327.45 g x 2], these are the words of Mesue.

Hierocles\* in *Hippiatrica*, stating a therapy for a dyspnoic horse, prescribes to cook along with a rooster, among other things, oil of laurel\*, roses, saffron, some old wine etc., and to infuse in horse's nostrils for six days this decoction along with mead and one egg.

Often the ancients used broth of old rooster as medicine for fluidifying the feces and provoking the outlet of the liquids contained in the blood. It stimulates in a marvelous way the bowel if taken in a rather abundant quantity, that is, up to three or four ordinary cups (in fact only a cup doesn't get anything; in another point he prescribes to drink between one and two pounds of it). And also the broth of capon drunk in such a quantity softens the feces. In truth the broth of a young chicken, even if taken in more abundant quantity, doesn't make to evacuate anything at all. But I wrote quite a lot about these broths in ours *In libros de ratione victus in morbis acutis Hippocratis et Galeni commentaria et annotationes*, Antonio Musa Brasavola\*. And again: The broth of old rooster makes the black bile to be removed, as Serapion writes, while for experience I have not found this as corresponding to the truth. In fact it has lenitive power and makes to remove only what is contained in stomach and bowel. Sometimes I mixed sena\* - or senna, and I made the black bile to come out: other times turbit in order to remove the catarrh: other times yellow cherry plums\* for removing yellow bile.

<sup>215</sup> Vedi il lessico alla voce Ippiatri\*.

<sup>216</sup> In greco *ichor*, gen. *ichôros*, plur. *ichôres* significa icore, la parte acquosa del sangue simile a siero.

Iura decrepitorum gallorum prosunt [394] asthmati et defectum cordis patientibus, Albertus.

Amatus Lusitanus pro muliere quadragenaria, quae maximo dolore ab ore ventriculi ad imum pectinem cruciatur, febricitabat, vomebat, nec quicquam alvo reddebat, post caetera remedia, ius galli praescripsit huiusmodi. Gallum veterem quatuor ad minimum annorum, defatigatum interfice, et exenterato immitte, salis gemmae drachmas tres, seminis cnici, polypodii de quercu recentis et contusi, ana unciam unam, seminis dauci, anethi, am<m>eos, ana semunciam. turbith drachmas tres. misce et in libris duodecim aquae fiat decoctio ad medias, Huius decoctionis (inquit) uncias sex ieiuna bibebat: et ex eadem interdum clyster parabatur, quibus alvus secessit, ac dolor ex toto levatus est. Alypon ad purgationem datur e gallinaceo iure, Plinius<sup>217</sup>. Lathyridis grana stomachum laedunt, itaque inventum est, ut cum pisce aut iure gallinacei sumerentur, Idem<sup>218</sup>. Alvo solvendae Mercurialis decoquitur quantum manus capiat, in duobus sextariis aquae ad dimidias, bibitur sale et melle admixto, nec non cum ungula suis aut gallinaceo decoctum salubrius, Plinius<sup>219</sup>. Heliotropii tricocci illitum semen, et potum in iure gallinacei decoctum, aut cum beta et lente, spinae ac lumborum sanguinem corruptum trahit, Idem<sup>220</sup>. Clyster ad omnem colicam ex descriptione Io. Goevroti<sup>221</sup> medici regis Galliarum. Gallus quem vetustissimum inveneris, virgis verberatus decolletur, et in situlam aquae iniiciatur. deplumati

The broths prepared with decrepit roosters are helpful for asthma and patients with heart failure, Albertus Magnus\*.

Amatus Lusitanus\* - alias João Rodriguez do Castelo Branco - to a forty years old woman worried by a strong pain from stomach's mouth right down to pubes, who was feverish, vomiting and didn't eliminate anything from bowel, after other remedies he prescribed a rooster's broth prepared in this way. Kill a rooster at least four years old and worn-out, and after you removed its entrails put inside three drachmas of rock salt [around 10 g], an ounce each [around 27 g] of seeds of safflower\*, fresh polypody\* grown near an oak and crushed, a half-ounce of seeds of carrot, dill\* and *Ammi majus*\* - bishop's weed or bullwort. Three drachmas [around 10 g] of turbith\*. Mix and the cooking is to be done in twelve pounds of water [around 4 liters] until to reduce them to half. João says that on empty stomach she was drinking six ounces of this decoction: and that sometimes a clyster was prepared with it, and thanks to these remedies the bowel was emptied and the pain completely removed. The alypum - *Globularia alypum*\* - is given as purgative with broth of chicken, Pliny\*. The seeds of chickling pea\* injure the stomach, and therefore they found out that must be taken with fish or broth of chicken, still Pliny. The Mercury herb\*, with the purpose of relieving bowels, is cooked for a long time in dose of a handful in two *sextarii* [1 l] of water until to reduce them to half, is drunk adding salt and honey, moreover a decoction prepared with a nail of pig or with a chicken has a greater effectiveness, Pliny. The seed of heliotrope endowed with three seeds or turnesole\* - *Chrozophora tinctoria* ex *Croton tinctorium* of Linné - locally applied, and drunk after has been cooked in broth of chicken, or along with beet and lentil, makes to go out

<sup>217</sup> *Naturalis historia* XXVII,22: Alypon cauliculus est, molli capite, non dissimile betae, acre gustu ac lentum mordensque vehementer et accendens. Alvim solvit in aqua mulsa addito sale modico. Minima potio II drachmarum, media IIII, maxima VI, eximia purgatione quibus datur e gallinaceo iure. - L'aggettivo greco *álypos* significa senza dolore, senza affanni; il sostantivo neutro *álypon* identifica la *Globularia alypum*.

<sup>218</sup> *Naturalis historia* XXVII,95: Lathyris folia habet multa lactucae similia, tenuiora, germina multa, in quibus semen tuniculis continetur, ut capparis, quae cum inaruere, eximuntur grana piperis magnitudine, candida, dulcia, facilia purgatu. Haec vicena in aqua pura aut mulsa pota hydropicos sanant; trahunt et bilem. Qui vehementius purgari volunt, cum folliculis ipsis sumunt ea, nam stomachum laedunt; itaque inventum est ut cum pisce aut iure gallinacei sumerentur.

<sup>219</sup> *Naturalis historia* XXV,41: Alvo quidem solvendae vel in febris decoquitur quantum manus capiat in II sextariis aquae ad dimidias; bibitur sale et melle admixto nec non cum ungula suis aut gallinaceo decocta salubrius.

<sup>220</sup> *Naturalis historia* XXII,60-61: Alterum genus, quod tricoccum appellavimus et alio nomine scorpiuron vocatur, foliis non solum minoribus, sed etiam in terram vergentibus. Semen ei est effigie scorpionis caudae, quare nomen. Vis ad omnia venenata et phalangia, sed contra scorpiones praecipue inlita. Non feriuntur habentes, et si terram surculo heliotropii circumscribat aliquis, negant scorpionem egredi, inposita vero herba aut uda omnino respersum protinus mori. Seminis grana quattuor pota quartanis prodesse dicuntur, tria vero tertianis, vel si herba ipsa ter circumlata subiciatur capiti. [61] Semen et venerem stimulat, cum melle panos discutit. Verrucas hoc utique heliotropium radicitus extrahit et excrescentia in sedibus. Spinae quoque ac lumborum sanguinem corruptum trahit inlitum semen et potum in iure gallinacei decoctum aut cum beta et lente. Cortex semine viventibus colorem reddit. Magi heliotropium in quartanis quater, in tertianis ter adligari iubent ab ipso aegro precarique eum, solum se nodos liberatum, et iacere non exempta herba.

<sup>221</sup> *Sommaire de toute médecine et chirurgie* (1530)

situlam aquae injiciatur. deplumati exenteratique ventri immittantur haec medicamenta: Anisi, {foeniculi} <faeniculi>, cumini, polypodii, seminis {cnechi} <cnicus><sup>222</sup>, singulorum semuncia. turpeti, senae, agarici in subtili linteo ligati, de singulis drachmae binae. florum {chamaemali} <chamaemeli><sup>223</sup> manipulus. decoquantur usque ad ossium separationem. Huius decocti libra cum oleis de anetho et de {chamaemalo} <chamaemelo> (duabus vel tribus unciis utriusque) et duobus ovi vitellis misceatur, fiatque clyster, qui tepidus ventriculo vacuo exhibeatur.

¶ Chiron<sup>224</sup> Centaurus pro remedio malidis<sup>225</sup> sive pestilentiae iumentorum, praecipit catulum lactentem vivum in aqua ferventi missum ac depilatum ita decoqui, ut ossa separentur a carne: quibus diligenter ablatis, eius caro cum aqua in qua decocta fuerit, liquamine optimo, vino veteri et oleo et pipere cum melle condita, usque ad sextarium debere servari, ac singulis animalibus binas cotylas tepufactas donec ad sanitatem perveniant, diebus singulis dari per fauces. De gallo quoque gallinaceo albo eadem quae de catulo observanda demonstrat, Vegetius 1.17. Idem remedium Absyrtus in Hippiatricis<sup>226</sup> describit capite 128. enchymatismum catharticum, id est infusionem purgatoriam appellans, nec aliud admiscens, sed solum catulum aut gallum in aqua discoquens. Contra malidem humidam equo infunditur per os ptisana ex avena percolata, cui incoctus sit canis κουτάβιος<sup>227</sup> (malim γαλαθηνός, id est lactens, ut supra) bene purgatus et depilatus: sin minus, gallina, Hierocles. Gallina alba cocta cum decem cepis albis, et cum manipulo

the altered blood of back and loins, still Pliny. A clyster suitable for every kind of colic, drawn from the treatise of Jean Goevrot\* physician of the king of France - Francis I\*: A rooster, the oldest you will have found, after has been beaten with sticks has to be decapitated and has to be placed in a bucket of water. In the belly of the plucked bird and freed from entrails put the following medicaments: a half-ounce each [around 14 g] of anise\*, fennel\*, cumin\*, polypody, seeds of safflower. Two drachmas each [around 7 g] of turbit, sena\*, agaric\* wrapped up in a thin napkin. A handful of camomile flowers. Cook them a long time up to separation of bones. Mix a pound of this decoction [around 327 g] with dill and camomile oil (two or three ounces [50-75 g] of both) and with two egg yolks, and made a clyster, that must be inserted lukewarm in an empty rectum.

¶ Chiron\* the Centaur, as remedy for malanders\*, that is, for a pestilence of draught animals, prescribes that an alive and still sucking doggy placed into boiling water and depilated is cooked for so a long time that bones separate from flesh, and after they have been carefully removed, its flesh with water in which was cooked, seasoned with very good sauce of fish, old wine, oil and pepper jointly with honey up to reach a *sextarius* [500 ml], must be preserved, and to each animal two warmed up *heminae* [500 ml] have to be given until they are recovered, and to give this dose each day through the throat. Vegetius\* in 1<sup>st</sup>, 17 gives the same guidelines regarding the doggy also concerning a white rooster. Absyrtus\* in *Hippiatrica* chapter 128 describes the same remedy he calls *enchymatismum catharticum*, that is, infusion with purgative action, and without adding any ingredient, but cooking in water only the doggy or the rooster. Against exudative malanders to the horse is infused by mouth a tisane gotten from oat then strained, in which a *koutábios* dog has been cooked (I would prefer *galathênós*, that is, sucking, as in previous recipe) well polished up and depilated: otherwise, a hen, Hierocles\*. A white hen cooked with ten white onions

<sup>222</sup> Lo *κνίκος* di Dioscoride, in latino *cnicus*, dovrebbe corrispondere al cartamo, *Carthamus tinctorius*.

<sup>223</sup> Camomilla, dal greco *chamaimēlon*, melo terrestre, mela nana, per l'affinità dell'odore con certe mele.

<sup>224</sup> Il riferimento è alla *Mulomedicina Chironis*, un trattato anonimo di veterinaria - o compilazione ippiatrica - in 10 libri del IV secolo dC circa. *Mulomedicina* (medicina del mulo) era il nome dato dai Romani all'arte veterinaria.

<sup>225</sup> Il sostantivo femminile greco *mális*, al genitivo *málios*, significa malandra, malattia dei giumenti.

<sup>226</sup> Vedi il lessico alla voce Ippiatrici\*.

<sup>227</sup> *Koutábios* è assente nei lessici greci, anche in quello di Gessner. Nella traduzione degli *Hippiatrica* curata da Jean Ruel\* *koutábios* dovrebbe corrispondere a *posteri*, ma non si capisce cosa significhi: se è il cane che verrà descritto successivamente (e nessun cane viene descritto nel successivo testo di Ierocle) oppure se si tratta di un cane di poco conto, il che contrasta con *galathênós* preferito da Gessner. - *Veterinariae medicinae libri II* - Liber I - *Hierocles de malide sicca, humente, articulari, et intercute* - His itaque cibos omne genus ad satietatem convenit obicere. Cremorem quoque colatae ptisanae in quo decocta sit avena, vel in eo maxime posteri canis artus incoquantur, qui pilis bene repurgatus sit, et glaber undique reddatur. Quae si non adsint, in vicem substituatur gallina, dein aqua calida prolavatur. Traduzione di Jean Ruel (Parisiis, 1530) - Per risolvere il busillis basterebbe avere a portata di mano e di portafoglio il *Corpus hippiatricorum Graecorum!*

de aluiule<sup>228</sup>, donec bene cocta sit et comedatur, et bibatur aqua, addit in appetitu coitus, Rasis ni fallor.

¶ Ius ex gallinaceis potum praeclare medetur contra morsus serpentium, Plinius<sup>229</sup>. Ius gallinaceorum coquitur aliquando cum remediis astringentibus ad dysenteriam, et cum lacte ad ulcera vesicae, Avicenna. Plinius<sup>230</sup> etiam simpliciter ius e gallinaceo (iuniore nimirum, ut supra monuimus,) dysentericis mederi scribit. In febris {h}epiala<sup>231</sup>, in qua exteriora calent et frigent interiora, iis cibis utere qui {haemiritaeo} <hemiritaeae><sup>232</sup> phlegmaticae conveniunt. Gallus antiquus post longam cum altero dimicationem occidatur: coquaturque cum hordeo, passulis enucleatis, pulegio, hyssopo, thymo et violis: tempereturque cum oxymelite acri. propinato quantum uno haustu sorbere possit aeger, Brudus Lusitanus. Et rursus pro eadem febris cum a simplici pituita dependet, praesertim in homine frigidae naturae: Senescentem gallum (inquit) praedicto modo defatigatum, parato ad hunc modum: Chamaemeli<sup>233</sup> manipulum sesqui: ficuum aridarum, passularum enucleatarum, singulorum manipulum: hordei ab uno cortice exuti manipulos tres, coquito sufficienter et colato. Cum libra huius iuris misceto adipis anatis recentis uncias tres, aceti albi e pulegio unciam, salis parum. bulliant iterum donec permisceantur. Dato calidum, quantum uno

and a handful of *aluiule* until is well cooked, and then eaten, and drinking together some water, increases the desire of intercourse, Razi\*, if I am not mistaken.

¶ To drink broth of chicken is a marvelous treatment against the bite of snakes, Pliny. The broth of chicken sometimes as anti-dysenteric is cooked with astringent remedies, and with milk against the ulcerations of bladder, Avicenna\*. Pliny writes that also merely the broth of chicken (without doubt young, as before - at page 393 - we have highlighted) is useful in treatment of dysenteric patients. In the fever with shivers, in which external parts are scorching and those inside are frozen, you will use those foods that are proper for half-tertian fever caused by phlegm\*. An old rooster has to be killed after a long fight with another rooster: and has to be cooked with barley\*, small raisin from which grape-stones have been removed, summer savory - *Mentha pulegium*, hyssop\*, thyme\* and violets: and has to be mixed with sour-honey - a mixture of vinegar and honey. It is given as much as the sick can swallow with only a gulp, Manuel Brudo\*. And again, for the same fever, when is depending on a simple cold, especially in a person of cold constitution, he says: You have to prepare as follows an old rooster worn out in the above-mentioned way: a handful and half of camomile: a handful each of dry figs, raisin without seeds: three handfuls of barley deprived of only an inner glume, cook enough and strain. Mix with a pound [327.45 g] of this broth three ounces [around 82 g] of fresh fat of duck, an ounce [27.28 g] of white vinegar spiced with summer savory, little salt. They have to boil again until they are well mixed. Give it

<sup>228</sup> I messaggi di posta elettronica di Marie Josèphe Moncorgé sono sempre preziosi. Le avevo chiesto se per caso sapesse cosa fosse l'irreperibile *aluiule*. Il problema rimane irrisolto, nonostante mi abbia così risposto in data 8 ottobre 2005: "D'après Liliane Plouvier (historienne belge spécialisée dans l'histoire de l'alimentation), elle n'a jamais rencontré le mot aluiule, mais des orthographes voisines qui pourraient être traduites soit par aunée (*Inula helenium*\*), soit par jujube [giuggiolo\*]. Il s'agit d'hypothèses et non de certitudes, bien sûr. Le regimen sanitatis de Salerne dit: "Enula campana reddit praecordia sana". C'est une panacée des voies digestives. Si la recette a une inspiration arabe, elle propose plutôt la jujube, qui est laxative. À vous de juger ce qui convient le mieux (sans certitudes) pour une recette qui veut remplacer le viagra: vous avez plus de compétences médicales que moi! - Cordialement, Marie Josèphe Moncorgé."

<sup>229</sup> *Naturalis historia* XXIX,78: Carnibus gallinaceorum ita, ut tepebunt avulsae, adpositis venena serpentium domantur, item cerebro in vino poto. Parthi gallinae malunt cerebrum plagis inponere. Ius quoque ex iis potum praeclare medetur, et in multis aliis usibus mirabile.

<sup>230</sup> *Naturalis historia* XXX,57: Ius ex gallinaceis isdem medetur, sed veteris gallinacei vehementius salsum ius alvum ciet.

<sup>231</sup> Febbre con brividi: da *ëpialéo* = ho la febbre; *ëpialos* = febbre con brividi. Per l'ubicazione di questa febbre rispetto alle altre antiche e fantasmagoriche febbri può essere utile dare uno sguardo al *Lignum febrinum*\*.

<sup>232</sup> Febbre semiterzana, cioè di due giorni e mezzo, da *hëmitritaíos pyretós*: Ippocrate, Galeno. (Lorenzo Rocci) *Hëmitritaíos* è un aggettivo e non un sostantivo, per cui il termine latino *haemiritaeo* usato come sostantivo dovrebbe essere errato, visto che oltretutto è seguito da un aggettivo al femminile: *phlegmaticae*. A questo termine semigreco è quindi sottinteso *pyretós*. - Io non ho letto il relativo testo dei due medici greci, ma propenderei per una febbre che dura un giorno e mezzo. Il significato di febbre terzana e quartana, caratteristiche della malaria, non è che queste febbri durano rispettivamente tre e quattro giorni, ma che compaiono ogni terzo giorno (un giorno di febbre, uno di apiressia, uno di febbre) oppure ogni quarto giorno (febbre, due giorni di apiressia, febbre). Nel XXI secolo non ho mai sentito parlare di febbre semiterzana. Nel mio frondosissimo e antico *Lignum febrinum* - appeso a una parete della scala - la sequenza, a partire dal tronco *febris* è la seguente: - *putrida* - *intermittens discreta* - *periodica* che si triforca nei rami *quartana*, *quotidiana*, *terziana*. Dal ramo *terziana* si stacca il ramoscello *hemiritens* che si intreccia a formare un'aureola con una febbre quotidiana che si stacca da un'altra suddivisione del ramo *putrida*. L'*heptala* è il rametto terminale di questa seconda *quotidiana*. Avete ragione! Per capirci qualcosa, date uno sguardo all'intricatissimo *Lignum febrinum*\*.

<sup>233</sup> Camomilla, dal greco *chamaimëlon*, melo terrestre, mela nana, per l'affinità dell'odore con certe mele.

haustu sorbere possit, efficacissimum est ad crassos humores et lentos febrem generantes. Idem Brudus passim in opere suo de victu febricitantium, diversa remedia cum gallinis aut pullis coquenda praecipit, febribus diversis salubria, ut cucurbitam, pruna, uvam acerbam etc. quae propter prolixitatem omittimus.

¶ Gallinacea iura salubriter bibuntur, ubi sumpti veneni suspicio est, nam alvum subducunt, et stomachum resolventia proniorem ipsum ad vomitionem reddunt: et venenorum acrimonias hebetant: atque meatus obstructiva, celerem virium (veneni) penetrationem inhibent, Dioscorides: cum ad hunc usum non tantum haec iura nominasset, sed etiam pisces praepingues, vetustas carnes pinguesque, et quae adipe aut recenti butyro parantur. ¶ His qui toxicum biberint, iusculum pulli gallinacei pinguis absorbendum dato postquam vomuerint, Aetius.

¶ Veneficiis ex mustela sylvestri factis, contrarium est ius gallinacei veteris large haustum: peculiariter contra aconitum, addi parum salis oportet, Plinius<sup>234</sup>. Pinguis gallinae ius contra aconitum bibitur, Galenus libro 2. de antidotis et Nicander. Dioscorides<sup>235</sup> adversus idem malum {lixiviam} <lixivium><sup>236</sup> laudat cum vino et gallina {decoctam} <decoctum>. Ius salsum ex gallina vel ansere auxiliatur illis qui coriandrum sumpserint post vomitionem irino oleo concitata, Dioscor.<sup>237</sup> Gallinae pinguis de pectore caro cocta, vel iusculum inde potum remedio est contra dorycnium<sup>238</sup>, Nicander et Dioscorides.

¶ Caro gallinarum claritatem vocis efficit, Avicenna. Adversus exitum ani (resolutionem vel tenesimum) pullam gallinaceam assam edito, Obscurus. Cimicum natura contra serpentium morsus [395] et praecipue aspidum valere dicitur: item contra venena omnia {argumentum, quod dicunt} <argumento, quod dicant> gallinas quo die

warm in the quantity can be swallowed with only a gulp, it is very effective against dense and viscous humors causing fever. Still Manuel Brudo in his treatise on food of fevered patients prescribes different remedies that must be cooked with hens or young chickens, useful in different kinds of fever, as pumpkin, plums, unripe grape, etc., which I skip because of prolixity.

¶ The broths of chicken are drunk with beneficial effects when is existing the suspicion that a poison has been swallowed, in fact they make the bowel to move, and having a ridding action on the stomach they make it more prone to vomiting: and they damp the irritating effect of poisons: and since they obstruct the ways of access, they inhibit the fast penetration of the devastating powers (of the poison), Dioscorides\*: but he had quoted for such an employment not only these broths, but also very fat fishes, old and fat meats, and those prepared with fat or fresh butter. ¶ Those who drunk a poison have to sip a little broth of fat chicken after they vomited, Aetius of Amida\*.

¶ Against the poisons prepared with wild weasel\* the broth of old rooster is effective drunk in abundance: particularly against the monkshood\* it is necessary to add some salt, Pliny. The broth of fat hen is drunk against the aconite, Galen\* in *De antidotis* book 2<sup>nd</sup> and Nicander of Colophon\*. Dioscorides against the same kind of poisoning praises the lye\* cooked with wine and a hen. A salty broth of hen or goose, after the vomit with oil of iris\* has been provoked, is effective for those who swallowed coriander\*, Dioscorides. The boiled meat of the breast of a fat hen, or to drink its little broth, represents a remedy against the *dorycnium*, Nicander and Dioscorides.

¶ The meat of the hens makes the voice ringing, Avicenna. For the anal orifice (in case of incontinence or of tenesimum) eat a roast pullet, an unknown fellow. They say that the components of the bugs\* are effective against the bites of snakes and above all of vipers: likewise against all the poisons, and the proof is that they say that hens in the day they ate bugs are not killed by the viper: and that also their meats are of

<sup>234</sup> *Naturalis historia* XXIX,103: Veneficiis ex mustela sylvestri factis contrarium est ius gallinacei veteris large haustum; peculiariter contra aconita addi parum salis oportet.

<sup>235</sup> VI,7 in Pierandrea Mattioli *Commentarii in libros sex Pedacii Dioscoridis Anazarbei De Materia Medica*, 1554.

<sup>236</sup> La lisciva nel latino del 1500 doveva essere un vocabolo femminile, come attestato anche nel testo di Pierandrea Mattioli - e quindi di Jean Ruel: [...] lixiviaeque cum gallina, et vino decocta [...].

<sup>237</sup> VI,9 in Pierandrea Mattioli *Commentarii in libros sex Pedacii Dioscoridis Anazarbei De Materia Medica*, 1554.

<sup>238</sup> Difficile identificare questa pianta anche per Pierandrea Mattioli. Il nome deriva dal greco δόρυ che significa fusto di albero, lancia, e pare fosse il veleno in cui si intingevano le punte delle lance. Dioscoride ne parla in IV,70 e dice che veniva anche chiamato *halicacabon*, che era l'alchechengi\*. Ma l'alchechengi non è velenoso. - Per Nicandro in *Alexipharmaca* equivaleva alla melissa\* - μελισσόφυλλον, foglia per le api - anch'essa non velenosa.

cimices ederint, non interfici ab aspide: carnes quoque earum percussis plurimum prodesse, Plinius<sup>239</sup>.

great benefit for those who have been bitten, Pliny.

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¶ Dissectae gallinae (gallarum pulli, Aegineta) et adhuc calentes appositae, serpentium morsibus auxiliantur. sed identidem alias sufficere oportet (deinde folia olivae viridia trita cum oleo et sale supponere vulneri, Kiranides) Dioscor. Et alibi<sup>240</sup>, Dissecti gallinarum pulli, cum maxime tepent, percusso loco applicentur. Nec desunt qui hisce tanquam discordia quadam naturali pugnantibus utantur. verum huius rationem inire facillimum fuerit. Gallinae enim calida natura praeditae sunt: argumento, quod devoratum insigne virus conficiunt, et aridissima quaeque semina consumunt. item nonnunquam arenas lapillosque ingluvie sua devoratos, dissolvunt. Itaque animantis admoti calore adiutus spiritus, ab icta parte impetum capessens exiliensque secum venenum exigit. Carnes gallinae noviter occisae, si morsibus imponantur, obsistunt omnibus venenosis et curant, praeter aspidis morsum, Galenus Euporiston 2. 143. Vivum gallinaceum pullum per medium dividere, et protinus calidum super vulnus (a serpente inflictum) imponere oportet, sic ut pars interior corpori iungatur, Celsus<sup>241</sup>. facit id etiam hoedus agnusve discissus, etc. Idem. Ad morsus venenatos: Optime auxiliantur si statim post cucurbitas plagae imponantur animalia parva discerpta, etc. vide in Hoedo G. Carnibus gallinaceorum, ita ut tepeant, appositis, venena serpentium domantur, Plinius<sup>242</sup>. Ad viperae morsum: Primum scarificato: aut gallinam dissecato, et interne adhuc calentem morsui imponito, atque hoc frequenter repetito, Aetius. Obscurus quidam adversus virulentos morsus in viro gallum discerptum calentemque adhuc imponi iubet, in muliere gallinam: et statim cor (cerebrum potius) e vino bibi. Epilepsia quandoque contingit ex morsu animalis venenosi. in quo

¶ The hens (the young of hen, Paul of Aegina\*) quartered and applied still warm are effective against the bites of snakes. But they have to be replaced time after time with others (and then to apply on the wound green leaves of olive minced with oil and salt, Kiranides\*), Dioscorides\*. And in another point: The quartered young chickens of hen must be applied to the stricken part when they are still very warm. And there is no lack of those people using these subjects - young chickens - as if they were fighting because of some kind of natural antagonism. In truth it would be very easy to understand the reason of this. In fact the hens are endowed with a warm nature: and it is a proof of this the fact that they destroy the special poison they swallowed, and they devour any kind of seed as dry as it is. Likewise sometimes they dissolve with their stomach the grains of sand and the pebbles they swallowed. And therefore the vital strength helped by the heat of the applied animal, taking rush from the struck part of the body, and jumping out, makes the poison to come out with itself. The fleshes of a just killed hen if applied on bites are acting as barrier to all the poisonous substances and make to recover not only from the bite of a viper, Galen\* in *Euporista* - of Oribasius\* - 2<sup>nd</sup>,143. An alive chicken has to be halved and suddenly applied still warm on a wound (provoked by a snake) so that the inner part of its body is well adherent, Celsus\*. With the same outcome is acting a halved kid or lamb, etc, still Celsus. For the poisonous bites: It is a very good help if small quartered animals are applied on wound soon after the pumpkins, etc., see apropos of the kid paragraph G. The poisons of snakes are made harmless by the flesh of chicken applied warm, Pliny. Against the bite of the viper: In first place you have to make an incision: or better, quarter a hen and apply her on the bite when she is still warm inside, and repeat often this treatment, Aetius of Amida\*. An unknown fellow against the poisonous bites prescribes to apply in the man a quartered and still warm rooster, in the woman a hen: and to drink immediately its heart (better the brain)

<sup>239</sup> *Naturalis historia* XXIX,61: [...] cimicum, animalis foedissimi et dictu quoque fastidiendi, natura contra serpentium morsus et praecipue aspidum valere dicitur, item contra venena omnia, argumento, quod dicant gallinas, quo die ederint, non interfici ab aspide, carnesque earum percussis plurimum prodesse.

<sup>240</sup> La notizia è contenuta in VI,40 nel capitolo intitolato *Communis curatio in omnes ictus virulentos* del *Commentarii in libros sex Pedacii Dioscoridis Anazarbei De Materia Medica*, 1554, pag. 690 di Pierandrea Mattioli.

<sup>241</sup> *De medicina* V,27,3: Si neque qui exsugat neque cucurbitula est, sorbere oportet ius anserinum vel ovillum vel vitulinum et vomere, vivum autem gallinaceum pullum per medium dividere et protinus calidum super vulnus imponere, sic ut pars interior corpori iungatur. Facit id etiam haedus agnusve discissus, et calida eius caro statim super vulnus inposita.

<sup>242</sup> *Naturalis historia* XXIX,78: Carnibus gallinaceorum ita, ut tepebunt avulsae, adpositis venena serpentium domantur, item cerebro in vino potio.



casu quamvis avem, ut gallinam, pullum, aut pipionem columbamve, per dorsum scindes, et loco morsus calidam impones. nam sua caliditate venenum ad se trahit. Vel sic, Gallus gallinave deplumetur circa anum, et ponatur anus supra locum morsionis, et attrahet ad se, Leonellus Faventinus.

¶ Si bubo ortus sit in peste, gallus depiletur circa anum, et apponatur loco per horam, et in alia hora apponatur alter, et sic fiat per totum diem. Sic venenum attrahitur a corde galli, et gallus subito moritur, Petrus de Tusignano, sed locum prius scarificari iubet.<sup>243</sup>

¶ Amatus Lusitanus catulum vel columbum vivum dissectum per spinam supra caput mulieris melancholicae vel desipientis imponi consulit. Similiter ego quosdam gallinam nigram dissectam in eodem casu admovere audio.

¶ Attactio dicitur, cum nervus pedis anterioris in iumento, a posteriore crure (ut fit aliquando prae festinatione) laeditur. Hoc malum si recens sit, prima vel secunda die iunctura et locus scarificetur, ut per scarificationem sanguis exeat: postea gallus per medium scissus superponatur calidus cum omnibus intestinis, Rusius<sup>244</sup>.

¶ Sunt qui scribant sanguinem galli et gallinae ad meningum, id est membranarum cerebri sanguinis profluvium prodesse. quem ego cum nihil egregium praestitutum sperarem, experimentum de eo sumere nolui, ne vel curiosus vel stolidus esse indicarer, si multis probatisque remediis ad hunc usum neglectis, maiorem e sanguine istarum alitum non compertam hactenus utilitatem expectare, praesertim cum sanguinis ab hac parte profluvium valde periculosum sit. Est enim omnino experientia huiusmodi periculosa, et a solis regibus circa facinorosos homines usurpanda, Galenus lib. 10. de simplicibus. Atqui Dioscorides et alii hoc remedium e gallinae cerebro, ut infra dicitur, non e sanguine prodiderunt. Sanguis galli leucomata oculorum et cicatrices cum aqua inunctus sanat, Constantinus. Paucus gallinae sanguis

prepared with wine. The epilepsy sometimes occurs for the bite of a poisonous animal. In this case you will halve alongside the back whatever bird as a hen, a young chicken or a pigeon or a dove, and you will apply it warm in the place of the bite. In fact with its warmth it recalls the poison to itself. Or as follows: A rooster or a hen have to be plucked around the anus and the anus must be applied on the site of the bite, and it will attract the poison to itself, Leonello Vittori from Faenza\*.

¶ If during plague a bubo grew up, a rooster has to be plucked around the anus and to apply it locally for an hour, and in the following hour another has to be placed, and thus has to be done for the whole day. In this way the poison is attracted by the heart of the rooster and the rooster immediately dies, Pietro from Tossignano\*, but he prescribes that the site of the bubo must first be lanced.

¶ Amatus Lusitanus\* - alias João Rodriguez do Castelo Branco - advises to apply on the head of a melancholic or screwball woman a doggy or an alive dove sectioned along the backbone. Similarly I hear that some people in the same pathology apply a quartered black hen.

¶ They say *attactio* when a tendon of the anterior leg in a draught animal is injured by the back leg (as sometimes it happens because of the fast walk). If this illness is recent, the first or the second day the articulation and the injured zone must be lanced so that through the cut some blood comes out: afterward a still warm rooster has to be applied, halved and with all its entrails, Lorenzo Rusio\*.

¶ Some write that the blood of rooster and hen are helpful in case of meningeal bleeding, that is, of the membranes winding round the brain. Since I didn't have any hope of vouching for somewhat uncommon, I didn't want to undertake an experiment on this matter, with the purpose of not to be branded as curious or foolish if, after having put aside the many and proven remedies for this use, I was expecting a greater utility until now undiscovered from the blood of these birds, above all because the bleeding in this district is rather dangerous. In fact such a testing is extremely risky and must be carried out in criminals only by important people, Galen book 10<sup>th</sup> of *De simplicium medicamentorum temperamentis et facultatibus*. But Dioscorides and other students reported that this remedy is prepared with brain of hen, as it will be said more ahead, not from the blood. The blood of the rooster applied with water makes the leucomas\* and ocular scars to recover, Constantinus Africanus\*. Little

<sup>243</sup> Si può presumere che questa ricetta sia presente nel *Consilium pro peste evitanda*.

<sup>244</sup> *Liber Marescalciae Equorum*. - Vedi maniscalco\*.

cum oleo ex ovis permixtus, scabiem cholericam curat, Arnoldus Villanov. Sanguis gallinarum nigrarum aufert maculas foetidas, et lentigines a facie et huiusmodi, maxime si misceatur ei lapis vaccinus tritus cum baurach rubeo. et reddit faciem formosam, abstergit, et bonum colorem facit, Rasis. Galli sanguis erysipelata et chimet<h>la<sup>245</sup> sanat, et iis qui marinum leporem comederint auxiliatur. Si quis allium contriverit, et biberit calidum sanguinem cum vino, nullum reptile timebit. pultibus vero aspersione, et sumptus ad magnitudinem nucis circiter dies decem in cibo ab his qui sursum (per arteriam forte) educunt sanguinem, prodest, Kiranides. Pullinum (sed hoc remedium forte potius ex sanguine pulli equini accipiendum est, etsi nihil tale inter remedia ex equo proditum inveniam) sanguinem tepidum in eam aurem quae obtusior erit vel dolebit, infundes, Marcellus.

¶ Gallinaceum adipem intra corpus empyicis<sup>246</sup> tantum dari legimus, apud Marcellum Empiricum<sup>247</sup>, cuius haec sunt verba: Anethi sicci veteris pulverem, et resinae pityinae<sup>248</sup> pulverem, cum adipe vetere anserino aut gallinaceo, edendum mane ieiuno empyico coclearia tria, et vespere tantundem dabis, mire subvenies. Adeps galli cum adipe turturis si detur in cibo alicui pondere quadrantis drachmae, infestabitur a tinea, (achoribus<sup>249</sup>, puto,) Rasis.

¶ De facultatibus eiusdem extra corpus. Gallinaceus adeps ad quae prosit, et quomodo curetur, leges in Anserino ex Dioscoride: et ibidem quomodo odoribus imbui soleant, et qua ratione etiam incurati a putredine praeserventur. In Anate quoque ex Nicolao Myrepso, quomodo reponendi sint adipis anatinus, anserinus et gallinaceus recitavimus.

¶ Gallinaceus adeps medius est inter anserinum et suillum. anserinus ex his valentior est. Substituuntur aliquando gallinaceus, anserinus, suillus, caprinus adipis,

blood of hen with oil mixed to eggs makes the itch from cholostatic jaundice to end, Arnaldo from Villanova\*. The blood of black hens makes the pimples and freckles and lesions of this kind to disappear from the face, above all if a bezoar\* of cow is mixed with it crushed with reddish borax\*. And makes the face beautiful, polishes up and gives it a beautiful complexion, Razi\*. The blood of rooster recovers erysipelas and chilblains and is good for those who ate the hare of sea\*. If a person will crush some garlic and will drink the warm blood with wine, he has not to fear any reptile. It is useful sprinkled on polenta of wheat and feeding on it with mouthfuls as big as a walnut for about ten days by those are spurting blood aloft (perhaps through an artery), Kiranides. The lukewarm blood of a young chicken (but this remedy must perhaps be gotten from the blood of a colt, nevertheless I don't succeed in finding any quotation of something similar among the remedies obtainable from the horse) you will instill it in that ear by which you are less hearing or which is giving pain, Marcellus Empiricus\*.

¶ In Marcellus Empiricus I read that the fat of chickens is given by internal way only to those suffering from suppuration, and his words are as follows: In the morning on empty stomach and likewise in the evening you will give to eat to a patient suffering from suppuration three spoons of powder of dry aged dill\* and of powder of resin of pine with aged fat of goose or of chicken, and you will help him marvelously. The fat of rooster along with fat of turtle dove if is given to someone as food in dose of ¼ of drachma [g 3.41/4] he will be infested by lice (I think by cradle caps), Razi.

¶ THE PROPERTIES OF THE FAT FOR EXTERNAL USE. What is the use of the fat of chicken and how to cure yourselves by it, you can read apropos of that of goose, drawn from Dioscorides: and in the same chapter you will read as these fats become usually imbued of smells and why, even if neglected, don't run into putrefaction. Also in the chapter of the duck, drawing from Nicolaus Myrepso\*, I said how the fat of duck, goose and chicken has to be preserved.

¶ The fat of chicken is in between that of goose and pig. The best among them is that of goose. Sometimes the fat of chicken, goose, pig and goat replace indifferently the fat is lacking.

<sup>245</sup> Il sostantivo greco neutro *chímethlon* usato da Aristotele significa gelone. Dioscoride usa invece il sostantivo femminile *chímétlē*.

<sup>246</sup> L'aggettivo greco *empyikós* significa purulento, sofferente si suppurazione.

<sup>247</sup> *De medicamentis empiricis, physicis ac rationalibus liber.*

<sup>248</sup> L'aggettivo greco *pityinos* significa di pino, ricavato dal pino.

<sup>249</sup> Il sostantivo greco neutro *ἄκαρι* significa acaro\*, vermicello - Il sostantivo latino maschile *achor, achoris* - derivato dal greco *ἄχωρ*, cioè pustoletta - indica la crosta latteata o lattame o eczema seborroico del lattante, che compare prima al volto per diffondersi poi al cuoio capelluto.

Gallinaceus tamen calidior et [396] siccior est quam suum, et tenuior, ac minimum terrestris, idque magis etiam si e gallinis sylvestribus fuerit. et tenuitatis ratione profundius penetrat, Galenus 11. de simplicibus, et de compositione med. sec. genera, et Methodi lib. 14. Indurata iuvat, Idem. Anserinus adeps maxime tenuium partium est, ob id in volucrum genere praestat ad scirrhi curationem, gallinacei illi proximus, Iac. Sylvius. Galenus lib. 3. de compos. sec. loc. cum Apollonii ad aurium dolores verba haec recitasset, Anserinum aut gallinaceum adipem liquefactum sensim instilla, subdit: Adeps harum alitum maxime mitigat omnes affectiones dolores inducentes, simulque ipsarum aliquibus magnifice auxiliatur, etc. ut in Anserino scripsi, cum quo hic pleraque communia habet. Adeps pullorum calidior est quam adularum gallinarum: et galli quam gallinae, Obscurus.

¶ Myricae semen cum altilium (gallarum, ut conijcio) pingui furunculis imponitur, Plin.<sup>250</sup> Ad ambusta: Lardum et adipem gallinaceum adhibito candelae lumine super aquam liqua, et collectum ex aquae superficie pingue inungito, Innominatus. Varos (Varices, Marcellus) adeps gallinaceus cum caepa tritus et subactus (impositus vel perductus adsidue, Marcel.) sanat, Plinius<sup>251</sup>. Idem remedium maculas rubeas delere Rasis annotavit.

¶ Cutem in facie adeps anseris vel gallinae custodit, Plinius<sup>252</sup>. Adeps anseris et gallinaceus utilis est ad nitorem vultus, εἰς προσώπων ἐπιμέλειαν, Dioscorides, ut Marcellus vertit: ad mangonizandam<sup>253</sup> faciem, ut Ruellius. ego cum Plinio potius verterim ad faciei custodiam, adversus ventos

Nevertheless the fat of chicken is more warm and dry than that of pig and less thick, and very little earthy, and much more if it is coming from wild hens. And because of its scarce density it penetrates more in depth, Galen\* book 11<sup>th</sup> of *De simplicium medicamentorum temperamentis et facultatibus* and of *De compositione medicamentorum per genera*, and in the book 14<sup>th</sup> of *Methodus medendi*. It is helpful to corns, still Galen. The fat of goose is extremely constituted by little thick components, and therefore among those gotten from birds it is the best in the treatment of the scirrhus\* - most likely mammary, and that of chicken is close to it, Jacques Dubois\*. Galen, after reported in the 3<sup>rd</sup> book of *De compositione medicamentorum secundum locos* the following words of Apollonius Herophileus\* for the therapy of ear pains: Instill little by little some liquefied fat of goose or chicken, is adding: The fat of these birds eases a lot all the diseases giving pain, and at the same time is helpful in a marvelous way to some diseases, etc., as I wrote when speaking of that of goose, with which this has a lot in common. The fat of young chickens is warmer than that of adult hens: and that of rooster more than that of hen, an unknown fellow.

¶ The seed of tamarisk\* with fat of domestic birds (of hens, as I believe) is applied on pimples, Pliny\*. For burns: Melt on water some lard and fat of chicken using the light of a candle, and apply the fat gathered from the surface of the water, an anonymous. The fat of chicken minced together with onion and mixed (applied or frequently smeared, Marcellus Empiricus\*) makes the pimples to recover (the varicose veins, Marcellus), Pliny. Razi\* wrote that the same remedy wipes out red stains.

¶ The fat of goose or hen protects the skin of the face Pliny. The fat of goose and that of chicken is useful in making the face to be shining, εἰς προσώπων ἐπιμέλειαν, Dioscorides\*, as Marcellus Virgilius\* translates: to artificially embellish the face, as Jean Ruel\* translates. Along with Pliny I would prefer to translate for protecting the face, that is, against winds, colds and

<sup>250</sup> *Naturalis historia* XXIV,71: Semen drachmae pondere adversus phalangia et araneos bibitur, cum altilium vero pingui furunculis imponitur, efficax et contra serpentium ictus praeterquam aspidum.

<sup>251</sup> *Naturalis historia* XXX,30: Vulturinus sanguis cum chamaeleontos albae, quam herbam esse diximus, radice et cedria tritus contactusque brassica lepras sanat, item pedes locustarum cum sebo hircino triti, varos adeps gallinaceus cum cepa subactus. utilissimum et in facie mel, in quo apes sint inmortuae, praecipue tamen faciem purgat atque erugat cygni adeps. Stigmata delentur columbino fimo ex aceto.

<sup>252</sup> *Naturalis historia* XXX,29: Cutem in facie custodit adeps anseris vel gallinae.

<sup>253</sup> Il sostantivo neutro greco *magganon* significa incantesimo, sortilegio, magia. Il verbo *magganeio* significa fare magie o incantesimi, abbellire con artifici, falsificare. Ne deriva il sostantivo maschile latino *mango*, che designa quel mercante che con mezzi artificiali abbellisce la sua merce o la falsifica, soprattutto se è rappresentata da pietre preziose, balsami o unguenti, vino, e anche da schiavi, in quanto il *mango* doveva eccellere nell'arte di renderne più attraenti volto e fattezze per nascondere i difetti.

scilicet, frigora et Solem. Fissuras in facie sanat, et faciem reddit lucidam, Rasis.

¶ Adiuvat adeps gallinae mirifice ruptas oculorum tuniculas admixtis schisto et haematite lapidibus, Plinius<sup>254</sup>. Eundem praecipue laudant contra pustulas oculorum in pupillis. Has (gallinas) <nec><sup>255</sup> scilicet eius rei gratia saginant, Idem. Gallinarum adeps pustulas oculorum reprimit, Aesculapius et Constantinus. Si oculus iumentum dissectus sit, adeps anseris vel gallinae prodest, ut scripsi in Anserem.

¶ Gallinae adeps liquefacta et tepide instillata, quodlibet vitium aurium sanat, Marcellus. Adipem anserinum et alios auricularibus medicamentis Nicol. Myrepsus admiscet. Gliris pingue et gallinae adeps, et medulla bubula liquefacta tepensque infusa auribus plurimum prodest, Marcellus. Apollonius (ut et Rasis) anserinum aut gallinaceum adipem liquefactum dolentibus auribus sensim instillari iubet, ut superius retuli<sup>256</sup>. Adeps gall. cum nardo liquefacta ad dolorem aurium utilis est, et contra nervorum passiones, Kiranides. Eundem instillatum tepidum etiam adversus difficultatem auditus proficere obscurus quidam scripsit. Gallinarum adeps auribus purulentis calida infunditur, Plin.<sup>257</sup> Ad aurium nocumenta ex aqua confert adeps tum anserinus tum vulpinus, tum gallinaceus, Galenus Euporiston 1. 16.

¶ Adeps ans. aut gall. rimas labiorum egregie curat impositus, Plinius<sup>258</sup> et Marcellus.

¶ Adeps gallinae asperitati linguae confert, Obscurus.

¶ Dentientium puerorum gingivas gallinaceorum pingui molliendas Aegineta consulit.

¶ Laudant et gallinarum adipem contra pustulas in papillis: has scilicet eius rei gratia saginant, Vvotton.

sun. It makes the chapping of the face to recover and makes the face shining, Razi.

¶ The fat of hen helps in amazing way the lacerations of the conjunctiva by mixing the minerals limonite\* and hematite\*, Pliny. They extol even the same fat particularly against the pimples of eyes located in pupils. But, of course, it is not for such purpose that they fatten up them (the hens), still Pliny. The fat of hens makes the sties to regress, Aesculapius\* and Constantine the African\*. If the eye of a burden animal has a cut wound, the fat of goose or hen becomes useful, as I wrote in the chapter of the goose.

¶ The fat of hen liquefied and instilled lukewarm recovers whatever illness of ears, Marcellus Empiricus. Nicolaus Myrepsus\* mixes the fat of goose and other fats to the remedies for ears. The fat of dormouse\* and the fat of hen and the marrow of bovine liquefied and lukewarm infused in ears, helps a lot, Marcellus Empiricus. Apollonius Herophileus (as Razi too) prescribes to instill little by little in painful ears some liquefied fat of goose or chicken, as I reported before. The fat of chicken liquefied with matgrass\* is useful against the pain of ears, and against the diseases of nerves, Kiranides\*. An unknown fellow wrote that even this fat instilled lukewarm turns out advantageous also against a hearing trouble. The fat of hen is infused warm in purulent otitis, Pliny. Against ear injuries turns out profitable the fat mixed with water either of goose or fox or chicken, Galen - Oribasius\* - *Euporista* 1<sup>st</sup>,16.

¶ The fat of goose or chicken locally applied cures in an excellent way the chapping of lips, Pliny and Marcellus.

¶ The fat of hen is useful against the wrinkledness of the tongue, an unknown fellow.

¶ Paul of Aegina\* prescribes that children's gums in phase of teething must be softened with fat of chicken.

¶ They also praise the fat of hen against the pimples of nipples: it is obvious that they fatten up them for this reason, Edward Wotton\*.

<sup>254</sup> *Naturalis historia* XXIX,124: Laudant et gallinae fel et praecipue adipem contra pustulas in pupillis, nec scilicet eius rei gratia saginant. Adiuvat mirifice et ruptas oculorum tuniculas admixtis schisto et haematite lapidibus.

<sup>255</sup> L'aver tralasciato *nec* sovrverte ciò che Plinio magari voleva esprimere, per esempio, che ingrassavano le galline soprattutto per mangiarsele.

<sup>256</sup> All'inizio di questa pagina.

<sup>257</sup> *Naturalis historia* XXIX,139: Ventris gallinaceorum membrana, quae abici solet, inveterata et in vino trita auribus purulentis calida infunditur, gallinarum adeps. - Il *gallinarum adeps*, messo da Plinio come una postilla esplicativa di cosa sia la membrana che abitualmente si getta via, è invece un ulteriore rimedio contro l'otite purulenta. - Certo è che i testi di Plinio potrebbero essere abbondantemente utilizzati per confezionare i rebus della Settimana Enigmistica!

<sup>258</sup> *Naturalis historia* XXX,27: Linguae ulcera et labrorum hirundines in mulso decoctae sanant, adeps anseris aut gallinae rimas, oesypum cum galla, araneorum telae candidae et quae in trabibus parvae texuntur.

¶ Adeps anser. aut gall. recens et sine sale conditus, ad vulvae vitia proficit, (vel, ut alibi, mulieribus malis convenit:) sale inveteratus, et qui temporis spatio acrimoniam concepit, vulvae inimicus est, Dioscor. Anserini vel gall. adipis usum ad foetum pellendum in Anseris diximus. Recens laudatur ad dolorem matricis: et in eiusdem apostemate instar emplastri imponitur, Rasis. Cum nardo liquefacta ad muliebria pessaria facit, Kiranides.

¶ Galli cristam contritam morsibus canis rabidi efficaciter imponi aiunt, Plinius<sup>259</sup> et Kiranides. Gallinae cristam aridam da in cibo ei qui mingit in lecto nescienti: curabitur, Rasis. alii hoc remedium ex gula et larynge promittunt. Capitis doloribus remedio est gallinaceus, si inclusus abstineatur die ac nocte, pari inedia eius qui doleat, evulsis collo plumis circumligatisque, vel cristis, Plinius<sup>260</sup>, et Marcellus sed paulo aliter.

¶ Ossiculis gallinarum in pariete servatis, fistula salva, {adacto} <tacto> dente, vel gingiva scarificata, proiectoque ossiculo, statim dolorem abire tradunt, Plinius<sup>261</sup>. Inguinibus mirabile exhibet remedium, ex gallinacea ala ossiculum extremum, cochleario terebratum, nodisque septem licio ligatum, atque ita brachio vel cruri eius partis quae inguina habet suspensum, Marcellus.

¶ Gallinae tibiae cum pedibus coctae, et cum sale, oleo acetoque comestae, coli (alias colli) sedant dolorem, Constantinus et Aesculapius. Ego coli legendum puto ex Marcello Empirico, cuius haec sunt verba: Gallinam per totum diem a cibo abstineto. dein postero die cum eam occideris, crura eius cum sale et oleo inassato, et ieiuno colico qui se pridie cibo abstinerit manducanda dato, mirifice profueris.

¶ The fresh fat of goose or chicken, and without the addition of salt, turns out useful against the diseases of vulva (or, as he says elsewhere, turns out useful in gynecological diseases): that one seasoned with salt and which by running of time became rancid, is enemy of the vulva, Dioscorides. In the chapter of the goose I spoke about the use of fat of goose or chicken for the expulsion of the fetus. The fresh one is extolled against the pain of the uterus: and in case of uterine abscess it is applied as poultice, Razi. Liquefied with matgrass acts as pessarium\* for women, Kiranides.

¶ They say that against the bites of a rabid dog is applied with very good results the minced comb of a rooster, Pliny and Kiranides. Place a dried comb of hen in the food for a person who unaware is urinating in bed: he will recover, Razi. Others vouch for this remedy using throat and larynx. A remedy for headache is represented by a rooster who, if kept locked up, is fasting one day and night, making him fasting as much as he who has pain, and if after the feathers from his neck have been removed they are wound around the head of the patient, or using the combs, Pliny and Marcellus, but in a little different way.

¶ They report that pain immediately disappears if the tooth is touched or if the gum is lanced with little bones of hen preserved in a wall with their intact medullar hollow, and if the little bone is thrown away, Pliny. The most peripheral little bone of the wing of a chicken perforated with the pointed tool for eating snails - or with a gimlet - and tied with seven knots to a thread, and so suspended either to the arm or to the leg of that side showing inguinal swellings, it turns out a marvelous remedy for them, Marcellus.

¶ The legs of hen cooked with feet and eaten with salt, oil and vinegar make the pain of the colon to ease (or, of the neck), Constantinus and Aesculapius. I think that we have to read *of the colon* from Marcellus Empiricus whose words are as follows: Make a hen to abstain from food for the whole day. Then the following day, when you will have killed her, roast her legs with salt and oil, and give them to be eaten on empty stomach to a patient suffering from pains of the colon, who the day before abstained from food, and you will help him in an amazing way.

<sup>259</sup> *Naturalis historia* XXIX,100: Aiunt et cristam galli contritam efficaciter imponi et anseris adipem cum melle.

<sup>260</sup> *Naturalis historia* XXIX,113: Cornicis cerebrum coctum in cibo sumptum vel noctuae, gallinaceus, si inclusus abstineatur die ac nocte, pari inedia eius, cuius doleat, evulsis collo plumis circumligatisque vel cristis, mustelae cinis inlitus, surculus ex nido milui pulvino subiectus, murina pellis cremata ex aceto inlito cinere, limacis inter duas orbitas inventae ossiculum per aurum, argentum, ebur traiectum in pellicula canina adalligatum, quod remedium pluribus semperque prodest.

<sup>261</sup> *Naturalis historia* XXX,26: Ossiculi gallinarum in pariete servati fistula salva tacto dente vel gingiva scariphata proiectoque ossiculo statim dolorem abire tradunt, [...].

¶ Gallinacei cerebellum recentibus plagis prodest, Plin.<sup>262</sup> Dioscorides animalia theriaca, id est quae vim morsibus venenatis contrariam habeant enumerans, gallinaceorum etiam cerebella in cibo commendat. Gallinarum cerebellum in vino bibendum datur contra serpentium morsus, Idem. Aesculapius et Constantinus. contra scorpionum ictus, Kiranides. Idem galli cerebrum cum aceto (alias condito) adversus serpentium morsus bibendum consulit. Venena serpentium domantur gallinaceorum cerebro in vino potio: Parthi gallinae malunt cerebrum plagis (morsibus serpentium) imponere, Plinius<sup>263</sup>. Gallinacea cerebella cum vino pota medentur viperarum morsibus, Dioscorid. ex Erasistrato et Aegineta. Ἡὲ σὺ γ' ἐγκεφάλῳ περίξ μῆνιγγας ἀραιὰς | Ὕρνιθος λάξῳ κατοικίδος, Nicander<sup>264</sup>. Petrichus etiam, ut Nicandri Scholiastes refert, contra serpentium morsus gallinae cerebrum commendat. Ad viperarum morsum: Galli cerebrum cum posca adiecto pipere, his qui a vipera percussi sunt vel morsi, potui dabis. auxilium maximum experieris, Sextus.

¶ The brain of chicken is useful in case of recent wounds, Pliny. Dioscorides, when listing the animals protecting from poisons, that is, those endowed with a power against poisonous bites, recommends as food also the brain of chickens. The brain of hens is given to be drunk with wine against the bite of snakes, still Dioscorides. Aesculapius and Constantinus recommend it against the sting of scorpions, Kiranides. Still he, in his opinion against the bite of snakes the brain of the rooster has to be drunk with vinegar (or with spiced wine flavored with pepper and honey). The poisons of snakes are made harmless with brain of chickens drunk with wine: the Parts\* prefer to apply on wounds (on bites of snakes) the brain of hen, Pliny. The brain of chickens drunk with wine makes the bites of vipers to recover, Dioscorides, drawing this from Erasistratus\*, as well as Paul of Aegina. Ἐὲ σὺ γ' ἐγκεφάλῳ περίξ μῆνιγγας ἀραιὰς | ὄρνιθος λάξῳ κατοικίδος - You have to be able in grasping the domestic bird around the thin meninges of the brain, Nicander of Colophon\*. Also Petricus\*, as the expounder of Nicander reports, recommends the brain of hen against the bite of snakes. Against the bite of viper: To those people who have been stricken or bitten by a viper you will give to drink brain of rooster with water and vinegar with the addition of pepper. You will try out an huge help, Sextus Placitus Papiensis\*.

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Contra omnium phalangiorum [397] (araneorum, Rasis) morsus remedium est gallinaceum cerebrum cum piperis exiguo potum in posca, Plinius<sup>265</sup>. Ad cunctos autem morsus ictusque minorum, | Exiguo piperis cerebrum conspergito galli, | Quo lita (alii authores bibi, non lini volunt) sanescunt depulso membra dolore, Serenus. Gallinarum cerebellum sanguinem a cerebri membrana profluentem (per nares a cerebri velaminibus, Avicenna) sistit, Dioscorides<sup>266</sup> et Plinius<sup>267</sup>.

Against the bites of all the poisonous arachnids (of spiders, Razi\*) the brain of chicken drunk with water and vinegar and with a little bit of pepper represents a remedy, Pliny\*. But against all the bites and stings of bugs, | place on them brain of rooster with little pepper, | and the areas covered by it (other authors think that it must be drunk, not applied) are recovered with disappearance of the pain, Serenus Sammonicus\*. The brain of hens staunches the blood coming out from the membrane enveloping the brain (from the membranes enveloping the brain and which

<sup>262</sup> *Naturalis historia* XXX,117: Draconum quoque adeps siccatus in sole magnopere prodest, item gallinacei cerebrum recentibus plagis.

<sup>263</sup> *Naturalis historia* XXIX,78: Carnibus gallinaceorum ita, ut tepebunt avulsae, adpositis venena serpentium domantur, item cerebro in vino potio. Parthi gallinae malunt cerebrum plagis imponere. Ius quoque ex iis potum praeclare medetur, et in multis aliis usibus mirabile. Pantherae, leones non attingunt perunctos eo, praecipue si et alium fuerit incoctum.

<sup>264</sup> *Theriaca* versi 557-558 (Jacques, Paris, 2002) - Così suona nella traduzione latina di Jean de Gorris (1505-1577): Quaeque cohortalis gallinae parva cerebrum | membrana involvit, [...]. (Parigi, 1557)

<sup>265</sup> *Naturalis historia* XXIX,88: Contra omnium morsus remedio est gallinaceum cerebrum cum piperis exiguo potum in posca, item formicae V potae, pecudum fimi cinis inlitis ex aceto et ipsi aranei quicumque in oleo putrefacti.

<sup>266</sup> *De materia medica* II,43 di Mattioli: sanguinem a cerebri membrana profluentem sistit - II,42 di Marcellus Virgilius: Compescit idem ex cerebri membranis erumpentem sanguinem.

<sup>267</sup> Plinio parla dell'efficacia del cervello di gallina solo in caso di *profluvia ex cerebro* e non *a cerebri membrana* come Dioscoride. Ma, secondo gli antichi, l'epistassi umana originava dal cervello o semplicemente dal naso? - *Naturalis historia* XXX,112: Sanguinem sistit in naribus sebum ex omento pecudum inditum, item coagulum ex aqua, maxime agninum, subductum vel infusum, etiam si alia non prosint, adipis anserinus cum butyro pari pondere pastillis ingestus, coclearum terrena, sed et ipsis extractae testis; e naribus fluentem cocleae contritae fronti inlita, aranei tela; gallinacei cerebellum vel sanguis profluvia ex cerebro, item columbinus ob id servatus concretusque. Si vero ex vulnere inmodice fluat, fimi caballini cum putaminibus ovorum cremati cinis inpositus mire sistit.

naribus sanguine fluentibus prodest, Marcellus. contra fluxum sanguinis a cerebro, Rasis. Ad sanguinem e naribus sistendum: Aut galli cerebro, vel sanguine tinge columbae, | Quod nisi supprimitur sanguis, potandus et ipse est, Serenus. Atqui Galenus in libro de simplicibus hoc remedium non tanquam e cerebello, sed e sanguine gallinae a quibusdam memoratum reprobatur, ut superius recitavi<sup>268</sup>. Cerebrum gallinarum in cibo sumptum acuit intellectum. quare caput asseritur cassare (sic habet codex impressus) caecitatem, Arnoldus in Breviario. Cerebrum gallinarum contra tremorem cerebri<sup>269</sup> commendatur a Rasi. Gingivis puerorum infricatur ut dentes absque dolore nascantur, Kiranides.

¶ Quae interiore ventriculi galli sinu residet membrana<sup>270</sup>, secti in laminas cornus specie similis, quae inter coquendum abijci solet, siccatur, (et reponitur ad remedia,) Dioscor. Pellicula ceu cortex quidam intra ventriculum gallinae stercori destinata, echinus<sup>271</sup> ab aspritudine Graecis appellatur, et lactis coagulandi vim habet, Berytius apud Constantinum<sup>272</sup>. haec vis alioqui propria tribuitur ruminantium adhuc lactentium ventriculis, quos et coagula nominant. Vide plura in Echino terrestri G. ab initio de nomine huius particulae. Magna fraude medicamentarii institores nobis imponunt, qui ex ventriculo, quo nihil in alitibus istis carnosus est, panniculos detractos et siccatos pro ingluvie vendunt. et haec est causa cur nemo hodie mihi cognoscatur, qui se feliciter in ventriculo roborando, pelliculis istis usum profiteatur: Gyb. Longolius, non ex ventriculo, sed ex primo cibi in gallinis receptaculo, quod stomachum et ingluviem vocat, hanc membranam decerpendam sentiens. Atqui ego veteres hanc vim non ingluvie aut stomacho, id est ori ventriculi

is passing through nostrils, Avicenna\*), Dioscorides\* and Pliny. It is helpful in case of bleeding nostrils, Marcellus Empiricus\*. Against the flow of blood coming from brain Razi. To stop the blood running from nostrils: Apply brain of rooster or blood of pigeon, and if the blood doesn't halt, it has also to be drunk, Serenus Sammonicus. But Galen\* in *De simplicium medicamentorum temperamentis et facultatibus* condemns this remedy, mentioned by some people not as prepared with brain but with blood of hen, as I formerly reported. The brain of hen taken as food sharpens the intellect. Hence they affirm that the head cancels (so the printed code reports) the blindness; Arnaldus from Villanova\* in *Breviarium practicae medicinae*. The brain of hen is recommended by Razi against a trembling head - perhaps the essential tremor\*. It is rubbed on gums of children so that the teeth come out without pain, Kiranides\*.

¶ That membrane lying inside the stomach of the rooster, resembling to a transversally sectioned horn, and which during the cooking is usually thrown away, is dried (and preserved for remedies), Dioscorides. That pellicle, or kind of peel, located inside the stomach of the hen, devoted to dung production, because of its roughness is named by Greeks *echinos* - hedgehog\*, and is endowed with the property of coagulating milk, the geponic\* Beritius in the selection of geponic works compiled thanks to Constantine VII\* (present today in *Geoponica sive Cassiani Bassi Scholastici*). On the other hand this property is attributed, as he specifies, to the stomach of still sucking ruminants, which they call rennet too. See more details in the chapter of hedgehog, paragraph G, starting from the beginning, about the name of this anatomical structure. The dealers of medicines palm off it on us by resorting to a big fraud, since they sell us as crop the membranes of the stomach after they dried them, in comparison with which there is nothing fleshier in these birds. And this is the reason why today I don't know anyone declaring to make use of these membranes to strengthen the stomach with a positive result: in fact according to Gisbert Longolius\* in hens this membrane has to be

<sup>268</sup> A pagina 395

<sup>269</sup> Come medici del XXI secolo si sarebbe tentati a tradurre questo tremore come tremore di origine cerebrale. Ma a *cerebrum* in questo caso - per motivi non solo etimologici - bisogna attribuire il significato di capo. Infatti *cerebrum* proviene dalla radice indoeuropea \**kar*, la quale indica "ciò che è più in alto in un organismo", "capo". Verosimilmente la prescrizione di Razi contro il *tremor cerebri* è per coloro che soffrono del cosiddetto tremore essenziale al capo. Siccome non vengono riferiti altri sintomi, è giocoforza pensare al tremore essenziale, detto *essenziale* in quanto la sua patogenesi non è ancora stata chiarita in modo soddisfacente e pertanto non può essergli attribuito un nome preciso che ne esprima la causa. L'input per l'approfondimento della ricerca è dovuto al Dr Maurizio Melato, Specialista in Neurologia presso l'Ospedale di Alessandria (19-10-2005).

<sup>270</sup> Si tratta della membrana di coilina del ventriglio, o stomaco muscolare. Nei gallinacci è facilmente staccabile con le sole mani, per cui il pollo è un uccello *kasher*, e oggi ogni Ebreo può cibarsene purché lo abbia accuratamente dissanguato.

<sup>271</sup> Il sostantivo greco maschile *echinos* identifica innanzitutto il riccio di terra o porcospino - *Erinaceus europaeus*. In seconda istanza identifica anche il riccio di mare, nome comune degli Echinodermi della classe Echinoidei; agli Echinodermi appartengono anche le stelle di mare, le oloturie, le ofiure e i crinoidi.

<sup>272</sup> Gessner ha già fatto questa citazione a pagina 387.

ingluviei aut stomacho, id est ori ventriculi galli gallinaeve, sed ipsius ventriculi, quem *κοιλίαν* proprie vocant, interiori membranae, tribuisse asseruerim. Nam et Dioscorides *κοιλίαν* nominat de hac membrana agens lib. 2. cap. 43. tum ab initio, tum in fine eius capitis. quanquam adiecta in fine a quibusdam adulterina existimantur. Et Galenus libro 11. de simplicibus post coelian, id est ventriculum mergi statim huius membranae meminit, intus adverbium ponens pro eo quod est in ventriculo. Uno tantum in loco (libro tertio Parabilium, qui Galeno falso adscribitur) galli gulam una cum larynge (scribitur autem Graece etiam *γούλαν*) iis auxiliari qui strata permingunt, legimus.

Tunica interior gallinarum lixivio calido hora una maceratur, ter lavatur, deinde vino ter<sup>273</sup> maceratur, et ter lavatur: iterum lixivio, post vino, et siccatur clibano ex quo panis extractus est, Sylvius ex Bartolemaeo [Bartholomeo] Montagnana. Ventris gallinaceorum membrana quae abijci solet, inveterata et in vino trita auribus purulentis calida infunditur, Plin.<sup>274</sup> Galli gallinacei ex ventriculo interiore membrana, quae projici solet, arefacta tritaque ex vino, adiecto paulo opii, medicamen auribus utilissimum facit, quod calefactum infusum suppurationem eius (earum) expurgat et sanat, Marcellus. Pellis interior de ventriculo galli trita cum vino auribus prodest, et sputum (pus forte) movet, Constantinus.

¶ Gallinaceorum ventris membrana inveterata et inspersa potioni, destillationes pectoris et humidam tussim vel recens tosta lenit, Plinius<sup>275</sup>. Ventriculi gallinacei membranam, qua sordes aqualiculi continentur, arefactam terito diligenter, et

peeled off not from the stomach, but from the first receptacle of the food he calls stomach and crop. But I would be inclined to affirm that ancients attributed this power not to the crop neither to glandular stomach, that is, to the first section of the stomach of rooster or hen, but to the inner membrane of the properly called stomach which they correctly call *koilian* - hollow, i.e. muscular stomach or gizzard. In fact also Dioscorides quotes the *koilian* when speaking of this membrane in the 2<sup>nd</sup> book, chapter 43, both at the beginning and at the end of this chapter. Nevertheless by some people the last additions are considered spurious. Also Galen, in 9<sup>th</sup> book of *De simplicium medicamentorum temperamentis et facultatibus*, after the *coelian*, that is, the stomach of merganser\*, directly mentions this membrane, putting the adverb *intus* - inside, being that it is lying inside the stomach. Only in a passage (in 3<sup>rd</sup> book of *De remediis parabilibus* wrongly ascribed to Galen) we read that the throat of the rooster along with the larynx (in fact in Greek it is written also as *goûlan*) is useful to those wetting the bed with urine.

The inner membrane of hens is soaked for a hour in warm lye\*, is washed thrice, then is soaked thrice in wine and thrice is washed: then again in lye, then in wine, and is dried in an oven from which the bread has been removed, Jacques Dubois\* drawing from Bartolomeo Montagnana\*. That membrane of the stomach of chickens usually thrown away, aged and minced in wine, is infused warm in ears secreting pus, Pliny. The membrane of the rooster drawn from the stomach, from the stomach lying inside the body, and which is usually thrown away, dried and minced in wine, with the addition of some opium, represents a very useful medicine for ears, since when warmed up and infused cleans up and recovers its (their) suppuration, Marcellus Empiricus\*. The inner membrane of the stomach of rooster, minced with wine, is useful to ears, and removes the spit (perhaps the pus), Constantinus Africanus\*.

¶ The membrane of the stomach of chickens aged and sprinkled on a potion, or fresh and roasted, relieves the catarrhs of respiratory ways and the damp cough, Pliny. Mince very well the dried membrane of the muscular stomach of chickens - or gizzard, in which the dregs of belly are contained, and give it to be

<sup>273</sup> Semberebbe ovvio che bisogna ricambiare il vino tre volte, ma non si specifica quanto tempo deve intercorrere tra una macerazione e l'altra. Magari si cambia il vino dopo un'ora e si lava la membrana. Bisognerebbe disporre del testo di Montagnana. Potrebbe esserci scritto, che ne so, *terna*, sottinteso *hora*, per esprimere in un modo un po' insolito una macerazione in vino che deve durare tre ore, senza però ricambiarlo. Ma questa ipotesi è strampalata, perché dopo ciascuna macerazione in vino la membrana va lavata, e va lavata tre volte. Si tratta di fantasie prescrittive che solo certe menti eccelse possono elargire a noi comuni mortali. Oppure vogliono lasciare il tutto alla nostra inventiva, facendoci così assurgere al ruolo di terapeuti.

<sup>274</sup> *Naturalis historia* XXIX,139: Ventris gallinaceorum membrana, quae abici solet, inveterata et in vino trita auribus purulentis calida infunditur, gallinarum adeps.

<sup>275</sup> *Naturalis historia* XXX,46: Gallinaceorum ventris membrana, si inveterata est, inspersa potioni destillationes pectoris et umidam tussim vel recens tosta lenit.



cum vino potui dato, humidam tussim sedabis, Marcellus.

¶ Trita in vino convenienter stomachicis datur in potu, Dioscorides. Ant. Gainerius has membranas praeparatas miscet medicamento cuidam ad confortandum ventriculum: item Leonellus medicamento ad stomachi dolorem. Tunicam interiorem ventriculi secundi gallinarum miro quodam modo, lotam et siccata, et potam, stomachicis augere coquendi facultatem, falsum esse expertus est Galenus (de medic. simplicib. lib. 11.) Unde subit admirari in ea {haeresi} <haerese> falsa medicos omnes etiam hodie permanere. Putant, opinor, eam vim illi esse, quod ea similis sit tunicae internae ventriculi nostri, sed vi tanta coquendi praedita, ut lapillos conficiat. sed aequius fuerit, eam tunicam ex struthiocamelo sumere, quippe cui mira sit natura coquendi, quae sine delectu devorarit, (ut refert Plinius 10.1.<sup>276</sup>) ut ferrum et ossa vervecum integra. Unde et pelles eorum<sup>277</sup> cum plumis mollioribus concinnatas stomachicis applicant, Sylvius. An non vident harum pellicularum temperamentum vitari siccatione: et vim illam coquendi vivis inesse, non superesse mortuis: nec fortasse pellibus illis insitam, sed potius a carne multa crassa densaque pelliculam hanc undique ambiente: Iac. Sylvius.

Si hordeo malo aut nimio iumentum laeditur, remedium est pelliculam de ventre pulli siccata fumo deterere, additisque octo scrupulis piperis, et quatuor cochlearibus mellis, et uncia pollinis ex thure, cum sextario vini veteris tepefacto per os dare, Vegetius<sup>278</sup>.

¶ De usu eiusdem pelliculae ad ileon, vide infra in remedio ex icore. ¶ Hanc pelliculam de gallina nigra quidam e vulgo adversus regium morbum edendam suadent, bis aut ter.

drunk with wine, you will calm the damp cough, Marcellus Empiricus.

¶ Minced in wine is given to be drunk with good results to those with stomach trouble, Dioscorides. Antonio Guainerio\* mixes these already prepared membranes with a medicine to strengthen the stomach: similarly Leonello Vittori\* mixes it with a medicine against stomachache. Galen (11<sup>th</sup> book of *De simplicium medicamentorum temperamentis et facultatibus*) has been able to show with testing that is false the fact that the inner membrane of the second stomach of hens, washed and dried, and drunk, improves in an almost marvelous way the digestive power of those with stomach trouble. That's why I cannot be surprised by the fact that still today all the physicians are fixedly keeping in that false thesis. In my opinion, they think that it has that power being similar to the inner covering of our stomach, but that it is endowed with such a great digestive power to be able to crumble pebbles. But it would be more correct to draw such a membrane from ostrich, since it is endowed with an extraordinary digestive power of the things he swallowed without tasting them (as Pliny reports in X,1) as the iron and the whole bones of castrated rams. That's why to those with stomach trouble they apply also their skin - the skin of ostriches - trimmed with the softest feathers, Jacques Dubois. Perhaps they don't realize that the power of these membranes of coilin\* is ruined by drying and that such a digestive power is present in alive subjects, while doesn't longer remain in dead ones: and that perhaps it is neither inborn in those skins, but that rather it comes from the big amount of thick and dense flesh surrounding all over this membrane, Jacques Dubois.

If a burden animal undergoes some damages from spoiled or excessive barley, the remedy is represented by a coarsely chopping of the membrane of a chicken's stomach dried by smoking, and to give it by mouth after eight scruples of pepper [9 g] have been added, and four spoons of honey and an ounce [27.28 g] of incense dust with a *sextarius* [500 ml] of old wine warmed up, Vegetius\*.

¶ For the use of the same membrane against the intestinal occlusion, see below when I speak about remedies gotten from liver. ¶ Some of the common people against jaundice advise to eat two or three times this membrane gotten from a black hen.

<sup>276</sup> *Naturalis historia* X,2: Concoquendi sine dilectu devorata mira natura, sed non minus stoliditas in tanta reliqui corporis altitudine, cum colla frutice occultaverint, latere sese existimantium. Praemia ex iis ova, propter amplitudinem pro quibusdam habita vasis, conosque bellicos et galeas adornantes pinnae.

<sup>277</sup> Come si può desumere dal capitolo dedicato allo struzzo - pagina 713 - questa affermazione di Jacques Dubois è riferita alla pelle non dei polli, ma degli struzzi.

<sup>278</sup> *Artis veterinariae, sive mulomedicinae libri quatuor*.

¶ Pellis interior de ventriculo galli trita et cum vino pota ventrem astringit, Constantinus. Gallorum ventriculus (Marcellus {Vergilius} <Virgilius><sup>279</sup> interpres addit, in senectute, quoniam proxime de veterum gallinaceorum iure dixerat author) inveteratus (κοιλία τριχευθεῖσα) et in umbra siccatus pondere trium unciarum (ὄσον γ' <sup>280</sup>, sic habet codex noster impressus, corrupta ut apparet ponderis nota, drachmae fortassis, quae designatur alibi in Dioscoride instar maiusculi lambda iacentis, hoc modo <,) sumptus, praesenti remedio est contra nimias purgationes, quae a deijcientibus alvum [398] medicamentis fiunt. quamprimum enim purgationes eas sistit. in quem usum terendus est et cum aqua bibendus. (δ'εἰ δὲ τρίμμα ποιεῖν καὶ ἐνοῦν μετὰ ὕδατος καὶ διδόναι. malim ita reddere, in quem usum contritus et cum aqua permixtus, [instar trimmatis aut moreti,] exhibendus est,) Dioscorides: cuius interpres Marcellus {Vergilius} <Virgilius>, Hunc locum (inquit) Serapio non habet, neque antiqua interpretatio, neque probatissimus mihi codex Latinae translationis. unde fit ut suspicemur accrevisse eum Dioscoridi, praesertim quum alienus etiam Dioscoridis sermonis in ea re ductus nobis videatur.

¶ The inner membrane of the stomach of the rooster minced and drunk with wine acts as intestinal astringent, Constantinus Africanus. The stomach of the roosters (Marcellus Virgilius\*, who is the translator, adds *when they are old*, being that the author had just spoken of broth of old roosters) aged (*koilia taricheutheisa*) and dried in shade, taken in dose of three ounces [around 80 g] (*bóson γ'*, thus has our printed code, as it seems with the corrupted symbol of weight, perhaps of the drachma\*, which in Dioscorides in other points is represented as a lain down capital lambda, thus <) represents an immediate remedy against excessive evacuations coming from medicines emptying the bowel. In fact it stops at once such evacuations. For this use it must be minced and drunk with water (I would prefer to translate *d'ei de trimma poiēn kai enoūn metā hūdatos kai didónai* as follows: for such an employment it must be given minced and mixed with water [instead of *a minced* or of *a mixed little flat bread*]), Dioscorides; and his translator Marcellus Virgilius says: Serapion\* doesn't have this passage, neither have it the ancient translation nor the for me excellent code of the Latin translation. That' why - he adds - my suspect is that this passage was added to the text of Dioscorides, above all because also the manner of writing on this subject in my opinion is disagreeing with the style of Dioscorides

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Membrana gallinarum tosta et data in oleo ac sale, coeliacorum dolores mulcet. abstinere autem frugibus ante et gallinam et hominem oportet, Plinius<sup>281</sup>. Membrana quae est in ventriculo gallinae siccata et trita, et cum vino austero potui ieiuno coeliaco data, medetur: ita ut ipsa gallina prius vel biduo abstineatur a cibo, et qui potionem accepturus est, ante diem frugi sit, et non coenet, Marcellus. Nicolaus Myrepsus dysentericam quandam potionem laudatam describit, in qua membrana haec cum caeteris miscetur. Membranam e ventriculo gallinae aridam: vel, si recens sit, tostam, utiliter contra calculos bibi traditur, Plinius<sup>282</sup>. Cum vino

The membrane of the hens, roasted and given with oil and salt, eases the pains of patients suffering from bowels. It is necessary that previously both hen and person abstain from cereals, Pliny\*. The membrane lying in the stomach of the hen, dried and minced, given to be drunk with dry wine on empty stomach to those suffering from intestinal pains, lets to recover: but the hen has before to abstain for at least two days from food, and he who is about to receive the potion, the day before has to be frugal and don't have supper, Marcellus Empiricus\*. Nicolaus Myrepsus\* reports a praised potion against dysentery, in which this membrane is mixed with other ingredients. They hand down that against the stones is successfully drunk the dried membrane of chicken's stomach, or roasted if it

<sup>279</sup> Nel commento al *De materia medica* (1523) liber II cap. XLII.

<sup>280</sup> In greco significa *circa 3 - roughly 3*.

<sup>281</sup> *Naturalis historia* XXX,58: Membrana gallinarum tosta et data in oleo ac sale coeliacorum dolores mulcet — abstinere autem frugibus ante et gallinam et hominem oporteat —, fimum columbarium tostum potumque. - Non si emenda il testo di Gessner con *oporteat*, anche se Plinio con *oporteat* esprimeva una prescrizione che non era rigida e imperativa come viene invece formulata da *oportet*.

<sup>282</sup> *Naturalis historia* XXX,67: [...] item membranam e ventriculo gallinae aridam vel, si recens sit, tostam, fimum quoque palumbinum in faba sumi contra calculos et alias difficultates vesicae, [...].

pota calculos frangit et per urinam eijcit, Constantinus. Celebrant quidam inter calculi remedia gallinacei ventris interiorem membranam, Alex. Benedictus. Fieri quidem potest ut aliqui huic membranae vim calculos dissolvendi inesse sibi persuaserint, ex eo quod gallinae etiam lapillos concoquere vulgo credantur, ut Dioscorides<sup>283</sup> etiam credidit. Ego quoniam experientiam huius effectus hactenus nullam audivi, nec rationem aliquam qua id effici possit video, assensionem meam adhuc cohibeo. De ventriculo galli interior pellicula in vino missa et siccata ac trita cum sale, posita (pota) cum vino vel condito, nephriticos perfecte sanat, Kiranides.

Ad sistendam exuberantiam mictionis: Accipe pelliculas quae sunt in ventre gallinarum: de quibus in Sole siccatis drachmam miscebis cum thure masculino, glande sicca, balaustiis, galla, ana 3. iii. Trita omnia melle rosato excipies, et ex frigida propinabis ieiuno, Galenus Euporiston 2.133. Ad involuntarium mictum in stratis: Galli guttur ustum ligulae mensura ieiuno ex aqua propinato, Galenus Euporiston 2. 76. Et rursus, Gallinae gulam (γούλαν) pariter cum gutture, ure, et tere diligentissime, ac ex vino vetere propina, Euporiston 3. 238. Idem remedium Rasis e crista galli<sup>284</sup> promittit. In Germanico quodam codice manuscripto invenio hasce membranas tritas utiliter bibi contra stranguriam.

¶ Adversus abortum: Suffiatur primo mulier cum filato primo cocto: deinde accipiat grassilum gallinae, et pelliculam ventriculi qua cibus continetur discutiat lavetque et modice coctam in prunis comedat, vel pollinem tritarum bibat, idque faciat per plures dies: experimento constat, Author additionum Breviarii Arnoldi Villanov. apparet autem verba quaedam inter haec aut corrupta aut barbara esse.

were fresh, Pliny. Drunk with wine it shatters the stones and makes them to be removed through urine, Constantinus Africanus\*. Some people among the remedies for stones are praising the inner membrane of the stomach of chicken, Alessandro Benedetti\*. Really, perhaps some people became convinced that this membrane has the power of dissolving stones since by common people the hens are thought able to digest also the pebbles, as also Dioscorides\* believed. Being that until now I didn't hear any experience about this power nor I foresee any reason for its occurrence, for the moment I curb my approval. The inner membrane of the stomach of the rooster put in wine and dried and minced with salt, put together (drunk) with wine or wine aromatized with pepper and honey, perfectly recovers nephritics, Kiranides\*.

To stop the excessive urination: Take the membranes lying in the stomach of the hens: and after have been dried in the sun you will mix a drachma of them [3.41 g] with three drachmas each of finest incense\*, dry acorn, flowers of pomegranate\* and gallnut\*. After all these ingredients have been minced, you will put them in rosy honey and you will give them on empty stomach in cold water, Galen\* - Oribasius\* - in *Euporista* 2<sup>nd</sup>,133. Against the unintentional nocturnal urination in bed: give on empty stomach in water a spoon of rooster's crop reduced to ashes, Galen in *Euporista* 2<sup>nd</sup>,76. And still, reduce in ashes the throat (*goulan*) of a hen along with the crop, and mince very well, and give with old wine, *Euporista* 3<sup>rd</sup>,238. Razi\* vouches for the same remedy by a cockscomb. In a manuscript German code I find that these minced membranes are profitably drunk against strangury\*.

¶ Against the abortion: In first place the woman must be exposed to warm vapors along with the first cooked *yarn*: then she has to take some *grassilum* - some fat - of hen, and to chop the membrane of the stomach in which the food is contained and to wash it and to eat it after has been scorched on embers, or has to drink the superfine flour of the *minced ones*, and she has to do this for quite a lot of days: this is based on a testing, the author of the additions to *Breviarium practicae medicinae* of Arnolde from Villanova\*. But it is evident that some of these words are either corrupt or foreign.

<sup>283</sup> Salvo leggere tutto quanto il testo di Dioscoride nelle svariate edizioni, nonostante un accanimento e una perseveranza da certosino mi è risultato impossibile localizzare questa affermazione di Dioscoride riferita anche da Aldrovandi (che credo l'abbia copiata da Gessner) e che suona più ampia in Gessner a pag. 383: Gallinae calida natura praeditae sunt. nam et venena conficiunt, et aridissima quaeque semina consumunt. et nonnunquam arenas lapillosque ingluvie sua devoratos dissolvunt, Dioscor. - Dioscoride può benissimo aver affermato tutto ciò, oppure si tratta di un'erronea citazione di Gessner (evento assai raro!) ripresa pedissequamente da Aldrovandi.

<sup>284</sup> Lo so che la differenza tra la cresta di un gallo e quella di una gallina non dovrebbe essere causa di insuccesso terapeutico, ma ciascuno di noi, quando è malato, va alla ricerca del meglio. È necessario recuperare il testo originale di Razi. Infatti ne vengono date due versioni. A pag. 396: Gallinae cristam aridam da in cibo ei qui mingit in lecto nescienti: curabitur, Rasis. - Qui: Idem remedium Rasis e crista galli promittit.

¶ In libro quodam manuscripto inuenio hanc pelliculam de ventriculo capi utiliter tritam fistulis prius mortificatis inspergi.

¶ Ileo resistit gallinaceorum iecur assum cum ventriculi membrana, quae abiici solet, inveterata, admixto papaveris succo. alii recentem torrent ex vino bibendam. Hepar gallinae tritum, et cum hordei farina et aqua emplastri modo impositum, podagricis prodest, Kiranides.

¶ Gallinarum et perdicum fella ad medicinae usum caeteris praestant, Galenus. Fel efficacissimum creditur scorpium et callionymi piscium, marinaeque testudinis et hyaenae<sup>285</sup>: perdicis item et aquilae, gallinaeque albae, Dioscorides<sup>286</sup>.

¶ Fel gallinae maculas in corpore illitum aufert, Rasis. Apud Galenum de composit. sec. locos, miscetur medicamentis liquidis ocularibus Asclepiadae, ad ficosas eminentias, ac omnem exuberantiam carnis seu callum. Fel quorundam animalium laudatur a medicis ad visum acuendum, et principium suffusionis discutiendum, ut callionymi et scorpium piscium, gallinae, etc. Idem de simplic. 10. Galli gallinaei, maxime albi, fel ex aqua dilutum, et inunctione adhibitum, leucomata oculorum et hypochyses sanat, et aciem luminum confirmat, Marcellus. Galenus libro 4. de compos. sec. loc. medicamento liquido cuidam ad oculos suffusos, alios galli fel, alios aliud adiecisse scribit. Ad suffusionem admirabile quod ilico visum restituit: Muris sanguinem, et galli fel, et muliebre lac aequis ponderibus misce, et bene subactis utere. probatum est enim, et magnifice profuit, Idem Euporiston 3. 16. Ulcera oculorum et albugines felle galli inungito, Idem Euporiston 2. 99.

Fel quoque de gallo mollitum simplice<sup>287</sup> lympha | Exacuit puros dempta caligine visus, Serenus. Fel galli cum succo chelidoniae herbae et melle illitum, visum acuit perfecte, Kiranides. Gallinaceo felli vis alligato (malim, illito: vel, ad caligationes, ut et aquilino sicut proxime dixerat) ad argema, et ad albugines ex

¶ In a manuscript book I find that this membrane of the stomach of capon after has been minced is successfully applied on fistulas previously weakened.

¶ Against the intestinal occlusion is effective the liver of chickens roasted with the aged membrane of the stomach, that one usually thrown away, mixing juice of poppy. Others roast the fresh one, which must be drunk with wine. The liver of hen, minced and applied as poultice along with barley flour and water, is helpful to gouty\* patients, Kiranides.

¶ The bile of hens and partridges\* used as medicine is above all the other kinds of bile, Galen. Moreover is reckoned very effective the bile of the fishes scorpion\* and stargazer\*, and of marine turtle and hyena\*: likewise that of partridge, eagle\* and of a white hen, Dioscorides.

¶ The bile of hen smeared on the body makes the blotches disappear, Razi. In Galen, in *De compositione medicamentorum secundum locos*, it is mixed with liquid eyewashes of Asclepiades the Young\* against the ulcerated swellings and any protuberance of the flesh or callus. The bile of some animals is praised by physicians to sharpen eyesight and to make a beginning of cataract regress, as that of the fishes stargazer and scorpion, of the hen etc., still Galen in 10<sup>th</sup> book of *De simplicium medicamentorum temperamentis et facultatibus*. The bile of a rooster, chiefly white, diluted in water and used as eyewash, makes recover the leucomas\* of the eyes - obviously! - and the cataracts, and it strengthens the visual sharpness, Marcellus Empiricus. Galen in 4<sup>th</sup> book of *De compositione medicamentorum secundum locos* writes that to a liquid medicine against the cataract some people added bile of rooster, and others something else. An amazing preparation against the cataract, since makes the sight coming back at once: Mix in equal parts blood of mouse, bile of rooster and milk of woman, and use after they have been well mixed. In fact it has been tested, and it has been helpful in marvelous way, still Galen - Oribasius - in *Euporista* 3<sup>rd</sup>,16. Apply bile of rooster on ocular ulcerations and leucomas, still Galen in *Euporista* 2<sup>nd</sup>,99.

Also the bile of rooster softened with pure and simple water | Sharpens the sight of eyes made clear after dimming has been removed, Serenus Sammonicus. The bile of rooster applied with juice of celandine\* herb and honey makes sharpen the sight in a perfect way, Kiranides. The bile of rooster diluted in water and applied with a bandaging is effective against the

<sup>285</sup> Plinio *Naturalis historia* XXXII,154: Et hyaenam piscem vidi in Aenaria insula captum.

<sup>286</sup> *De materia medica* II,71.

<sup>287</sup> Anche nel web si riscontra *simplice*, per cui non si procede a emendare con *simplici*. - *Liber medicinalis* - OCULORUM DOLORI MITIGANDO - Fel quoque de gallo mollitum simplice lympha | exacuit puros dempta caligine visus.

aqua diluto, (aut supra forsan recte, hic vero pro diluto legendum aut saltem subintelligendum illito.) item ad suffusiones oculorum, maxime candidi gallinacei, Plinius<sup>288</sup>. Et rursus cum fimum rufum gallin. lusciosis illini dixisset, subdit<sup>289</sup>: Laudant et gallinae fel, sed praecipue adipem contra pustulas in pupillis. Fellis gallinacei, vel vulturini, quod longe magis prodest, scrupulum, et mellis optimi unciam, bene trita coniunges, atque in pyxide cuprea habebis, et opportune ad inungendum uteris, hoc nihil potentius caliginem relevat, Marcellus.

¶ Aetius illos qui re Venerea uti non possunt inter caetera gallorum testiculos esitare consulit. Galli testes cum vino poti Venerem iritant, et bonam habitudinem praestant, Kiranides. Gallinaceorum testes subinde si a conceptu edat mulier, mares in utero fieri dicuntur, Plinius<sup>290</sup>. Ad involuntarium urinae exitum in stratis: Galli testem ustum edendum apponito, Galenus Euporiston 3. 257.

[399] ¶ Ad caducos: Galli testiculos contritos cum aqua ieiuno dabis bibere. abstineant autem a vino diebus decem, caducis remedium est. Debebunt autem testiculi sicci servari, ut cum fuerint necessarii, continuo sumantur, Sextus et Constantinus. Ad comitiales<sup>291</sup>: Gallinacei testes ex aqua et lacte quidam bibendos censent, antecedente quinque dierum abstinentia vini, ob id inveteratos, Plinius<sup>292</sup>. Galli gallinacei testiculos in pulverem tritos ex aqua et lacte ieiuno propinato, idque diebus quinque facito, vino autem abstinendum est,

white spots of the cornea and leucomas (I would prefer smeared; or, as he just said, *against dimming of sight*, as also acts that of eagle) (or perhaps before he expressed himself correctly, but here, in place of *diluted*, we must read, or at least to imply, *smeared*), likewise against the cataracts, above all if it is of a white rooster, Pliny. And again, after he said to apply reddish dung of chicken to those suffering from nyctalopia\*, adds: They also praise the bile of hen, but above all the fat against the vesicles located in the pupil. You will join a scruple [1.13 g] of bile of chicken, or of vulture, since more effective, and an ounce [27.28 g] of good honey, both well mixed, and you will preserve them in a copper jar and will use at the proper time to make applications, nothing is more powerful than this preparation in attenuating the dimming of the sight, Marcellus Empiricus.

¶ Aetius of Amida\* to those who are sexually impotent prescribes among other things to eat testicles of rooster. The testicles of rooster drunk with wine are sexually arousing and get a physical wellbeing, Kiranides. If a woman as soon as conceived eats testicles of rooster, they say that in uterus males are occurring, Pliny. Against the unintentional discharge of urine in bed: give to be eaten a scorched testicle of rooster, Galen - Oribasius - in *Euporista* 3<sup>rd</sup>, 257.

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¶ For epileptics: You will give to drink minced testicles of rooster on empty stomach with water. But it represents a remedy for the epileptics if they abstain for ten days from wine. And the testicles will have to be preserved dried, so that when needed they can be assumed without interruption, Sextus Placitus Papiensis\* and Constantinus Africanus\*. For epileptics: Some are thinking that the testicles of rooster must be drunk with water and milk, preceded by abstinence from wine of five days, and that's why they are aged, Pliny\*. Give to drink on empty stomach with water and milk the crushed testicles of rooster. And repeat this for five days, but to abstain from wine

<sup>288</sup> *Naturalis historia* XXIX,123: Eadem vis est et in vulturino felle cum porri suco et melle exiguo, item in gallinacei felle ad argema et albugines ex aqua diluto, item suffusiones oculorum, maxime candidi gallinacei. Fimum quoque gallinaceorum, dumtaxat rubrum, lusciosis illini monstrant. - Probabilmente la tortuosa disquisizione di Gessner - scatenata da un *alligato* non presente in Plinio, bensì in altre citazioni - è del tutto corretta, ma tradurla altrettanto correttamente e senza tortuosità richiederebbe una lunghissima meditazione, che oltretutto ci ripagherebbe assai poco dal punto di vista terapeutico. Già! è facile dirlo! Perché oggi - nel XXI secolo - abbiamo i trapianti di cornea, e la cataratta viene operata con esiti più che soddisfacenti!

<sup>289</sup> *Naturalis historia* XXIX,124: Laudant et gallinae fel et praecipue adipem contra pustulas in pupillis, nec scilicet eius rei gratia saginant.

<sup>290</sup> *Naturalis historia* XXX,123: Gallinaceorum testes si subinde a conceptu edat mulier, mares in utero fieri dicuntur.

<sup>291</sup> Gli epilettici venivano chiamati *comitiales* perché nell'antica Roma venivano sciolti i comizi se uno dei partecipanti avesse subito un attacco di epilessia, in quanto ciò rappresentava un segno di cattivo augurio. - Epilessia deriva dal greco *epilēpsia* - a sua volta dal verbo *epilambánein* = prendere, assalire - e in prima istanza significa arresto.

<sup>292</sup> *Naturalis historia* XXX,92: Quidam pectus eius [vulturis] bibendum censent in cerrino calice, aut testes gallinacei ex aqua et lacte, antecedente V dierum abstinentia vini; ob id inveterant.

Trallianus hoc se ex Gallia accepisse scribens. Serapion pro epilepticis probat medicamen confectum e testibus galli gallinacei: Caelius Aurelianus, improbans ipse ut videtur.

¶ Gallinaceum fimum omnia quae columbinum, sed inefficacius, praestat, Dioscor. minus calidum est columbino, Galenus. Et rursus, Caeterum ut in aliis omnibus animalium partibus aut excrementis plurimum refert, montanisne locis, an in pratis, paludibus, lacubus et aedibus versentur. Semper enim quae exercentur, iis quae non exercentur sunt sicciora: et quae cibis utuntur calidioribus siccioribusque iis quae humidis frigidisque. Itaque ut columbarum stercus semper imbecillius expertus sum quae in domibus degunt quam nomadum et montanarum: sic gallinarum quoque inveni multo infirmius earum quae conclusae servantur et furfuribus aluntur, non paulo autem valentius earum quae in agris, atriis aut foris pascuntur. Stercoris gallinacei pulli drachmae duae dissolutae in multa aqua calida, et potae, vomitum movent, Arnoldus de Villan. Stercus galli cum succo prasii datum, mox vomitum proritat, Idem. Certo educit per vomitum. quare contra venena propinatur, Ferdinand. Ponzettus. Idem {Gaynerius} <Guainerius>. scribit, sed misceri iubet, cum lini urticaeve semine in aqua decocto, aut aqua et butyro, etc. Ad felis morsum galli stercus liquidum cum adipe gallinaceo subigito et imposito, Aetius. Idem ex aceto impositum morsibus canis rabidi, salutare traditur, Kiranides. Gallinaceum fimum privatim contra venena fungorum bibitur ex aceto aut vino, (vel oxymelite, Rasis,) Dioscor. Nicander contra idem venenum commendat *πάτον στρουθοῖο κατοικάδος (ὀπτόν.)* Galenus etiam adversus strangulationem a devoratis fungis gallinarum domesticarum fimum cum oxymelite bibi consulit, in Euporistis 1.131. nimirum ut vomitus subsequatur. Cum medicum quendam in Mysia gallinaceo utentem stercore conspexissem, in eis qui ab esu fungorum suffocabantur: et ipse quoque sum usus in quibusdam urbem inhabitantibus, qui et ipsi fungos esitarant, ipsum videlicet ad *l{a}evorem* contritum tribus quatuorve oxycrati aut oxymelitis inspergens cyathis. et palam adiuti sunt, idque celeriter. nam qui praefocabantur, paulo post vomebant pituitosum humorem omnino crassissimum, et exinde plane liberati

is needed, Alexander of Tralles\* who writes he received this information from Gaul. Serapion\* for epileptics praises a medicine prepared with testicles of rooster: while Caelius Aurelianus\*, as it seems, disapproves this.

¶ The dung of chicken offers all that is offered by that of pigeon, but it is less effective, Dioscorides\*. It is less warm than that of pigeon, Galen\*. And again: However, like for all the remaining parts of the animals or their excrements, it is very important if they are living in mountain places, or in meadows, in swamps, in lakes and in buildings. In fact, those taking some exercise are more dry than those not taking it: and so also those using more warm and dry foods than those feeding on more damp and cold ones. Therefore, like I have experience of the fact that the dung of pigeons living in dovecotes is always less effective in comparison with that of stray and of mountain subjects: likewise I have found that that of hens is very less effective if they are kept shut up and fed on bran, and is very better that of hens going to graze in fields, under porticos or in markets' squares. Two drachmas [6.42 g] of poultry's dung dissolved in a lot of warm water, and drunk, cause vomiting, Arnaldo from Villanova\*. The dung of rooster, given with juice of horehound\*, causes vomiting at once, still Arnaldo. Without doubt it makes expel thanks to vomit. That's why it is given to drink against poisons, Ferdinando Ponzetto\*. Antonio Guainerio\* writes the same thing, but prescribes to mix it with linseed\* or with seed of nettle\* and cooked in water, or in water and butter, etc. Against the bite of cat mix liquid dung of rooster with fat of chicken and put it on, Aetius of Amida\*. They hand down that the same dung prepared with vinegar and applied on bites of a rabid dog, turns out as curative, Kiranides\*. The dung of chicken is drunk with vinegar or with wine especially against the poisons of mushrooms (or with sour-honey - a mixture of vinegar and honey, Razi\*), Dioscorides. Nicander of Colophon\* against the same kind of poison recommends *páton strouthoío katoikádos (optón)*, that is, excrement of domestic hen sparrow - of hen - (toasted). Also Galen - Oribasius\* - against the suffocation from eaten mushrooms\* - muscarinic syndrome - prescribes to drink dung of domestic hens with sour-honey, in *Euporista* 1<sup>st</sup>,131. Obviously, so that the vomit is arising. Since I had seen in Mysia\* a physician using dung of chicken in those facing suffocation because ate mushrooms: I also used it for some inhabitants of Rome who also ate mushrooms, and precisely, after I powdered it until be almost impalpable, dredging it with three or four cyathi [150-200 ml] of water and vinegar or of sour-honey. And they glaringly derived benefit from it, and quickly. In fact those who were suffocating, soon after vomited a liquid similar to catarrh and very thick, and from that

omnino crassissimum, et exinde plane liberati sunt symptomate, Galenus lib. 10. de simplicibus. Vide etiam inferius inter remedia ex candida parte huius fimi.

¶ Gallinarum fimum recens illitum alopecias celerrime explet, Plinius<sup>293</sup>. Gallinaceorum stercus cum oleo utroque (non explicat quibusnam) permixtum, alopecii utile est, Marcellus. Cum aceto alopecii impositum prodest, Rasis et Kiranides. Si prius fricetur locus cum panno et cepe donec rubeat, Rasis. Aridum quoque tritum cum nitro et arido (vox corrupta) unguento alopeciam inspissat, Kiranid. Recens adpositum podagris, plurimum iuvat, Marcellus et Plinius<sup>294</sup>. Perniones quae nascuntur in manibus impositum sanat, et omnes morsus, Constantinus. Est qui gallinae perducatur stercore corpus, Serenus inter carbonis (carbunculi) remedia. De usu huius stercoris ad fistulam curandam, scripsimus in Rubeta G. {Phlegmonas} <Phlegmones> quae nascuntur in naribus impositum sanat, Aesculapius. Furunculo medicando: Praetereaque fimum, ex gallo quod legeris albo | Imbribus ex acidis fidens appone dolenti, Serenus. Vide etiam infra inter remedia ex rufa parte huius fimi. Fimum gallinaceum cum oleo et nitro clavos pedum sanat, Plinius<sup>295</sup>. Marcellus pulli gallinacei fimum rubrum clavellis frequenter illinendum consulit. Fimum gallinaceum recens inunctum, contusiones ex calciamentis sanat. aufert etiam myrmecia{s}<sup>296</sup>, Kiranides. Si fiat ex eo cataplasma cum melle, id illitum crustam ignis Persici rumpit, Rasis.

¶ Mactatae recens gallinae ventrem una cum stercore involvito melle, et iumento adhuc calentem in fauces immittito, Pelagonius adversus tussim iumenti e faucibus vel gutture provenientem.

¶ Gallinaceum fimum contra coli cruciatus ex

moment they became completely free from symptomatology, Galen in 10<sup>th</sup> book of *De simplicium medicamentorum temperamentis et facultatibus*. See also more ahead, among the remedies drawn from the white part of this dung

¶ The fresh dung of hen when smeared makes the alopecias\* recover with extreme rapidity, Pliny. The dung of chicken mixed with both kinds of oil (he doesn't specify what kind), is useful for alopecias, Marcellus Empiricus\*. It is helpful in alopecias applied with vinegar, Razi and Kiranides. If with a piece of cloth and some onion the area is firstly rubbed until to redden it, Razi. Also dried and powdered with saltpeter and a dry ointment (corrupt word) makes the alopecia less glabrous, Kiranides. Applied fresh to gouty chalkstones\* is of extreme utility, Marcellus Empiricus and Pliny. Applied, makes recover the chilblains rising in hands and every kind of bite, Constantinus Africanus. There is someone sprinkling his body with dung of hen, Serenus Sammonicus\* among the remedies of the coal (of the carbuncle\*). About the use of this dung for the therapy of a fistula I wrote in the chapter of the rubeta - a poisonous frog, paragraph G. Applied, makes recover the suppurations growing in nostrils, Aesculapius\*. To treat a pimple: And in addition trusty apply on the patient the dung you picked up from a white rooster and dissolved in sour water, Serenus Sammonicus. See also more ahead among the remedies drawn from the reddish portion of this dung. The dung of chicken with oil and saltpeter makes recover the callosities of feet, Pliny. Marcellus Empiricus prescribes to repeatedly apply red dung of chicken on calluses. The application of fresh dung of chicken makes recover the bruises due to footwear. It makes also disappear the warts without peduncle - or sessile, Kiranides. If a cataplasm is prepared from it with honey, its application makes break the crust of the Persian fire\*, Razi.

¶ Blend with honey the entrails along with the dung of a just killed hen, and introduce them still warm in mouth of a draught animal, Pelagonius\* against the cough of a draught animal due to jaws or to throat.

¶ The dung of chicken is drunk with vinegar or with

<sup>293</sup> *Naturalis historia* XXIX,109: Pellium viperinarum cinis alopecias celerrime explet, item gallinarum fimum recens inlitum.

<sup>294</sup> *Naturalis historia* XXX,76: Podagras lenit oesypum cum lacte mulieris et cerussa, fimum pecudum, quod liquidum reddunt, pulmones pecudum, fel arietis cum sebo, mures dissecti inpositi, sanguis mustelae cum plantagine inlitus et vivae combustae cinis, ex aceto ac rosaceo si pinna inlinatur vel si cera et rosaceum admisceatur, fel caninum ita, ne manu attingatur, sed pinna inlinatur, fimum gallinarum, vermium terrenorum cinis cum melle ita, ut tertio die solvantur.

<sup>295</sup> *Naturalis historia* XXX,81: Verrucarum omnia genera urina canis recens cum suo luto inlita, fimi canini cinis cum cera, fimum ovium, sanguis recens murinus inlitus vel ipse mus divolsus, irenacei [= erinacei] fel, caput lacertae vel sanguis vel cinis totius, membrana senectutis anguium, fimum gallinae cum oleo ac nitro.

<sup>296</sup> Celso *De medicina* V,28,14: Myrmecia autem vocantur humiliora thymio durioraque, quae radices altius exigunt maioremque dolorem movent: infra lata, super autem tenuia, minus sanguinis mittunt; magnitudine vix umquam lupini modum excedunt.

aceto aut vino bibitur, Dioscor. cum aqua calida et melle, Rasis. Medicus quidam Mysus hoc fimum bibendum dabat iis qui diutino coli dolore fuissent vexati ex oenomelite: vel si id non aderat, ex aceto, aut vino aqua diluto, Galenus lib. 10. de simplic. Et rursus in opere de compos. sec. loc. ex Asclepiade: Gallinarum interanea omnia exempta, et in vas fictile coniecta assato, ac trita reponito. usus vero tempore cochlearium unum et dimidium, et seminis dauci Cretici tusi et cribrati tantundem, ex aquae mulsae calidae cyathis tribus exhibeto. In libro quodam Germanico manuscripto albam tantum huius fimi partem aduersus colicum affectum e vini cochleario, salubriter bibi legimus.

¶ Stercus gallinae suffitum secundas educit, Arnoldus Villanov.

¶ Ad iumentorum remedia: Si equus pennam vorarit, primo uratur in umbilico, deinde in os eius stercus bovis tepidum inseratur: tum fiat phlebotomia. demum omnia interiora gallinae sanae in os eius immittes. Et si ne ita quidem liberatur, minue diligenter ipsum, Rusius<sup>297</sup>. Equo ex pituita per nares laboranti, fimum gallinaceum in nares inflabis, Obscurus. Si equa marem non patitur, gallinaceo fimo cum resina terebinthina trito, naturalia eius linuntur. ea res accendit libidinem, Anatolius. Sunt qui ad ulcera iumentorum utantur fimo gallinac. arido trito cribratoque, inspergentes mane, et vesperi succum sambuci immittentes per dies aliquot: ubi ulcera primum abluerint vino in quo sambuci folia decocta sint cum modico sale.

[400] Ad inflationem ilium et ventris equi: Fimum columbinum aut gallinaceum, quantum manus capit, in vino dissolvimus cum nitro, et inde clysterem injicimus etc. Absyrtus et Hierocles.

¶ Rabies canum sirio ardente homini pestifera, quapropter obviam itur per triginta eos dies, gallinaceo maxime fimo mixto <canum> cibis: aut si praevenit morbus, veratro,

wine against the pains of the colon, Dioscorides. With warm water and honey, Razi. A physician of the Mysia to those continually tormented by a pain at the colon was giving to drink this dung with wine sweetened with honey or, if this wasn't there, with vinegar or with wine diluted with water, Galen 10<sup>th</sup> book of *De simplicium medicamentorum temperamentis et facultatibus*. And again, in the treatise *De compositione medicamentorum secundum locos*, drawing it from Asclepiades the Young\*: After all the bowels of the hens have been removed and put in a terracotta vase, fry them, and after you minced put them aside. At proper time you will use a spoon and a half of them and the same amount of seed of Crete's\* carrot crushed and sieved and you will give to drink with three cyathi [around 150 ml] of warm water sweetened with honey. In a manuscript German book I have read that against the colitis, to be able to recover from it, only the white part of these excrements has to be drunk with a spoon of wine.

¶ The smoked dung of hen makes eject the placenta, Arnaldo from Villanova.

¶ TO PREPARE SOME REMEDIES FOR DRAUGHT ANIMALS: If a horse swallowed a feather, firstly has to be cauterized in navel, then lukewarm dung of bovine has to be put in its mouth: then a bleeding has to be done. Finally you will put in its mouth all the entrails of a healthy hen. And if also in this way it is not freed from the feather, chop it accurately: Lorenzo Rusio\*. To a horse suffering from nasal catarrh you will blow through nostrils some dung of chicken, an unknown fellow. If a mare doesn't want to mate with the male, her genital area is smeared with dung of chicken crushed with resin of terebinth\*. This treatment wakes up the lust, Anatolius\*. There are some using dry crushed and sieved dung of chicken against the ulcers of draught animals making some sprinkles at morning and evening for some days, adding juice of elder\*: after the ulcers have been before washed with wine in which leaves of elder have been cooked with little salt.

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Against swelling at flanks and abdomen of the horse: We dissolve in wine with saltpeter an amount of dung of chicken or pigeon that a hand can contain, and then we give a enema, etc. Absyrtus\* and Hierocles\*.

¶ The rabies of dogs in dog days\* is deadly for a human being, that's why for those thirty days it is mainly fought with chicken's dung mixed with dogs' foods, or, if the illness already appeared, with

<sup>297</sup> *Liber Marescalciae Equorum*. - Vedi maniscalco\*.



Plin.<sup>298</sup>

¶ Gallinacei fimi candidi vires. Ad vitiligines quidam illini iubent gallinarum fimum candidum servatum in oleo vetere cornea pyxide, Plin.<sup>299</sup> Idem cum oleo vetere tenuissime tritum et adpositum leucomata et hypochyses sanat, et aciem luminum confirmat, Marcellus. Adversus fungos noxios: Philagrius, gallinaceum stercus album (inquit) tritum exhibemus ex posca aut aceto mulso. Huius enim manifestum habemus experimentum, quod ad fungorum strangulationes auxiliatur, Aetius. Plinius<sup>300</sup> in hyssopo decoctum aut mulso, venena fungorum boletorumque astringere dicit. Item {inflammationes} <inflationes> ac strangulationes. quod miremur (inquit) cum si aliud animal gustaverit id fimum, torminibus et inflationibus afficiatur. Vide supra in viribus gallinacei fimi simpliciter. Illitio ad occultas anginas: Galli stercus album, et cerussam colore referens, exiccatum habeto, et usu postulante subige cum aqua aut melicrato, propinato cochlearium. Desperatos enim sanat. Quod si bibere nequeant, cum melle subactum intimis partibus illinito, Nic. Myrepsus. Fimum gallinarum duntaxat candidum, oleo in vetere corneisque pyxidibus adservant, ad pupillarum albugines, Plin.<sup>301</sup> Sunt qui huius fimi parte alba duntaxat intra corpus sumpta, sanguinem concretum discuti referunt. Fimum gallinac. album et frictum (φρούξιας) tere ac potui confidenter exhibeto adversus colicam, Aetius 9. 31. Vide supra inter remedia ex hoc fimo simpliciter.

¶ Galli stercus rufum, vel ut Plinius habet, ex gallinac. fimo quod est russum. Impositum furunculos<sup>302</sup> rumpit, et dolorem tollit, Sextus. vide supra inter remedia ex hoc fimo simpliciter. Cum aceto recens illitum

hellebore\* - or with veratrum\*, Pliny\*.

¶ THE PROPERTIES OF WHITE CHICKEN'S DUNG. Against the vitiligos\* some are prescribing to smear white dung of hen preserved in old oil in a horny jar, Pliny. The same dung powdered with old oil and locally applied, makes recover leucomas\* and cataracts, and strengthens the visual sharpness, Marcellus Empiricus\*. Against harmful mushrooms Philagrius\* says: I give to drink minced white dung of chicken with water and vinegar or with vinegar and honey. In fact I have the evident proof that it is of help against the suffocations from mushrooms\* - muscarinic syndrome\*, Aetius of Amida\*: Pliny says that cooked with hyssop\* or with wine sweetened with honey reduces the effect of mushrooms' poisons and of boletuses\*. Likewise the intestinal swellings and the suffocations. And we could be amazed (he says) by the fact that if another animal had to taste this dung, it would be struck by pains and by intestinal swellings. See before among the properties of mere dung of chicken. Local application against the sore throat of unknown origin: Keep at your disposal dried white dung of rooster and which for the color remembers the white lead\*, and when its use is required knead with water or with mead, and give a spoon of it. In fact it lets recovers the incurable sick persons. But if the patients don't succeed in drinking it, smear it inside blended with honey, Nicolaus Myrepsus\*. They preserve the dung of hen and only the white one in old oil and in horny jars against leucomas located in pupil center, Pliny. There are some affirming that the coagulated blood is dissolved if only the white part of this dung is taken by general way. Crumble white and fried (*phryxas*) dung of chicken and confident give it to drink against a colic, Aetius of Amida in 9<sup>th</sup>,31. See before among the remedies obtainable from this mere dung.

¶ THE RED DUNG OF ROOSTER OR, AS PLINY WRITES, THAT PART OF THE DUNG OF CHICKEN WHICH IS RED. Locally applied makes open the pimples and removes the pain, Sextus Placitus Papiensis\*. See before among the remedies obtainable from this mere dung.

<sup>298</sup> *Naturalis historia* VIII,152: Rabies canum sirio ardente homini pestifera, ut diximus, ita morsis letali aquae metu. Quapropter obviam itur per XXX eos dies, gallinaceo maxime fimo inmixto canum cibis aut, si praevenerit morbus, veratro. - Plinio parla di prevenzione della rabbia nei cani durante la canicola. Però Gessner non ha assolutamente letto il testo di Plinio, o ne ha letto una versione amputata. Infatti dal testo di Gessner si potrebbe supporre che debbano essere gli uomini a mangiare feci di pollo.

<sup>299</sup> *Naturalis historia* XXX,121: Ad easdem vitiligines et muscas inlini iubent cum radice Eupatoriae, gallinarum fimi candidum servatum in oleo vetere cornea pyxide, [...]

<sup>300</sup> *Naturalis historia* XXIX,103: Gallinarum fimum, dumtaxat candidum, in hyssopo decoctum aut mulso contra venena fungorum boletorumque, item inflationes ac strangulationes, quod miremur, cum, si aliud animal gustaverit id fimum, torminibus et inflationibus adficiatur.

<sup>301</sup> *Naturalis historia* XXIX,124: Laudant et gallinae fel et praecipue adipem contra pusulas in pupillis, nec scilicet eius rei gratia saginant. Adiuvat mirifice et ruptas oculorum tuniculas admixtis schisto et haematite lapidibus. Fimum quoque earum, dumtaxat candidum, in oleo vetere corneisque pyxidibus adservant ad pupillarum albugines. Qua in mentione significandum est pavones fimum suum resorbere tradi invidentes hominum utilitatibus.

<sup>302</sup> *Furunculus*: diminutivo di *fur juris*, ladro, propriamente tralcio che sottrae il succo al pollone principale.

furunculos et canis rabidi morsus curat, Plin.<sup>303</sup> et Constantinus. Ex fimo pulli gallinacei quod rubrum fuerit colliges, et impones clavellis, atque inde eos saepius lines, vehementer medebitur, Marcellus. Stercus gall. citrinum cataplasmatibus instar impositum, cum ovi vitello et exiguo croco, quemvis abscessum purulentum aperit, Rasis. Fimum gallinaceorum duntaxat rubrum lusciosis illinendum monstrant, Plinius<sup>304</sup>.

¶ Cinis fimi gallinarum. Prodest ad ictus scorpionum, Plin.<sup>305</sup> Gallinarum vel columbini fimi cinis ex oleo impositus ulcera pedum curat, Marcellus. Fimi gallinacei cinis pedum exulcerationes sanat. columbini fimi cinis ex oleo, Plin.<sup>306</sup>

¶ Lapillos qui in gallinaceorum vesica<sup>307</sup> inveniuntur, conteri et potioni inspergi adversus calculos iubent, Plin. Alexander Benedictus lapides in gallinaceo ventre repertos, contra calculum a quibusdam commendari scribit, ex hoc Plinii loco fortassis, memoria lapsus. Nos de lapillis qui in ventribus gallinaceorum reperiantur, plura scripsimus supra in B.

¶ Veneficia quaedam fiunt ab his quae eduntur excrementis corruptis, ut sanguine vel urina leprosum, cum in his frumentum maduerit, gallinaeque frumento depastae fuerint, Hier. Cardan.

¶ A praesepe equorum removebuntur aves domesticae atque altilis, quae ea propter reliquias pabuli sectari solent: et in his non

Fresh and smeared with vinegar makes recover the pimples and the bites of a rabid dog, Pliny and Constantinus Africanus\*. You will take that part of the dung of chicken which is red and you will put it on the corns, and then you will smear them rather often, and the treatment will be powerful, Marcellus Empiricus. The yellowish dung of chicken applied as cataplasm with egg yolk and little saffron, makes burst any purulent abscess, Razi\*. They advise those suffering from nyctalopia\* to smear dung of chicken but only the red one, Pliny.

¶ ASH OF DUNG OF HEN. It is helpful against the sting of scorpions, Pliny. The ash of dung of hen or pigeon prepared with oil and locally applied makes recover the ulcers at feet, Marcellus Empiricus. The ash of dung of chicken makes recover the ulcers at feet. The ash of pigeon must be used with oil Pliny.

¶ They prescribe to powder the pebbles found in the stomach of chickens and to sprinkle them on a potion against stones, Pliny. Alessandro Benedetti\* writes that against stones by some people are recommended the pebbles found in chicken's stomach, perhaps he is hit by amnesia, but drawing it from this passage of Pliny. Previously I wrote quite a lot, in the paragraph B, about pebbles found in the stomach of chickens.

¶ Some poisons are drawn from by-products of altered excretions as blood or urine of lepers, when wheat has soaked in them and hens have been fed on wheat, Gerolamo Cardano\*.

¶ From mangers of horses have to be kept far-away the domestic and battery fowls, which are usual to frequent them because of fodder's remnants: and they

<sup>303</sup> *Naturalis historia* XXX,108: Furunculis mederi dicitur araneus, priusquam nominetur, inpositus et tertio die solutus, mus araneus pendens enecatus sic, ut terram ne postea attingat, ter circumlatus furunculo, totiens expuentibus medente et cui is medebitur, ex gallinaceo fimo, quod est rufum, maxime recens inlitum ex aceto, ventriculus ciconiae ex vino decoctus, muscae in pari numero infricatae digito medico, sordes ex pecudum auriculis, sebum ovium vetus cum cinere capilli mulierum, sebum arietis cum cinere pumicis et salis pari pondere.

<sup>304</sup> *Naturalis historia* XXIX,123: Fimum quoque gallinaceorum, dumtaxat rubrum, lusciosis inlini monstrant.

<sup>305</sup> *Naturalis historia* XXIX,91: Prodest et gallinarum fimi cinis inlitus, draconis iocur, lacerta divulsa, mus divulsus, scorpio ipse suae plagae inpositus aut assus in cibo sumptus aut potus in meri cyathis II.

<sup>306</sup> *Naturalis historia* XXX,80: Ulcera omnia pedum sanat cinis earum [coclearum], quae vivae combustae sint, fimi gallinarum cinis exulcerationes, columbini fimi ex oleo.

<sup>307</sup> Gessner a pagina 382 critica Plinio in quanto afferma che i polli hanno la vescica urinaria. Ma Gessner aveva scotomizzato un precedente passo di Plinio. Infatti Plinio era ben conscio che gli uccelli non hanno vescica urinaria: *Naturalis historia* XI,208: Infra alvum est a priore parte vesica, quae nulli ova gignentium praeter testudinem, nulli nisi sanguineum pulmonem habenti, nulli pedibus carentium. inter eam et alvum arteria ad pubem tendentes, quae ilia appellantur. - Tuttavia in XXX,67 egli parla effettivamente di *vesica* dei polli e di *ventriculus* dei piccioni, ed è giocoforza dedurre che in questo caso *vesica* = *ventriculus*. *Naturalis historia* XXX,66-67: Iubent et vermes terrenos bibi ex vino aut passo ad comminuendos calculos vel cocleas decoctas ut in suspiriosis, easdem exemptas testis III tritasque in vini cyatho bibi, sequenti die II, tertio die I, ut stillicidium urinae emendent, testarum vero inanium cinerem ad calculos pellendos, item hydri iocur bibi vel scorpionum cinerem aut in pane sumi [vel si quis ut locusta edit], lapillos, [67] qui in gallinaceorum vesica aut in palumbium ventriculo inveniuntur, conteri et potioni inspergi, item membranam e ventriculo gallinacei aridam vel, si recens sit, tostam, fimum quoque palumbinum in faba sumi contra calculos et alias difficultates vesicae, [...].- Esatta è anche l'affermazione di Plinio: la testuggine - che dobbiamo intendere sia come tartaruga che come tartaruga di mare - è invece dotata di vescica urinaria: infatti essa è presente in tutti i Testudinati. Invece i cocodrilli - appartenenti anch'essi ai Rettili e anch'essi *ova gignentes* - non hanno la vescica urinaria.

solum pinnulas excutiunt, sed etiam stercora deijciunt: atque illae cum gutturis, haec cum alvi periculo ab equis deglutuntur, Ioach. Camerarius. De fimo gallinaceo a bobus aut equis devorato, et remediis contra eum, plura in Quadruped<i>um istarum historiis scripsimus. Hierocles equo adversus hunc fimum devoratum auxiliari docet ipsum fimum gallinae album et solidum: quem conteri iubet cum drachma sevi, (στέατος,) et cum duobus polentae choenicibus<sup>308</sup> vinoque nigro austero in mazas redigi, et equo edendas dari. Gallinarum fimum, duntaxat candidum, in hyssopo decoctum aut mulso, venena fungorum boletorumque astringit: item {inflammationes} <inflationes> ac strangulationes: quod miremur, cum si aliud animal gustaverit id fimum, torminibus et inflationibus afficiatur, Plin.<sup>309</sup>

¶ Quidam a gallo gallinaceo pugnante leviter laesus in rabiem venisse dicitur, Caelius Aurelianus de morb. acut. 3. 9.

## H.

a. Ut ornis apud Graecos, sic apud Latinos avis etiam aliquando pro gallo gallinave absolute ponitur. Rhodias aves pro gallinis Rhodiis Columella dixit. et Graece {Ταναγραίους} <Ταναγραῖους> ὄρνιθας genere masc. legimus, id est alites Tanagraeos pro gallinaceis Tanagraeis. Gallinaceos mares pro gallis gallinaceis Columella<sup>310</sup> dixit. Gallos a contrario sensu appellatos quidam existimant. nam Galli sacerdotes matris deum castrati erant. hinc Martialis<sup>311</sup>, Ne nimis exhausto macresceret inguine gallus, | Amisit teste{i}s, nunc mihi gallus erit. Et rursus, Succumbit sterili frustra gallina marito, | Hanc matris Cybeles esse decebat avem. Cristatus ales, pro gallo, Ovidius 1. Fastorum<sup>312</sup>.

¶ Ἀλέκτωρ Graece dicitur a privativa particula et lecto: ἐκ τοῦ ἄ καὶ τοῦ λέγω, διὰ

not only are dropping the feathers, but are also discharging feces: and the formers are swallowed by horses with danger for throat, the seconds for bowel, Joachim Camerarius\* - Joachim Liebhard. About the dung of chicken eaten by oxen or horses and the remedies against it, I wrote quite a lot in the research about these quadrupeds. Hierocles reports that for a horse against to have eaten this dung is of help just the white dung of hen, and hard, and he recommends to crumble it jointly with a drachma [3.41 g] of fat (stéatos), and to make a dough of it with two chenics [around 2 l] of barley polenta and dry black wine and to give it to the horse to be eaten. The dung of hen, but the white one, cooked with hyssop or with wine sweetened with honey reduces the effect of mushrooms' poisons and of boletuses: likewise intestinal swellings and suffocations: and we would be amazed by the fact that if another animal had to taste this dung, it would be seized by pains and intestinal swellings, Pliny.

¶ They say that a fellow, slightly wounded by a fighting cock, flew into anger, Caelius Aurelianus\* in *De morbis acutis et chronicis* 3<sup>rd</sup>,9.

## H

a. As it happens for *ornis* among Greeks, so sometimes among Latins is indifferently used *avis* - bird - for rooster or hen. Thus Columella\* said birds of Rhodes\* instead of hens of Rhodes, and in Greek we read *Tanagraíous ornithas* in masculine gender, that is, birds of Tanagra for chickens of Tanagra\*. Some are thinking that the roosters have been so called for an opposite meaning. In fact the Galli\*, priests of the mother of the gods - Cybele\* - were castrated. That's why Martial\* wrote: The cock, lest he should grow too thin having dried up the lower belly, | gave up his testicles, now he will be for me a Gallus - a priest of Cybele. And after that: In vain the hen is subjected to the sterile husband, | It was worthwhile that this bird was of the mother Cybele. Bird endowed with comb for the rooster, Ovid\*, 1<sup>st</sup> book of *Fasti*.

¶ In Greek they say *aléktor* because of a privative particle - alpha - plus bed: *ek tou a kai tou lego, dia to ek*

<sup>308</sup> Il sostantivo femminile greco *choenix* significa chenice. Vedi: Pesi e misure\*.

<sup>309</sup> Ripetizione di quanto appena citato all'inizio di questa pagina - *Naturalis historia* XXIX,103: Gallinarum fimum, dumtaxat candidum, in hyssopo decoctum aut mulso contra venena fungorum boletorumque, item inflationes ac strangulationes, quod miremur, cum, si aliud animal gustaverit id fimum, torminibus et inflationibus afficiatur.

<sup>310</sup> *De re rustica* VIII,11,11: Neque est quod committatur ut Rhodiaca aves pavoninis incubent, quae ne suos quidem fetus commode nutriunt.

<sup>311</sup> *Epigrammata* 13, 63 CAPONES: Ne nimis exhausto macresceret inguine gallus, | amisit testes. Nunc mihi gallus erit. - 13,64 IDEM: Succumbit sterili frustra gallina marito. | Hunc matris Cybeles esse decebat avem. - Nelle edizioni critiche odierne si accetta sia *hunc* riferito a *marito* che *hanc* riferito ad *avem*.

<sup>312</sup> *Fasti* I,455-456: Nocte deae Nocti cristatus caeditur ales, | quod tepidum vigili provocet ore diem.

τὸ ἐκ λέκτρου ἡμᾶς ἐγείρειν, Eustathius<sup>313</sup> et Athenaeus. A tertia persona praeteriti passivi verbi λέγω, quod est dormio, fit λέκτρον, ἀλέκτωρ: et forte Ἠλέκτρα et ἀλεκτρούων, (oxytonum,) Idem. Ἀλεκτρούων nomen viri Iliados ρ.<sup>314</sup> servat o. magnum (non servat: Vide mox inter Propria<sup>315</sup>) in genitivo, pro ave vero Homeri s<a>eculum hanc vocem non agnovit, Varinus. Utebantur nimirum antiquitus tantum voce ὄρνις de gallo in genere masc. de gallina in foeminino. Gallos gallinaceos alectryónas et aléctoras Graeci vocant, quia nos a lecto ex<s>uscitent: gallinas vero alectorίδας et ornithas.

λέκτρον *bēmās egbeirein* - from *alpha* and *I fall asleep*, since he snatches us from bed, Eustathius of Thessalonica\* and Athenaeus\*. From the third person of the passive past of the verb *légo*, that is, I sleep, has origin *léktron*, *aléktor* and perhaps *Ēléktra* and *alektryon* (oxytone), still they. *Alektryon*, name of a man of 17<sup>th</sup> canto of Iliad, in genitive case keeps the omega (he doesn't keep it: see soon among the proper names), but the time in which Homer\* lived didn't know this term to indicate a bird, Varinus\*. In ancient times, precisely, they used only the word *órnis* in masculine gender for the rooster, in feminine gender for the hen. The Greeks call the roosters *alectryónas* and *aléctoras*, because they make us get up from bed: but they call the hens *alectorίδας* and *órnithas*.

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Aristophanes<sup>316</sup> alectoras qui mares sint, alectryaenas [401] quae foeminae, alectryónas utrunque continere, ludens in comoedia monstravit. Invenias et pro maribus alectoridas acceptos, ut inquit Athenaeus, Hermolaus. Socrates sane in Nebulis Aristophanis Strepsiadem docens, reprehendere videtur quod ἀλεκτρούνα in utroque sexu proferat, itaque iubet eum foeminam ἀλεκτρούαιναν vocare, ficto vocabulo et poëtico, ut a λέων scilicet fit λέαινα: marem vero ἀλέκτορα. Apparet autem (inquit Scholiastes) vulgarem hanc consuetudinem tum fuisse, foeminam quoque ἀλεκτρούνα nominandi, ut patet ex hisce (Aristophanis) in Amphiarao verbis: Γύναι τί τὸ φόφημα ἐστὶ; Ἡ ἀλεκτρούων | Τὴν κύλικα καταβέβληκεν. Οἰμωξουσάγε. Et in Platonis (Aristophanis, Athenaeus. positum est καὶ πλάτων, pro καὶ πάλιν a librarijs) Daedalo, Ἐνίστε πολλάι τῶν ἀλεκτρούων ὑπνῆμα βία τίκτουσι ὡὰ πολλάκις. Ὁ δὲ παῖς ἔνδον τὰς

In a comedy Aristophanes\* joking has shown that *aléctoras* are the males, *alektryainas* the females, and that *alektryónas* includes both. You can find that with *alectorίδας* are meant also the males, as Athenaeus\* says, Ermolao Barbaro\*. In *Clouds* of Aristophanes it really seems that Socrates\*, while teaching Strepsiades\*, is reproaching him since he says *alektryóna* for both sexes, and so he bids him to call the female *alektryainan* with an invented and poetic word, as from *léon* - lion - comes *léaina* - lioness: but the male is *aléktora*. On the other hand, the scholiast\* says, it seems that at that time there was this widespread custom of calling *alektryóna* also the female, as it is evident from these words (of Aristophanes) in *Amphiaraus*\*: *Gýnai tí τὸ ψόφημα ἐστὶ? Ἡ ἀλεκτρούων | Τὴν κύλικα καταβέβληκεν. Οἰμωξουσάγε.* - O woman, what this noise is? It is the hen who brought down a cup. She sent forth a moan. And in *Daedalus*\* of the comedy writer Plato\* (of Aristophanes, Athenaeus says; by publishers has been put *καὶ πλάτων* instead of *καὶ πάλιν* - and again): *Ἐνίστε πολλάι τῶν ἀλεκτρούων ὑπνῆμα βία τίκτουσι ὡὰ πολλάκις. Ὁ δὲ παῖς ἔνδον τὰς* - Sometimes many hens lay wind-eggs - sterile eggs - against their will. The boy drives the hens inside. In fact the Attic inhabitants\* called in this way also the

<sup>313</sup> Eustazio, pag. 182,11 (ad Iliadem II 103); pag. 1479,28 (ad Odysseam I 10): *apò tou légo léktor e aléktor.*

<sup>314</sup> There is a marginal reference to Homer *Iliad*, Book 17; this must be to line 602: "great-hearted son of Alectryon," the only reference in Homer to the word for chicken in Greek, although a proper name here. (Lind, 1963)

<sup>315</sup> A pagina 404.

<sup>316</sup> LE NUVOLE di Aristofane - traduzione di Ettore Romagnoli - Lesina = Strepsiade - Tirchippide = Fidippide - [...] SOCRATE: Altro devi imparar, prima di questo: quali sono i quadrupedi di genere mascolino! LESINA: Eh, lo so, che sono scemo? Il capro, il becco, il toro, il cane, il pollo... SOCRATE: Vedi che ti succede? Chiami pollo la femmina ed il maschio, al modo stesso! LESINA: E come? SOCRATE: Come? Dici pollo e pollo! LESINA: Pel Dio del mare! e adesso, come devo chiamarli? SOCRATE: L'uno pollo, e l'altra polla! LESINA: Corpo dell'aria, bene! Polla! Voglio riempirti la madia di farina solo per questo problema! SOCRATE: Siam daccapo! Il problema, ch'è maschio, me lo fai diventar donna! [...] LESINA (Esce tenendo un pollo in ciascuna mano; e mostra l'un d'essi a Tirchippide): Vediamo! Tu come lo chiami, questo? TIRCHIPPIDE: Pollo! LESINA: Benone. E questa? TIRCHIPPIDE: Pollo! LESINA: Un nome per tutti e due? Vuoi farti canzonare! Non ci cascare più, d'ora in avanti: questo chiamalo pollo, e questa, polla! TIRCHIPPIDE: Polla! E codesta bella roba, sei stato ad imparare da quei trogloditi? [...] PASCIONE (Al testimonio): Che credi che farà? Che pagherà? LESINA (Torna con un pollo in mano): Dov'è quello che vuole i miei quattrini? (Mostra a Pascione il pollo) Dimmi, questo che è? PASCIONE: Che è? È un pollo! LESINA: E mi chiede quattrini, un uomo fatto a questo modo? Una polla la chiami pollo? Tu non li vedi i miei quattrini!

ἀλεκτρούνας σοβειῖ. Attici quidem etiam gallinas sic vocabant. Et Theopompus, Vocant vero gallinam etiam ἀλεκτρυάιναν: Haec Scholiastes. sed locus, quod ad authorum citationes, non recte distinctus emendari potest ex Athenaeo<sup>317</sup>, cuius verba subieci. Cratinus (inquit) ἀλεκτρούνα in foem. genere dixit. item Strattis, Αἱ δ'ἀλεκτρούνες ἅπασαι καὶ τὰ χοιρίδια τέθνηκεν. Et Anaxandrides Rhodius Comicus, Ὅχευομένας τὰς ἀλεκτρούνας θεωροῦσιν ἄσμενοι. Et Theopompus in Pace, Ἄχθομαι δ'ἀπολωλεκώς ἀλεκτρούνα τίκτουσαν ὥρᾳ πάγκαλα. Et Aristophanes in Daedalo<sup>318</sup>, Ὠὸν μέγιστον τέτοκεν, ὡς ἀλεκτροῦν. Dicitur et ἀλέκτωρ. Ὡσπερ ὁ περσικὸς ὄραν πᾶσαν καναχῶν ὀλόφωνος ἀλέκτωρ, Cratinus. Veteres ἀλεκτρούνας vocabant etiam gallinas, Hesychius.

Ab ἀλέκτωρ masculino, foemininum ἀλεκτορίς derivatur. Ἀλεκτορίς poeticum est, ὡς τὸ ἀλέκτωρ ἑλληνικόν (lego ἀδόκιμον) ὄλως, Varinus. Thomas Magister<sup>319</sup> quoque annotat, vocem ἀλεκτροῦν significare marem et foeminam: ἀλεκτορίς autem esse vocem plane poeticam, ἀλέκτωρ vero vocabulum esse ἀδόκιμον. Atqui ἀλεκτορίδα Aristoteles etiam dixit lib. 6. de historia animalium: et Galenus in opere de Simplicibus medic. ἀλεκτρούνος καὶ ἀλεκτορίδος αἷμα. itaque ego vocem ἀλεκτρυάινα prorsus ἀδόκιμον dixerim, ἀλέκτωρ vero poeticam tantum contra Varinum et Thomam Magistrum: qui cum ἀλεκτορίς poeticum faciant, poetae nullius testimonium proferunt, et ego quoque nullum ex poetis hac voce usum memini. ἀλέκτορα vero in prosa nemo dixit, sed poetae aliquot, Aristophanes, Theocritus, Cratinus. item Septuaginta Prov. 30.<sup>320</sup> et Kirañ<sup>321</sup>. Usus nostro tempore obtinuit ut gallinae ὄρνιθες et ὀρνίθια dicantur, galli vero ἀλεκτρούνες et ἀλεκτορίδες,

fact the Attic inhabitants\* called in this way also the hens. And the comic Theopompus\* says: But they call the hen also *alektryainan*: the scholiast says this. But the passage, not very precise as far as the quotations of various authors is concerned, can be corrected according to Athenaeus, whose words I quoted underneath. He says: Cratinus\* used *alektryóna* in feminine gender. As well as Strattis\* *Ai d'alektryónes hápasai, kai tà choiríδια téthnēken* - All the hens and the young sows died. And the comic poet Anaxandrides\* of Rhodes *Ocheuoménas tàs alektryónas theoρούsin àsmenoí* - They happily observe the hens while are trodden. And in *Peace* the comic Theopompus: *Áchthomai d'apololekós alektryóna tíktousan ὥρᾳ pánkala* - I am grieved to have lost the hen laying very good eggs. And in *Daedalus* Aristophanes *Ὠὸν μέγιστον τέτοκεν, hos alektryon*. - She laid a very big egg, like a hen. They say also *aléktor*. *Hosper ho persikós horan pásan kanachon olóphōnos aléktor* - Like the all voice Persian rooster shouting for a whole hour, Cratinus. The ancients called the hens also *alektryónas*, Hesychius\*.

From the masculine *aléktor* comes the feminine *alektorís*. *Alektorís* is poetic, as utterly is the Greek *aléktor* (but I read *adókimon* - derogatory, not *hellēnikón* - Greek), Varinus\*. Also Thomas Magister\* annotates that the word *alektryon* points out the male and the female: but that *alektorís* is a quite poetic word, and that *aléktor* is a derogatory word. Nevertheless since also Aristotle\* said *alektorída* in 6<sup>th</sup> book of *Historia animalium*: also Galen\* said *alektryónos kai alektorídos haíma* - blood of rooster and hen - in the treatise *De simplicium medicamentorum temperamentis et facultatibus*. Therefore, opposing myself to both Varinus and Thomas Magister, I would say that the word *alektryaina* is quite *adókimon* - derogatory, while *aléktor* is poetic: they, when defining *alektorís* as poetic, don't bring the testimony of any poet, and I also don't remember any poet who used this term. Really, nobody told *aléktora* in prose, but some poets, Aristophanes, Theocritus\*, Cratinus. Likewise the Septuagint\* in Proverbs 30,31 and Kiranides\*. In our times the custom succeeded in calling the hens as *órnithes* - birds - and *orníthia* - little birds, the roosters on the contrary as *alektryónes* and *alektorídes*, Athenaeus. Commonly and generally they specifically say *órnis* for domestic fowls (that is, for hens), Eustathius of Thessalonica\*. In the writings of

<sup>317</sup> IX,15,373e - 16,374d.

<sup>318</sup> From Aristophanes' *Daedalus*; the fragment is found in A. Meineke, *op. cit.*, 1016 [in *Fragmenta Comicorum Graecorum*]; it is quoted also by Eustathius, 1479-1528 and by Photius, 624-28. (Lind, 1963)

<sup>319</sup> Thomas Magister, ed. by F. Ritschl (Halle, 1832). (Lind, 1963)

<sup>320</sup> Proverbi 30,31: gallus succinctus lumbos, "il gallo, che passeggia spavaldo fra le galline, il caprone, che marcia in testa al suo gregge, il re, quando arringa il suo popolo." (*La Sacra Bibbia*, Edizioni Paoline, 1958) - Settanta: καὶ ἀλέκτωρ ἐμπεριπατῶν θηλείαις εὐψυχος καὶ τράγος ἡγούμενος αἰπολίου καὶ βασιλεὺς δημηγορῶν ἐν ἔθνει.

<sup>321</sup> Ammesso che Kirañ corrisponda a Kiranide.

Athenaeus. Ὄρνις genere communi privatim de (avibus) domesticis (id est gallinis) dicitur, Eustathius. Ὄρνιθες ἐνοικίδιοι et κατοικίδιοι, pro gallinaceo genere, in scriptis Porphyrii. Ὄρνιθας τροφίμους Suidas in Melito dixit, sive pro gallinacei generis, sive pro aliis etiam altilibus avibus. Ἀλεκτορίδης, pullus gallinaceus, forma patronymica, Suidas, et Varinus in Λαγωγός. Ἀλεκτρούνιον et περδίκιον ab Antiphane nominantur forma diminutiva: qua etiam ἀλεκτορίσκοι dicuntur. sed Suidas alectoriscos Tanagraeos nominat, qui grandes sunt gallinacei.

¶ His subiungam rariora quaedam gallinacei generis nomina, quae poetica sunt, partim glossis et dialectis differunt, partim fortassis etiam barbara. et quoniam ea non pauca sunt, ordinem alphabeticum iis recensendis adhibebo.

Βρητὸς, gallus anniculus, Hesych. et Varinus. Ἴικανὸς<sup>322</sup>, gallinaceus, Iidem. ¶ Κέρκνος, accipiter vel gallinaceus, Hesychius et Varinus. Σέρκος, gallus, et gallinae σέλκες, Iidem. Κῆρυξ, accipitris genus: et gallinaceus, Suidas et Varin. Κίκιρρος, gallinaceus, Hesych. et Varinus. Κικκὸς oxytonum, gallinaceus: paroxytonum vero, parva cicada<sup>323</sup>, ὁ νέος τέττιξ, et κίκκα (paroxytonum) gallina, Iidem. vox per onomatopoeiam facta videtur, ut Germanica güggel. Κοκκοβόας<sup>324</sup> ὄρνις, de gallinaceo accipiendum videtur apud Sophoclem<sup>325</sup>, Eustathius<sup>326</sup>. a voce nimirum, de qua verbum κοκκύζειν usurpant Graeci. Κορυθῶν ἀλεκτρούων, αἱ νεανίδες, Hesychius et Varinus, forte autem sic nominatus fuerit gallus quod corytha, id est cristam gerat. et eadem ratione fortassis etiam κορυθεύς apud eosdem, quae vox eis etiam cophinum et calathum significat. Κόσκικοι, οἱ κατοικίδιοι ὄρνιθες, Hesychius et Varin. Κοττοὶ, gallinacei a crista capitis sic dicti, Iidem in Προκόττα quod est κεφαλῆς τρίχωμα. Κόττος, ὄρνις: sed equum quoque aliqui sic vocabant, Iidem. Et rursus,

Porphyrius\* we find *órniθes enoikídioi* and *katoikídioi* - domestic birds - to point out the gallinaceous genus. The lexicon Suidas\* at the entry *Mélitos* has written *órniθas trophímous* - fed birds - both for birds belonging to gallinaceous genus and for the other battery birds. *Alektoridēs*, the gallinaceous chick, is a patronymic word, the lexicon Suidas says, and also Varinus says this when speaking of *Lagoós*, belonging to hare. By Antiphanes\* are quoted *alektryónion* and *perdíktion* - young chicken and young partridge\* - in diminutive: and still in diminutive they are also said *alektorískoi*. But the lexicon Suidas quotes the *alektoriscos* of Tanagra\*, which are big sized chickens.

¶ To these I will add some rarer names concerning the gallinaceous genus, the poetic ones partly differ according to glossaries and dialects, partly perhaps are also foreign. And since they are not few, in passing them in review I will use the alphabetical order.

*Brētōs* is the one year-old rooster, Hesychius and Varinus. *Ēikanós* is the rooster, still they. ¶ *Kérknos* is the hawk\* or the rooster, Hesychius and Varinus. *Sérkos* is the rooster, *sélkes* the hens, still they. *Kéryx* - the herald, is a kind of hawk and the rooster, lexicon Suidas and Varinus. *Kíkirros* is the rooster, Hesychius and Varinus. *Kikkōs* oxytone is the rooster, on the contrary paroxytone is a small cricket, *ho néos tettix* - the young cricket and *kíkka* (paroxytone) is the hen, still they. It seems a word of onomatopoeic origin as the German *güggel*. It seems that in Sophocles\* *kokkobóas órnīs* has to be interpreted as referred to the rooster, Eustathius says that obviously it is because of the manner of singing, from which the Greeks make derive the verb *kokkýzein* - to do a cock-a-doodle-doo. *Korython alektryon, ai neanides* - the rising rooster, the young girls, Hesychius and Varinus, perhaps however the rooster has been so named since is bearing the *corytha*, that is, the comb. And perhaps for the same reason is also said *koryntheús* by the same authors, but this term for them is also meaning great basket and wicker basket. *Kóskikoi, hoi katoikídioi órnīthes* - *Kóskikoi*, the domestic birds, Hesychius and Varinus. The roosters are said *kottoi* because of the comb they have on the head, still they when dealing with *prokótta*, that is *kephalēs tríchōma* - hair of the head. *Kóttos, órnīs*, but some were calling in this way also the horse, the same authors. And again, *Kottoboleîn, to paratēreîn tinā*

<sup>322</sup> Forse da *ēos*, l'uccello che canta al mattino.

<sup>323</sup> *κίκκος* = giovane cicala.

<sup>324</sup> *κόκκυ* = *cuculū*, voce del cuculo + *βοάω* = mando un grido.

<sup>325</sup> Sophocles, *Fragment* 900; F. Ellendt, *Lexicon Sophocleum* (sec. ed. by H. Genthe, 1872; photographic reprint, 1958), 390; A. C. Pearson, *The Fragments of Sophocles*, III (1917), 34, *Fragment* 791. (Lind, 1963)

<sup>326</sup> *ad Odysseam* IV 10 (1479,44).

Κοττοβολεῖν τὸ παρατηρεῖν τινὰ ὄρνιν. Κοτυλοιοί (κοτυλιοί, per iota. in penultima, Varinus) κατοικίδιοι ὄρνεις, Hesychius. Κοτίκας, gallus, Hesych. et Varinus.

¶ Μηδικοί, aves Medicae, gallinacei, Iidem. Aristophanes in Avibus<sup>327</sup> Medum (μῆδον) avem facere videtur. Scholiastes gallinaceum accipiendum suspicatur. alibi quidem dubitat an ulla avis recte μῆδος appelletur. Sed cum gallinaceus ab eodem Comico etiam Persica avis dicatur, medum quoque vel medicam avem pro gallinaceo accipi ab eo probabile est. De Medicis gallinaceis magnis et rugnacibus, scriptum est supra in B. Ὡσπερ ὁ περσικός ὄραν πᾶσαν καναχῶν ὀλόφωνος ἀλέκτωρ, Cratinus apud Athenaeum. Ὀλόφωνος, gallinaceus, sic dictus, vel a lopho, id est crista, vel ab eo quod inter canendum in sublime se erigat, ἀπὸ τοῦ ἐν τῷ ἄδειν ὄλον αἴρεσθαι καὶ μετεωρίζεσθαι, Hesych. Alexarchus Cassandri Macedonum regis frater, gallum gallinaceum orthoboam (ὀρθοβόαν<sup>328</sup>, nimirum quod inter canendum se erigat, unde et ὀλόφωνον dictum quidam coniiciunt, ut iam diximus: nisi quasi ὀρθοβόαν potius, a matutino cantu, sic appellatum placeat,) vocabat, Hermolaus ex Athenaeo. Ὀρτάλιχοι<sup>329</sup> gallinacei, Eustathius. item pulli gallinacei, Vide infra in Pullo<sup>330</sup>. Ὀρτάλιχοι pulli sunt qui nondum volare possunt, volare tamen gestiunt et conantur, παρὰ τὸ γλίχεσθαι τοῦ ὀρούειν καὶ πέτεσθαι, Etymologus<sup>331</sup> et Varin. Boeotice etiam ipsi gallinacei sic vocantur, ut apud Aristophanem in Acharnensibus, Scholiastes et Varinus. Thebani rerum nomina innovare gaudent. itaque sepiam vocant ὀπισθοτίλαν<sup>332</sup>, ἀλεκτρούνα ὀρτάλιχον, etc. Athenaeus lib. 13. et Varinus in Λεξάσθων. Ὀρταλὶς αἰχμητῆσιν

ὄρνιν - *Kottobolein*, to observe a bird. *Kottyloioi* (Varinus reads *kottylioí* with an iota in the penultimate syllable) *katoikídioi órneis* - *Kottyloioi* domestic birds, Hesychius. *Kotikas* is the rooster, Hesychius and Varinus.

¶ *Mēdikoí*, Median\* birds, they are the roosters, the same authors. Aristophanes in *Birds* seems that is considering the rooster as Median bird (*mēdon*). The scholiast suspects that a rooster has to be meant. But in another point he doubts that some bird is correctly called *mēdos* - from Media. But since by this comedy writer the rooster is also said Persian bird, it is probable that on his behalf also the bird of Media, or Median bird, is meant as rooster. About the Median roosters, big sized and combative, I have previously written in the paragraph B. *Hōsper ho persikós hōran pāsān kanachōn olōphōnos alēktor* - as the all voice Persian rooster shouting for a whole hour, Cratinus in Athenaeus. *Olōphōnos* - all voice - is the rooster, so-called either from *lōphos*\*, that is comb, or because while singing is rising upward, *apō toū en toí, ádein ólon aíresthai kái meteorízesthai* - since when singing he wholly rises himself and becomes proud, Hesychius. Alexarcus\*, brother of Cassander\* king of Macedonians, called the rooster *orthoboa* (*orthobóas*, just because while singing sticks up, thence some are deducing that he is also called *olōphōnos*, as already I said: unless we prefer to think that on the contrary he is so called as being an *orthobóas* - one who sings at dawn, *óρθρος* = dawn, Ermolao Barbaro drawing it from Athenaeus. *Ortálichoi* are the roosters and the hens Eustathius. Likewise, they are the young chickens, see ahead at the entry Chicken. *Ortálichoi* are the chickens not yet able to fly, nevertheless moving the wings to fly and making some attempts, *pará tò glíchesthai toú oróuein kái pétesthai* - to succeed in rising and fly, the *Etymologicum magnum*\* and Varinus. In Boeotian language\* also the chickens themselves are so named, as in *Acarrians* of Aristophanes, in scholiast and Varinus. The Thebans enjoy in creating new words. Therefore they call *opisthotíla* the cuttlefish, *ortálichos* the rooster, etc., Athenaeus in 13<sup>th</sup> book and Varinus at the entry *Lexástōn*. *Ortalís aichmētēs in hypēunēthéisa neossoís* - the hen laying under the

<sup>327</sup> *Gli uccelli 277: ὄνομα τούτω Μῆδος ἐστὶ.* (D'Arcy W. Thompson, *A Glossary of Greek Birds*, 1966 (1895)) - UPUPA (BUBBOLA): E anch'ei si trova sopra un suolo a lui straniero! - PISTETERO (GABBACOMPAGNO): E chi è? - UPUPA: L'Augel profeta! - PISTETERO: Oh, com'è spocchioso e strano! [277] UPUPA: E si chiama Uccello Medo. - EVELPIDE (SPERABENE): Medo! Oh Ercole sovrano! Come mai senza cammello qui volò, se proprio è Medo? - PISTETERO: A noi viene un altro uccello con la cresta. (traduzione di Ettore Romagnoli)

<sup>328</sup> *Orthós* = dritto + *boào* = mando un grido.

<sup>329</sup> Diminutivo di *ortalís* = gallina giovane.

<sup>330</sup> Pagina 458 DE PULLIS GALLINACEIS.

<sup>331</sup> Etymologist: *Etymologicum Magnum*, ed. by T. Gaisford (Oxford, 1848). (Lind, 1963)

<sup>332</sup> Che lancia il suo umore di dietro.

ὑπευνηθεῖσα νεοσσοῖς<sup>333</sup>, Nicander de gallina. Ὀρταλίχοισι χελιδόσιν Oppianus dixit<sup>334</sup>.

¶ Gallinaceus Persica avis (περσικός ὄρνις) dicitur propter cristam. Multos pueros deceperunt amatores, alius [402] coturnice, alius Persica ave aliave donata, Aristophanes in Avibus. ubi Scholiastes, Pretiosa (inquit) omnia, quibus solus rex (Persarum) utebatur, Persica vocabantur. et hoc in loco avis Persica, non certam aliquam avem designat. sunt tamen qui gallinaceum, et qui pavonem interpretentur. Vide superius paulo in Medo.

¶ Σέρκος, gallinaceus, (scribitur etiam κέρκνος, ut supra:) et gallinae σέλκες, Hesychius et Varinus. Κλυτός<sup>335</sup> ὄρνις, gallinaceus, Idem: forte quod procul exaudiatur. κλύειν enim audire est.

¶ Κρόκος, τὸ κροτόν, (mendum est forte<sup>336</sup>;) et gallinacei qui collum habent eiusmodi, (croceis vel aureis iubis scilicet ornatum,) κρόκη<sup>337</sup>, Hesych. et Varinus. Gallus κροκίας Hermanubidi immolabatur, Plutarchus<sup>338</sup>.

aggressive roosters, Nicander about the hen. Oppian Anazarbeus\* said *ortalichoisi chelidosin* - chicks similar to swallows.

¶ The rooster is said Persian bird (*persikós ornís*) because of the comb. The lovers deceived many boys, one with a quail\*, one with a Persian bird, or giving another kind of bird, Aristophanes in *Birds*. The expounder say in this connection: They were called *Persian* all the precious things used only by the king (of Persians). And in this passage *Persian bird* is not indicating a specific bird. Nevertheless some are interpreting it as rooster, others as peacock. See just before apropos of Median bird.

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¶ *Sérkos* is the rooster (is also written *kérkenos*, as I said before), *selkes* the hens, Hesychius\* and Varinus\*. *Klytós ornís*, the rooster, still they: perhaps because he is heard from far away: in fact *klýein* means to hear.

¶ *Krókos* - saffron\*, *tò krotón* (perhaps this is a mistake): they are also roosters having the neck of this color (that is, whose neck is adorned by saffron or gold colored hackles), *krókē* - mantle, Hesychius and Varinus. To Hermanubis\* was immolated a *krókias*

<sup>333</sup> Nicander *Alexipharmaca* 294: "the free-feeding fowl, when brooding her warlike chicks," translated by A. S. F. Gow and A. F. Scholfield (Cambridge University Press, 1953), traduzione citata da Lind (1963) relativa al testo di Nicandro τοῖα τε βοσκὰς | ὀρταλῖς αἰχμητῆσιν ὑπευνηθεῖσα νεοσσοῖς. presente nell'edizione di Jean de Gorris del 1557. - Tale traduzione di Gow & Scholfield non rispecchia assolutamente quella latina di Jean de Gorris (1505-1577): [...] mox sordes similis profunditur ovis, | qualia concepit coitu gallina frequentí, [...]. (Parigi, 1557) - Aldrovandi basandosi su qualche lessico - come avrà fatto anche Jean de Gorris - non identifica i *neossoi* coi pulcini, ma con i galli, che sono aggressivi e focosi e che sottomettono le galline. Infatti il *Thesaurus Graecae linguae* (1572) di Henri Estienne - alias Stephanus - alla voce *neottòs* riporta che "per iocum foemina etiam aliqua aut masculus *neossòs* dicitur, quuum tenerae seu virentis adhuc aetatis est". Per cui questi *neossoi* sono dei giovani galli libidinosi, aggressivi, che saltano ripetutamente addosso alle galline facendo aumentare la produzione di uova, e non si tratta di pulcini aggressivi che stanno sotto a una chiocciola. - La traduzione di Gow & Scholfield viene inficiata anche da Gessner a pagina 402 quando tratta degli epiteti dei galli, ed è molto verosimile che Aldrovandi si sia ispirato a Gessner.

<sup>334</sup> *Halientica* 5,579 (Lorenzo Rocci).

<sup>335</sup> Aggettivo *klytós* = di cui si sente parlare, quindi, celebre, illustre. Latino *inclitus*. Da *klýo* = udire, sentire, ascoltare.

<sup>336</sup> In effetti esiste solo il sostantivo maschile *κρότος* che significa rumore o suono prodotto con la percussione, e quindi, anche applauso. Non è escluso che il riferimento dell'erroneo *κροτόν* - invece di *κρότος* - riguardi lo sbattere delle ali quando il gallo canta, il *plausu laterum* di Plinio *Naturalis historia* X,46: Proxime gloriám sentiunt et hi nostri vigiles nocturni, quos excitandis in opera mortalibus rumpendoque somno natura genuit. Norunt sidera et ternas distinguunt horas interdiu cantu. Cum sole eunt cubitum quartaque castrensis vigilia ad curas laboremq; revocant nec solis ortum incautis patiuntur obrepere diemque venientem nuntiant cantu, ipsum vero cantum plausu laterum.

<sup>337</sup> Il sostantivo femminile *κρόκη* significa filo della trama, trama, tessuti, mantelli.

<sup>338</sup> Il sostantivo maschile *κροκίας* in Plutarco *De Iside et Osiride* 375e significa color zafferano, riferito al gallo. Gessner ne tratta più diffusamente a pagina 407. - Plutarco, *Moralia*, Iside e Osiride 61 - 375d-e: Ὁ δὲ Ὀσιρις ἐκ τοῦ ὀσίου <καὶ> ἱεροῦ τοῦνομα μεμιγμένον ἔσχηκε· κοινὸς γὰρ ἔστι τῶν ἐν οὐρανῷ καὶ τῶν ἐν ἄδου λόγος· ὧν τὰ [375e] μὲν ἱερὰ, τὰ δὲ ὅσα τοῖς παλαιῷ ἔθος ἦν προσαγορεύειν. Ὁ δ' ἀναφαίνων τὰ οὐράνια καὶ τῶν ἄνω φερομένων λόγος Ἄνουβις, ἔστι δὲ ὅτε καὶ Ἑρμάνουβις ὀνομάζεται, τὸ μὲν, ὡς τοῖς ἄνω, τὸ δὲ, ὡς τοῖς κάτω προσήκων. Διὸ καὶ θύουσιν αὐτῷ τὸ μὲν λευκὸν ἀλεκτρούνα, τὸ δὲ κροκίαν, τὰ μὲν εἰλικρινῆ καὶ φανὰ, τὰ δὲ μικτὰ καὶ ποικίλα νομίζοντες. - Sic ergo Osiris nomen habet ex *hosio* et *hiero* (quod est *sancto* et *sacro*) conflatum: communis enim est ratio eorum quae in coelo et apud inferos sunt, quorum altera hiera, altera hosis veteres nuncupabant. Jam qui coelestia ostendit Anubis, superiorum quasi ratio (*ano* enim supra est), aliquando etiam Hermanubis usurpatur: altero nomine superioribus, altero inferis scilicet conveniente: itaque ei immola{ba}nt alias album, alias flavum gallum: supera sincera et manifesta, infera mixta et varia esse docentes. (Plutarchi *Scripta Moralia tomus primus*, Frederic Dübner, Parisiis, Editore Ambrosio Firmin Didot, 1868) - Osiride ha ricevuto il nome dall'unione di *hósios* (santo) e



Κώκαλον<sup>339</sup>, genus quoddam gallinacei, Iidem. Χειλῶνες gallinacei quidam, Iidem. Ψήληκες<sup>340</sup>, τῶν ἀλεκτρούνων οἱ νοθαγένναι, Suidas et Hesychius. Ὠιδός ὄρνις, pro gallinaceo apud Pollucem.

¶ EPIETHETA. Nocte deae {noctis} <Nocti> cristatus caeditur ales, Ovidius 1. Fast.<sup>341</sup> Cristataeque sonant undique lucis aves, Martialis<sup>342</sup>. Excubitorque diem cantu {patefecerat} <praedixerat> ales, Vergilius<sup>343</sup>. Apud Textorem<sup>344</sup> galli epitheta sunt haec, Gallinaceus, Metuendus leonibus, Nuncius lucis, Salax, Volucris Titania.

¶ Ὀρταλὶς αἰχμητῆσιν ὑπευνηθεῖσα νεοσσοῖς, Nicander<sup>345</sup>. dixit autem neossos, id est pullos, pro gallinaceis adultis. Κοκκοβόας<sup>346</sup> ὄρνις de gallo dici videtur apud Sophoclem<sup>347</sup>, Eustathius<sup>348</sup>. Ὀλόφωνος ἀλέκτωρ, Cratinus, vide paulo superius<sup>349</sup> plura de hac voce. Ὀξύφωνος, apud Lucianum. Ὀρθριοκόκκυξ ἀλεκτρούων, Diphilus<sup>350</sup> apud Eustathium. Varinus non recte habet ὀρθριοκόκκυξ. Ὀρθριος ἀλέκτωρ, Theocritus Idyllio 7. Ὀρθροβόας, vide superius<sup>351</sup> inter nomenclaturas varias huius alitis. Ὀρνιχες φοινικόλοφοι, Theocritus Idyl. 27.<sup>352</sup>

rooster - saffron colored, Plutarch\*. *Kōkallon\** is a kind of chicken, still Hesychius and Varinus. *Cheilōnes* are certain chickens, still they. *Psēlēkes, tōn alektryōnon hoi nothagēnnai* - *Psēlēkes*, the bastards of the roosters, the lexicon Suidas\* and Hesychius. *Ōdōs ōrnīs* - bird *ōdōs* = singer - for the rooster in Julius Pollux\*.

¶ EPIETHETS. At night the bird endowed with comb is immolated to the goddess Nyx\*, Ovid\* in 1<sup>st</sup> book of *Fasti*. And anywhere are resounding the birds of the light endowed with comb, Martial\*. And the winged sentry through the song had heralded the day, Vergil\*. In Jean Tixier\* the epithets of the rooster are as follows: the gallinaceous, he who must be feared by lions, messenger of the light, the libidinous, the bird of the Titans\*.

¶ *Ortalīs aichmētēsīn hypeunēthēīsa neossoīs* - the hen laying under the aggressive roosters, Nicander\*. But he said *neossoī*, that is, chicks, meaning adult roosters. It seems that in Sophocles\* *kokkobōas ōrnīs* is said as referred to the rooster, Eustathius\*. *Olōphōnos alēktor* - all voice rooster, Cratinus\*, see a little before more data regarding this expression. *Oxyphōnos* - of ringing voice, in Lucian\*. *Orthriokōkkyx alektryōn* - rooster singing at dawn, Diphilus in Eustathius. Varinus quotes *orthriokōkkyx* in an improper way. *Ōrthrios alēktor* - the early-morning rooster, Theocritus\* in 7<sup>th</sup> Idyll. *Orthrobōas* - singing at dawn, see before among the various terminologies of this bird. *Ōrniches phoinikōlophoi* - birds with a crimson comb, Theocritus in 27<sup>th</sup> Idyll.

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*hierōs* (sacro): infatti il modo di esprimere le cose che stanno in cielo e agli inferi è equivalente; e gli antichi avevano l'abitudine di chiamare *hierà* (sacre) le prime, *bōsia* (sante) le seconde. Siccome Anubi è colui che svela le cose celesti e la spiegazione razionale delle cose che si muovono verso l'alto, e talvolta è anche chiamato Ermanubi, in quanto il primo nome riguarda ciò che sta in alto, il secondo ciò che sta in basso. Per cui gli immolano anche un gallo bianco nel primo caso, nel secondo caso uno color zafferano, volendo significare nel primo caso le cose pure e pulite, nel secondo caso le cose mescolate e multiformi. (traduzione di Elio Corti - revisione di Roberto Ricciardi) - Gessner ne riparlerà a pagina 407.

<sup>339</sup> Κώκαλος: κώκαλον πάλαιον καὶ εἶδος ἀλεκτρούνος, Hesych. This Hesychian gloss is corrupt and obscure; but there may underlie it the Italian *cocàl, cocale, cucale*, common words along the Adriatic (Venice, Trentino, Ancona) for a Sea-gull, - κώκαλον τὸν λάρον (?). - (D'Arcy W. Thompson, *A Glossary of Greek Birds*, 1966 (1895))

<sup>340</sup> *Psēlēkes*, plural of *psēlēx*, possibly akin to *sēlkes*; but on the other hand it may stand for *psēlēkes*, i.e. *bald*, and may refer to some combless or small-combed breed of Fowls. (D'Arcy W. Thompson, *A Glossary of Greek Birds*, 1966 (1895))

<sup>341</sup> *Fasti* I,455-456: Nocte deae Nocti cristatus caeditur ales, | quod tepidum vigili provocet ore diem.

<sup>342</sup> *Epigrammata* XIV,223,2.

<sup>343</sup> *Moretum* 1-2: Iam nox hibernas bis quinque peregerat horas | excubitorque diem cantu praedixerat ales,[...]

<sup>344</sup> Joannes Ravisius Textor alias Jean Tixier (1480-1524) *Specimen epithetorum*.

<sup>345</sup> *Alexipharmaca* 293-294: τοῖα τε βοσκὰς | ὀρταλὶς αἰχμητῆσιν ὑπευνηθεῖσα νεοσσοῖς. - edizione di Jean de Gorris (Parigi, 1557). - Già citato da Gessner a pagina 401.

<sup>346</sup> Già citato a pagina 401. - *kōkky* = *cucù*, voce del cuculo + *boáo* = mando un grido.

<sup>347</sup> Sophocles, *Fragment* 900; F. Ellendt, *Lexicon Sophocleum* (sec. ed. by H. Genthe, 1872; photographic reprint, 1958), 390; A. C. Pearson, *The Fragments of Sophocles*, III (1917), 34, *Fragment* 791. (Lind, 1963)

<sup>348</sup> *ad Odysseam* IV 10 (1479,44).

<sup>349</sup> All'inizio di pagina 401.

<sup>350</sup> Sembra si tratti del fr. 4.421 di Difilo, commediografo greco del sec. IV aC che visse soprattutto ad Atene e che scrisse commedie secondo la nuova tendenza del teatro alessandrino (commedia nuova). Del centinaio di opere sue non abbiamo che frammenti.

<sup>351</sup> A pagina 401.

<sup>352</sup> *Idyllia* XXII 72. (Lorenzo Rocci)

¶ DERIVATA. A gallo fit gallina. a gallina gallinaceus, quae vox et pro gallo simpliciter ponitur, et tanquam epitheton ei adiungitur, differentiae forsitan gratia. nam et Galli populi sunt, et sacerdotes Cybeles sic vocabantur. Dicitur etiam adiective gallinaceum quod ex gallis vel gallinis est, ut pullus gallinaceus et ova gallinacea Varroni<sup>353</sup>, et fel gallinaceum Ciceroni 2. De divinatio.<sup>354</sup>

¶ Gallinarium, locus in quo gallinae nutriuntur, Columellae. Idem pro gallinario officinam dixit<sup>355</sup>. Gallinarium est quod et cohors dicitur, unde aves cohortales. Aedicula vero altera, cuius parietibus corbes affiguntur, in iisque gallinae incubant, officina cohortalis (alias cortalis, das nisthuß) ob id appellatur, quod non aliter ac in officinis nostris cuncta parantur, quae in usum humanum veniunt, ita istic ova et pulli, quae in cibum, Gyb. Longolius.

¶ Gallinarius Plinio<sup>356</sup> et Ciceroni 4. Academ.<sup>357</sup> custos est gallinarum qui Varroni<sup>358</sup> et Columellae<sup>359</sup> gallinarius curator dicitur.

¶ Gallicinium pars noctis appellata est, in qua galli cantant. Primum tempus diei dicitur mediae noctis inclinatio: deinde gallicinium: inde conticinium, cum galli conticescunt, et homines etiam tum quiescunt, Macrobius Saturn. 1.3.<sup>360</sup> Noctis gallicinio venit quidam iuvenis e proxima civitate, Apuleius lib. {2}<8>. de Asino<sup>361</sup>. Tempus quo galli

¶ DERIVATIVES. From rooster derives hen, from hen derives gallinaceous, and this term is used alone for pointing out the rooster, and it is added to him as epithet, perhaps to distinguish him. In fact the Gauls\* are a people and the priests of Cybele\* were so called. Gallinaceous is also added to what is coming from roosters or hens, as *gallinaceous chick* and *gallinaceous eggs* in Varro\*, and *gallinaceous bile* in Cicero\* 2<sup>nd</sup> book of *De divinatione*.

¶ The *gallinarium* in Columella\* is the place in which the hens are raised. And he said *officina* - workshop - to point out the poultry pen. The *gallinarium* is what is also said courtyard, from which is coming *courtyard fowls*. But the little house is another thing, it is that to whose walls are hung the baskets in which the hens brood, and that's why it is said laboratory of the courtyard (*cohortalis* or *cortalis*, *das nisthuß*) since not otherwise than it happens in our laboratories where is prepared whatever is needed for human use, thus here eggs and chicks are prepared, things serving as food, Gisbert Longolius\*.

¶ For Pliny\*, and for Cicero in *Academici priores*, the *gallinarius* is the caretaker of the hens and this *gallinarius* in Varro and Columella is said *curator*.

¶ That part of the night when roosters sing is said *gallicinium*\* - song of the rooster, dawn. The first period of the day is said the turning of midnight: then *gallicinium*: then *conticinium* when the roosters keep silent, and when also human beings rest, Macrobius\* *Saturnalia* 1<sup>st</sup>,3. At first night song of the rooster - *gallicinium* - a youth from the neighboring town arrived, Apuleius\* 8<sup>th</sup> book of *Metamorphoses* or *The golden*

<sup>353</sup> *Rerum rusticarum* III,9,10: Si ova gallinis pavonina subicias, cum iam decem dies fovere coepit, tum denique gallinacia subicere, ut una excudat. Gallinacis enim pullis bis deni dies opus sunt, pavoninis ter noveni.

<sup>354</sup> *De divinatione* II,29: Cum rerum natura, tanta tamque praeclara, in omnes partes motusque diffusa, quid habere potest commune non dicam gallinaceum fel (sunt enim qui vel argutissima haec exta esse dicant), sed tauri opimi iecur aut cor aut pulmo quid habet naturale, quod declarare possit quid futurum sit?

<sup>355</sup> *De re rustica* VIII,3,1: Gallinaria constitui debent parte villae quae hibernum spectat orientem. Iuncta sint ea furno vel culinae, ut ad avem perveniat fumus, qui est huic generi praecipue salutaris. Totius autem officinae, id est ornithonis, tres continuae exstruuntur cellae, quarum, sicuti dixi, perpetua frons orientem sit obversa.

<sup>356</sup> *Naturalis historia* X,155: Traditur quaedam ars gallinarii cuiusdam dicentis, quod ex quaque esset.

<sup>357</sup> *Academici priores* II,86: An tibi erit quaerendus anularius aliqui, quoniam gallinarium invenisti Deliacum illum, qui ova cognosceret?

<sup>358</sup> *Rerum rusticarum* III,9,7: Inter duas ostium sit, qua gallinarius, curator earum, ire possit.

<sup>359</sup> Columella usa *curator* solo quando parla dei pavoni. *De re rustica* VIII,11,2: Nec curator aliud facere debet quam ut diei certo tempore signo dato iuxta villam gregem convocet, et exiguum hordei concurrentibus obiciat, ut nec avis esuriat et numerus advenientium recognoscatur.

<sup>360</sup> *Saturnalia* I,3: Primum tempus diei dicitur mediae noctis inclinatio: deinde gallicinium, inde conticum, cum et galli conticescunt et homines etiam tum quiescunt: deinde diluculum, id est cum incipit dinosci dies: inde mane, cum dies clarus est.

<sup>361</sup> Libro VIII,1: Noctis gallicinio venit quidam iuvenis e proxima civitate, ut quidem mihi videbatur, unus ex famulis Charites, puellae illius, quae mecum aput latrones pares aerumnas exanclaverat. Is de eius exitio et domus totius infortunio mira ac nefanda, ignem propter adsidens, inter conservorum frequentiam sic annuntiabat: [...] (www.splash.it) - Era ancora notte, quando, al primo canto del gallo, arrivò dalla città vicina un giovane; mi parve che fosse uno dei servi di quella Carite che era stata la mia compagna di sventura tra i briganti. Portava strane e atroci notizie: che la giovane era morta e che tutta quanta la casa era passata sotto l'insegna del malanno. Seduto vicino al fuoco, attorniato dagli altri schiavi, raccontò questa storia: [...]. (www.readme.it)

cantant, tribus ab intempesta nocte horis, gallicinium appellatur, Gyb. Longolius.

¶ Gallulo, pubem emitto. unde gallulasco, pubesco, quod pubescentes vocem grandiore ad galli gallinacei similitudinem faciant. Cuius vox gallulascit, {Naevius} <Novius><sup>362</sup>. Aristoteles hoc τραγᾶν dixit. Vide in Hirco H. a.<sup>363</sup>

¶ Gallus fortunam corporis significat, ut inquit Quintilianus<sup>364</sup>: id est castratum. nam tales erant Galli sacerdotes Cybeles: de quibus extat proverbium<sup>365</sup>, Γάλλους τί τέμνεις; Gallos quid execas? Id est, cur affligis afflictum? Quid actum agis? Gallum matris deum sacerdotem Iul. Firmicus<sup>366</sup> archigallum vocat, Brodaeus. Matris deum Cybeles sacerdotum antistites archigalli nominabantur, ut in antiquis elogiis advertimus. {Epitaphium} <Epitaphius> est Romae in S. Martino in montibus, huiusmodi. D. M. C. Camerius Crescens Archigallus Matris Deum Magnae Idaeae<sup>367</sup> et Attis Po. Ro. etc. ut recitat Gyraldus<sup>368</sup>: qui Tertulliani<sup>369</sup> etiam

*donkey*. The time when the roosters sing, three hours after the dead of night, is said *gallicinium*, Gisbert Longolius.

¶ *Gallulo*, that is, hair are sprouting at my pubes. From which *gallulasco* comes, i.e. I am growing up, since those who are in the period of the puberty send forth a stronger voice like the rooster, Novius\* in Nonius Marcellus\*. Aristotle\* said this with the verb *tragān* - to enter the puberty. See in the paragraph H-a about he-goat.

¶ Gallus means a physical condition, as Quintilian\* says: that is, a castrated body. In fact such were the Galli\*, priests of Cybele: apropos of them a proverb exists, *Gállous tí témneis*, why do you castrate the Galli? That is, why do you want to torment one who is already tormented? Why do you want to do something already done? Julius Firmicus\* calls the Gallus, priest of the mother of gods, as archigallus, Jean Brodeau\*. The chiefs of the priests of Cybele, the mother of gods, were called *archigalli*, as we can infer from ancient inscriptions. In the church of San Martino ai Monti\* in Rome there is this epitaph: D. M. C. Camerius Crescens\* Archigallus Matris Deum Magnae Idaeae et Attis Po. Ro. etc. as Giglio Gregorio Giraldis\* reports: who in the *Syntagma IV of Historiae Deorum Gentilium*

<sup>362</sup> Già ai tempi di Gessner esisteva un qui pro quo di difficile soluzione: Chi usò il verbo *gallulasco*? Fu Nevio\* oppure Novio? *Gallulasco* non ricorre neppure nei frammenti delle opere comiche di Nevio pubblicate da [www.fh-augsburg.de](http://www.fh-augsburg.de). Nonio Marcello in un'edizione della *Compendiosa doctrina* stampata a Parma nel 1480 così si esprime alla voce GALLULARE: pubescere. Novius in exodio: Puerum mulieri praestare nemo scit quanto melior sit: cuius vox gallula sit: cuius iam ramus roborascit. - È palese l'errore *gallula sit* invece di *gallulascit*, ma si tratta di parole di Novio presenti in un *exodium*, cioè la breve rappresentazione farsesca con cui terminava uno spettacolo teatrale di maggiore estensione. - Una conferma che *gallulasco* viene usato da Novio proviene sia dal dizionario della lingua latina di Ferruccio Calonghi (Torino, 1957) sia dall'edizione della *Compendiosa doctrina* curata da Lindsay (1903). Altre fonti moderne riportano invece *gallulasco* come dovuto a Nevio. - Noi ci atteniamo a quanto scrisse Nonio Marcello.

<sup>363</sup> Il sostantivo maschile *τράγος* significa capro, ma anche l'età del mutamento di voce, la pubertà. Da cui il verbo *τραγᾶω* = *τραγιζῶ* che significa una vite che è sì lussureggiante, ma solo piena di foglie, oppure indica una voce maschile che nella pubertà diventa aspra, rauca, oppure in Galeno significa avere odore di caprone - Aristotele *Historia animalium* V,14: I caproni grassi sono meno fecondi (è per questo che delle vigne poco produttive si dice che «fanno il caprone»), ma se dimagriscono possono accoppiarsi e generare. (traduzione di Mario Vegetti)

<sup>364</sup> *Institutio oratoria* VII, 9,II: Singula adferunt errorem cum pluribus rebus aut hominibus eadem appellatio est (<h>omonymia dicitur), ut "gallus" avem an gentem an nomen an fortunam corporis significet incertum est, [...] ([www.thelatinlibrary.com](http://www.thelatinlibrary.com))

<sup>365</sup> *Gállous tí témneis* (cfr. Leutsch-Schneidewin, *Appendix Proverbiorum*, in Leutsch-Schneidewin *Paroemiographi Graeci* I 67, *Gallisti témnein*).

<sup>366</sup> *De errore profanarum religionum* 27.8.

<sup>367</sup> IDA: alta catena dell'Asia Minore, che dalla Frigia si estende attraverso la Misia (quindi anche attraverso la Troade); la sua vetta più alta, detta Gargara, era celebre per il culto di Cibebe. IDAEUS: dell'Ida. La *Idaea mater o parens deum (deorum)* era Cibebe. IDA: antico nome del monte Kazdağ (1774 m), nella Turchia nord-occidentale, 60 km a SE di Troia, da cui nascono i fiumi Scamandro e Simoenta. Vi sorgeva un tempio famoso alla dea Cibebe, detta anche Idea. Secondo la mitologia vi avvennero il rapimento di Ganimede e l'episodio del giudizio di Paride.

<sup>368</sup> Giglio Gregorio Giraldis, *Historiae Deorum Gentilium Syntagma IV* (Basileae, Oporinus 1548) pag.191: {Epitaphium} <Epitaphius> est Romae in S. {Martina} <Martino> in montibus, dignum ut hic ascribatur: D. M. C. Camerius Crescens Archigallus Matris Deum Magnae Idaeae et Attis Po. Ro. Vivus Sibi Fecit et Camerio Eucrati<a>no Lib. Suo. C{a}eteris autem Libertis Utriusque Sexus Loca Singula Sepulturae Causa. H.M.H.<E.>N.S. [...] Ridet Tertullianus <Apogeticus 25,5> his verbis eum qui pro Caesare precabatur, qui iam defunctus erat. M. Aurelio, inquit, apud Sirmium reipublicae exempto, die XVI. Kalend. April. Archigallus ille sanctissimus die nono Kalend. earundem, quo sanguinem impurum lacertosque castrando libabat, pro salute Imperatoris Marci iam intercepti. - D. M. sta per Dis Manibus, cioè, agli dei Mani\*. - Il testo di Giraldis è stato emendato grazie al Professor Andrea Pellizzari (Grava - AL) che ha tratto dal *Corpus Inscriptionum Latinarum\** VI, Pars I (1876), No. 2183 quanto segue: C(aius) Camerius Crescens Archigallus Matris Deum Magnae Idaeae et Attis populi Romani vivus sibi fecit et Camerio Eucrati no lib(erto) suo ceteris autem libertis utriusque sexus loca singula sepulturae H.M.H.E.N.S. [h(oc) m(onumentum) h(eredem) e(xternum) n(on) s(equetur)] - Atti era un pastore frigio amato da Cibebe.

verba de archigallo quodam repetit, Syntagmate quarto de diis. Archigallum etiam puto eunuchorum genus esse. Quo sydere [sidere] prodeant hermaphroditi, eunuchi, viragines, archigalli, ubertim scribit Matheseos {tertio} <septimo><sup>370</sup> Firmicus, Caelius. {Parasius} <Parrhasius> pinxit Archigallum, quam picturam amavit Tiberius princeps, Plinius<sup>371</sup>.

¶ Gallipedem quidam in Suetonii Tiberio<sup>372</sup> inepte pro Callipide legunt.

¶ Cares a Persis vocantur galli, eo quod cristam in galeis habeant, Plutarchus in Artaxerxe<sup>373</sup>.

¶ Ἀλέκτωρ poetis uxorem significat, ἡ ὁμόλεκτρος, Eustathius<sup>374</sup>: ut et ἄλοχος<sup>375</sup>.

reports also the words of Tertullian\* regarding a certain archigallus. I believe that archigallus is also a race of eunuchs. Beneath what star the hermaphrodites are rising, the eunuchs, the viragos and the archigalli, Julius Firmicus plenty writes in the 7<sup>th</sup> book of *Matheseos*, Lodovico Ricchieri\*. Parrhasius of Ephesus\* painted an archigallus and the emperor Tiberius\* fell in love with this painting, Pliny.

¶ Some in the life of Tiberius by Suetonius\* foolishly read *Gallipedes* instead of Callippides\*.

¶ The Carians\* are called roosters by Persians since on the helmets they have crests, Plutarch, life of Artaxerses II\*.

¶ For the poets *aléktor* - with copulative alpha - means wife, *hē homólektros* - the companion of bed, Eustathius:

<sup>369</sup> *Apologeticus* 25,5: Scilicet ista merces a Romanis deis pro gratia expensa est. Sterculus et Mutunus et Larentina provexit imperium. Peregrinos enim deos non putem extraneae genti magis fautum voluisse quam suae, et patrium solum, in quo nati, adulti, nobilitati sepultique sunt, transfretanis dedisse. Viderit Cybele, si urbem Romanam ut memoriam Troiani generis adamavit, vernaculi sui scilicet adversus Achivorum arma protecti, si ad ultores transire prospexit, quos sciebat Graeciam Phrygiae debellatricem subacturos. Itaque maiestatis suae (scilicet Cybelis) in urbem conlatae grande documentum nostra etiam aetate proposuit, cum Marco Aurelio apud Sirmium subito interempto die sexto decimo Kalendarum Aprilium archigallus ille sanctissimus die nono Kalendarum earundem, quo sanguinem impurum lacertos quoque castrando libabat, pro salute Marci iam intercepti solita aequae imperia mandavit.

<sup>370</sup> Il contenuto del libro VII, tradotto da Jean Rhys Bram, è il seguente: Astrologer's oath, exposed infants, twins, monstrous births, infirmities, parental death, orphans, number of marriages, homosexuality, murder of spouse, infertility & celibacy, royal genitures, violent death, criminal nativities, eunuchs, hermaphrodites & perverts, occupations, etc. - Il contenuto del libro III è invece il seguente: Planets in houses, Mercury/planet conjunctions, moon in houses, moon with Part of Fortune. - Il testo cui accenna Gessner appartiene al libro VII e grazie a [www.well.com](http://www.well.com) è riportato nel lessico alla voce Firmico Materno Giulio\*.

<sup>371</sup> *Naturalis historia* XXXV,70: [Parrhasius Ephesi] pinxit et archigallum, quam picturam amavit Tiberius princeps atque, ut auctor est Deculo, HS [LXX] aestimatam cubiculo suo inclusit. - Capper! Pagò l'archigallo ben 6.000.000 di sesterzi!

<sup>372</sup> Svetonio *De vita Caesarum - Tiberius* 38: Biennio continuo post adeptum imperium pedem porta non extulit; sequenti tempore praeterquam in propinqua oppida et, cum longissime, Antio tenus nusquam afruit, idque perraro et paucos dies; quamvis provincias quoque et exercitus revisurum se saepe pronuntiasset et prope quotannis profectionem praepararet, vehiculis comprehensis, comitatibus per municipia et colonias dispositis, ad extremum vota pro itu et reditu suo suscipi passus, ut vulgo iam per iocum "Callippides" vocaretur, quem cursitare ac ne cubiti quidem mensuram progredi proverbio Graeco notatum est. - Per due anni interi, dopo essere divenuto imperatore, non mise piede fuori di Roma; nel periodo seguente se ne assentò solo per andare nelle città vicine, senza oltrepassare Anzio, dove però si recava raramente e unicamente per qualche giorno. Tuttavia aveva più volte annunciato che sarebbe andato a visitare le province e le armate e quasi tutti gli anni preparava la sua partenza, facendo radunare i carri, disporre il materiale necessario nei municipi e nelle colonie, lasciando perfino che venissero iniziati sacrifici per il suo viaggio e per il suo ritorno, tanto che ormai il popolo gli dava, per scherzo, il soprannome di «Callippide», personaggio che, secondo un proverbio greco, continuava a correre, senza avanzare di un centimetro. ([www.biblio-net.com](http://www.biblio-net.com))

<sup>373</sup> *Artaxerses* 10,3. - [10] Dinon then affirms that, after the death of Artaxerses, Cyrus, furiously attacking the guard of Artaxerses, wounded the king's horse, and so dismounted him, and when Teribazus had quickly lifted him up upon another, and said to him, "O king, remember this day, which is not one to be forgotten," Cyrus, again spurring up his horse, struck down Artaxerses. But at the third assault the king being enraged, and saying to those near him that death was more eligible, made up to Cyrus, who furiously and blindly rushed in the face of the weapons opposed to him. So the king struck him with a javelin, as likewise did those that were about him. And thus Cyrus falls, as some say, by the hand of the king; as others by the dart of a Carian, to whom Artaxerses for a reward of his achievement gave the privilege of carrying ever after a golden cock upon his spear before the first ranks of the army in all expeditions. For the Persians call the men of Caria cocks, because of the crests with which they adorn their helmets. (translated by John Dryden)

<sup>374</sup> *ad Odysseam* IV 10, p. 1479, 29-30. - Gessner stavolta è troppo sbrigativo nel precisare i diversi significati degli omografi, che sono i seguenti: *aléktor* con alpha copulativa significa moglie, con alpha privativa significa vergine. Lo stesso accade per *álochos*: con alpha copulativa è la compagna di letto, la moglie, talora la concubina, con alpha privativa significa vergine, che non ha generato. - Aldrovandi ha dimostrato, stavolta, un po' più di buona volontà linguistica rispetto a Gessner. Infatti a pagina 184 del II volume di *Ornithologia* (1600) Aldrovandi si esprime così: Ἀλέκτωρ Eustathio coniugem significat pro ὁμόλεκτρος, quasi ὁμόλεκτορ, litera alpha significante ὁμοῦ. Eadem vox alpha privandi vim habens innuptam significat, quare Minervam ἀλέκτορα dictam legimus apud Athenaeum, ubi Pompeianus sophista cum Panathenaea festa celebrarentur, in quibus iudicia cessant dicebat [...].

item virginem lectum sive coniugium non expertam. sic Minervam ἀλέκτορα legimus, Idem. Pompeianus sophista cum Panathenaea festa celebrarentur Athenis, in quibus iudicia cessant, dixit: Γενέθλιός ἐστι τῆς ἀλέκτορος {ἄθηνᾶς} <Ἀθηνᾶς>, καὶ ἄδικος ἡ τῆτες ἡμέρα, Athenaeus libro 3.<sup>376</sup> Ion Tragicus<sup>377</sup> tibiam quoque ἀλέκτορα dixit, quod propter soni eius suavitatem auditores λέγεσθαι, id est dormire nolint, Eustathius. Eadem ratione Sol etiam ἠλέκτωρ cognominatur, quod homines in lectis cubare non sinat, vel (potius) quod ipse nunquam cubet aut quiescat, Eustathius.

¶ Diitrephes<sup>378</sup> prius pauper, nunc ditatus, ξουθός ἐστιν ἵππαλεκτρῶν, Aristophanes in Avibus<sup>379</sup>. ubi Scholiastes, Nunc (inquit) facta est ales magna et non vulgaris. Gallus enim plerisque avibus praestat. Plura de hac voce leges in Equo a. ubi animalia ab equo denominata memorantur. Iubas etiam capillum Graeci alectoridas appellant, Hermolaus.

¶ Ἄλεκτροφόρον Aeschines dixit in Axiocho: unde nos etiam forte ὀρτυγοφόρον dicere poterimus. nam ὀρτυγοκόπος non est in usu, Pollux. videtur autem significare eos qui has aves venales gestant: vel ad ludos potius. nam ὀρτυγοκόπος dicitur, qui in ludo coturnicem digito ferit, etc. Phrynichus<sup>380</sup> ἀλεκτροπωλητήριον dixit: ὥστε καὶ

as also *álochos* - with copulative alpha. Likewise *álochos* - but with privative alpha - means virgin, who has not experimented the bed or the sexual intercourse. Thus we read Minerva\* *aléktora* - the virgin, still Eustathius. The sophist Pompeianus, since in Athens the Panathenaeic\* festival was celebrated when law court trials are suspended, said: *Ghenéthliós esti tēs aléktoros Athēnās, kai ádikos hē tētes hēmera* - it is the birthday of Athena\* *aléktoros* - the virgin - and this is an unjust day, Athenaeus\* in 3<sup>rd</sup> book of *Deipnosophistai*. The tragic poet Ion of Chios\* called *aléktora* the flute, since because of the sweetness of its sound the listeners don't would like *léghesthai*, that is, to sleep, Eustathius. For the same reason the Sun\* is also said *ēléktor* - shining sun - since he doesn't allow the humans to have a lie-in, or (better) since he himself never goes to bed nor rests, Eustathius.

¶ *Diitréphēs* - God nurture you, previously poor, now enriched, *xouthós estin hippalektryon* - is a nimble horsecock\*, Aristophanes\* in *Birds*. In this connection the expounder says: Now it became an important and uncommon bird. In fact the rooster is over the best part of birds. You can read more details on this term in the paragraph a devoted to the horse where are quoted the animals drawing their name from the horse. The Greeks call *alectoridas*\* the manes and the hair, Ermolao Barbaro\*.

¶ Eschines of Sphettos\* - or Socratic - said *alektryophóron* in the dialogue *Axíochos*: that's why we also perhaps could say *ortygophóron* - carrying quails. In fact *ortygokópos* - beater of quails\* - is not used, Julius Pollux. In fact it seems to point out those carrying these birds to be sold: or better, for fights\*. In fact is called *ortygokópos* he who during a fight carries a quail on a finger, etc. Phrynichus son of Eunomides\* said *alektryopolētērion* - market of chickens: *baste kai*

<sup>375</sup> Il sostantivo femminile ἄλοχος è composto da α + λέχος = letto. Se la lettera α è copulativa, allora significa compagna di letto, se invece la α è privativa, allora ἄλοχος significa vergine.

<sup>376</sup> *Deipnosophistai* III,53,98b.

<sup>377</sup> Il frammento di Ione di Chio si trova in TGF (*Tragicorum Graecorum Fragmenta*) 740N<sup>2</sup>, riportato correttamente da Lind (1963).

<sup>378</sup> *Diitréphēs* equivarrebbe a *Diotréphēs*, cioè, allevato, nutrito da Giove.

<sup>379</sup> *Uccelli*, 800: Μεγάλα πράττει κάστι νυνὶ ξουθός ἵππαλεκτρῶν. - *Xouthós* significa giallo oro - *gilded* in inglese - ma in questo passo potrebbe anche significare agile, ardito. - Il corifeo alla fine della prima parte degli *Uccelli* dice: Che gran cosa esser pennuti! - Diotallevi avea per penne | delle fiasche i soli manichi: pur, filarco pria divenne, | poscia ipparco fu promosso - fu, da nulla, un pezzo grosso. | Ora, poi, trotta a cavallo - pettoruto come un gallo. (traduzione di Ettore Romagnoli) - In una traduzione inglese lo stesso brano suona così: Is it not the most priceless gift of all, to be winged? Look at Diitrephes! His wings were only wicker-work ones, and yet he got himself chosen Phylarch and then Hipparch; from being nobody, he has risen to be famous; he's now the finest gilded cock of his tribe. (traduzione di Eugene O'Neill) - Altra versione trovata nel web: CORO DEGLI UCCELLI: [...] Diitrefe per ali ha solo le damigiane; eppure è stato eletto caposquadra e poi ipparco: era un niente e ora si dà grandi arie, che sembra un ippogallo fulvo.

L'ippogallo viene nominato anche nelle *Rane* ai versi 932 e 937:

EURIPIDE: ... quando il dramma era ormai giunto a metà e il Pubblico cominciava a sentirsi annichilito, lui veniva fuori con tutta quella sua inventiva animalesca: caprocervi, ippogalli, e altre storie simili! e il Pubblico là stupefatto a bisbigliare: quanto è grande Eschilo!

PUBBLICO: Sì! sì! faceva proprio così! uah, ha, ha! È vero! è vero!

PUBBLICO: Ippogallo! me lo ricordo anch'io! sarà cavallo gallina o gallina cavallo?

<sup>380</sup> Phrynichus, the comic poet, in T.Kock, *Comicorum Atticorum Fragmenta*. The fragment is entitled *In Krono*, Vol. I, 369. (Lind, 1963)

ἀλεκτρονοπόλῃν ἂν εἴποις, Pollux.

¶ Pilulae alectoriae quaedam alvum purgantes a Nicolao Myreps<sup>381</sup> describuntur: quas sic dictas apparet, eo quod vi sua purgandi eos qui sumpserint, a lecto excitent.

¶ Ἀλεκτροφωνία, gallicinium, ut quidam in Lexicon vulgare Graecolatium [403] retulit. sed apud Marcum Evangelistam cap. 13. ἀλεκτοροφωνία scribitur<sup>382</sup>.

¶ Gallinarium Graece ὀρνιθῶνα vocârim, ad verbum aviarium dixeris. sed illi cum omnem avem, tum gallum gallinamque per excellentiam ornin nominant. Itali hodie vulgo pullarium appellant, Calepinus. In villa est pastionis genus, quod appellant Graeci Ὀρνιθῶνας, καὶ περιστερεῶνας, Varro<sup>383</sup>. Ὀρνιθομεῖον, τὸ τὰς ὀρνιθας ἔχον οἶκημα, Suidas. Latine etiam aviaria appellantur, ubi cicures atque omnia genera avium segregata farcirentur. Hoc et ὀρνιθοβοσκεῖον Varroni dicitur. Μέταυλος, ἡ ῥυπαρὰ λεγομένη αὐλή, οὗ ὀρνιθες ἦσαν, apud Aristophanem, Varinus. Πέταυρον Grapaldus ex Polluce interpretatur caveam, in quam se cortis alites cubitum iturae recipiunt. Πέταυρον Aristophanes nominat οὗ τοὺς ἐνοικίδιους ὀρνιθας ἐγκαθεύδειν συμβέβηκε, Pollux lib. 10. Verum, ut ego conijcio, non gallinarium totum petaurum nominari debet, sed tabula vel asser (σανίς, Varinus,) quasi πέτευδον, παρὰ τὸ εὔδειν ἐν αὐτῷ τὰ πετεινά. dicuntur etiam πέταυρα, asserculi (σανίδια, nimirum quas Latine scandulas dicimus) quibus aedium tecta teguntur, ἐν οἷς στεγάζομεν τὰ ὀσπήτια<sup>384</sup>. quibus hospitia, voce a Latinis sumpta, teguntur,) quod propter levitatem facile ad auras et flatus volitent. Scribitur et πέτευρον Varino, et exponitur tabella tenuis et oblonga, qualis aedium tectis pro lateribus adhibetur.

*alektryonopolēn an eipois* - as you can also say *alektryonopolēn* seller of chickens, Julius Pollux.

¶ By Nicolaus Myrepsus\* are described certain alectorian pills purging the bowel: and it is clear that they are so called since thanks to their purgative power they make get up those who have taken them.

¶ *Alektryophonía* is the song of the rooster, as someone reported in the common Greek-Latin lexicon. But in Mark Evangelist 13:35 there is written *alektorophonía*.

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¶ If I would call in Greek the poultry pen as *ornithóna*, it is like you would mean the word aviary. But they - the Greeks - not only whatever bird, but are calling also the rooster and the hen as the *órnis* - the bird - for excellence. Today the Italians call it *pollaio*, Ambrogio Calepino\*. In the farm is existing a genus of breeding called by Greeks as *ornithónas kai peristerónas* - aviaries and dovecots, Varro\*. *Ornithonomeíon, tò tàs órniθas échon oíkēma* - *ornithonomeíon* is the structure hosting the birds, lexicon Suidas\*. In Latin are also said *aviaria* those structures in which the domestic birds and whatever kind of bird are separately fattened. This structure in Varro is also said *ornithoboskeíon*. *Métaulos, hē rhyparà legomēnē aulē, hoú órniθes ésan* - *métaulos* is the central part of courtyard, the so-called filthy dwelling, where the birds were, in Aristophanes\*, Varinus\*. Francesco Mario Grapaldi\*, basing himself on Julius Pollux\*, translates *pétauron* - perching pole, shelf, boarding - with enclosure, in which the courtyard fowls withdrawn when are about to go to sleep. Aristophanes calls *pétauron* the place where the domestic fowls go to sleep - *hoú toús enoikídious órniθas enkathéudein symbébēke*, Julius Pollux in 10<sup>th</sup> book of *Onomastikón*. But, in my opinion, not the whole poultry pen has to be called *pétauron*, but the boarding or the pole (*sanís* - plank, Varinus) as to say that the fowls jumped on it to sleep - *péteudon parà tò éúdein en auto, tà peteiná*. They are also called *pétaura*, battens (*saníδια*, that is, those we call in Latin as *scandulae*) by which the roofs of houses are covered, *en hoús stegázomen tà ospētia* - by which we cover the houses. By which, with a term borrowed from Latins, the hospices are covered, and are said *pétaura* since because of their lightness easily fly

<sup>381</sup> Nicolai Myrepsi Alexandrini Medicamentorum opus in sectiones quadraginta octo.

<sup>382</sup> Marco 13:35: γρηγορεῖτε οὖν, οὐκ οἶδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὅψι ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωΐ,

<sup>383</sup> *Rerum rusticarum* III,3,1: Eius disciplinae genera sunt tria: ornithones, leporaria, piscinae. Nunc ornithones dico omnium alitum, quae intra parietes villae solent pasci. - III,7,2: Alterum genus columbarum est clementius, quod cibo domestico contentum intra limina ianuae solet pasci. Hoc genus maxime est colore albo, illud alterum agreste sine albo, vario. Ex iis duabus stirpibus fit miscellum tertium genus fructus causa, atque incedunt in locum unum, quod alii vocant peristerona, alii peristerotrophion, in quo uno saepe vel quinque milia sunt inclusae.

<sup>384</sup> Lessico Suida: *ospētion* = *oíkēma*, quindi significa dimora, albergo.

Αἰθαλόεν πέταυρον aliqui trabem interpretantur, etc. Οὐδ'ὀπὸτ'ὀρτάλιχοι μινυροί ποτί κοῖτον ὀρῶεν | Σεισαμένης πτερὰ ματρὸς ἐπ'αἰθαλόεντι πετεύρω, Theocritus Idyl. 13. Ταρρὸς, μετέωρόν τι ἰκρίον, ἐφ'ᾧ ἀλεκτορίδες κοιμῶνται, Varinus. Κοττάναθρον, ἔνθα οἱ ὄρνιθες κοιμῶνται, Hesych. Κοττὸν supra<sup>385</sup> gallinaceum interpretati sumus. ¶ Ratio cohortalis, quam Graeci vocant ὀρνιθοτροφίαν, Columella<sup>386</sup>.

¶ Ὡὰ ἀλεκτόρεια, id est gallinacea ova, Synesius in epistolis. Ὀρνίθεια κρέα, id est gallinaceae carnes, Xenophon lib. 4. Anabas.

¶ Stirpes. Cunila gallinacea, non alia herba est quam quae origanum Heracleoticum Graecis vocatur, Plinio teste<sup>387</sup>. Ruellius sic dictam putat quod a gallinis pascatur. In Ponto (inquit Plautus<sup>388</sup>) absinthium fit et cunila gallinacea.

¶ Alectorolophos, quae apud nos crista dicitur, folia habet similia gallinacei cristae, Plin.<sup>389</sup> Sylvaticum gallitricum vel centrum galli vulgo dictum interpretatur, cuius semen (inquit, oculis immisum) caliginem ad se trahit. Eandem alibi scarleam vocat, (ut nostri scharlach) quod visus claritatem renovet. Et alibi, Eraclea (Heraclea) est (inquit) quae Latine ferraria nigra vocatur: quam recentiores centrum galli, et gallitricum sylvestre vocant. Videtur autem de sideritide Heraclea sentire, quam hodie eruditi quidam herbam Iudaicam vel tetrahit Arabice et vulgo herbariorum dictam esse putant: quibus ego quoque potius assenserim. Etsi illa etiam quam polemonium Ruellius facit, pulchre cum Dioscoridis descriptione<sup>390</sup> facere videtur. Vulgare quidem gallitrici nomen, a galli crista corruptum videtur. Inter

if air and wind are blowing. In Varinus it is also written as *péteuron*, and is translated as a thin and lengthened plank like that used for houses' roofs in place of bricks. Some translate with beam *aithalóen pétayron* - smoked pole, etc. *Oud'hopot'ortálichoí minuroí potí koí ton horóen | Seisaménas pterà matròs ep'aithalóenti peteúro*, - never the peeping chicks look toward the pallet, the worried mother's wings on the smoked pole, Theocritus\* 13<sup>th</sup> Idyll. *Tarròs, metéorón ti ikríon, eph'hói alektorídes koimóntai*, - the hurdle, a kind of boarding lifted from earth, on which the chickens sleep Varinus. *Kottánathron, énthā hoi órnithes koimóntai*, - *kottánathron*, where the chickens sleep, Hesychius\*. Before we translated *kottòs* with rooster. ¶ The breeding of chickens, which Greeks call *ornithotrophía*, Columella\*.

¶ Ὡὰ ἀλεκτόρεια, that is, eggs of hen, Synesius of Cyrene\* in the letters. *Ornítheia kréa*, that is meat of chicken, Xenophon\* in 4<sup>th</sup> book of *Anabasis*.

¶ PLANTS. The *cunila gallinacea* - savory\* - is a herb not different from that called by Greeks as oregano\* of Heraclea - *Origanum vulgare ssp. viridulum Nyman* - as Pliny\* testifies. Jean Ruel\* believes that it is so called since is eaten by hens. In the Pontus\* (Plautus\* says) grows the absinthe\* and the *cunila gallinacea*.

¶ The *alectorolophos*, which among us is said comb - *Rhinanthus crista-galli* / cockscomb\*, has the leaves similar to the comb of a rooster, Pliny. Matteo Silvatico\* translates it with *gallitricum\** - or *Salvia sclarea*, or Clary sage - otherwise commonly called spur of rooster, and says that its seed (put in eyes) attracts to itself the dimming of sight. In another passage he calls it *scarlea* (as ours call it *scharlach*) since restores the clearness of the sight. And in another point he says: the Eraclea (Heraclea) is that called in Latin as *ferraria nigra* - black iron mine, which the most recent herbalists call spur of rooster and wild Clary sage. In reality it seems that he want to mean the Common hemp nettle\* - *Galeopsis tetrahit*, and today some learned people think that also by common herbalists it is said Jewish herb or *tetrahit* in Arabic: and I also would agree with them. Even though that herb which Jean Ruel is naming as *polemonium* - *Polemonium caeruleum* or Greek valerian\* - seems perfectly corresponding to the

<sup>385</sup> A pagina 401.

<sup>386</sup> De re rustica VIII,2,6: His enim curis et ministeriis exercetur ratio cohortalis, quam Graeci vocant ornithotrophian.

<sup>387</sup> *Naturalis historia* XX, 170: Est alia cunila, gallinacea appellata nostris, Graecis origanum Heracleoticum. Prodest oculis trita addito sale; tussim quoque emendat et iocinerum vitia, laterum dolores cum farina, oleo et aceto sorbitione temperata, praecipue vero serpentium morsus.

<sup>388</sup> *Trinummus* IV,934-935: CHARMIDES SENEX. Eho an etiam Arabiast in Ponto? STASIMUS SERVUS. Est: non illa ubi tus gignitur, | sed ubi apsinthium fit atque cunila gallinacea.

<sup>389</sup> *Naturalis historia* XXVII,40: Alectoros lophos, quae apud nos crista dicitur, folia habet similia gallinacei cristae plura, caulem tenuem, semen nigrum in siliquis. Utilis tussientibus cocta cum faba fresa, melle addito et caligini oculorum. Solidum semen coicitur in oculum nec turbat, sed in se caliginem contrahit; mutat colorem et ex nigro albicare incipit et intumescit ac per se exit.

<sup>390</sup> Nel suo commento alla polemonia di Dioscoride (IV,8) Pierandrea Mattioli\* ritiene trattarsi di quella pianta che i Toscani chiamano Lavanese.

verbenacae etiam nomenclaturas apud Dioscoridem crista gallinacea legitur<sup>391</sup>. Τξεντογάλη nominatur apud Nic. Myrepsum<sup>392</sup> unguento 62.

¶ Gallitricus (lego Galli crus) id est sanguinaria, eo quod naribus imposita, sanguinem suaviter fluere facit. Nascitur circa vias et saxosis locis. Habet in summitate velut pedes galli, Sylvaticus. Plura leges de hac herba in Bove H. C. et in Cornice a. Capnos sive capnion, hoc est fumus, duplex. alia Dioscoridi descripta, nascens in hortis et segetibus hordeaceis: alia et nomine et effectu similis, quam pedes gallinaceos vocant (teste Plinio<sup>393</sup>) in parietibus et sepibus genitam, ramis tenuissimis sparsisque, flore purpureo, ut inquit Plinius: quam nonnulli modo cymbalarem vulgo dictam, nescio quam recte interpretantur, folio hederæ, praetenui, ut in cotyledone commonuimus, Hermolaus Corollario 724. ubi etiam mox crassissimum illorum errorem reprehendit, qui ex eo quod capnon Plinius Latine pedes gallinaceos vocari scribit, capnon etiam a Dioscoride monstratum, non aliud genus esse putant, quam quæ vulgo sanguinaria et galli crus dicitur. quæ gramini (inquit) tam similis est, ut ab eo forte non admodum seiungi possit: nisi quod folio minore cernitur, et fibris potius quam radice nititur. Id autem quod in utroque summo frutice trifarin (trifarium) <trifariam>) gallinacei pedis imitationem habet, candidius in hac quam in gramine conspicitur. Et alibi, Cotyledon non est, ut

description of Dioscorides\*. In reality the common name of gallitricum seems to be a corruption of cockscomb - *Rhinanthus crista-galli*\*. In Dioscorides the cockscomb also appears among the nomenclatures of the verberna. The *τζεντογάλη* is quoted in Nicolaus Myrepsus\* as component of the ointment n. 62.

¶ The *gallitricus* (I read *galli crus* - leg of rooster), that is, the sanguinaria\* - *Digitaria sanguinalis* / Large Crabgrass, since when put in nostrils makes the blood escape with delicacy. It sprouts at the edges of the roads and in stony places. At the top it shows something like feet of rooster, Matteo Silvatico. You will read more data on this herb in the chapter devoted to the ox, paragraph H-C and in the paragraph a of the crow. The *capnos* or *capnion* - the fumitory\* - is of two kinds. One described by Dioscorides, sprouting in gardens and in barley's fields: the other, similar both for name and effect, and which they call feet of rooster (witness is Pliny) sprouted on walls and enclosures, with very slender and scattered stems, with a crimson flower, as Pliny says: and that one which sometimes is commonly said Kenilworth ivy\* - *Linaria cymbalaria* - I don't know how much correctly some are identifying it, with a very thin leaf as the ivy, as we also remembered when speaking of Navelworth\* - *Cotyledon umbilicus-Veneris*, Ermolao Barbaro\* in *Corollariorum libri quinque*, 724. And here he immediately blames also the very coarse mistake of those people who, being that Pliny writes that in Latin the fumitory is called feet of rooster, labeled as fumitory - *capnos* - also by Dioscorides, are believing that it is not a different genus from that commonly called sanguinaria or Large Crabgrass and foot of rooster: which (he says) is so similar to couch grass, that perhaps it cannot be distinguished at all from the latter: except the fact that it distinguishes itself because of a smaller leaf and that

<sup>391</sup> Nell'edizione solo in latino del *Pedacii Dioscoridis Anazarbei de materia medica* (1516) curata da Jean Ruel, tra i vari sinonimi della *Verbenaca* compare effettivamente anche *crista gallinacea*: IV,63: Romani Cristam gallinaceam, alii Pheriam, [...] - Invece nel testo riportato da Pierandrea Mattioli - tratto dalla traduzione di Ruel e contenuto in *Commentarii in libros sex Pedacii Dioscoridis Anazarbei De Materia Medica* (1554) - i vari sinonimi non compaiono. Lo stesso accade nell'edizione di Jean Ruel del 1549 *Dioscoridis libri octo Graece et Latine*, e i sinonimi non mancano solo nel testo latino, ma anche in quello greco. Sarebbe interessante sapere da dove li aveva dedotti Ruel nel 1516.

<sup>392</sup> Questa volta Gessner è alquanto sibillino. Non riusciremmo a capire la relazione fra la pregressa lunga disquisizione e questo enigmatico *τζεντογάλη* se l'encomiabile Biblioteca Gallica non avesse pubblicato nel web il *Nicolai Myrepsi Alexandrini Medicamentorum opus in sectiones quadraginta octo*, tradotto, emendato e annotato da Leonhart Fuchs\* e pubblicato a Lione nel 1549. Tra i vari unguenti, a pagina 219 viene descritto l'unguento n° 62, *Unguentum Prasium ad plagas putrefactas* - Unguento Prasio contro le piaghe in putrefazione - dove il prasio dovrebbe significare *verde porro*, come è il colore del prasio, varietà di quarzo microcristallino usato come pietra di modesto valore per piccoli oggetti ornamentali. Infatti né il prasio né il marrubio\* (*prasium*) entrano nella composizione dell'*Unguentum Prasium*. Così come per l'*Unguentum Alabastrum* - n° 61, *ad uterina mala* - l'alabastro non viene affatto impiegato. Invece uno dei componenti dell'*Unguentum Prasium* è il *centrum gallinae*, e Fuchs annota che "Nicolaus depravate dixit *τζεντογάλη*, pro *κέντρον γαλλίνε*. Est autem Centrum gallinae officinis ea herba, quam nomine Gallitricum sylvestre vocant. Vulgus salviam sylvestrem, horminum sylvestre nomina{n}t." - In sintesi: nel codice di Myrepsus c'era erroneamente scritto *τζεντογάλη* al posto di *κέντρον γαλλίνε* corrispondente a quell'erba che nei laboratori farmaceutici veniva chiamata gallitrico, l'attuale *Salvia sclarea* o sclaraggine o gallitrico.

<sup>393</sup> *Naturalis historia* XXV,155-156: Capnos trunca, quam pedes gallinacios vocant, nascens in parietinis et saepibus, ramis tenuissimis sparsisque, flore purpureo, viridis suco caliginem discutit; itaque in medicamenta oculorum additur. [156] Similis et nomine et effectu, sed alia est capnos fruticosa, praetenera, foliis coriandri, cineracei coloris, flore purpureo. Nascitur in hortis et segetibus hordeaciis. Claritatem facit inunctis oculis delacrimationemque ceu fumus, unde nomen. Eadem evolsas palpebras renasci prohibet.



quidam rentur, quae vulgo cymbalaris appellatur, etiamsi cymbalion a Dioscoride vocetur. est autem cymbalaris herba folio tenuis anguloso, hederaceo, flore parvo, purpureo, in muris terrae nascens, quam quidem nonnulli genus alterum capni dictae faciunt, Haec ille.

Vulgaris quidem apud nos haec herba est, et lactis etiam nonnihil habet, flosculo calathiformi ex purpureo ad coeruleum inclinante, radice alba dulci, ut rapulo sylvestri congener videatur. oculis a quibusdam utilis creditur, nimirum ut capnos quoque, ut ab eodem effectu nomen idem contigerit. foliorum species per aetatem mutatur ex rotundiori in longam. quae vero eius pars pedes gallinaceos referat, non facile dixerim, nisi forte mucrones illi in quos dividitur calyx qui florem sustinet, eos representare dicantur, praesertim cum flos deciderit aut aruerit. tunc enim in diversa tensi rigentesque magis apparent.

¶ Apud Dioscoridem inter thlaspeos etiam nomenclaturas pes gallinaceus legitur. Item caucalis (apud eundem) tum eodem nomine, tum pes pulli vocatur: nimirum quod extremum folium in gallinae pedem conformetur, ut Ruellius<sup>394</sup> scribit. Portulaca Macro etiam pes pulli dicitur, Sylvaticus. Adamus Lonicerus tertiam aizoi speciem Germanice interpretatur<sup>395</sup>, Hünenbeer, Hünenruben.<sup>396</sup>

¶ Herba quam pro aristolochia rotunda pharmacopolae Germani hactenus falso acceperunt, a quibusdam Germanice Hanensporn, id est calcar gallinacei, a floribus

is standing on fibers rather than on a root. Being that on the top of both stems there is an imitation of a foot of rooster consisting of three parts, in the sanguinaria it has a more whitish appearance in comparison with couch grass. And elsewhere: the Navelworth - *Cotyledon umbilicus-Veneris* - is not, as some are thinking, that commonly called Kenilworth ivy, although it is called *cymbalion* by Dioscorides. In fact the Kenilworth ivy is a herb with a rather spiky leaf, similar to ivy, with a small flower, crimson, sprouting on walls made with earth, which in reality some think to be a different genus from the so-called *capnos* - fumitory. These are his words.

Actually this herb is common among us and has also some milk, with a small calyx shaped flower with a color verging from crimson to blue, with a white root, sweet, so that it seems belonging to the same genus of the wild radish\*. By some people is believed useful for eyes, just like also the fumitory is, so that it obtained the same name because of the same effect. With lapse of time the aspect of the leaves changes from roundish to lengthened. But I don't can easily say what part of it is remembering the feet of the chickens, except to say that perhaps are representing them those tips in which the calyx sustaining the flower is subdividing itself, overall when the flower fell or dried. In fact in that moment the tips appear more turning and rising in opposite directions.

¶ In Dioscorides, among the various names attributed to the *Thlaspi*\*, also foot of chicken is read. Likewise the *Caucalis*\* (in Dioscorides) sometimes is called with the same name, sometimes is said foot of chick: obviously because the ending part of the leaf is shaped like a foot of hen, as Jean Ruel writes. The common purslane\* is also said foot of chick by Floridus Macer\*, Matteo Silvatico. Adam Lonitzer\* translates into German the third species of everlasting plant with *Hünenbeer*, *Hünenruben*.

¶ That herb till now wrongly taken by German apothecaries instead of Snakeroot\*, by some in German is said *Hanensporn*, that is, spur of rooster, from the feature of the flower.

<sup>394</sup> *De natura stirpium libri tres*, liber II, cap. 62. (Aldrovandi)

<sup>395</sup> Gessner riferisce un dato errato. Infatti Adam Lonitzer in *Naturalis historiae opus novum* (1551) attribuisce i nomi tedeschi *Hünenbeer* - bacche di gallina - e *Hünenruben* - uva di gallina - al *Tragus*, una pianta detta Pagnolla dagli Italiani, e che talora viene confusa con l'*Aizoon minus* - il secondo *aizoon* - di Dioscoride. Pierandrea Mattioli in IV,46 lo riporta come *Tragum*, quello che, come scrive anche Lonitzer, veniva pure chiamato da Dioscoride *Scorpion* e *Traganon* (Lonitzer dà *Taganon*), e che in Toscana era reperibile al promontorio dell'Argentario.

<sup>396</sup> Il testo di Adam Lonitzer riporta *Hünenruben* invece di *Hünenbeer*. Argomento quasi impenetrabile il tedesco antico, per cui mi sono affidato a Pascal Gratz di Winterthur (CH), che così mi ha risposto: "Relating to your question about the Hünenruben, treublin is most likely the old spelling of the word Trauben. The translation would be chicken's grapes. I think the words Hünenruben and Hünenbeer Gessner mentions in this context (it seems reasonable to me to adopt the spelling with two s and it's also the more intuitive way to write this word in German) are also correct. Truben is another ancient form for Trauben and Beere means berry. These expressions - if I understood the text correctly - refer to a plant called Hahnenfuss. The translation is cockfoot and the correct botanic name of this plant ranunculus. The German expressions Gessner mentions aren't common in today's language to my knowledge." (e-mail del 15-1-2006)

figura, nominatur.

¶ Alsine herba Graecis dicta, vulgo morsus gallinae et passerina a quibusdam nominatur, Germanis Hünerdarm, Hünerrerb, Vogelkraut. ea cum caeteris avibus tum gallinis grata et salubris, et fastidii remedium [404] existimatur: ut helxine etiam, qua Plinius<sup>397</sup> gallinaceos scribit annum fastidium purgare, si modo non errore aliquo factum est ut helxine pro alsine scriberetur.

¶ The grass called alsine\* by Greeks, is commonly said bite of hen and by some people - e.g. by Castilians - passerine\*, by Germans is said *Hünerdarm*, *Hünerrerb*, *Vogelkraut*. It is pleasant and healthy for both all other birds and hens, and is believed a remedy against lack of appetite: as also the helxine - perhaps the alsine - and Pliny writes that thanks to it the chickens remove the yearly arising inappetence, unless because of some mistake it happened that they wrote helxine instead of alsine.

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¶ Animalia. Κώκαλον, {vetustum} <vetusta> et species gallinaei, Hesychius et Varin. Κώκαλος etiam nomen proprium est, Varin.<sup>398</sup> Persae etiam corvos alektoridas vocant, Hermolaus nescio quo auctore. Pausanias quidem in Boeotia gallinaceos quosdam coraxos, id est atro corvorum colore esse scribit<sup>399</sup>. Urupam etiam ἀλεκτρούνα et γέλασον vocant, Hesych. et Varinus. Cancer Heracleoticus vulgo apud Italos gallus marinus, gallo de mare, nominatur, quod eius chelae cristam galli referant, Pet. Bellonius<sup>400</sup>. Piscis quidam ad Oceanum Germanicum, gobiis congener, ex pictura conijcio, vulgo Seehan, id est gallus marinus vocitatur<sup>401</sup>.

¶ ANIMALS. *Kokalos* is also an old breed of chicken, Hesychius\* and Varinus\*. *Cocalus*\* is also a personal name Varinus. Persians call *alektorides* also the crows, Ermolao Barbaro\*, I don't know according to what source. In reality Pausanias\* writes that in Boeotia there are some *coraxoi* chickens, that is, having the black color of the crows. They call the hoopoe also as *alektryóna* and *gbélason*, Hesychius and Varinus. The crab of Heraclea\* by Italians is commonly said *gallus marinus*, rooster of sea, since its claws remember the comb of the rooster, Pierre Belon\*. A fish of the same genus of the gobies\* living in the neighborhood of Germanic Ocean - North Sea, is commonly called *Seebahn*, that is, sea rooster, and I think that they call it in this way because of its mottling.

<sup>397</sup> *Naturalis historia* VIII,101: Palumbes, graculi, merulae, perdices lauri folio annum fastidium purgant, columbae, turtures et gallinaei herba quae vocatur helxine, anates, anseres ceteraeque aquaticae herba siderite, grues et similes iunco palustri.

<sup>398</sup> In *Hesychii Dictionarium* (Venetiis in Aedibus Aldi & Andreae Soceri Mense Augusto MDXIII) troviamo Κώκαλον, παλαιὸν καὶ εἶδος ἀλεκτροῦνος, che a mio avviso non andrebbe tradotto con vetustum et species gallinaei, bensì con vetusta et species gallinaei, che in italiano suona: *Kokalos* è pure un'antica razza di pollo. Pertanto si emenda il testo di Gessner del quale non conosciamo la fonte, salvo trattarsi di una sua traduzione assai discutibile dal punto di vista sintattico. § Per la citazione di Guarino, così recita il lessico Suida: Κώκαλος, ὄνομα κύριον. Tradotto in italiano suonerebbe: *Kokalos*, nome di una persona che ha potere. In effetti il mitico re della Sicilia si chiamava Cocalo.

<sup>399</sup> L'aggettivo greco *koraxós* significa del colore del corvo, di colore nero. Il sostantivo *korax*, genitivo *korakos*, denota il corvo. - Pausania *Periegesi della Grecia* IX, BEOZIA, 22. 4. "Here [in Tanagra] there are two breeds of cocks, the fighters and the blackbirds, as they are called. The size of these blackbirds is the same as that of the Lydian birds, but in colour they are like crows [like a crow - *koraki* = to a crow], while wattles and comb are very like the anemone. They have small, white markings on the end of the beak and at the end of the tail." (translation by W.H.S. Jones) - "Qui [a Tanagra] ci sono due razze di galli, i combattenti e i merli, come sono chiamati. Le dimensioni di questi merli sono le stesse di quelle degli uccelli [dei polli, delle galline] della Lidia, ma nel colore essi sono simili a un corvo [*koraki*], mentre i bargigli e la cresta sono molto simili all'anemone; essi posseggono dei piccoli segni bianchi sulla punta del becco e all'estremità della coda." (traduzione Elio Corti) - "Ἔστι δὲ καὶ γένη δύο ἐνταῦθα ἀλεκτρούνων, οἱ τε μάχιμοι καὶ οἱ κόσσυφοι καλούμενοι. Τούτων τῶν κοσσύφων μέγεθος μὲν κατὰ τοὺς Λυδοὺς ἐστὶν ὄρνιθας, χροὰ δὲ ἐμφορῆς κόρακι, κάλλια δὲ καὶ ὁ λόφος κατὰ ἀνεμώνην μάλιστα· λευκὰ δὲ σημεῖα οὐ μεγάλα ἐπὶ τε ἄκρω τῶ ῥάμφει καὶ ἐπὶ ἄκρας ἔχουσι τῆς οὐρᾶς."

<sup>400</sup> Se Gessner non conosceva il granchio *orso* di Rondelet corrispondente all'omonimo di Aristotele e al granchio di Eraclea di Belon con le chela a cresta di gallo (quasi certamente la *Calappa granulata*, sottordine *Brachyura*), il perché potrebbe risiedere nel fatto che il *De piscibus marinis* di Guillaume Rondelet veniva pubblicato nel 1554, quindi solo un anno prima del suo trattato di ornitologia, per cui Gessner non aveva magari avuto il tempo di sfogliarlo e di rendersi conto dell'erronea nomenclatura di Belon.

<sup>401</sup> Accade l'esatto contrario di quanto avviene per il pollo dal piumaggio barrato. Nel caso del *Seehan* citato da Gessner il pesce, il ghiozzo (*Gobius niger*), diventa un gallo di mare screziato, *speckled* o *mottled* in inglese. Nel caso della variante *crele* del piumaggio barrato del pollo, è invece il pollo a diventare un pesce, cioè il *pollo sgombro*, in quanto il termine *crele* fa proprio riferimento a un pesce, e precisamente allo sgombro comune - *Scomber scombrus* - che ha diversi sinonimi: scombros, lacerto, maccarello. Paragonando i due sgombri conosciuti - l'altro è lo sgombro spagnolo (*Scomberomorus maculatus*), che è maculato e non barrato - è proprio il maccarello a essere dotato della barratura trasversale migliore, e maccarello in tedesco suona in modo del tutto simile a *crele*, almeno

¶ Gallus matricis, id est mola matricis, Sylvaticus<sup>402</sup>. Amatus Lusitanus lib. I. Curationum Medicinalium<sup>403</sup> meminit mulieris quae geminos utero gestans quinto mense abortivit, et tertio a primo abortu die, frustum quoddam carnis emisit, galli cristae cum rostro gallinaceo simile.

¶ Icones. Asis (regio puto sic dicta) puerum delphino insidentem numis insculpebat, Dardanis gallorum pugnam, Pollux lib. 9. et Caelius<sup>404</sup>. Persarum rex Artaxerxes Cyri iunioris percussori ex Caria, virtutis praemium contribuit, uti in prima acie gallum aureum in hastae gestaret apice<sup>405</sup>. Nam Câras omnes Persae ἀλεκτρύονας dicunt, id est gallos, propter cristas quas in galeis surrectas habent, Caelius.

¶ In Apollinis Delphici templo chirotechnae (id est opifices manuarii) frigida quaedam et curiosa fecerunt, ut qui manui Apollinis gallinaceum imposuit, ut horam matutinam et tempus instantis ortus designaret, Plutarchus in libro Cur Pythia non amplius carmine respondeat.

¶ Lapis Eislebanus aliquando galli effigiem refert, Georg. Agricola. In arce Eleorum Minervae simulacrum est, cuius galeae gallinaceus insidet, Pausanias<sup>406</sup>. vide infra in h.

¶ Athenienses Anterotis aram constituerunt,

¶ The uterine cock - the maternal cock, that is the uterine mole\* - maternal mole\*, Matteo Silvatico\*. Amatus Lusitanus\* - alias João Rodriguez do Castelo Branco - in 1<sup>st</sup> book of *Curationes Medicinales* makes mention of a woman who, while carrying twins in uterus, aborted in the fifth month, and three days after the first abortion brought forth a piece of flesh resembling a cock's comb with a chicken's beak.

¶ PORTRAYALS. The Asians (I think that *Asis* is the so-called Asian region) impressed on coins a boy setting on a dolphin, the Dardanians\* - the Trojans\* - portrayed a fight of roosters, Julius Pollux\* in 9<sup>th</sup> book of *Onomastikón* and Lodovico Ricchieri\*. Artaxerxes II\* king of Persians to that Carian\* fellow who had wounded Cyrus the Younger\*, conferred as prize for his cleverness to bring in the first formation's ranks a gold rooster on the point of his spear. In fact the Persians call all the Carians *alektryónas*, that is roosters, because of the erect crests they have on helmets, Lodovico Ricchieri.

¶ In the temple of Apollo\* of Delphi the *chirotechnae* (that is, the workers using hands) did some silly and curious things, as that fellow who put on the hand of Apollo a rooster so that it was pointing out the morning and the moment of the imminent sunrise, Plutarch\* in the book *Cur Pythia not amplius carmine respondeat* or *On Pythian oracles\**.

¶ Sometimes the stone of Eisleben\* is carrying the portrait of a rooster, Georg Bauer\*. On the acropolis of the inhabitants of Elis\* there is a statue of Minerva\*, on whose helmet a cock is roosting, Pausanias. See more ahead at the paragraph h.

¶ The Athenians built the altar of Anteros\* on which

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nella grafia: *Makrele*. - Per ulteriori dati e per l'iconografia si veda *Summa Gallicana* III,4,6 al paragrafo *Crele\**; III,1,5,8 al paragrafo *Screziato/Speckled\**; III,4,5 al paragrafo *Pomellato/Mottled\**.

<sup>402</sup> Matthaeus Silvaticus *Opus Pandectarum Medicinae* (Mantua, 1474, 1475; Venice, 1480, 1488, 1498, 1499, 1511; Turin, 1526; Leyden, 1534, 1541). The many editions indicate the popularity of this work and others cited by Aldrovandi. (Lind, 1963)

<sup>403</sup> Amatus Lusitanus: a pseudonym for João Rodriguez do Castello [Castelo] Branco, who wrote *Curationum Medicinalium Centuria Secunda*, Venice, 1552; *idem*, *Centuriae Quatuor*, etc., Basle, 1556; various editions: Venice, 1557; Leyden, 1564, 1570; Bordeaux, 1620; Venice, 1653; *Index Dioscoridis*, Antwerp, 1536; *In Dioscoridis de medica materia libros quinque enarrationes*, Strassburg, 1554; Venice, 1557; Leyden, 1558. See footnote below on P. A. Matthiolus' edition of Dioscorides and its accompanying attack on Amatus Lusitanus. (Lind, 1963)

<sup>404</sup> Un'interpretazione sul perché i Troiani raffigurassero galli in combattimento sulle monete ci viene offerta da Aldrovandi a pag. 305 del II volume di *Ornithologia* (1600): [...] quod ideo fecisse eos Pierius Valerianus recte existimat, quoniam magnum pugnacitatis decus sibi antiquitus usurparent. Hinc honoratum semper apud Maronem Dardaniae nomen, cum secus Phryges fere semper ceu imbelles notentur.

<sup>405</sup> Già citato a pagina 402. Plutarco *Artaxerxes* 10,3. - [10] Dinon then affirms that, after the death of Artagerses, Cyrus, furiously attacking the guard of Artaxerxes, wounded the king's horse, and so dismounted him, and when Teribazus had quickly lifted him up upon another, and said to him, "O king, remember this day, which is not one to be forgotten," Cyrus, again spurring up his horse, struck down Artaxerxes. But at the third assault the king being enraged, and saying to those near him that death was more eligible, made up to Cyrus, who furiously and blindly rushed in the face of the weapons opposed to him. So the king struck him with a javelin, as likewise did those that were about him. And thus Cyrus falls, as some say, by the hand of the king; as others by the dart of a Carian, to whom Artaxerxes for a reward of his achievement gave the privilege of carrying ever after a golden cock upon his spear before the first ranks of the army in all expeditions. For the Persians call the men of Caria cocks, because of the crests with which they adorn their helmets. (translated by John Dryden)

<sup>406</sup> *Periegesi della Grecia* VI, Elide II, 26,3.

in qua pueri nudi et formosi signum inerat, in ulnis geminos sustinentis generosos gallos, et se in caput impellentis, quibus Timagoram et {Meletum} <Meletem><sup>407</sup>, seu Melitum<sup>408</sup> (utrunque enim legimus) qui amore perierunt, significabant. Historia notissima apud Pausaniam et Suidam: quanquam nonnihil inter se {e}variant, ille in Attica, hic in dictione Melitus, Gyraldus. Gestat autem puer gallinaceos: quod una cum duobus gallis, quos a Melito sibi dono datos ulnis gestabat, ex arce Athenis se praecipitasset. Pausanias aliter hanc historiam referens, gallinaceorum quoque non meminit.

¶ In excelsarum turrium apicibus gallinacei icon ex orichalco conflata, et inaurata plerunque, imponi solet, lamina ad ventum versatili. Vide Emblema Alciati quod in fine historiae galli recitabitur.

¶ Propria Auctor {Nicander}<sup>409</sup> <Aelianus> est, Secundum, qui pincerna regius fuit in Bithynia, a gallo amatum eximie cui nomen foret Centaurus, Caelius.

¶ Alectryon nomen proprium viri Iliados ρ. non servat o. magnum in obliquis, {ἠλεκτρώων} <ἠλεκτρώων> vero paroxytonum servat, Eustathius<sup>410</sup>. Ἰὼν Ἀλεκτρώονος μεγαθύμου, Homerus<sup>411</sup>.

¶ Electryon memoratur Amphitryonis {pater et filius} <patruus et frater><sup>412</sup> Alcei, ut testis est Hesiodus in Aspide.

there was the portrait of a naked and attractive little boy keeping on forearms a couple of purebred roosters, and who was jumping down headlong, by which they were indicating Timagoras and Meles, or Melitus (in fact we find both names) who both died for love. The history is quite well known in Pausanias and in lexicon Suidas\*, although rather disagreeing each other: Pausanias in *Attica*, the lexicon Suidas at the entry *Mélitos*, Giglio Gregorio Girdali\*. In fact the little boy brings the roosters: since he would have thrown himself in Athens from the acropolis along with both roosters he was carrying on forearms and which had been given him by Melitus as present. Pausanias, reporting otherwise this history, doesn't mention the roosters too.

¶ On the tops of highest towers the image of a brass-cast rooster, and mostly gilded with gold, is usually placed, applied on a vane turning in the wind. See the emblem of Andrea Alciato\* - *Vigilantia et custodia* - which will be quoted at the end of rooster's history.

¶ PROPER NAMES. The author is ~~Nicander~~\* Aelian\*: A servant, who in Bithynia\* was cup bearer of the king - Nicomedes, was uncommonly loved by a rooster whose name was Centaur\*, Lodovico Ricchieri.

¶ Alectryon - Ἀλεκτρώων, proper name of a man in the 17<sup>th</sup> canto of the Iliad, doesn't keep the omega in the inflected forms, on the contrary *Ēlektrýōn* - Electryon\* - who is paroxytone is keeping it, Eustathius of Thessalonica\*. *Ἰὼν Ἀλεκτρώονος μεγαθύμου* - The son of Alectryon the brave, Homer\*.

¶ Electryon uncle of Amphitryon\* and brother of Alceus\* is mentioned, as is witness Hesiod\* in the *Shield*.

<sup>407</sup> Pausania *Periegesi della Grecia Attica* I,30,1. - Il nome greco di persona *Mélēs*, *Mélētos*, accusativo *Mélēta*, Melete in italiano, viene latinizzato da Giglio Gregorio Girdali in *Meletum* anziché *Meletem*. Se la sua flessione latina corrisponde a quella del fiume della Ionia *Meles*, anche il nome di persona fa *Meletem* all'accusativo. La conferma l'abbiamo da Ludwig Dindorf alias *Ludovicus Dindorfius* (Lipsia 1805-1871), che pubblicò il *Pausaniae descriptio Graeciae* a Parigi nel 1845: al nominativo scrive *Meles*, all'accusativo *Meletem*. - Ecco il testo di Pausania in traduzione inglese, *Description of Greece* I, Attica, 30,1: Before the entrance to the Academy is an altar to Love, with an inscription that Charmus was the first Athenian to dedicate an altar to that god. The altar within the city called the altar of Anteros (Love Avenged) they say was dedicated by resident aliens, because the Athenian Meles, spurning the love of Timagoras, a resident alien, bade him ascend to the highest point of the rock and cast himself down. Now Timagoras took no account of his life, and was ready to gratify the youth in any of his requests, so he went and cast himself down. When Meles saw that Timagoras was dead, he suffered such pangs of remorse that he threw himself from the same rock and so died. From this time the resident aliens worshipped as Anteros the avenging spirit of Timagoras. (*Description of Greece* with an English Translation by W.H.S. Jones, Litt.D. in 4 Volumes. Volume 1. Attica and Corinth, Cambridge, MA, Harvard University Press; London, William Heinemann Ltd., 1918)

<sup>408</sup> *Melitus* corrisponde al greco *Mélitos* del lessico Suida.

<sup>409</sup> The reference to Nicander is a false one since there is no mention of Gallus in the latest edition of his *Theriaca* and *Alexipharmaca* by A. S. F. Gow and A. F. Scholfield (Cambridge University Press, 1953); both stories of Gallus and Centauroates are in Aelian. (Lind, 1963) - Infatti non è Nicandro, bensì Eliano, *La natura degli animali* XII 37, la fonte del gallo di nome Centauro: Un gallo di nome Centauro si innamorò del coppiere di un re (il re era Nicomede di Bitinia). Questa storia ci è stata tramandata da Filone. (traduzione di Francesco Maspero) - La causa prima dell'errata citazione è Lodovico Ricchieri. Mai fidarsi troppo!

<sup>410</sup> Eustazio, pag. 1120,12 (ad Iliadem XVII 602): *Ὅτι Ἀλεκτρυὼν κῆρῖον κείται ἐνταῦθα οὐ φηλάσσει τὸ ο ἐν τῆ, γενικῆ, ἅς Ἐλεκτρυὼν.*

<sup>411</sup> There is a marginal reference to Homer *Iliad*, Book 17; this must be to line 602: "great-hearted son of Alectryon," the only reference in Homer to the word for chicken in Greek, although a proper name here. (Lind, 1963)

<sup>412</sup> Grande bagarre! Elettrione e Alceo erano fratelli, figli di Perseo. Anfitrione era figlio di Alceo, quindi era nipote di Elettrione, quindi Elettrione era zio di Anfitrione per via paterna - *patruus* in latino. Nello *Scudo* di Esiodo troviamo Elettrione ἠλεκτρώων e

¶ Alector filius fuit Argeae filii Pelopis et Hegesandrae filiae Amiclae (τῆς Ἀμύκλα.) cuius filia Iphiloche vel Echemelus (Ἐχέμηλος) Megapenthi filio Menelai nupta fuit, Eustathius. Fuit et alius Alector filius Epei regis Elidis, etc. Eustathius in secundum Iliados<sup>413</sup>.

¶ Adaeus quidam Philippi militum peregrinorum dux, {ἄλεκτρῶν} <Ἄλεκτρῶν> cognominabatur. Meminit eius Heraclides Comicus his versibus: Ἄλεκτρῶνα τὸν τοῦ Φιλίππου παραλαβῶν | Ἄωρὶ κοκκύζοντα, καὶ πλανώμενον | Κατέκοψεν οὐ γὰρ εἶχεν οὐδέπω λόφον. | Ἔνα κατακόψας μάλα συχνοῦς ἐδείπνισε | Χάρης Ἀθηναίους. ut Athenaeus citat libro 12. nam hic Chares (inquit Eustathius) Athenienses in foro epulis excepit, cum sacrificaret epinicia propter pugnam prospere contra Philippi peregrinos milites gestam. dicit autem illum intempestive cecinisse (ἄωρὶ κοκκύσαι) eo quod pugnam intempestive aggressus sit: et nondum cristam habuisse, hoc est inermem adhuc periculo se exposuisse. Vide infra in proverbio Philippi gallus.

¶ Alectryon quidam adolescens Marti acceptus fuit, quem Mars aliquando cum Venere concubiturus in domo Vulcani pro vigile secum ducebat, ut si quis appareret, Sol oriens praesertim, indicaret. ille vero somno victus cum Solis ortum non indicasset, Mars a Vulcano deprehensus et irretitus est. qui postea dimissus, Alectryoni iratus in avem eum mutavit una cum armis quae prius gerebat, ita ut pro galea cristam haberet. Itaque memor deinceps huius rei alectryon, etiam nunc ales, id tempus quo Sol prope ortum est, quo scilicet Vulcanus domum reverti solebat, cantu designat. Fabulam memorant Lucianus<sup>414</sup>, et ex eo interpretatus Caelius Rhodiginus, et Aristophanis Scholiastes, et Eustathius in octavum Odysseae<sup>415</sup>, et Varinus. Alectryonem aliquando Martis ministrum et militem fuisse

¶ Alector has been a son of Argeios\* son of Pelops\* and Hegesandra who was daughter of Amicla\* (τῆς Ἀμύκλα), whose daughter - of Alector - Iphiloche\*, or Echemela (Ἐχέμηλος), was bride of Megapenthes\* son of Menelaus\*, Eustathius of Thessalonica. Also another Alector, child of Epeus\* king of Elis, etc., Eustathius in the 2<sup>nd</sup> book *ad Iliadem*.

¶ A certain Adeus, commander of the foreign soldiers of Phillip II\*, was nicknamed *Alektryon*. Heraclides\* the comedy writer mentioned him with these verses: *Alektryóna tòn toῦ Philíppou paralabón | Aorì kokkýzonta kaì planomenon | Katékopsen; ou gàr eíchen oudépo lóphon. | Héna katakópsas mála sychnoús edéipnise | Cháris Athēnaíous.* - After he caught the Rooster of Phillip while singing early, he tore it asunder while strolling about; in fact he didn't have yet the comb. Chares\* after had cut his comb asked to dinner a lot of Athenians. - As Athenaeus\* quotes in the 12<sup>th</sup> book. In fact this Chares (Eustathius of Thessalonica says) had the Athenians as guests for dinner in the agora, since he was offering in sacrifice the funeral songs because of the battle successfully carried out against the foreign troops of Phillip. In fact he says that he - *Alektryon* - sang out of time (*aorì kokkýsai*) since he undertook the battle before time: and he didn't yet have on himself the comb - the crest of the helmet, and, that is, he exposed himself to the danger without having protected himself in advance. See ahead - at page 410 - apropos of the proverb *The rooster of Phillip*.

¶ Alectryon\*, a youth, was an intimate friend of Mars\*, and Mars, when was about to go to bed with Venus\* in the house of Volcano\*, sometimes was bringing him along to act as sentinel, so that he was warning if someone had appeared, overall the Sun\* when rising. But, overcome by sleep, since he didn't announce the rising Sun, Mars was captured by Volcano and wound in a net. Afterwards freed, angry towards Alectryon, he changed him into a bird along with weapons he was carrying before, so that in place of the crest he found a comb. So from that moment, mindful of this event, *alectryon* - the rooster, still today a bird, points out with the song that moment in which the Sun is about to rise, that is, when Volcano usually went back to house. Are telling this fable Lucian\* and Lodovico Ricchieri who translated it from his text, and the expounder of Aristophanes\*, and Eustathius of Thessalonica in the commentary of the 8<sup>th</sup> book of the Odyssey and Varinus. That once Alectryon has been minister and

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sua figlia Alcmena, che talora va sotto il nome di Ἀλκμήνη, talora sotto quello di Ἠλεκτρώνη, cioè Eletttriona, la figlia di Ἠλεκτρώων. - Si emenda *pater* con *patrus* e *filius* con *frater*.

<sup>413</sup> s. v. *Aléktor*, *ad Iliadem* II 615, p. 303; *ad Odysseam* IV 3-10, p. 1479, 21. Vedi W. H. Roscher, *Ausführliches Lexikon der griech. u. roem. Mythologie*, s.v. *Alektor*.

<sup>414</sup> Il sogno ovvero il gallo - *Ôneiros è alektryon*.

<sup>415</sup> Omero *Odissea* 8,274 sgg. (Francesco Maspero, 1998)

etiamnum testantur, crista, animositas, calcaria, ut rhetor quidam scripsit. ἀλλὰ τοῦτο τῆς ὕστερον μυθοποιητικῆς οὐ σεμνόν ἐστι λάλημα, Eustathius. Alectryon olim tyrannidem gessit, et Persis primus imperavit, etiam ante Darium et {Megabyzum} <Megabazum><sup>416</sup>: unde etiamnum ab illo imperio Persica avis appellatur, Pisthetaerus apud Aristoph. in Avibus<sup>417</sup>. Ubi Scholiastes, Forte etiam in praecedentibus (inquit) alectryóna vocat Medium avem. nam Persas quoque Medos vocabant. Mox autem subdit {Epops} <Euelpis>, Hinc est nimirum quod adhuc instar magni regis, cyrbasiam (tiaram) in capite solus avium rectam gerens. Quanquam enim (inquit Scholiastes) Persae omnes tiaram ferrent, solis tamen regibus erectam ferre fas erat: caeteris complicata erat vel in frontem prona vergebat, ut Clitarchus tradit. Adeo vero praepotens (inquit Caelius) et formidolosum fuisse illud imperium aiunt, ut nunc quoque avibus id genus diluculo praecincentibus, prosiliant ad opera omnes ceu mulctam veriti.

¶ Cornelius Gallus, poetae veteris nomen. ¶ Gallus, gentile a Gallia. ¶ Est et Gallus fluvius Phrygiae, cuius aqua furorem [405] inducit.

soldier of Mars, still today are testifying this the comb, the combativeness and the spurs, as a rhetor wrote. *Allà toúto tēs hústeron mythopoiētikēs ou semnón esti lálēma* - But this following content of the fable is not faithful, Eustathius. Once Alectryon reigned as tyrant, and he has been the first ruling Persians, also before Darius\* and Megabazus\*: that's why still now from that rule the rooster is named Persian bird, Pisthetaerus in the *Birds* of Aristophanes. In this regard the expounder says: Perhaps in the previous works he calls the *alectryon* also as Median\* bird. For they called the Persians also as Medians. And suddenly Euelpis adds: That's why still now it alone among birds is carrying on head the upright *cyrbasia* (the tiara\*) as the big king. In fact (the expounder says) even though all Persians brought a tiara, only the kings were allowed to carry it upright: for the other persons it was refolded or was hanging on forehead, as Clitarchus of Colophon\* is handing down. Lodovico Ricchieri says: they report that that empire has been powerful and terrible to such an extent that still now when the birds of this kind sing at dawn, all the people rush to the job as if fearing a punishment.

¶ Cornelius Gallus\*, name of an ancient poet. ¶ *Gallus* - Gaul - stands for foreigner, native from Gaul. ¶ Gallus is also a Phrygian river\* whose water makes mad.

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Amnis it insana nomine Gallus aqua, Ovidius<sup>418</sup>. Ab hoc, auctore Festo<sup>419</sup>, Galli dicebantur sacerdotes Cybeles, qui postquam ex eo bibissent se castrabant, et inter sacrificandum furiose se gerebant. Crinemque rotantes | Sanguinei populis ulularunt tristia Galli, Lucanus lib. I.<sup>420</sup> Quidam<sup>421</sup> Gallum puerum putavere, qui contracta offensa deae se execuerit, et simul fluvio nomen dederit Gyraldus<sup>422</sup>. ¶ Gallinaria insula est a gallinis

¶ A river flows whose name is Gallus\* with a driving mad water, Ovid\*. That's why, as Sextus Pompeius Festus\* reports, the priests of Cybele\* were called Galli, since those who had drunk the water of that river were castrating themselves and during the sacrifices they behaved like crazy. And the Galli entirely covered by blood by rotating the head of hair howled inauspicious things to the peoples, Lucanus\* 1<sup>st</sup> book of *Pharsalia*. Some people believed that Gallus was a boy who, having offended the Goddess, castrated himself, and at

<sup>416</sup> Gessner potrebbe aver dedotto l'errore da qualche testo come quello di Aldo Manuzio del 1498 che riporta: *πρῶτον πάντων δαρείου καὶ μεγαβύζου*.

<sup>417</sup> La notizia che un certo *Alektryon* fu tiranno dei Persiani prima di tutti, anche di Dario I e di Megabazo, viene dalla commedia di Aristofane *Gli uccelli*, 483.

<sup>418</sup> *Fasti* IV, 361-366: 'Cur igitur Gallos qui se excidere vocamus, | cum tanto a Phrygia Gallica distet humus?' | 'Inter' ait 'viridem Cybelen altasque Celaenas | amnis it insana, nomine Gallus, aqua. | Qui bibit inde, furit: procul hinc discedite, qu<e>is est | cura bonae mentis: qui bibit inde, furit.' (www.thelatinlibrary.com)

<sup>419</sup> *De verborum significatione* VII: GALLI Les prêtres que l'on appelle compagnons de la est Grande-Déesse ont pris ce nom du fleuve appelé Gallus; parce que ceux qui ont bu des eaux de ce fleuve tombent en de tels accès de fureur, qu'ils se privent des parties viriles. D'autres pensent qu'ils se coupent les parties génitales, parce qu'ils ont profané le nom de père ou de mère, afin qu'ils ne puissent pas eux-mêmes devenir pères. (http://remacle.org)

<sup>420</sup> *Pharsalia* I 565-567: Tum, quos sectis Bellona lacertis | saeva movet, cecinere deos, crinemque rotantes | sanguineum populis ulularunt tristia Galli. (www.thelatinlibrary.com)

<sup>421</sup> Stefano Bizantino, s. v. *Gállos*, Erodiano, *Perì mon. lèx.* I 11.2, Suida, Strabone, Platone ecc. - Erodiano: storico greco (Siria sec. II-III). Visse a Roma e compose una storia dell'impero dalla morte di Marco Aurelio a Gordiano III (180-238), in 8 libri.

<sup>422</sup> Giglio Gregorio Giraldi, *Historiae Deorum Gentilium* Syntagma IV (Basileae, Oporinus 1548) pag. 191: Hos porro sacerdotes Gallos vocatos fuisse, notissimum est: qui et Semiviri dicti, quia castrati et execti. Et Galli quidem a flumine Phrygiae, auctore

feris sic dicta: vide infra in Capite de gallinis feris<sup>423</sup>. ¶ Et Pontina palus et Gallinaria pinus, Iuvenalis Sat. 3.<sup>424</sup>

¶ **b.** <Comes it merito plebs caetera Regi> | Formoso regi, cui vertice purpurat alto | Fastigiatus apex, dulcique errore coruscae | Splendescunt cervice iubae, perque aurea colla, | Perque humeros it pulcher honos, palea ampla decenter | Albicat ex rutilo, atque torosa in pectore pendet | Barbarum in morem. stat adunca cuspide rostrum, | Exiguum spatii rostrum. flagrantque tremendum | Ravi oculi, niveasque caput late explicat aur{e}is. | Crura pilis hirsuta rigent, iuncturaque nodo | Vix distante sedet, durus vestigia mucro | Armat: in immensum pinnaeque, hirtique lacerti | Protenti excurrunt, duplicique horrentia vallo | Falcatae ad coelum tolluntur acumina caudae, Politianus in Rustico<sup>425</sup>.

Crista in gallinaceo, vocatur etiam apex a Politiano. Cristas tollere vel detrudere proverbium referetur infra. Gallorum cristas aliqui barbare ruffas<sup>426</sup> nominant. Ascili<sup>427</sup>, id est crista galli, Sylvaticus. Graeci λόφον appellant, ut Eustathius. Aristophanes in Avibus<sup>428</sup> κυρβασίαν: quanquam Varinus Cyrbasiam et Cybarsiam quoque caput gallinacei interpretatur, κεφαλὴν ἀλέκτορος: Hesychius κορυφὴν ἀλέκτορος, id est verticem vel cristam galli. Hippocrates<sup>429</sup>

the same time gave the name to the river, Giglio Gregorio Giraldis\*. ¶ Gallinara\* is an island so called from wild hens: see ahead - page 461 - in the chapter concerning wild hens. ¶ And the Pontina\* marsh and the Gallinaria\* pinewood, Juvenal 3<sup>rd</sup> Satire.

¶ **b.** The rest of common folk walks along as companion of the rightly king | the handsome king, on whose head is brightly shining of crimson | the pointed comb, and in his sweet wandering | his shining manes glitter on his neck, and across the golden neck, | and across the shoulders the wonderful beauty is spreading, the broad red wattle is harmoniously | suffused with white, and it is hanging upon the brawny chest | likewise beards: the beak stretches out with a hooked peak, | a beak small in size. And glow in a terrible way | the grey tawny eyes, and the head widely spreads out snow-white earlobes. | The legs rise bristling with hair, and on the legs | with only just wide apart articulations he roosts: a hard spike is arming his feet: | the wings and the shaggy arms when spread | enormously lengthen, and made terrible by a double fence | the points of the sickle-shaped tail are raised towards the sky, Angelo Poliziano\* in *Rusticus*.

In the chicken the comb is also called apex by Poliziano. The proverb *to lift or to lower the combs* is quoted more ahead. Some people in a foreign language call the combs of the roosters as *ruffas*. *Ascili*, that is, comb of the rooster, Matteo Silvatico\*. Greeks call it *lóphos*; as well Eustathius of Thessalonica\*. Aristophanes\*, in *Birds*, *kyrbasia*: although Varinus\* translates *cyrbasia* and also *cybarsia* with head of the rooster, *kephalēn aléktoros*: Hesychius\* with *koryphēn aléktoros*, that is, the top or the comb of the rooster. As it seems Hippocrates\* means for *cyrbasia* a felt pointed cap - or pileus\* corresponding to the tiara\*. Others call

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Festo: quia qui ex eo bibissent, in eo furere incipiebant, adeo ut se virilitatis parte privarent. Alii id fecisse dixerunt, ne fieri possent parentes, violato patris matrisve nomine. quidam tamen Gallum puerum ipsum putavere, qui contracta offensa deae se execuerit, et simul fluvio nomen dederit. Horum vero sacerdotum antistites Archigalli nominabantur, ut in antiquis elogiis advertimus.

<sup>423</sup> Varrone *Rerum rusticarum* III,9,16-17: Gallinae rusticae sunt in urbe raras nec fere nisi mansuetas in cavea videntur Romae, similes facie non his gallinis villaticis nostris, sed Africanis. [17] Aspectu ac facie incontaminatae in ornatibus publicis solent poni cum psittacis ac merulis albis, item aliis id genus rebus inusitatis. Neque fere in villis ova ac pullos faciunt, sed in silvis. Ab his gallinis dicitur insula Gallinaria appellata, quae est in mari Tusco secundum Italiam contra montes Liguscos, Intimilium, Album Ingaunum; alii ab his villaticis invectis a nautis, ibi feris factis procreatis. - Columella *De re rustica* VIII,2,2: Cohortalis est avis quae vulgo per omnes fere villas conspicitur, rustica, quae non dissimilis villaticae per aucupem decipitur - eaque plurima est in insula quam navitae Ligustico mari sitam producto nomine alitis Gallinariam vocitaverunt.

<sup>424</sup> Satira III 305-308: Interdum et ferro subitus grassator agit rem: | armato quotiens tutae custode tenentur | et Pomptina palus et Gallinaria pinus, | sic inde huc omnes tamquam ad vivaria currunt.

<sup>425</sup> Angelo Poliziano, *Rusticus*, in *Prose volgari inedite e poesie latine e greche edite e inedite di Angelo Ambrogini Poliziano* (ed. by Isidoro del Lungo, Firenze, G. Barbera, 1867), verses 599-612, pp. 323-24. (Lind, 1963) - Il *Rusticus* fu composto da Poliziano nel 1483-84.

<sup>426</sup> Verosimilmente si tratta di un raddoppiamento della *f* del latino *rufus*, che significa rosso.

<sup>427</sup> In *Opus pandectarum medicinae* di Matteo Silvatico (Vicenza, Hermannus Liechtenstein, Levilapsis, 1480) al capitolo 66 - ASTERION - viene riportato: Ascili .i. crista galli. Non ne viene fornita la fonte. - Ascili è stato usato anche con un particolare significato, come viene riferito da Johann Jacob Hofmann (1635-1706) in *Lexicon Universale* (Leiden, 1698): ASCODROGILI, vel ASCILI: Haeretici, qui Paracletò Montani se plenos iactitantes, Bacchanalia in Ecclesiam introducebant, et circa lagenam vinò repletam circumibant solenni pompâ. Augustin. *haer.* 62. Philastrius *de haeret.*

<sup>428</sup> *Ucelli* 487.

<sup>429</sup> Il vocabolario di greco di Franco Montanari (Loescher, 2004) alla voce *κυρβασία* riporta un ben altro uso del termine da parte di Ippocrate: fasciatura per cataplasmi applicati ai seni, *Mul.* 2.186 ecc.

cyrbasi{c}am pileum acutum ut videtur, qui et tiara. alii cyrbasiam, alii tiaram erectam, qua soli Persarum reges utebantur. Ὁ Περσικὸς ὄρνις ὁ ἀλέκτωρ λέγεται διὰ τὴν λοφίαν<sup>430</sup>, Suidas.

¶ Rostrum, vulgus Italicum becco vocat, vocabulo Tolosano antiquo: quanquam id illis gallinacei rostrum significaret, author Tranquillus in Vitellio<sup>431</sup>. Κόραξ, corvus, et summa gallinaceorum rostra, a colore nigro quem Graeci κορὸν dicunt, Hesychius et Varinus<sup>432</sup>. Κάλεα (lego κάλλαια) barbae gallinaceorum, et pennae in cauda earum secundum Aelium Dionysium<sup>433</sup>, Varinus in voce Θρόνα. Κάλλαιοι (lego κάλλαια) gallinaceorum barbae, et omnis color purpureus, vel secundum alios varius. πᾶν πορφυροειδὲς χρώμα. ἔνιοι δὲ τὰ ποικίλα. καὶ παρ'Αἰγυπτίοις χρώμα καλαῖνόν<sup>434</sup>. Ponitur etiam pro unguento. Et καλλαῖ (malim κάλλη, ut Ammonius de differentiis vocum habet<sup>435</sup>), τὰ βαπτὰ ἔρια, Hesychius. Καλλαιάνθη πορφυρᾶ, Hesychius et Varinus. legendum forte, Κάλλη, ἄνθη πορφυρᾶ. nam κάλλη vocant floridos colores, τὰ ἄνθη τῶν βαμμάτων, {Hesych.} <Ammonius><sup>436</sup>. Καὶ ἀπὸ τῶν ὠτῶν ἐκατέρωθεν εἶχε κρεμάμενα, ὥσπερ οἱ ἀλεκτρυόνες τὰ κάλλαια, Athenaeus de tetrace magna. Hermolaus cristas utrinque ex auribus pendentes reddidit, quod non probo. Sed plura de hac voce scripsi supra in B<sup>437</sup>. Αἰκάλλειν verbum dicitur de cane blandiente auribus et cauda: et per translationem a gallinaceis. κάλλαια eorum barbae (τὰ γένεια) vocantur, Varinus. Quemadmodum barbae appendiculas

cap - or pileus\*, corresponding to the tiara\*. Others call it *cyrbasia*, others upright tiara, used only by Persian kings. *Hó Persikòs órnis, ho aléktor légbetai dià tèn lophian*, the rooster is said the Persian bird because of the comb, lexicon Suidas\*.

¶ Italians call beak the *rostrum*, using an ancient word of Toulouse: although for Toulouse inhabitants it had the meaning of chicken's beak, author is Caius Suetonius Tranquillus\* in the biography of Vitellius\* contained in the *De vita Caesarum*. *Kórax* is the crow and the upper part of chickens' beak from the black color which Greeks say *koròn*, Hesychius and Varinus. *Kálea* (I read *kállaià*) are the wattles of the chickens, as well as the feathers on their tail according to Aelius Dionysius\*, Varinus reports this at the entry *Thróna* - embroidered flowers. *Kállaioi* (I read *kállaià*) are the wattles of the chickens and whatever crimson color, or, according to others, a polychrome color. *Pân porphyroeidès chróma. Énioi de tà poikíla. Kai par' Aigyptíois chróma kalainón.* - Every color resembling to crimson. Some people mean the variegated colors. And among Egyptians the deep blue color. This word is also used instead of ointment. And *kallai* (I would prefer *kállē* - the beautiful things, the crimson clothes -, as Ammonius of Alexandria\* reports when speaking on words' differences) *tà baptà éria - kallai*, the bright colored wools, Hesychius. *Kallaiánthē porphyrá*, Hesychius and Varinus. Perhaps we must read *Kállē, ánthē porphyrá*. For they call *ánthē* the shining colors, *tà ánthē ton bammátōn* - the shines of the hues, Ammonius. *Kai apò tōn otōn hekatérothen eíche kremámena, hōsper boi alektryónes tà kállaià* - And from ears at both sides it had some hanging things, as the roosters have the wattles, Athenaeus\* apropos of the big mountain rooster - probably the beard of the capercaillie\*. Ermolao Barbaro\* translated with combs hanging from both sides of ears, but I don't agree. But on this term I wrote quite a lot previously in the paragraph B. The verb *aikállēin* - to flatter - is used

<sup>430</sup> Il lessico Suida riporta effettivamente *λοφίαν*, ma per lo più gli antichi autori usarono *λοφιά, ἄς*, che significa criniera, ciuffo di peli o di setole.

<sup>431</sup> *Vitellius*, 18: Perit cum fratre et filio anno vitae septimo quinquagesimo; nec fefellit coniectura eorum qui augurio, quod factum ei Viennae ostendimus, non aliud portendi praedixerant, quam venturum in alicuius Gallicani hominis potestatem; siquidem ab Antonio Primo adversarum partium duce oppressus est, cum Tolosae nato cognomen in pueritia Becco fuerat; id valet gallinacei rostrum. - Così riporta l'Etimologico di Cortelazzo-Zolli (Zanichelli, 1984) alla voce BECCO: Lat. *beccu(m)*, vc. di orig. gall. (\**bukko*: di provenienza germ.?), come attesta Svetonio (*cui Tolosae nato cognomen in pueritia Becco fuerat; id valet gallinacei rostrum*, Vit. 18); essa ha soppiantato in gran parte del mondo romanzo *rostru(m)*.

<sup>432</sup> Sugli abituali vocabolari esiste solo *κόρος*, che però significa sazietà, stanchezza.

<sup>433</sup> Frammento 219 di Dionisio Periegeta, II sec. dC (?): ed. G. Bernhardt, Leipzig 1828 (rist. Hildesheim-New York 1974); in GGM 2. - Sch. Dion. in GGM 2: *scolí*, p. 427-457; *parafraσί*, p. 409-425 (par.). (Franco Montanari, Loescher, 2004)

<sup>434</sup> Il vocabolario di Franco Montanari riporta solo *καλάϊνος*.

<sup>435</sup> *De similibus & differentibus dictionibus*. - *On the Similarities and Differences of Words* (ed. by L. C. Valckenaer, sec. ed., Leipzig, 1822). (Lind, 1963)

<sup>436</sup> Si emenda in base a quanto affermato a pag. 382. In effetti si tratta di un'espressione di Ammonio che è stata verificata in un testo francese del 1523 (*Habes tandem graecarum literarum admirator, lexicon graecum...*). Impossibile verificare se Esichio avesse già scritto la stessa cosa prima di Ammonio. Probabilmente no.

<sup>437</sup> A pagina 382.



quasdam gallinaei possident, sic aries bellua marina foemina, cirros ex imo collo pendentes habet, Aelianus<sup>438</sup>.

¶ In pullo partem quandam navim vocat Apicius lib. 6. capite ultimo<sup>439</sup>, pullum a navi aperiri iubens: pectus forte intelligens, nam mox pullum farsilem a pectore aperiri iubet. sed Humelbergius partem posteriorem ventris interpretatur: qui ut navis cavus, et figurae eius non dissimilis sit.

¶ Intestina gallinarum cum rebus aliis incocta veteres gigeria vocabant, Hermolaus. alii gigeria<sup>440</sup> legunt. Gigeria pullorum coques, Apicius 4.1.<sup>441</sup> ¶ *Actraltigi*, fasianum (im<m>o attagenem) significat, non ut quidam putant testiculos gallorum, Sylvaticus. Ὄτρα, gallinaei cauda, Hesych. et Varinus. Κάλεα (malim κάλλαια) barbae gallinaceorum, et pennae in caudis eorum secundum Aelium Dionysium<sup>442</sup>, Varinus in Θρόνα.

¶ Πλήκτρα Atticis sunt calcaria gallorum quibus pugnant, quae communiter κέντρα vocantur, <Hesych. et> Varinus. Πλάκτρον Doricum est, ut et πλακτὸν eandem

apropos of a dog blandishing with ears and tail: and metaphorically it comes from chickens. Their wattles (*tà gbéneia* - the chins) are said *kállea*, Varinus. Like the chickens have small beard fashioned appendixes, the same the female of sea ram monster has some curly formations hanging from the lower part of the neck, Aelian\*.

¶ In the last chapter of 6<sup>th</sup> book Apicius\* calls ship a certain part of the chicken, prescribing that the chicken must be opened starting from the ship: perhaps he means the breast, in fact he then prescribes that a to be stuffed chicken must be opened starting from the breast. But Gabriel Hummelberg\* interprets it as the rear part of the belly: since it is concave like a ship, and it is not dissimilar from its shape.

¶ The ancients called *gigeria* the hen's bowels cooked with other things, Ermolao Barbaro. Others say *gigeria* - also *gigeria*, giblets. You will cook the *gigeria* of the chickens, Apicius 4<sup>th</sup>,2,21. ¶ *Actraltigi* means pheasant\* (or better, francolin\*), not testicles of rooster like some are thinking, Matteo Silvatico. Ὄτρα, the tail of the chicken, Hesychius and Varinus. Κάλεα (I would prefer *kállaiia*) the chickens' wattles and the feathers of their tail according to Aelius Dionysius, Varinus at the entry *Thróna* - embroidered flowers.

¶ For the inhabitants of Attica\* *pléktra* are the spurs of the roosters by which they fight, usually called *kéntra*, Hesychius and Varinus. Still for them *pláκτρον* is a Doric\* word, as well *plaktër*. *Kópies*, *kéntra ornítieia* -

<sup>438</sup> Secondo Francesco Maspero forse si tratta dell'*Orca gladiator* che, come *Grampus orca*, è sinonimo di *Orcinus orca* (Linneo, 1771), il cetaceo della famiglia Delfinidi che noi chiamiamo orca, quello reso efferato - ma che forse efferato non è - dallo splendido film *L'orca assassina* (USA, 1976, regia di Michael Anderson). Nell'orca, sia maschio che femmina, sono assenti le caratteristiche cefaliche descritte da Eliano, che però non aveva mai peccato di fantasia, rendendo così assai indagine l'identificazione degli animali da lui descritti. - Eliano *La natura degli animali* XV,2: I montoni marini - οἱ θαλάττοι κριοί - quanto al nome sono noti a molti, ma le poche notizie sicure su di loro le conosciamo soltanto attraverso le opere d'arte. Essi passano l'inverno presso lo stretto che c'è tra la Corsica e la Sardegna: durante quella stagione se ne stanno fuori del mare, mentre intorno a loro nuotano delfini di grossissima mole. Il montone maschio ha intorno alla fronte una benda bianca, che potremmo paragonare al diadema di un Lisimaco o di un Antigono o di qualche altro re dei Macedoni. La femmina di questo pesce - pesce è un'aggiunta del traduttore, in quanto in greco suona κριὸς δὲ θήλυς = il montone femmina - invece ha dei riccioli, analoghi ai bargigli dei galli - ὡς οἱ ἀλεκτρούνες τὰ κάλλαια, attaccati sotto il collo. Sia i maschi che le femmine si avventano sui cadaveri e li divorano. Ma assalgono anche uomini vivi e con le onde sollevate nuotando, numerose ed enormi, rovesciano anche le navi, tanto grande è la burrasca che i loro movimenti scatenano. Sono inoltre in grado di strappare dalla terraferma anche persone che stiano sulla riva. (traduzione di Francesco Maspero, 1998)

<sup>439</sup> *De re coquinaria* VI,9,2: Pullum Parthicum: pullum aperies a navi et in quadrato ornas. Teres piper, ligusticum, carei modicum; suffunde liquamen; vino temperas. - VI,9,5: Pullum laseratum: pullum aperies a navi, lavabis, ornabis et Cumana ponis. - VI,9,14. Pullus farsilis: pullum sicuti liquaminatum a cervice expedis. teres piper, ligusticum, gingiber, pulpam caesam, alicam elixam, teres cerebellum ex iure coctum, ova confringis et commiscis, ut unum corpus efficias. liquamine temperas et oleum modice mittis, piper integrum, nucleos abundantes. fac impensam et imple pullum vel porcellum, ita ut laxamentum habeat. Similiter in capo facies. ossibus eiectis coques. - VI,9,15. «Pullus leucozomus». accipies pullum et ornas ut supra. aperies illum a pectore. [pullus leucozomus] accipiat aquam et oleum Spanum abundans. agitur ut ex se ambulet et humorem consumat. postea, cum coctus fuerit, quodcumque porri remanserit inde levas. piper aspargis et inferes.

<sup>440</sup> Forse si tratta di un vocabolo punico, già citato a pagina 392 e attribuito sia a Nonio Marcello\* che a Lucilio\*.

<sup>441</sup> L'edizione di www.fh-augsburg.de riporta *gigeria*. - *De re coquinaria* IV,2,21: 21. Patina ex lagitis et cerebellis: friges ova dura cerebella elixas et enervas, gigeria pullorum coques. haec omnia divides praeter piscem, compones in patina praemixta, salsum coctum in medio pones. teres piper, ligusticum, suffundes «passum» ut dulcis sit. piperatum mittes in patinam, facies ut ferveat. cum ferbuerit, ramo rutae agitabis et amulo obligabis.

<sup>442</sup> Aelius Dionysius, *Aelii Dionysii et Pausaniae Atticistarum Fragmenta* (ed. by E. Schwabe, Leipzig, 1890). (Lind, 1963)

Doricum est, ut et *πλακτήρ* apud eosdem. *Κόπιες, κέντρα ὀρνίθεια*, *Idem*. Calcar tollere proverbium referetur in h. ¶ Boccatus<sup>443</sup> gallinaceos pedes Sirenibus attribuit ex Albrico<sup>444</sup> ignobili authore, Gyraldus<sup>445</sup>. ¶ Plumas sub cauda quae gallinis aut capis saginandis evelli solent, aliqui privatim nominant *mastfaederen*.

¶ c. De voce et cantu gallinacei. Miratur vocem angustam, qua deterius nec | Ille sonat, quo mordetur gallina marito<?>, Iuvenalis Sat. 3. de adulate<sup>446</sup>. Πρὶν ἢ τὸ δεύτερον ἀλεκτροῦν (ἀλέκτωρ legi potest, ut versiculus constet) ἐφθέγγετο. Prius atque gallus cantet iterum cristiger. Proverbium est a prisca consuetudine sumptum, qua noctis deliquium et accessum diei galli cantu metiebantur, gnomonibus horariis nondum repertis. Gallus autem tribus intervallis canit, preannunciando diem. Veteres initium diei a prima mediae noctis inclinatione ordiebantur, proximum tempus gallicinium vocabant: quod id temporis lucem multo ante praesentientes incipiunt canere. Tertium conticinium, cum et galli conticescunt, et homines etiam tum quiescunt. Quartum diluculum, cum incipit dignosci dies. Quintum mane, cum clarus iam dies exorto Sole. Itaque secundus gallorum cantus, multo Solis exortum antevenit. Hinc Iuvenalis<sup>447</sup>, Quod tamen ad galli cantum facit ille secundi, | Proximus ante diem caupo sciet. Consimiliter Aristophanes in Concionatricibus<sup>448</sup>, Οὐδ'εὶ μὰ Δία τοτ'ἤλθες,

*κόπιες*, the spurs of the chickens, still they. The proverb to lift the spur will be reported in the paragraph h. ¶ Giovanni Boccaccio\* founding himself on Albricus\*, a catchpenny author, attributed feet of chickens to Sirens\*, Giglio Gregorio Giraldis. ¶ Those feathers usually torn from beneath the tail from hens and capons to be fattened, some specifically call them *mastfaederen* - fattening's feathers.

¶ c. ABOUT THE VOICE AND THE SONG OF THE ROOSTER. He is surprised at the thin voice, worse than which | not even he shouts when the hen is bitten by her husband? Juvenal\* 3<sup>rd</sup> Satire regarding the adulator. *Prin ē tō deūteron alektryon* (*alēktor* can be read, so that the short verse sounds rightly) *ephthēngeto*. Before the rooster, endowed with comb, sings the second time. The proverb comes from the ancient custom according to which by the song of the rooster was measured the fading of the night and the approaching of the day, since the gnomon clocks\* had not been yet invented. In fact the rooster sings at the distance of three intervals forecasting the day. The ancients started to speak of the beginning of the day from the turning of midnight, they called the following period *gallicinium*\* - song of the rooster, dawn -: since at that time they start to sing perceiving very in advance the light. The third period is the *conticinium* - the moment of the silence - when also the roosters are silent and contemporarily also the men are resting. The fourth period is the morning twilight, when the day is already clear because of the sun which arose. Therefore the second song of the rooster anticipates a lot the rising of the sun. That's why Juvenal was saying: However what he does near the song of the second rooster | The next innkeeper will know before the dawn. Similarly Aristophanes in

<sup>443</sup> *Genealogia deorum gentilium* Liber VII Cap. XX DE SYRENIS FILIABUS ACHELOI. [...] Ab umbilico autem infra ideo pisces esse dixere, ut cognoscamus ad decorem eo usque virgineum corpus, id est pulchrum atque decens mulieribus esse concessum, ut appareat homo; in umbilico autem omnem libidinosam mulierum concupiscentiam esse credunt, cui soli, quod corporis deorsum restat, deservit, ex quo non absurde piscibus simulantur, qui animalia sunt lubrica et facile in aquis huc illuc discurrentia; sic et meretrices cernimus in coitum discurrere variorum, quod per alas etiam designatur. Eas autem habere gallinacos pedes ideo volvere, quia prodige et inconsiderate credentium eis dispergunt substantias.

<sup>444</sup> *Allegoriae poeticae* IV,2: Gallinaceos pedes habent, quia libidinis affectus, quantamlibet possessionem inutiliter spargit. (Paris, Joannis de Marnef, 1520)

<sup>445</sup> *Historiae Deorum Gentilium* SYNTAGMA QUARTUM: Sunt qui deam supra pinnaculum templi statuunt, ut scribit Albricus, qui auctor mihi proletarius est, nec fidus satis. - Alquanto sbrigativo e categorico il nostro Giraldis nel confronti di Albricus che, a quanto pare, fu invece l'opposto di quanto afferma il nostro esimio ferrarese. - SYNTAGMA QUINTUM: Sirenes ab aliquibus etiam inter nymphas connumerantur, [...] Graeci tradunt grammatici, Sirenas a pectore habuisse ad superiora *στρουθῶν*, id est passerum speciem, inferiora vero mulierum. De his ita propemodum Servius: Sirenes secundum fabulam tres in parte virgines fuerunt, et in parte volucres, Acheloi fluminis et Calliopes Musae filiae. harum una voce, altera tibiis, alia lyra canebat. et primo iuxta Pelorum, post in Capraeis insula habitaverunt: quae illectos suo cantu in naufragia deducebant. Secundum veritatem, meretrices fuerunt, quae transeuntes quoniam ducebant ad egestatem, his fictae sunt inferre naufragia. has Ulysses contemnendo deduxit ad mortem. Buccatius ex Albrico ignobili scriptore, eis virgineum corpus umbilico tenus attribuit, et gallinaceos pedes. quidam eas in pratis, ubi multa essent mortuorum corpora, statuerunt: vel, ut Vergilius cecinit, Iamque adeo scopulos Sirenum advecta subibat, | Difficiles quondam, multorumque ossibus albos.

<sup>446</sup> *Satira* III, 90-91: miratur vocem angustam, qua deterius nec | ille sonat quo mordetur gallina marito?

<sup>447</sup> *Satira* IX, 107-108: quod tamen ad cantum galli facit ille secundi | proximus ante diem caupo sciet, [...].

<sup>448</sup> Il passo di Aristofane è introvabile, anche se per Lind (1963) il riferimento è a *Le donne a parlamento* o *Ecclesiazuse* 30-31. Fra l'altro alcuni lessici - Passow, Bailly - rimandano per *ephthēngeto* ad Aristofane *Ecclesiazuse* 191, come sembra anche Aldrovandi <in Concion(antibus)>, mentre Liddel-Scott non registra tale verbo. Franco Montanari lo riporta solo a proposito di Luciano *Dialoghi*

ὄτε τὸ δεῦτερον | Ἀλεκτρυῶν ἐφθέγγετο, Erasmus. Gallus antequam in hac nocte cantet (bis cantet, Marcus<sup>449</sup>) ter me negabis, Matthaeus Evangelista<sup>450</sup>. Gallus statim cantavit ut Petrus negavit, Lucas<sup>451</sup> et Ioannes<sup>452</sup>.

¶ Excubitorque diem cantu {patefecerat} <praedixerat> ales, Vergilius<sup>453</sup>. Cristatus ales, Qui tepidum vigili provocat ore diem, Ovidius in *Fastis*<sup>454</sup>. Surgite iam vendit pueris ientacula pistor, | Cristataeque sonant undique lucis aves, Martialis<sup>455</sup>. Sub galli cantum consultor ubi {h}ostia pulsatur, Horatius in *Sermonibus* 1.1.<sup>456</sup> Auroram gallus vocat applaudentibus alis, Politianus<sup>457</sup>.

know before the daybreak. Similarly Aristophanes in *Ecclesiazusae* says: *Oud'ei mà Día tot'élthes, bóte tò déuteron* | *Alextryon ephthéngeto* - Not even if, by Zeus, you had come at that moment, when the rooster was singing the second time, Erasmus of Rotterdam\*. Before the rooster sings this night (sings for the second time, Mark) you will have denied me three times, the evangelist Matthew. As soon as Peter denied, immediately the rooster sang, Luke and John.

¶ And the winged sentry with the song had forecasted the day, Virgil\*. The bird endowed with comb which with its vigilant voice recalls the lukewarm day, Ovid in *Fasti*. Get up, the baker already sells the pastries to the little boys for breakfast, | And everywhere are singing the birds of the light endowed with comb, Martial\*. When the client knocks at the door at cockcrow, Horace\* *Sermones* 1,1. The rooster calls the sunrise by flapping the wings, Poliziano.

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¶ Ipse semet canit, Αὐτὸς [406] αὐτὸν αὐλεῖ, ipse suimet tibicen est: proverbium conveniens cum alias tum in illos qui semetipsos laudant, qui mos est gallis gallinaceis, etiam quum e pugna se proripuerint. Plato in *Theaeteto*, Φαινόμενά μοι ἀλεκτρυόνος ἀγεννοῦς δίκην, πρὶν νενικηκέναι, ἀποπεδήσαντες ἀπὸ τοῦ λόγου ἄδειν, id est, Videmur mihi ignavi galli in morem, quum ante victoriam a sermone resilierimus canere, Erasmus.

¶ He sings himself, *Autòs autòn auleí*, he himself is the flutist of himself: a proverb befitting both other situations and those praising themselves, a custom which is proper to the roosters, also when headlong they abandon a fight. Plato\* in the dialogue *Theaetetus* writes: *Phainómená moi alektryónos agennoús díkēn, prín nenikēkénai, apopedésantes apò toũ lógou ádein*, that is, SOCRATES: It seems that, like a scurvy rooster, we crow before we won, jumping down from the reasoning, Erasmus from Rotterdam\*.

¶ Ex sambuco magis canoram buccinam tubamque credit pastor ibi caesa, ubi gallorum cantum frutex ille non exaudiat, Plinius<sup>458</sup>. Hoc cur fiat, si modo verum est, (inquit Caelius Calcagninus in epistolicis quaestionibus lib. 2.) nemo facile dixerit. Sunt qui hoc non simpliciter, sed συμβολικῶς traditum putent, more Pythagorico, ut multum diversum quam

¶ The shepherd believes that from the elder\* can be made a bugle\* and a trumpet more high-sounding if this bush is cut where it doesn't hear the song of the roosters, Pliny\*. Why this happens, supposing that it's true (Celio Calcagnini\* says in the 2<sup>nd</sup> book of *Epistolicae quaestiones*) nobody could easily say it. Some believe that this has been handed down not in a naked way but *symbolikós*, allegorically, like Pythagoras\*, so

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delle cortigiane 10,3. Ad ogni modo la traduzione sembra essere: "Neppure se per Zeus tu fossi giunto allora, quando il gallo cantava per la seconda volta".

<sup>449</sup> *Marco* 14:30: Et ait illi Iesus: "Amen dico tibi quia tu hodie in nocte hac, priusquam bis gallus vocem dederit, ter me es negaturus." - Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτη τῇ νυκτὶ πρὶν ἢ δις ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ.

<sup>450</sup> *Matteo* 26:34: Ait illi Iesus amen dico tibi quia in hac nocte antequam gallus cantet ter me negabis.

<sup>451</sup> *Luca* 22:34: Et ille dixit dico tibi Petre non cantabit hodie gallus donec ter abneges nosse me.

<sup>452</sup> *Giovanni* 13:38: Respondit Iesus: "Animam tuam pro me ponis? Amen, amen dico tibi: non cantabit gallus donec me ter neges".

<sup>453</sup> *Moretum* 1-2: Iam nox hibernas bis quinque peregerat horas | excubitorque diem cantu praedixerat ales, [...].

<sup>454</sup> *Fasti* 1,455-456: Nocte deae Nocti cristatus caeditur ales, | quod tepidum vigili provocet ore diem.

<sup>455</sup> *Epigrammata* XIV, 223, Adipata: Surgite: iam vendit pueris ientacula pistor | Cristataeque sonant undique lucis aves.

<sup>456</sup> *Satirae* 1.1,10. È quella che inizia con: Qui fit, Maecenas, ut nemo, quam sibi sortem...

<sup>457</sup> *Rusticus*: et crista spectabilis alta | Auroram gallus vocat applaudentibus alis | Excitat ille operum socios [...].

<sup>458</sup> *Naturalis historia* XVI,179: Sui, sed fructectosi generis sunt inter aquaticas et rubi atque sabuci, fungosi generis, aliter tamen quam ferulae, quippe plus ligni est, utique sabuco, ex qua magis canoram buccinam tubamque credit pastor ibi caesa, ubi gallorum cantum frutex ille non exaudiat.

more Pythagorico, ut multum diversum quam dicitur, intelligatur. Sicut proditum est, non ex omni ligno Mercurium debere fieri: Deum non populari ritu, sed electo ac religioso colendum esse: sic non vulgari, sed remotiori Musicae incumbendum esse admonentes, non ex obvia quaque sambuco tibiam sambucenque coagmentari oportere dixerunt, et expedire ut remotiora petantur, atque inde decerpatur ubi cantus galli non obstrepat. Nam sic hodie quoque locum longe sepositum ad quem nemo adeat significantes, dicunt in eo ne gallum quidem unquam exauditum. Aut certe stridula illa atque admodum obstrepera vox galli hebetare, et stridore suo quodammodo diffindere et convellere potest penetrabilem ac fungosam sambuci materiem: utpote qua leo etiam tantae animal constantiae consterneretur. Alii sunt qui eo dicto nil praeterea ostendi putent, quam sylvestrem sambucum sativae multo esse praeferendam: quod ea procul locisque abditis, haec prope inter nostra septa adolescat, Haec ille.

Materies quidem sambuci mire firma traditur. constat enim ex cute et ossibus. quare venabula ex ea facta praeferunt omnibus. Quoniam vero loca sylvestria (qualia sunt in quibus gallorum cantus non auditur) sicciora sunt, ligna etiam illic sicciora solidioraque fiunt, et ex tali materia tibiam magis canoram tornari credibile est, cum unumquodque corpus eo magis sonorum sit quo siccus simul solidiusque.

¶ Ἀλεκτοροφωνία, id est gallicinium, apud Marcum Evangelistam<sup>459</sup>. Περὶ ἀλεκτρούωνων ᾠδᾶς, ἀλεκτρούωνων ἀδόντων, ὑπὸ τὸν ᾠδὸν ὄρνιθα, Pollux. Κῆρυξ ὁ ἀλεκτρούων. τρίτον δὲ ἄδει, Suidas, Τῆς νυκτὸς ἤδη περὶ δευτέραν οὔσης ὀρνίθων ᾠδὴν, Synesius in epistola. Ὀρνίθες τρίτον ἄρτι τὸν ἔσχατον ὄρθρον αἰδον, Theocritus Idyll. 31.<sup>460</sup> Καθ'ὄν καιρὸν ἀλεκτρούωνες ἄδουσι, τοὺς συνοικοῦντας ἰδίῳ κηρύγματι ἐπὶ ἔργον ἐγείροντες, Heliodorus in Aethiopicis.

that it is meant in a very different way from that it is said. Like they handed down that Mercury\* doesn't have to be made with any kind of wood: a god must be worshipped not in an usual way, but in special and respectful one: so, when recommending that we must to aim not at an ordinary music but at a little bit different one, they said that a flute and a sambuca\* must be built not from a whatever elder coming within range, and that it is worthwhile to aim at a little bit different things, and that therefore it has to be picked where the song of the rooster doesn't resound. In fact in the same way also today, when they want to point out a very secluded place where nobody succeeds in arriving, they say that neither a rooster has even been heard there. At least, that shrill and extremely shouting voice of the rooster can weaken and break and traumatize in some way with its screeching the penetrable and spongy material of which the elder is constituted: since also the lion, animal of so a great courage, is frightened by him. Others, according to what has been said, are believing that doesn't need further demonstrations the fact that the wild elder is very preferable to the cultivated one: since the former grows faraway and in secluded places, the latter nearby, among our hedges. These his words

Really the material constituting the elder is said to be very solid. For it is constituted by the bark and the central hard parts. Therefore they prefer the hunting spits made with it in comparison with all the others. Really since the woody places (as are those in which the song of the roosters is not heard) are drier, here also the timber becomes more dry and compact, and it is believable that from such a material can be made by the lathe a more sonorous flute, since whatever structure is as more sonorous as more is dry and solid at the same time.

¶ Ἀλεκτοροφωνία, that is the song of the rooster, in Mark the evangelist. *Peri alektryónon o,δ,ās, alektryónon a,δ,ón-ton, hupò tòn o,ìdòn órnitha* - Around the songs of the roosters, of the singing roosters, toward the song of the rooster, Julius Pollux\*. *Kéryx ho alektryon. Triton dè á,dei* - The messenger rooster. In fact he sings three times, lexicon Suidas\*. *Tēs nyktòs ēdē peri deutéran oúsēs orníthon oidēn* - Being already around the second nighttime song of the roosters, Synesius of Cyrenae\* in a letter. *Órnithes trítion árti tòn éschaton órthron áeidon* - Really now the roosters were singing the last dawn the third time, Theocritus\* Idyll 31 24. *Kath'hòn kairòn alektryónes á,dousi, toùs*

<sup>459</sup> Marco 13: 35 γρηγορεῖτε οὖν, οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὀψὲ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωί, 36 μὴ ἐλθὼν ἐξαίφνης εὐρῆ ὑμᾶς καθεύδοντας. 37 ὁ δὲ ὑμῖν λέγω, πᾶσιν λέγω, γρηγορεῖτε. - Vigilate ergo; nescitis enim quando dominus domus veniat, sero an media nocte an galli cantu an mane; 36 ne, cum venerit repente, inveniatis vos dormientes. 37 Quod autem vobis dico, omnibus dico: Vigilate!

<sup>460</sup> A noi del XXI secolo di *Idylli* in senso stretto ne sono noti 30 in totale. La citazione di Gessner corrisponde al verso 63 dell'idillio XXIV che reca il titolo di *Hēraklískos* - piccolo Eracle - che anche secondo Franco Montanari è il titolo dell'idillio 24.

Διάτορον τι καὶ γεγωνὸς ἀναβοήσας, Lucianus<sup>461</sup> de gallinaceo quem et ὄξύφωνον cognominat. Ἔως ἐβόησεν ἀλέκτωρ, Homerus in *Batrachomyomachia*. {Ἄδειν} <Ἄδειν> verbum de gallinaceorum voce privatim usurpatur, Pollux et Eustathius. ut κοκκύζειν de cuculis, Pollux<sup>462</sup> et Aristophanis Scholiastes. sed Hyperides et Demosthenes de gallinaceis etiam κοκκύζειν dixerunt, Pollux. Gaza Aristotelis interpres pro hoc verbo cucurrire reddidit. Vide plura in Cuculo a. Κοκκύζειν τὸν ἀλεκτρυόνα (ἦγουν ἄδειν ὡς αὐτῷ ἔθος) οὐκ ἀνέχονται, Cratinus<sup>463</sup> apud Eustathium<sup>464</sup>. qui et hoc Platonis Comici<sup>465</sup> citat, Σὲ δὲ κοκκύζων ἀλέκτωρ προκαλεῖται. Cum Nibas coccyssaverit, Ὅταν {νίβας} <Νίβας> κοκκύση: proverbium<sup>466</sup> simillimum illi ad Graecas calendas. Tradunt in Thessalonica Macedoniae civitate vicum esse, cui nomen Nibas, ubi galli nunquam vocem {a} edant<sup>467</sup>, (ut Nibas per synecdochen dicatur pro gallinaceis qui in eo vico sunt.) Hesychius addit (ait) nibades dici capras cristatas, ut ab iis expectetur τὸ κοκκύζειν, quod est gallinaceorum, Erasmus. Νιβάδες αἱ τοὺς λόφους ἔχουσαι αἶγες, Hesych. et Varinus. ego capras feras quae montium iuga nivosa incolunt, interpretarer, non ut Erasmus cristatas, nam et νίβα nivem<sup>468</sup> exponunt: et νιφόβολον, ὑψηλόν.

*synoikoúntas idío, kērygmati epì érgon egeírontes* - The roosters sing at proper time, spurring to the job with their announcement those living in the same abode, Heliodorus of Emesa\* in *Aethiopica* or *Theagenes and Charicleia*. *Diatorón ti kai gegonòs anaboësas* - You have shouted in a penetrating and loud way, Lucian\* apropos of the rooster which gives the epithet of *oxýphōnon* - with sharp voice. *Héws eboësen aléktor* - Until a rooster sang with an outspread voice, Homer\* in *Batracomiomachia*. The verb *ádein* is used in a specific way for the voice of the roosters, Julius Pollux and Eustathius of Thessalonica\*. As it happens for *kokkýzein* apropos of the cuckoos, Julius Pollux and the expounder of Aristophanes\*. But Hyperides\* and Demosthenes\* apropos of the roosters also said *kokkýzein*, Julius Pollux. Theodore Gaza\*, Aristotle's\* translator, translated this verb with *cucurrire* - to do a cock-a-doodle-doo. See quite a lot of data in the chapter of the cuckoo paragraph a. *Kokkýzein tòn alektryóna (égoun ádein hos autó, éthos) onk anéchontai* - They don't bear that the rooster does a cock-a-doodle-doo (that is, that he crows as it is his custom), Cratinus\* in Eustathius, who also quotes this verse of Comic Plato\*: *Sè de kokkýzein aléktor prokaleítai* - The rooster asks you to sing. When Nibas will have sung, *Hótan Nibas kokkýsē*: a proverb very similar to that one saying *at Greek calends*. They report that nearby the Macedonian\* town of Thessalonica\* there is a place called Nibas where the roosters never sing (and Nibas for synecdoche\* is said for the roosters present in that locality). Hesychius of Alexandria\* adds (says) that some tufted goats are said of Nibas, since we would expect from them *tò kokkýzein* - that they sing, which is characteristic of the roosters, Erasmus from Rotterdam. *Nibádes hai toús lóphous échousai aîges* - The goats of Nibas having tufts, Hesychius and Varnus. I would mean the wild goats inhabiting the snow-covered tops of the mountains and not tufted as Erasmus says, in fact they also report *niba* with the meaning of snow, as well as *niphóbolon, hypsélón* - struck by snow, that is, high.

Amator quidam apud Theocritum Idyllio 7. ne expectemus (inquit) amplius, ó δ' ὄρθριος

A lover at the lines 123-124 of the 7<sup>th</sup> idyll of Theocritus says: don't delay longer, *ho d'órthrios állon*

<sup>461</sup> *Il sogno ovvero il gallo* 1 - MICILLO Zeus in persona ti distrugga, pessimo gallo, con tutta la tua invidia e il tono penetrante della tua voce: ero ricco, in compagnia di un sogno dolcissimo, mi beavo di una beatitudine stupenda, e tu, con un grido pieno, potente, mi hai fatto svegliare, col risultato che neppure la notte sfuggo alla mia povertà, che è ben più squallida di te. (Claudio Consonni, 1994)

<sup>462</sup> *Onomasticon* 5. 89. (Lind, 1963)

<sup>463</sup> Cratinus *Fragment* 311, in *Comicorum Atticorum Fragmenta* (ed. by T. Kock, 3 vols., Leipzig, 1880-88). (Lind, 1963)

<sup>464</sup> *ad Odysseam* IV 10, p. 1479, 42-48.

<sup>465</sup> Plato Comicus, *Fragment* 209, in Kock, *op. cit.*, I, 601. (Lind, 1963)

<sup>466</sup> *Corpus Paroemiographorum Graecorum* II (1851), 573. (Lind, 1963)

<sup>467</sup> Eliano *La natura degli animali*, XV, 20: Vi è una località vicino alla città di Tessalonica, in Macedonia, chiamata Nibas. I galli che vivono qui non lanciano il loro caratteristico canto, ma restano sempre silenziosi. Ed è per questo che quando una cosa è ritenuta impossibile, si cita abitualmente quel proverbio che dice: 'avrà questo quando i galli di Nibas canteranno'. (traduzione di Francesco Maspero, 1998) -

<sup>468</sup> *Níba* dovrebbe corrispondere a *nípha*, accusativo di *níps* e usato solo all'accusativo, per esempio da Esiodo in *Le opere e i giorni* 535.

ἄλλον ἀλέκτωρ | Κοκκύσδων νάρκαισιν  
(ἀπραξίαις) ἀνηγήσι διδοίη.

Gallinacei nomina vel epitheta a cantu eius sumpta, ὀρθροβόας, κοκκοβόας, ὀρθριοκόκκυξ et ὀλόφωνος, supra in H. a. memorata sunt. {Ὅσπερ} <Ὅσπερ> ὁ περσικὸς ὄραν πᾶσαν καναχῶν ὀλόφωνος ἀλέκτωρ.<sup>469</sup> Apodus, vox galli immatura et intempestiva<sup>470</sup>, Scoppa grammaticus. est autem Graeca vox ἀπῶδος, id est absonus. Ἄλεκτρούνα τὸν τοῦ Φιλίππου παραλαβὼν | Ἄωρὶ κοκκύζοντα, καὶ πλανώμενον, Heraclides apud Athenaeum<sup>471</sup>.

¶ Ἐνδομάχας ἀλέκτωρ, Pindarus in Olympijs Carmine 12. id est, gallinaceus intestina et domestica praelia pugnans. Φιλονεικότεροι ἀλεκτρούνων, id est gallinaceis pugnaciores, Erasmus ex Luciano.

Adde gregem cortis, cristatarumque volucrum Induperatores, laterum qui sidera pulsu Explaudunt, vigilique citant Titana canore, Et regnum sibi Marte parant: quippe obvia rostris

Rostra ferunt, crebrisque acuunt assultibus iras.

Ignescunt animis, et calcem calce repulsant Infesto: adversumque affligunt pectore pectus. Victor ovans cantu palmam testatur, et hosti Insultans victo, pavidum pede calcatur iniquo. Ille silet, latebrasque petit, dominumque superbum

Ferre gemit: comes it merito plebs caetera regi,

Politianus in Rustico.

Gallus gallinaceus Ubi erat haec (olla) defossa, ocepit ibi scalpur<r>ire unguis | Circumcirca, Plautus<sup>472</sup>. Ipse salax totam f{o}ecundo semine gentem | Implet, et

aléktor | Kokkýsdon nárkaisin (apraxíais) anîrê,si didoîe - The early-rising rooster, singing, has to leave another to the annoying torpors (inactivities).

The names or epithets of the rooster derived from its song, *orthrobóas*, *kokkobóas*, *orthriokókekux* and *olóphonos* have been previously quoted in H. a., page 402. *Hōsper ho persikós hōran pāsān kanachōn olóphonos aléktor* - As the all voice Persian rooster shouting for a whole hour. *Apodus*, the immature voice of the rooster and out of time, the grammarian Lucio Scoppa\*. In fact it corresponds to the Greek word *apō,dōs* - singing out of tune, dissonant, not singing anymore -, that is, without sound. *Alektryóna tōn toû Philíppou paralabōn* | *Aōrî kokkýzonta kai planōmenon* - After he caught the Rooster of Phillip while singing early and strolling about, Heraclides\* the comedy writer in Athenaeus\*.

¶ *Endomáchas aléktor* - The rooster fighting in home, Pindarus\* in 12<sup>th</sup> poem of *Olympics*. That is, the rooster fighting intestine and domestic struggles. *Philoneikóteroi alektryónon*, that is, more wranglers than the roosters, Erasmus from Lucian.

Add the crowd of the courtyard, and the supreme leaders of the combed birds, who by flapping the wings applaud the stars, and with a vigilant song call the Sun son of the Titan Hyperion\*, and they get the kingdom for themselves by fighting: for they strike beaks to beaks and sharpen their anger with frequent assaults. They burn in spirit and drive back the heel with a dangerous heel: and hit with the breast the opposite breast. The jubilant victor declares the victory by his crowing, and leaping on the defeated enemy, he tramples the faint-hearted with his hostile foot. The latter keeps silent seeking a hiding place, and moans because he must endure a haughty master: the rest of the flock of necessity goes along with the king, Poliziano\* in *Rusticus*.

The rooster: Where this (the pot) was buried there he started to scrape all around with toenails, Plautus\*. Still he libidinous fills with the fruitful semen his whole harem, and now with long claws scratches the earth

<sup>469</sup> A pagina 401 troviamo per ben due volte che la citazione è tratta da Cratino\* presente in Ateneo\* e che tale testo a causa dell'attuale Ὅσπερ è lievemente differente da quello ora citato. Ecco le citazioni di pagina 401: Ὅσπερ ὁ περσικὸς ὄραν πᾶσαν καναχῶν ὀλόφωνος ἀλέκτωρ, Cratinus. - Ὅσπερ ὁ περσικὸς ὄραν πᾶσαν καναχῶν ὀλόφωνος ἀλέκτωρ, Cratinus apud Athenaeum.

<sup>470</sup> Aldrovandi ci ha indotti col suo testo di pagina 203 alla seguente ricerca. Angelo Poliziano\* in una lettera del luglio 1494 a Battista Guarini (VII 33 del suo epistolario) riferisce che Giovanni Pico della Mirandola\* gli ha chiesto in quale modo i Greci definiscono "il verso del gallo, quando canta fuori dal tempo". E aggiunge che Giovenale\* e Quintiliano\* ne fanno menzione. Da parte sua Poliziano comunica al Guarini che il termine greco è senz'altro *apō,dōs*, da lui trovato in autori importanti (per esempio Luciano\* *Lexiphanes* 6, *De saltatione* 75, *Icaromenippus* 17; Apollonio Discolo\* *Syntaxis* 307,14). - Per Quintiliano vedi *Institutio oratoria* XI 3,51: gallorum immaturo cantu. - Per Giovenale forse si tratta della *Satira* IX 107: quod tamen ad cantum galli facit ille secundi.

<sup>471</sup> Già citato a pagina 404.

<sup>472</sup> *Anlularia* 3,4,467: Ubi erat haec defossa, ocepit ibi scalpurrire unguis circum circa.

oblongo nunc terram scalpur<r>it<sup>473</sup> ungui |  
Rimaturque cibos, nunc {a}edita nubila visu |  
Explorat cauto, Politianus in Rustico.

¶ Verberna quoquo modo applicata prohibet  
τῆν τοῦ αἰδοίου ἔντασιν, ita ut si gallus eam  
gustaverit, gallinas supervenire nequeat,  
Kiranidae interpretes ut gallus gallinam non  
calcet, (saliat nimirum,) edendam ei verbernam  
dari iubet cum furfure et polenta. Idem si  
cinaedius<sup>474</sup> lapis gallo detur cum polenta,  
cinaedum futurum scribit. Dicunt quidam  
decrepitem gallum, ovum ex se generare,  
idque in fimo ponere absque testa, sed pelle  
tam dura ut ictibus validissimis resistat: atque  
hoc ovum fimi calore foecundari ita ut  
basiliscus ex eo gignatur: qui serpens sit per  
omnia gallo similis, sed cauda longa  
serpentina. ego hoc verum esse non puto,  
quanquam ab Hermete proditum, scriptore  
apud multos fide digno, Albertus. Et rursus,  
Basiliscos aliquando dicunt gigni de ovo galli,  
quod plane falsum est et impossibile. nam  
quod Hermes [407] docet basiliscum generare  
in utero (generari in fimo) non intelligit de  
vero basilisco, sed de elixir (elydrio)  
alchymico, quo metalla convertuntur.

and rummages in search of foods, now with a careful  
glance examines the clouds aloft, Poliziano in *Rusticus*.

¶ The verberna\*, applied in whatever way, prevents *tên toû aidoίου éntasin* - the rigidity of the penis, so that if the rooster will have eaten it, he doesn't succeed in mating with hens; the translator of Kiranides\* so that the rooster doesn't mount the hen (that is, doesn't climb on her) advises to give him to eat the verberna with bran and barley polenta. He still writes that if the rooster is given a cinaedus\* stone with barley polenta, he will become a cinaedus. Some say that a decrepit rooster produces inside of himself an egg, and that he lays it in manure without shell, but with a hard membranous wrapping so that it bears the strongest hits: and that this egg is made fertile by manure's heat, so that it a basilisk\* originates from it: which is a snake quite similar to a rooster, but with a long tail of snake. I believe that this is not true, although this has been handed down by Hermes Trismegistus\*, who for many people is a writer worthy of faith, Albertus Magnus\*. And he adds: They say that the basilisks sometimes are born from the egg of a rooster, which is false and quite impossible. In fact when Hermes affirms that the basilisk takes origin in the uterus (takes birth in manure) he doesn't mean the true basilisk, but the alchemic elixir\* (celandine stone\*), with which the metals are converted - in gold.

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¶ d. Quis dedit gallo (sekui, Hebraice, alii transferunt cordi, vel facultati imaginativae) intelligentiam? Iob. 38.<sup>475</sup> Non illum squamea tuto | {Aggreditur} <Aggredit> serpens, non raptor ab aethere milvus, Politianus de gallo<sup>476</sup>.  
¶ Si vis ut non cantet gallus, unge frontem eius oleo, Rasis.

¶ d. Who has given to the rooster (*sekui* in Hebrew, others translate with heart or with imaginative ability) the intelligence? Job\* 38. The snake covered by scales doesn't approach him safely neither the kite\* coming down preying from the sky, Poliziano\* about the rooster. ¶ If you want that the rooster doesn't sing, grease his forehead with oil, Razi\*.

¶ e. Tu istum gallum si sapis | Glabriorem reddes mihi quam volsus ludius est, Plautus Aul.<sup>477</sup> ¶ Proditur memoriae<sup>478</sup> Socratem Iphicrati duci animos adiecisse, quum ei praemonstrasset gallinaceos coram Callia pennis ac rostro dimicantes. Chrysippus etiam in libro de iustitia (ut refert Stobaeus) gallorum

¶ e. If you have a common sense, you will make this rooster for me more hairless than a depilated dancer is, Plautus\* in *Aulularia*. ¶ They hand down that Socrates\* imbued with courage the strategist Iphicrates\* showing him the roosters fighting with feathers and beak in presence of Callias\*. Also Chrysippus\* in the book on justice (as John Stobaeus\* reports) handed down that the

<sup>473</sup> Probabilmente nel rinascimento si usava *scalpurire*. Anche Poliziano ha *scalpurit*.

<sup>474</sup> Plinio *Naturalis historia* XXXVII,153: Cinaediae inveniuntur in cerebro piscis eiusdem nominis, candidae et oblongae eventuale mirae, si modo est fides praesagire eas habitum maris nubili vel tranquilli.

<sup>475</sup> Già citato a pag. 380. - Vulgata, Job 38,36: Quis dedit gallo intelligentiam? - Giobbe 38,36: "Chi ha messo nelle nubi la sapienza, o chi ha dato alle meteore l'intelligenza?" (*La Sacra Bibbia*, Edizioni Paoline, 1958)

<sup>476</sup> *Rusticus*: Non illum squamea tuto | aggredit serpens non raptor ab aethere milvus. (Florentiae: XI Nonas novembres MCCCCLXXXIII)

<sup>477</sup> *Aulularia* 401-402: Tu istum gallum, si sapis, | glabriorem reddes mihi quam volsus ludiust.

<sup>478</sup> Diogene Laerzio\* *Le vite, le opinioni, gli apoftegmi dei filosofi celebri*, II, Socrate, 12: He also inspired Iphicrates, the general, with courage, by showing him the gamecocks of Midias the barber, pluming themselves against those of Callias;[...] (translated by C.D. Yonge - <http://classicspersuasion.org>)

aemulatione injici nobis ad fortitudinem stimulos et subijci calcaria prodidit, Caelius. Gallinaceorum calcaribus in pugna plectra quaedam sive embola aerea apponebant, Scholiastes Aristophanis et Varinus. Cleomenes Cleombroti cum quidam ei gallinaceos pugnaces offerret, quos pugnando pro victoria etiam emori dicebat: Quin de illis potius (dixit) mihi dato a quibus occiduntur. illi enim praestabunt, Plutarchus in Laconicis. Malim ego mihi amicum bonum obtingere, quam optimum (pugnacissimum, ἄριστον) gallinaceum aut coturnicem, Plato in Lyside.

¶ <f.> Si contra adversarium tuum causam obtinere volueris, calcar galli de crure dextro tecum feras, et vinces, Rasis. Fel gallinae si quis illinat virgae et mox cum uxore sua rem habeat, non diliget alium, Idem. ¶ Crista capitis galli cum grano thuris et paucis cornu cervi gestata, omnem timorem nocturnum et omnem occursum malum aufert, et intrepidum reddit gestantem, Kiranid. ¶ Testiculi gallinacci aridi miscentur escae cuidam ad pisces omnes magnos in mari capiendos, in Geoponicis Graecis a Tarentino.<sup>479</sup> ¶ Gallus contra orobanchen herbam<sup>480</sup> in arvis nascentem (quae et leo dicitur) circumfertur, vel semina terrae mandanda gallinaceo sanguine rigantur, ut recitavi in Leone H. a. tanquam et herba leo non minus quam animal, a gallo abhorreat. Sybaritae adeo molles erant, ut neque gallinaceos neque artifices qui strepitum ullum moverent, in urbe ali paterentur, ne somni tranquillitas interciperetur, Athenaeus<sup>481</sup>. Gallinaceus in Somnio<sup>482</sup> apud Lucianum, praedicat se hoc muneris a Mercurio obtinuisse. ut cuicumque dedisset caudae suae

stimuli to be strong are inculcated in us through the emulation of the roosters, and that the spurs have to be lifted in air, Lodovico Ricchieri\*. During the fights they applied plectra, that is, bronze awls, to the spurs of the roosters, the expounder of Aristophanes\* and Guarino\*. Cleomenes II\* child of Cleombrotus II\*, since a man offered him some fighting roosters affirming that when fighting for the victory they also died, said: Come on, you will give me them rather by choosing among those by whom they are killed. For they will be better, Plutarch\* in *Spartans of Moralia*. I would prefer that a good friend is falling in my lot rather than an excellent (a very aggressive, *áriston*) rooster or a quail\*, Plato\* in the dialogue *Lysides*.

¶ f. If you want to win a cause against a your adversary, you have to bring along with you the spur of a rooster gotten from the right leg, and you will win, Razi. If one smears his penis with bile of hen and immediately pairs off with his wife, she won't love another, still Razi. ¶ The comb of the rooster's head carried with a grain of incense and a little bit of deer's horn, averts whatever night fear and any bad meeting, and makes intrepid him who carries it, Kiranides\*. ¶ The dried testicles of rooster are blended with a bait to capture in sea every kind of big fish, in Greek Geoponics drawn from Tarantinus - a geponic\*. ¶ The rooster is made to stroll for fighting the herb broomrape\* sprouting in the fields (which is also called lion herb), otherwise the seeds which must be entrusted to the earth are irrigated with blood of rooster, as I told in the chapter of the lion paragraph H. a., since also the lion herb abhors the rooster no less than the animal with the same name. The Sybarites\* were so floppy that they didn't bear the presence in the city neither of roosters nor artisans making the lowest noise, so that the quiet of the sleep was not interrupted, Athenaeus\*. In the job of Lucian\* *The dream or the rooster* the rooster declares to have gotten from Mercury such a gift that whoever had given

<sup>479</sup> Gessner ne ha già parlato a pagina 387.

<sup>480</sup> Siccome il leone teme il gallo, da ciò deriverebbe l'impiego del gallo per distruggere l'orobanche o erba leone. Secondo D'Arcy Thompson (1966) la notizia è tratta da *Geoponica* II,42,3, ma forse facendo confusione fra il gallo e i Galli\*, i sacerdoti di Cibele: "Hence also the use of a Cock to destroy the Lion-weed, *è léonteios póa = orobánchē*, Geopon ii.42.3. A confusion is possibly indicated here with the Galli, priests of Cybele; [...]"

<sup>481</sup> XII,15,518d.

<sup>482</sup> *Il sogno ovvero il gallo - Óneiros è alektryon* - 28 - GALLO Penso io a curarti, Micillo; e, visto che è ancora notte, tirati su e seguimi, perché voglio portarti proprio da Simone, e a casa degli altri ricchi, per farti vedere come si sta da loro. - MICILLO Com'è possibile, con le porte che sono chiuse? A meno che tu non voglia costringermi a scassinare... - GALLO Assolutamente no. Però Hermes, al quale sono sacro, mi ha conferito questa dote eccezionale: la penna della coda, la più lunga, quella che è così morbida che si incurva, se uno... - MICILLO Ne hai due fatte così. - GALLO Quella di destra — dicevo — se la strappo e la do da tenere a uno, per tutto il tempo che io voglio questo tale è in grado di aprire qualunque porta e di vedere tutto senza essere visto. - MICILLO Non mi ero accorto, gallo, che anche tu eri un mago improvvisato. Ad ogni modo, basta solo che mi dai la piuma, e, tempo un attimo, vedrai tutto il patrimonio di Simone trasferito qui: andrò io nella casa, di nascosto, a effettuare il trasloco, e lui ricomincerà da capo a prendere tra i denti le pezze di cuoio per tenerle tese. - GALLO Così non si può. Hermes mi ha ordinato che, se quello che tiene la piuma fa qualcosa del genere, devo gridare e farlo scoprire. - MICILLO Non è credibile che Hermes, lui stesso un ladro, ce l'abbia a male con gli altri se praticano la stessa arte. Ma andiamo lo stesso: cercherò di stare lontano dall'oro, se ci riesco. - GALLO Strappami prima la piuma, Micillo... Cosa fai? Le hai strappate tutt'e due! - MICILLO Così è più sicuro, gallo; e poi pensa che il risultato è meno brutto a vedersi, se non... zoppichi da una parte della coda. (a cura di Claudio Consonni - Oscar Mondadori - Milano, 1994)



obtinuisse, ut cuicumque dedisset caudae suae dexteram pennam longissimam, quae prae mollitie incurvatur, is fores omnes aperire posset et inspicere omnia, invisibilis ipse interim. ¶ Illud incredibile, quod calcaneus (calcar potius) pedis dextri galli victores faciat, Cardanus. ¶ Ἀλέκτωρ πίνει καὶ οὐκ οὔρει, {μυξὸς}<sup>483</sup> <μύξος> (forte μυοξὸς) οὐ πίνει καὶ οὔρει, incantatio in dysuriam asini apud Suidam.

¶ g. Antidoti Adriani (inquit Nicolaus Myrepsus) vim experientia plurimi invenerunt. narrant enim si gallo a serpente iaculante venenum demorso aliquid huius antidoti cum aqua tepida in os immiseris, confestim hunc restitui ac liberari. ¶ Cor gallinae ea adhuc palpitante, coxae alligatum, partum accelerat optime, Kiranides. Vide in h. in Gallo Latonae sacro. ¶ Gallinacei dexter testis arietina pelle adalligatus, Venerem concitat, Plin.<sup>484</sup> Et alibi, Magi tradunt inhiberi Venerem pugnatoris galli testiculis anserino adipe illitis adalligatisque pelle arietina. item cuiuscunque galli gallinacei, si cum sanguine gallinacei lecto subijciantur. Sed aliter Sextus, Galli testiculi (inquit) cum adipe ans. in arietis pelle brachio suspensi, concubitus excitant, suppositi lecto cum ipsius sanguine, efficiunt ne concumbant qui

the longer right pen of his tail which thanks to the softness is bending, this person is able to open whatever door and to see everything, and that in the meantime he is invisible. ¶ It is unbelievable the fact that the heel (it is better to say the spur) of right leg of the rooster makes winners, Gerolamo Cardano\*. ¶ *Aléktor pínei kai ouke ouréi, myxos* (perhaps *myoxòs*) *ou pínei kai ouréi* - 'The rooster drinks and doesn't urinate, the *lamprey*\* - that is, the penis - (perhaps *myoxòs* - the toad) doesn't drink and urinates, magic wording against the urinary retention of the donkey present in lexicon Suidas\*.

¶ g. Nicolaus Myrepsus\* says: By testing many people discovered the power of the antidote of Adrian. In fact they tell that if to a rooster bitten by a snake inoculating poison you will put in mouth a little bit of this antidote with lukewarm water, he immediately recovers and is freed from it. ¶ The heart of a hen still shaking, laced to the thigh, hastens in a marvelous way the birth, Kiranides. See in the paragraph h. when speaking about the rooster sacred to Latona\*. ¶ The right testicle of the rooster, wound in skin of ram, stimulates the libido, Pliny\*. And in the following paragraph: The magicians report that the sexuality is inhibited by the testicles of fighting rooster smeared with fat of goose and wound in skin of ram. The same happens with those of whatever rooster if they are set under the bed with the blood of the rooster. But Sextus Placitus Papyriensis\* thinks in a different way and says: The testicles of rooster hung to the arm in a skin of ram with fat of

<sup>483</sup> Credo che Gessner non abbia commesso un errore nel riportare μυξὸς, né si tratta di un errore tipografico. Da persona precisa qual era egli suggerisce in alternativa il vocabolo μυοξὸς, il rospo, un'accezione obsoleta che compare tra l'altro anche nel suo *Lexicon graecolatinum* (1537). È invece possibile, anzi è verosimile, che avesse a disposizione l'edizione del lessico Suida curata da Demetrio Calcondila\* edita a Milano nel 1499. Il lessico Suida apre la voce ἀλέκτωρ direttamente con l'incantesimo senza alcun preambolo; il relativo testo completo curato da Calcondila e contenente l'errato μυξὸς è il seguente: Ἀλέκτωρ πίνει καὶ οὐκ οὔρει, μυξὸς οὐ πίνει καὶ οὔρει. Λέγεται ἢ {ἐπωδῆ} <ἐπωδῆ> αὕτη εἰς δυσουρίαν ὄνου. Il finale latino di Gessner, con le ovvie omissioni di traduzione, corrisponde alla parte finale del testo greco: "incantatio in dysuriam asini apud Suidam." Quindi un incantesimo utilizzato solo per l'asino. Invece alla voce μύξος - non μυξὸς - equivalente per l'accento a quella dei nostri lessici, l'incantesimo citato nuovamente dal Suida non esordisce ex abrupto come alla voce ἀλέκτωρ, essendo preceduto e seguito da un breve testo che ha dei risvolti interpretativi di non facile soluzione e che verranno discussi nel nostro lessico alla voce *myxos*\*. Ecco l'altra versione dell'incantesimo che senz'altro Gessner nella fretta non ha pensato di consultare, non credo per pigrizia, giustificato dal fatto che stavolta la formula magica era inserita in un altro lemma, nel lemma μύξος, quindi un lemma in sé e per sé estraneo al gallo di cui stava disquisendo: Μύξος ὁ λαγόγηρος [λαγωγήρος] παρ'ἡμῖν. {ἐπωδῆ} <ἐπωδῆ>. ἀλέκτωρ πίνει καὶ οὐκ οὔρει, μύξος οὐ πίνει καὶ οὔρει. Λέγεται δὲ καὶ εἰς δυσουρίαν ὄνου. - Il finale, come si può notare, è lievemente diverso da quello presente alla voce ἀλέκτωρ, in quanto vi si afferma che questo sortilegio veniva recitato *anche* per la disuria dell'asino, ma non si specifica se fosse usato anche in caso di disuria umana o di qualsivoglia altro animale. - Tra parentesi quadra un'altra versione del termine λαγόγηρος così come viene fornita da Evangelenus Apostolides Sophocles (1890) e da Ada Adler (1928-38). - Il termine μύξος nei nostri lessici corrisponderebbe a un pesce: la lampreda. Il problema esegetico è comunque molto più complesso, per cui, come già detto, si veda la voce *myxos*.

<sup>484</sup> *Naturalis historia* XXX,141: In urina virili enecata lacerta venerem eius, qui fecerit, inhibet; nam inter amatoria esse Magi dicunt. Inhibent et cocleae, fimum columbinum cum oleo et vino potum. Pulmonis vulturini dextrae partes venerem concitant viris adalligatae gruis pelle, item si lutea ex ovis quinque columbarum admixta adipis suilli denarii pondere ex melle sorbeantur, passeris in cibo vel ova eorum, gallinacei dexter testis arietina pelle adalligatus. - XXX,142: Ibium cinere cum adipe anseris et irino perunctis sic conceptos partus contineri, contra inhiberi venerem pugnatoris galli testiculis anserino adipe inlitis adalligatisque pelle arietina tradunt, item cuiuscunque galli, si cum sanguine gallinacei lecto subiciantur. Cogunt concipere invitas saetae ex cauda mulae, si iunctis evellantur, inter se conligatae in coitu.

iacent. ¶ Cristis et auribus et unguibus gallinaceorum crematis tritisque cum oleo perungi iubent febrientes, cum geminos transit Sol. Si luna, rasis barbibus eorum, Plinius<sup>485</sup>.

¶ h. Gallinas (id est genus gallinaceum) primi feruntur habuisse Persae, Hermolao. ¶ Gallus succinctus lumbos suos, et aries, nec est qui ei resistat, Proverb. 30.<sup>486</sup> ¶ Fescenninus Niger ob unius gallinacei direptionem decem commanipulares, qui raptum ab uno comederant, securi percussit, Ambrosius Calepinus ex auctore innominato. Platonem legimus hominem definivisse animal bipes, sine plumis: et cum Diogenes Cynicus irridendi gratia in academiam eius gallinaceum deplumatum immisisset, hunc hominem Platonis esse clamitans, illum postea πλατυόνυχον, id est latis unguibus praeditum, differentiae causa addidisse. Epitaphium Anytes in gallinaceum, Epigrammatum Graecorum lib. 3. sect. 24<sup>487</sup>. Οὐκ ἔτι μ'ὼς τὸ πάρος πυκινᾶς πτερύγεσσιν ἐρέσσων | Ὅρσεις ἐξ Εὐνῆς, ὄρθριος ἐγγρόμενος. | Ἥ γὰρ σ'ὕπνωοντα σίνις λαθρηδὼν ἐπελθὼν | Ἐκτείνειν λαίμῳ ῥίμψα καθεὶς ὄνυχα.

goose excite to copulation, put under the bed together with his blood do that those people lying on it don't succeed in pairing off. ¶ They prescribe to anoint those people having fever with combs, wattles and toenails of rooster burnt down and minced in oil when the sun crosses the Gemini\*. If the moon is crossing, with their cut wattles, Pliny.

¶ h. They say that Persians have been the first having the hens (that is, the genus *Gallus*), Ermolao Barbaro\*. ¶ The rooster with uncovered flanks, and the ram, and there is nobody able in withstanding him, Proverbs\* 30. ¶ Fescenninus Niger, because of the theft of only a rooster, imposed that were beheaded with the ax the ten soldiers of the same handful\* who ate him after having been stolen by only a soldier, Ambrogio Calepino\* from an unknown author. We read that Plato defined the human being as a two legged animal, without feathers: and since Diogenes Cynic\* to make fun of him had thrown in his Academy a plucked rooster, shouting that this was the man of Plato, subsequently Plato, to differentiate him - from the rooster, added *platýnychon*, that is, endowed with broad toenails. Epitaph of Anyte\* for the rooster, book III section 24 of *Greek Epigrams*: *Ouk éti m'ós tò páros pykinaís pterygessin éresson | Órseis ex Eunés, órthrios egrómenos. | É gár s'hypnóonta sínis latbrédon epelthon | Ékteinen laimó, rhimpha katheís onycha.* - You don't awake any longer so early, you don't beat with thick wings | as before and you frighten me up from the bed: Ah! | A thief killed you, who furtively approached you when sleeping and | suddenly he flung his fingernails in your throat.

<sup>485</sup> Non si emenda la lezione *radiis barbibusque* del testo di Plinio che segue in quanto probabilmente è corretta, intendendo con *radiis* gli speroni. - *Naturalis historia* XXX 96-97: Namque et in duodecim signa digessere eam sole transmeante iterumque luna, quod totum abdicandum paucis e pluribus edocebo, siquidem crematis tritisque cum oleo perungunt iubent aegros, cum geminos transeat sol, cristis et auribus et unguibus gallinaceorum; [97] si luna, radiis barbibusque eorum; [...]

<sup>486</sup> *Proverbi* 30,29-31: Vi sono tre cose che hanno un bel passo, anzi, quattro di nobile andatura: il leone, il re degli animali, che non indietreggia di fronte a nessuno, il gallo, che passeggia spavaldo fra le galline, il caprone, che marcia in testa al suo gregge, il re, quando arringa il suo popolo. (*La Sacra Bibbia*, Edizioni Paoline, 1958) - Questa traduzione italiana corrisponde alla versione dei Settanta\*: 29 τρία δέ ἐστίν, ἃ εὐόδως πορεύεται, καὶ τὸ τέταρτον, ὃ καλῶς διαβαίνει· 30 σκύμνος λέοντος ἰσχυρότερος κτηνῶν, ὃς οὐκ ἀποστρέφεται οὐδὲ καταπτῆσει κτήνος, 31 καὶ ἀλέκτωρ ἐμπεριπατῶν θηλείαις εὐψυχος καὶ τράγος ἡγούμενος αἰπολίου καὶ βασιλεὺς δημηγορῶν ἐν ἔθνει. - Come nella citazione di Gessner, anche nella Vulgata, nella bibbia di King James, nella sua versione riveduta, nella versione italiana della CEI e nella Nova Vulgata - forse per puri motivi di maschilismo e non linguistici - sono scomparse le femmine, le galline. Ecco i cinque spezzoni. - 29 tria sunt quae bene gradiuntur et quartum quod incedit feliciter 30 leo fortissimus bestiarum ad nullius pavebit occursum 31 gallus succinctus lumbos et aries nec est rex qui resistat ei (Vulgata) - 29: There be three things which go well, yea, four are comely in going: 30: A lion which is strongest among beasts, and turneth not away for any; 31: A greyhound; an he goat also; and a king, against whom there is no rising up. (King James' Bible, la versione autorizzata da Giacomo I re d'Inghilterra e Scozia, 1611) - 29: Three things are stately in their tread; four are stately in their stride: 30: the lion, which is mightiest among beasts and does not turn back before any; 31: the strutting cock, the he-goat, and a king striding before his people. (Revised standard version) - [29] Tre esseri hanno un portamento maestoso, anzi quattro sono eleganti nel camminare: [30] il leone, il più forte degli animali, che non indietreggia davanti a nessuno; [31] il gallo pettoruto e il caprone e un re alla testa del suo popolo. (CEI, 1974) - 29 Tria sunt, quae bene gradiuntur, et quattuor, quae incedunt feliciter: 30 leo fortissimus bestiarum ad nullius pavebit occursum, 31 gallus succinctus lumbos et aries et rex, qui secum habet exercitum. (Nova Vulgata, 1979)

<sup>487</sup> In *Anthologia Palatina* VII, 202.

¶ Gallus in Somnio Luciani fingit se olim Euphorbum, deinde Pythagoram fuisse.<sup>488</sup> ¶ De Alectryone iuvene Marti deo familiari in avem eiusdem nominis mutato, scriptum est supra inter Propria nomina.

¶ Gallinaceum in Syria cultum pro deo, Lucianus refert in libello de dea Syria. Ἀλλ'ἔστιν ἀλεκτροῦν ἱερός, οἰκέει δ'ἐπὶ λίμνῃ. ¶ Veteribus monumentis traditur, gallinaceorum fibras maxime diis gratas videri, Alexander ab Alexandro. Fuit quidem priscis opinio, ut ex hoedis potius et agnis hostiae fierent, quia hae mites et cicures essent. nam gallinacei, sues et tauri animo magis abundare videntur, Gyr.<sup>489</sup> Anubis apud Aegyptios vocatur (vocabulo Graecae originis) ὁ ἀναφαίνων τὰ οὐράνια καὶ τῶν ἄνω <φερομένων><sup>490</sup> λόγος: hoc est ratio superiorum et coelestia declarans. Et idem interdum Hermanubis, quod nomen rebus inferioribus convenit, ut illud superioribus. Sacrificant autem utriusque gallum, illi album, quod coelestia sincera [sincera] et lucida existiment: huic κροκίαν, (hoc est pennis et iubis croceis praeditum, Gyraldus<sup>491</sup> etiam

¶ The rooster in *The dream or the rooster* of Lucian fakes to have been once Euphorbus\*, and then Pythagoras\*.

¶ About the young Alectryon\* intimate friend of the god Mars\* transformed into a bird with the same name it has been previously written - page 404 - when dealing with proper names.

¶ Lucian, in the booklet *About the Goddess Syria*, reports that in Syria the rooster was worshipped as a god. *All'ἔστιν alektryon hieròs, oikéei d'epì límnē;* - But the rooster is sacred, and he lives on a lake. ¶ From ancient testimonies they hand down that above all the entrails of the roosters seem to be relished by gods, Alessandro Alessandri\*. Indeed the ancients were of the opinion that sacrifices were done preferably using kids and lambs, since they are meek and tame. In fact it seems that the roosters, the pigs and the bulls are more impetuous, Giglio Gregorio Giraldi\*. Anubis\* among Egyptians is said (with a word of Greek origin) *ho anaphaínon tà ouránia kaì tòn áno pheroménon lógos*, that is, the cause of what is aloft and showing the celestial things. And sometimes is also called Hermanubis, whose name is suitable for the low things, as the previous one for those being aloft. In fact they sacrifice a rooster to both, white to the former, since they reckon pure and clear the celestial things, to the latter a *kerokían* rooster\*, (that is, endowed with saffron\* colored feathers and hackle, and also Giraldi translated

<sup>488</sup> *Il sogno ovvero il gallo - Óneiros ē alektryon - 4 - GALLO* Effettivamente raccontano anche questo, Micillo; ma nel mio caso è andata altrimenti, e la mia trasformazione in gallo è cosa recente. MICILLO Come? perché è proprio questo che voglio sapere. GALLO Hai sentito parlare di un certo Pitagora figlio di Mnesarco, di Samo? MICILLO Intendi il sofista, l'esaltato che aveva fatto la regola di non assaggiare la carne e di non mangiare le fave (eliminando così dalla tavola un cibo che a me piace moltissimo), e poi ancora convinceva la gente a non parlare per cinque anni? GALLO Allora sappi che costui prima di essere Pitagora era Euforbo. MICILLO Un imbroglione, esperto di trucchi, o gallo, così si dice. GALLO Ecco, io sono proprio quel Pitagora. Per cui smettila, brav'uomo, di insultarmi, tanto più che non sai come mi comportavo. (a cura di Claudio Consonni - Oscar Mondadori - Milano, 1994)

<sup>489</sup> *Historiae Deorum Gentilium* Syntagma XVII: Victimae antiquis hae frequentes fuere, ovis, sus, bos, capra, gallina, et anser: quas cum immolabant, nisi purae integraeque fuissent, et lectae ad rem divinam, minus proficere putabant. Fuit quidem priscis opinio, ut ex hoedis potius et agnis hostiae fierent, quam ex caeteris: quia hae mites et cicures essent. Nam gallinacei, sues, et tauri, animo magis abundare videntur.

<sup>490</sup> Giglio Gregorio Giraldi, *Historiae Deorum Gentilium* Syntagma IX: qui et alio loco eiusdem libri, Anubin et Hermanubin sic distinguere videtur, ὁ δὲ ἀναφαίνων τὰ οὐράνια, καὶ τῶν ἄνω φερομένων Ἄνουβις, λόγος. Ἔστιν δὲ ὅτε καὶ Ἑρμάνουβις ὀνομάζεται. hoc est, Ratio coelestia, et quae superius feruntur ostendit Anubis, est et quando Hermanubis vocetur.

<sup>491</sup> Il sostantivo maschile κροκίας in Plutarco *De Iside et Osiride* 375e significa color zafferano, riferito al gallo. Gessner ne ha già parlato a pagina 402. - Plutarco, *Moralia*, Iside e Osiride 61 - 375d-e: Ὁ δὲ Ὅσιρις ἐκ τοῦ ὀσίου <καὶ> ἱεροῦ τοῦνομα μεμιγμένον ἔσχηκε· κοινὸς γάρ ἐστι τῶν ἐν οὐρανῷ καὶ τῶν ἐν ἄδου λόγος· ὧν τὰ [375e] μὲν ἱερά, τὰ δὲ ὅσα τοῖς παλαίῃσιν ἔθος ἦν προσαγορεύειν. Ὁ δ' ἀναφαίνων τὰ οὐράνια καὶ τῶν ἄνω φερομένων λόγος Ἄνουβις, ἔστι δὲ ὅτε καὶ Ἑρμάνουβις ὀνομάζεται, τὸ μὲν, ὡς τοῖς ἄνω, τὸ δὲ, ὡς τοῖς κάτω προσήκων. Διὸ καὶ θύουσιν αὐτῷ τὸ μὲν λευκὸν ἀλεκτρούνα, τὸ δὲ κροκίαν, τὰ μὲν εἰλικρινῆ καὶ φανὰ, τὰ δὲ μικτὰ καὶ ποικίλα νομίζοντες. - Sic ergo Osiris nomen habet ex *hosio* et *hierò* (quod est *sacno* et *sacro*) conflatum: communis enim est ratio eorum quae in coelo et apud inferos sunt, quorum altera hiera, altera hosia veteres nuncupabant. Jam qui coelestia ostendit Anubis, superiorum quasi ratio (*ano* enim supra est), aliquando etiam Hermanubis usurpatur: altero nomine superioribus, altero inferis scilicet conveniente: itaque ei immola {ba}nt alias album, alias flavum gallum: supra sincera et manifesta, infera mixta et varia esse docentes. (Plutarchi *Scripta Moralia tomus primus*, Frederic Dübner, Parisiis, Editore Ambrosio Firmin Didot, 1868) - Osiride ha ricevuto il nome dall'unione di *bósios* (santo) e *hieròs* (sacro): infatti il modo di esprimere le cose che stanno in cielo e agli inferi è equivalente; e gli antichi avevano l'abitudine di chiamare *hierà* (sacre) le prime, *bósia* (sante) le seconde. Siccome Anubi è colui che svela le cose celesti e la spiegazione razionale delle cose che si muovono verso l'alto, e talvolta è anche chiamato Ermanubi, in quanto il primo nome riguarda ciò che sta in alto, il secondo ciò che sta in basso. Per cui gli immolano anche un gallo bianco nel primo caso, nel secondo caso uno color zafferano, volendo significare nel primo caso le cose pure e pulite, nel secondo caso le cose mescolate e multiformi. (traduzione di Elio Corti - revisione di Roberto Ricciardi) - Giglio Gregorio Giraldi, *Historiae Deorum Gentilium* Syntagma XVII: Est et apud Plutarchum in

croceum transtulit,) inferiora omnia mixta et varia esse rati, Plutarchus in lib. de Iside et Osiride. Pyrrhus rex cum splene laborantibus mederetur, albo gallo sacrum peragebat, Lilius Gr. [408] Gyraldus<sup>492</sup>.

colored feathers and hackle, and also Giraldi translated with saffron colored), because they believe that anything is down are mixed and ambiguous things, Plutarch in the book about Isis\* and Osiris. The king Pyrrhus\*, since he was treating those suffering from spleen, was doing a sacred ceremony using a white rooster; Giglio Gregorio Giraldi.

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In opertaneis sacris gallinae nigrae non videbantur purae, Idem<sup>493</sup>. Gallum nutrito quidem, ne tamen sacrificato: est enim Soli et Lunae dicatus. Hoc (inquit Lilius Gr. Gyraldus<sup>494</sup>) ab aliquibus inter symbola repositum est. Sunt qui dimidiatum tantum efferant, Gallos enutrias. Nonnulli praeceptum hoc non symbolum faciunt, nec aliud quam gallum ipsum intelligunt. Sed licet etiam symbolice interpretari: vel ut Picus, ut divinam animae nostrae partem, divinarum rerum cognitione, quasi solido cibo et coelesti ambrosia pascamus: Vel simplicius, gallos, id est milites ac bellatores homines in civitate habendos esse, et in contubernio retinendos, non tamen rei sacrae causa. seu urbis vigiles et custodes intelligas, quando ii per gallos significari videntur: et Soli ac Lunae dicati, quoniam tempori hoc hominum genus inserviunt, quod per Solem et Lunam intelligitur: vel quod nos gallus suo cantu admonet. Alius aliam comminisci poterit expositionem, ut gloriosos et stolidos homines, nimiumque sibi arrogantes, habendos illos quidem, et non penitus eijciendos: non tamen ad sacra, id est arcana admittendos, minusque in seriis et gravioribus sermonibus habendos. Scribit Pausanias in Lacon. (lege, Corinthiacis<sup>495</sup>) Methanam urbem ad Isthmum,

In the secret ceremonies the black hens were not regarded as pure, still Giraldi\*. Nourish undoubtedly the rooster, nevertheless do not sacrifice him: in fact he is devoted to Sun\* and Moon\*. This expression (Giglio Gregorio Giraldi says) by some people has been put among the symbols of faith. Some report only a half of it: Nourish the roosters. Some don't reckon this expression a symbol of faith, and they don't mean anything else than the rooster himself. But it is possible to interpret it also symbolically: either as Giovanni Pico della Mirandola\*, so that we feed the divine part of our soul, through the knowledge of the divine things, so to say with solid food and celestial ambrosia: or more simply, that we need to have in a town some roosters, that is, soldiers and warlike men, and that they must be held in a shared tent, however not for sacred reasons. But you have to mean as sentries and keepers of the town, and in such a case it is clear that they have the meaning of roosters: and devoted to Sun and Moon, since at proper time they are on duty of this kind of men, and it is understood through the Sun and the Moon: that is, since the rooster warns us with his song. Another person can contrive another explanation, so that the vainglorious and foolish men, and too much arrogant with themselves, have to possess them of course, and they have do not throw away them totally: nevertheless they are not to be used for sacred rites, that is, for secret ceremonies, and have to less appear in serious and of a certain weight conversations.

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libro Isidis et Osiridis, ubi de Anubi agit, et Hermanubi: Ad hunc, inquit, inferiora, sicut ad illum superiora pertinent: quapropter illi candidum gallum, huic croceum immolant.

<sup>492</sup> *Historiae Deorum Gentilium* Syntagma XVII: Sed Pyrrhus quoque rex, cum splene laborantibus mederetur, albo gallo sacrum peragebat. (Basileae, Oporinus 1548)

<sup>493</sup> *Historiae Deorum Gentilium* Syntagma XVII: Seclusa sacra dicebantur, quae Graecis dicebantur mysteria, ut docet Festus. Initiationes vocat Cicero, Livius, aliique. Sunt et qui opertanea sacra huc transferant, quorum et Plinius meminit, in quibus gallinae nigrae non videbantur purae. Dicit vero videntur opertanea, quod seorsum ab hominum conspectu et in operto fierent: vel quod mystica essent, et ἀπόρρητα.

<sup>494</sup> *Historiae Deorum Gentilium* Syntagma XVII: Et quanquam in symbolo Pythagorae, quod est, Gallum nutrias, ne tamen sacrifices, pleraque attuli de galli gallinacei sacris:[...].

<sup>495</sup> Pausanias, *Description of Greece*, Corinth, II,34,1-3:[1] Stretching out far into the sea from Troezenia is a peninsula, on the coast of which has been founded a little town called Methana. Here there is a sanctuary of Isis, and on the market-place is an image of Hermes, and also one of Heracles. Some thirty stades distant from the town are hot baths. They say that it was when Antigonus, son of Demetrius, was king of Macedon that the water first appeared, and that what appeared at once was not water, but fire that gushed in great volume from the ground, and when this died down the water flowed; indeed, even at the present day it wells up hot and exceedingly salt. A bather here finds no cold water at hand, and if he dives into the sea his swim is full of danger. For wild creatures live in it, and it swarms with sharks. [2] I will also relate what astonished me most in Methana. The wind called Lips, striking the budding vines from the Saronic Gulf, blights their buds. So while the wind is still rushing on, two men cut in two a cock whose feathers are all white, and run round the vines in opposite directions, each carrying half of the cock. When they meet at

in qua cives contra Africum vineis fluorescentibus ac germinantibus infestum, galli pennis albis ac niveis (alas omnino candidas habentis, Loescherus Pausaniae interpres,) remedio usos fuisse: quem gallum homines in diversa trahentes, discerpebant, per vineas discurrentes: demum in eundem locum redeuntes, ubi discerpserant, gallum sepeliebant. Adeo hi diversi fuere a Pythagorae institutis, quem tradunt gallum album adeo amasse, ut si quando videret, fratris germani loco salutaret, et apud se haberet, (vide inter proverbia, Gallo albo abstineas) suis vero sectatoribus, qui civiles id est politici dicti sunt, permisisse ait Iamblichus, ut gallum, agnum et alia quaedam paulo ante nata, praeter vitulum, rite sacrificarent. Idem scribit Suidas.

Sed et Laertius, Sacrificiis (inquit) utebatur Pythagoras inanimis. Sunt qui dicant, gallis gallinaceis, et hoedis etiam lacteolis quos teneros dicunt, agnis autem minime. Caeterum Aristoxenus apud Gellium, cuncta illum animata in cibum permisisse ait, bove aratore et ariete exceptis. Idem scribit Suidas: qui et illud ait, a Theoclea sorore, vel potius (ut est apud Laertium) Themistoclea, haec placita illum sumpsisse. At vero Christiani theologi nonnulli, per gallos concionatores [contionatores] et divinos homines intelligunt, qui nobis verba salutis enunciant: quique iacentibus in tenebris et umbra mortis, lucem, qui Deus est, praenunciant, et a nobis mentis nostrae veterum ac torporem suo cantu excutiant, Haec omnia Gyraldus. Socrates in Phaedone<sup>496</sup> ad mortem se praeparans, Aesculapio (inquit) o Crito gallum debemus, quem reddite neque negligatis. Hoc votum tanquam hominis minime sapientis Lactantius

Pausanias\* writes in *Laconia* (read *Corinth*) that there is the town of Methana\* near the isthmus of Corinth, in which the inhabitants against the wind blowing from Africa - the southwest wind\* - ravaging for vineyards while blooming and budding, used as remedy the white and candid snow-white feathers of a rooster (who had entirely white wings, Abraham Löscher\*, translator of Pausanias): and the men, running through the vineyards, tore this rooster pulling him in opposite directions: finally, coming back in the same point where they had torn him, buried the rooster. Even this people behaved in an opposite way of the rules of Pythagoras\*, and they report that he loved the white rooster to such an extent that if by chance he saw him, he greeted him as being a brother born from the same parents, and he held him with himself (see among the proverbs: abstain from the white rooster), and Jamblicus\* says that he allowed his followers, who were said civilians, that is, politicians, to sacrifice, according to the prescribed rite, the rooster, the lamb and some other just born animals, except the calf. The lexicon Suidas\* writes the same thing.

But also Diogenes Laërtius\* says: Pythagoras used inanimate sacrifices. Some would be inclined to say that he used roosters and kids even if sucking which they say being tender, but very few lambs. On the other hand Aristoxenus\* in Aulus Gellius\* says that he gave the permission to use as food all those animate beings, with the exception of plowing ox and ram. The lexicon Suidas writes the same thing: saying also that he inferred these precepts from his sister Theoclea, or better Themistoclea (as we find in Diogenes Laërtius). But to say the truth some Christian theologians mean for roosters the preachers and the men consecrated to God, who announce us the words of the salvation: and who announce the light, that is God, to those people who lie in the darkness and in the shade of the death, and with their song they avert from us the apathy and the numbness of our mind, Giraldi writes all these things. Socrates\* in *Phaedo* of Plato\*, while preparing himself to the death, says: O Crito\*, we owe a rooster to Aesculapius\*, and give it him and don't breach the pledge. Lactantius\* in 3<sup>rd</sup> book of *Divinae institutiones* and

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their starting place, they bury the pieces there. [3] Such are the means they have devised against the Lips. The islets, nine in number, lying off the land are called the Isles of Pelops, and they say that when it rains one of them is not touched. If this be the case I do not know, though the people around Methana said that it was true, and I have seen before now men trying to keep off hail by sacrifices and spells. (*Description of Greece* with an English Translation by W.H.S. Jones, Litt.D. in 4 Volumes. Volume 1. Attica and Corinth, Cambridge, MA, Harvard University Press; London, William Heinemann Ltd., 1918)

<sup>496</sup> Platone, *Il Fedone*, LXVI: “Ὁ Κρίτων,” ἐπῆ, “τὸ Ἀσκληπιῶ ὀφειλόμεν ἀλεκτρυόνα· ἀλλὰ ἀπόδοτε καὶ μὲ ἀμελῆσετε.” - Il passo è famoso: ad Asclepio si era soliti offrire un gallo per riconoscenza di una guarigione ottenuta, così qui Socrate pensa simbolicamente alla sua guarigione, che è la morte. In coerenza con tutto lo svolgimento del *Fedone* che ha indicato nell'esistenza terrena una vicenda travagliosa da cui la morte è liberazione, Socrate ora, nel momento di emettere l'ultimo respiro, conferma con il suo solito buon umore e la sua lucida immaginativa, la fiduciosa credenza. Un gallo ad Asclepio egli deve, e Critone lo sacrificherà, perché lasciando, in pace, la sua esistenza terrena egli sta conseguendo la sua guarigione definitiva. Altre interpretazioni, come di chi ritiene il ricordo di un voto espresso nella battaglia di Delo e non ancor soddisfatto, appaiono qui meschine e stonate. (Nilo Casini, *Il Fedone*, Felice Le Monnier, Firenze, 1958)

lib. 3. Divin. instit.<sup>497</sup> et in *Apologetico*<sup>498</sup> Tertullianus reprehendunt: defendit Caelius Rhodiginus in *Antiquis lectionibus* 16. 12. his fere verbis.

Oblitus est (inquit) Lactantius sententiae illius, Nunquam futurum Platonicum, qui allegorice Platonem non putet intelligendum. Quid vero illis involucris sibi Plato voluerit, iam nunc ex Platoniorum sententia promere adoriar. Prisci Aesculapio medico, Phoebi filio gallum sacrificabant, diei Solisque nuncium, id est divinae beneficentiae morborum omnium curatrici, quae divinae providentiae filia nominatur, cui diem, id est vitae lumen se debere fatebantur. Eiusmodi medicum in superioribus Socrates perquiri iusserat, morborum animi curatorem. praeterea priscorum oracula tradunt, animas remeantes in coelum paeana, id est triumphalem cantilenam Phoebos canere. Reddit ergo Deo votum, ut alacer paeana canens coelestem repetat patriam, Haec Rhodiginus. Socrates gallum Aesculapio sacrificandum testamento cavit, cuius rei ex Platone etiam Eusebius, Tertullianus et Lactantius meminere. Artemidorus quoque in libro *Onirocriticon*

Tertullianus\* in *Apologeticus* blame this vow as done by a man not wise at all: Lodovico Ricchieri defends him in *Lectiones antiquae* 16,12 more or less by the following words.

He says: Lactantius forgot that statement which says: No one will ever become a Platonist who does not think that Plato must be understood allegorically. But what Plato meant by those coverings I shall now proceed to explain from the attitude of the Platonists. The ancients used to sacrifice to the physician Aesculapius, son of Apollo\* - or Phoebus - a rooster, messenger of the day and of the sun, that is, of the divine beneficence, curative of any illness, which is named the daughter of divine providence, to which they acknowledged to owe the day, that is, the light of life. Socrates bade that among superior entities a physician of this kind to be chosen as curator of the illnesses of the soul. Furthermore the rules of the ancients report that the souls on their return to heaven sing a paeon\* to Phoebus, that is, a refrain of triumph. Therefore he fulfils a vow to the god, so that singing cheerful a paeon he can come back to heavenly fatherland. Thus far Lodovico Ricchieri. Socrates in his will took care that a rooster was sacrificed to Aesculapius, a thing mentioned also by Eusebius of Caesarea\*, Tertullian and Lactantius drawing from Plato. Also Artemidorus\* in the fifth

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<sup>497</sup> Il III libro delle *Divinae institutiones* porta il titolo di *De falsa sapientia* e non è pubblicato nel web. Uno stralcio relativo a Socrate contenuto nel *De falsa sapientia* possiamo desumerlo da Aldrovandi che lo riporta a pagina 256 di *Ornithologiae tomus alter* (1600): Lactantius in eundem Socratem ob id invecus ita inquit: *Quis iam superstitiones Aegyptiorum audeat reprehendere, quas Socrates Athenis auctoritate confirmavit sua? Illud vero nonne summae vanitatis, quod ante mortem familiares suos rogavit, ut Aesculapio Gallum, quem voverat, pro se sacrent? Timuit videlicet, ne apud Rhadamantum recuperatorem voti reus fieret ab Aesculapio. Dementissimum hominem putarem, si morbo perisset. Cum vero hoc sanus fecerit, et ipse insanus, qui eum putet sapientem.*

<sup>498</sup> Si riportano alcuni brani dedotti dall'*Apologeticus* in cui viene citato Socrate. - XI: Quot tamen potiores viros apud inferos reliquistis! aliquem de sapientia Socratem, de iustitia Aristiden, de militia Themistoclem, de sublimitate Alexandrum, de felicitate Polycraten, de copia Croesum, de eloquentia Demosthenen. - XIV: Taceo de philosophis, Socrate contentus, qui in contumeliam deorum quercum et hircum et canem deirabat. Sed propterea damnatus est Socrates, quia deos destruebat. Plane olim, id est semper, veritas odio est. Tamen cum paenitentia sententiae Athenienses et criminatores Socratis postea affligerint et imaginem eius auream in templo collocarint, rescissa damnatio testimonium Socrati reddidit. Sed et Diogenes nescio quid in Herculem ludit, et Romanus Cynicus Varro trecentos Ioves, sive Iupitros dicendos, sine capitibus introducit. - XXII: Atque adeo dicimus esse substantias quasdam spirituales. Nec novum nomen est. Sciunt daemones philosophi, Socrate ipso ad daemonii arbitrium exspectante. - XLVI: Socratis vox est: Si daemonium permittat. Idem et cum aliquid de veritate sapiebat deos negans, Aesculapio tamen gallinaceum prosecari iam in fine iubebat, credo ob honorem patris eius, quia Socratem Apollo sapientissimum omnium cecinit. O Apollinem inconsideratum! Sapientiae testimonium reddidit ei viro qui negabat deos esse. [...]Ceterum, si de pudicitia provocemus, lego partem sententiae Atticae, in Socratem corruptorem adolescentium pronuntiatum. - Le invettive contro Socrate sono contenute anche nel *De anima* I,4-6: Adeo omnis illa tunc sapientia Socratis de industria venerat consultae aequanimitatis, non de fiducia compertae veritatis. Cui enim veritas comperta sine deo? Cui deus cognitus sine Christo? Cui Christus exploratus sine spiritu sancto? Cui spiritus sanctus accommodatus sine fidei sacramento? Sane Socrates facilius diverso spiritu agebatur, siquidem aiunt daemonium illi a puero adhaesisse, pessimum revera paedagogum, etsi post deos et cum deis daemonia deputantur penes poetas et philosophos. [5] Nondum enim Christianae potestatis documenta processerant, quae vim istam perniciosissimam nec unquam bonam, atquin omnis erroris artificem, omnis veritatis avocatricem sola traducit. Quodsi idcirco sapientissimus Socrates secundum Pythii quoque daemonis suffragium scilicet negotium navantis socio suo, quanto dignior atque constantior Christianae sapientiae adsertio, cuius adflatu tota vis daemonum cedit? [6] Haec sapientia de schola caeli deos quidem saeculi negare liberior, quae nullum Aesculapio gallinaceum reddi iubens praevarecetur, nec nova inferens daemonia, sed vetera depellens, nec adulescentiam vitians, sed omni bono pudoris informans, ideoque non unius urbis, sed universi orbis iniquam sententiam sustinens pro nomine veritatis tanto scilicet et perosioris quanto plenioris, ut et mortem non de poculo per habitum iocunditatis absorbeat, sed de patibulo et vivicomburio per omne ingenium crudelitatis exhaustiat, interea in isto tenebrosiore carcere saeculi inter suos Cebetis et suos Phaedonas, si quid de anima examinandum est, ad dei regulas diriget, certa nullum alium potiore animae demonstratorem quam auctorem. A deo discat quod a deo habeat, aut nec ab alio, si nec a deo. Quis enim revelabit quod deus texit? Unde sciscitandum est? Unde et ignorare tutissimum est. Praestat per deum nescire, quia non revelaverit, quam per hominem scire, quia ipse praesumpserit.

quinto, somnium cuiusdam narrat, qui gallum Aesculapio vovit, si sanus foret, Gyraldus<sup>499</sup>. Et rursus in libro de Symbolis Pythagorae. Aesculapio gallus immolabatur. sunt qui gallinas scribant, et has quidem rostro nigro, nigrisque pedibus, et digitis imparibus. Si enim luteo essent rostro, vel pedibus, impurae putabantur ab aruspibus<sup>500</sup>. Ἀφίησι τῶ Ἀσκληπιῶ ἀνάθημά τε καὶ ἄθυρμα <εἶναι>, οἰονεὶ θεράποντα καὶ οἰκέτην περιπολοῦντα τῶ νεῶ [νεῶ] τὸν ὄρνιν, ὁ Ἀσπένδιος ἐκεῖνος, Suidas ex innominato, in Ἀλεκτρούνα.

¶ Maiae, quam et Proserpinam et Cererem vocant, gallinaceum consecrarunt. quamobrem initiati huic deae avibus cortalibus abstinent, nam et Eleusine abstinentia ab his alitibus, et piscibus fabisque praecipitur, Porphyrius lib. 4. de abstinendo ab animatis. ¶ Gallus etiam Cybeli dicatus fuit, Gyraldus. ¶ Sunt qui tradant Pythagoram praeter sua instituta, bovem quandoque Musis, et Iovi gallum album immolasse: quoque vix crediderim, propter ea quae de eo in Symbolis retuli, Idem. ¶ Pecudem spondere sacello | Balantem, et laribus cristam promittere galli | Non audent, Iuvenalis Sat. 8. ¶ Gallum Latonae in amore esse aiunt, et quod ei affuerit parienti, et quod etiam nunc parientibus adsit, et faciles partus efficiat, Aelian<sup>501</sup>. Kiranides quidem gallinae cor ea adhuc palpitante exemptum, et coxae adalligatum, partum egregie accelerare scribit.

¶ Gallus sacer erat Marti, et in templis dedicabatur, Eustathius. Hinc forte

book of *Onirocriticon* tells the dream of another person who promised a rooster to Aesculapius if he had become healthy, Giraldi. And thus far in *Symbolorum Pythagorae Interpretatio* he says: A rooster was immolated to Aesculapius. Some write the hens, and they had to have a black beak and black legs and odd toes\*. For if they had yellow beak or legs they were held impure by soothsayers. *Aphīēsi tō, Asklēpiō, anáthēma te kai áthyрма, hoionei theráponta kai oikéτηn peripoloúnta tō, neo, tōn órnin, ho Aspéndios ekeinos* - That famous man of Aspendos\* devotes to Aesculapius, so that it is a votive offering and an amusement, the cock wandering around the temple as minister and servant, the lexicon Suidas from an unknown fellow at the entry *Alektryóna*.

¶ To Maia\*, they also call Proserpina\* and Ceres\*, they consecrated a rooster. That's why the initiates of this goddess abstain from courtyard animals, for also at Eleusis\* is prescribed the abstinence from these fowls, as well as from fishes and broad beans\*, Porphyrius\* in 4<sup>th</sup> book of *De abstinencia ab animalibus*. ¶ The rooster was also devoted to Cybeles\*, Giraldi. ¶ Some report that Pythagoras, neglecting his own precepts, sometimes immolated an ox to Muses\*, a white rooster to Jupiter\*: also this I would find hard to believe because of what I reported on him in *Symbolorum Pythagorae Interpretatio*, still Giraldi. ¶ They don't dare to promise in vote to the sanctuary a bleating animal and a comb of a rooster to the Lares\*, Juvenal\* 13<sup>th</sup> *Satire*, vv. 232-34. ¶ They say that the rooster is beloved by Latona\*, both because he was beside her when she was giving birth, and because now he is beside the women in labor, and provokes easy deliveries, Aelian\*. And Kiranides\* writes that the heart extracted from a hen still shaking and laced to the thigh hastens the delivery in a marvelous way.

¶ The rooster was sacred to Mars\* and was devoted in temples, Eustathius\*. Perhaps because of this

<sup>499</sup> Negativa la ricerca in *Historiae Deorum Gentilium*, per cui è verosimile che la notizia sia contenuta nel *Symbolorum Pythagorae Interpretatio*. - Infatti nel novembre 2006 Roberto Ricciardi è riuscito a reperire il *Symbolorum Pythagorae Interpretatio* contenuto in *Lilii Gregorii Gyraldi Operum quae extant omnium tomus secundus* (Basileae per Th. Guarinum, MDLXXX) e a pagina 483 la frase di Giraldi suona così: Nec te id hoc loco latere velim, quod etiam de gallo gentes rem sacram facere consueverunt, eumque vel in primis Aesculapio mactabant: quod et Socratem testamento cavisse, apud Platonem legimus: cuius rei et Eusebius, Tertullianus et Lactantius meminere. Artemidorus quoque in libro *Onirocriticon* quinto, somnium cuiusdam narrat, qui gallum Aesculapio vovit, si sanus foret.

<sup>500</sup> *Historiae Deorum Gentilium* Syntagma XVII: Aesculapio de capra res divina in primis fiebat, quoniam capra nunquam sine febre esse dicitur: salutis vero deus Aesculapius. Sed et gallus illi immolabatur, ut est alibi a me dictum. Sunt qui gallinas scribant, et has quidem rostro nigro, nigrisque pedibus, et digitis imparibus. Si enim luteo essent rostro, vel pedibus, impurae putabantur ab aruspibus. - Karin Zeleny nel suo studio sulle *Historiae Deorum Gentilium* del 1999 riporta che Giraldi scrisse il trattato citato da Gessner, contenuto in *Libellus in quo aenigmata pleraque antiquorum explicantur - Paroeneticus Liber adversus ingratos - Symbolorum Pythagorae Interpretatio, cui adiecta sunt Pythagorica Praecepta mystica a Plutarcho interpretata - Libellus quomodo quis ingrati nomen et crimen effugere possit* (Basileae 1551). Nulla vieta che la stessa frase riportata da Gessner e tratta dal *liber de Symbolis Pythagorae* sia contenuta pari pari nel Syntagma XVII delle *Historiae Deorum Gentilium*.

<sup>501</sup> *La natura degli animali* IV,29: Il gallo, così dicono, diventa particolarmente eccitato e saltella quando spunta la luna. Non lascerebbe mai passare inosservato il levar del sole; quando appare egli supera se stesso nell'intonare il suo canto. So che il gallo è l'uccello favorito da Latona. Il motivo è dovuto al fatto che esso assisteva la dea quando, presa dalle doglie, partorì felicemente i suoi due gemelli. Per questa ragione anche adesso viene posto un gallo accanto a una partoriente e sembra che ciò giovi a un felice evento [*euodinas* - generato facilmente]. (traduzione di Francesco Maspero)

Aristophanes in *Avibus* gallum Ἄρεως νεοττόν, hoc est Martis pullum cognominat. Scholiastes quidem sic vocari ait, tanquam fortem et pugnacem. Romani Marti interdum gallum appingebant, ob militum videlicet vigilantiam: vel propter Alectryonis fabulam, Martis satellitis, in eam avem conversi, ut in eius nominis Festivo libello Lucianus scribit, et Ausonius<sup>502</sup> poeta uno pene versu attigit: Ter clara instantis Eoi, | Signa canit serus deprenso Marte satelles, Lilius Gr. Gyraldus. Lacedaemonii cum aliquo strategemate victoria potiti essent, Marti bovem immolabant: si vero aperto Marte vicissent, gallum. id quod ab eis non sine ratione fiebat, quod [409] pluris aestimabant incruentam victoriam, quam cruentam, Lilius Gr. Gyraldus: ut duces suos exercerent, non bellicosos tantum esse, sed etiam στρατηγικούς (lego στρατηγηματικούς,) Plutarchus in Laconicis.

Aristophanes\* in *Birds* nicknames the rooster *Areos neottón*, that is, chick of Ares. And the scholiast\* says that he is so called as to say that he is strong and pugnacious. The Romans sometimes portrayed a rooster beside Mars, clearly because the soldiers kept watch: or because of the fable of Alectryon\*, bodyguard of Mars, turned into this bird, as Lucian\* writes in the amusing booklet with the same name - *The dream or the rooster* - Ὀνειρος ἔ αλεκτρυον -, and whom the poet Ausonius\* mentioned with hardly a verse: After Mars has been caught, the dumb bodyguard sings thrice the ringing signals of pressing Aurora, Giglio Gregorio Giralardi. Lacedaemonians, if they seized the victory by some subterfuge, sacrificed to Mars an ox: but if they won at open battle, sacrificed a rooster. A thing done by them not without a reason, for they valued a bloodless victory more highly than a bloody one, Giglio Gregorio Giralardi: to train their leaders to be not only warlike, but also *stratēghikōús* - strategists (I interpret *stratēghēmatikōús* - experienced in stratagems), Plutarch\* in *Laconica apophthegmata*.

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¶ Mercurio gallum attribuit Fulgentius<sup>503</sup>, ob mercatorum videlicet vigilantiam, Gyraldus<sup>504</sup>. Gallinaceus Ἑρμοῦ παρέδρος memoratur in Somnio Luciani. In arce Eleorum Pallados galeae insidet gallus, ex pugnacis naturae argumento. Sed, inquit Pausanias (in Eliacis<sup>505</sup>), Minervae sacram arbitrari, (existimari posse,) quam ἐργάνην vocant, possumus avem hanc,

¶ Fulgentius\* entrusted a rooster to Mercury\*, obviously so that the merchants are watchful, Giralardi\*. In *The dream or the rooster* of Lucian\* the rooster is mentioned as *Hermoû parédros*, the collaborator of Hermes. On the acropolis of the inhabitants of Elis\* a rooster stands on the helmet of Athena\*, for reasons bound up with his fighting character. But Pausanias\* in *Elis* says that we can consider this bird (that he can be

<sup>502</sup> *Griphus ternarii numeri* 2.

<sup>503</sup> *Mythologiarum libri tres* - I, XVIII. FABULA MERCURII. - Si furtis praefuerunt dii, non erat opus criminibus iudicem, ex quo culpae habuerunt caelestem auctorem. Mercurium dicunt praeesse negotiis, virgam ferentem serpentibus nexam, pennatis quoque talaribus praeditum, hunc etiam internuntium furatrinumque deum. Quid sibi vero huius nominis atque imaginis significatio disserat, edicamus. Mercurium dici voluerunt quasi mercium-curum; omnis ergo negotiator dici potest Mercurius. - Quare pennas. - Pennata vero talaria, quod negotiantum pedes ubique pergendo [quasi] pennati sunt. - Quare virgam. - Virgam vero serpentibus nexam ob hoc adiciunt, quod mercatus det aliquando regnum ut sceptrum, det vulnus ut serpentum. - Quare galerem et gallum. - Galere enim coperto capite pingitur, quod omne negotium sit semper absconsum. Gallum quoque in eius ponunt tutelam, sive quod omnis negotiator semper invigilet seu quod ab eius cantu surgant ad peragenda negotia.

<sup>504</sup> Forse la referenza di Gessner è corretta anche se in base alle mie limitate capacità di comprendonio è poco chiaro se Giralardi con *attribuere* stia riferendosi a Virgilio\* e Stazio\* oppure a Fulgenzio e Stazio. Ecco il testo di Giralardi tratto da *Historiae Deorum Gentilium* Syntagma IX: Sed Fulgentius: Pennata, inquit, talaria habent, quod negotiantium pedes ubique pergendo quasi pennati sunt. Pingitur praeterea cum galero alato, et cum talaribus, et petaso in pedibus. caduceumque in manibus interdum fingitur, nunc virgam, nunc falcatum gladium habens, id est Harpen, et (ut dixi) marsupium plerunque attribuere. L. Apuleius de Asino aureo, Mercurium ita libro decimo effingit. Puer, ait, luculentus, nudus, nisi quod ephebi chlamyde sinistrum tegebat humerum, flauis crinibus onspicius: inter comas eius aureae pinnulae simul coniunctae prominebant, cum caduceo et virgula. Vergilius plane et ipse in quarto Aeneidos ita effingit, Ille patris, inquit, magni parere parabat | Imperio, et primum pedibus talaria nectit | Aurea, quae sublimem alis, sive aequora supra | Seu terram rapido pariter cum flamine portant. | Tum virgam capit, hac animas ille evocat Orco | Pallentesque, alias subtristia tartara mittit. | Dat somnos, adimitque, et lumina morte resignat: | Illa fretus agit ventos, et turbida tranat | Nubila. His non dissimila Stadius Papinius primo libro Thebaidos, sed uterque ab Homero desumpsit. Huic deo porro gallum attribuere, quod literati et negotiatores vigilare habent necesse, nec totam somno fas est consumere noctem. Mercurii insuper statuis viatores solebant lapidum acervos accumulare, ut singuli singulos adiicerent: id innuentes, ut ait Phurnutus, vel ita deum honorare, re scilicet ea quae ad praesens sit in promptu et obvia: vel quod ita viam videantur repurgare, ne ad lapides caeteri viatores offendant: vel quod eo lapidum cumulo statua dei notior praetereuntibus fieret. - Ma grazie a Roberto Ricciardi possiamo affermare che *attribuere* è riferito a Fulgenzio e Stazio. Infatti nel novembre 2006 Roberto Ricciardi è riuscito a reperire il *Symbolorum Pythagorae Interpretatio* contenuto in *Lilii Gregorii Gyraldi Operum quae extant omnium tomus secundus* (Basileae per Th. Guarinum, MDLXXX) e a pagina 483 la frase di Giralardi qui citata suona così: Mercurio tamen gallus attribuit Fulgentius, ob mercatorum videlicet vigilantiam.

<sup>505</sup> *Periegesi della Grecia* VI, Elide II, 26,3.



Caelius. forte quod ad erga, id est opera, gallus excitet. ¶ Nocti deae (inquit Gyraldus) gallus sacrificabatur, et nocturno tempore. Nocte deae {noctis} <Nocti> cristatus caeditur ales, | Quod tepidum vigili {provocat} <provocet> ore diem, Ovidius in Fastis<sup>506</sup>. ¶ Sacri sunt Soli, cui venienti assurgunt, quo cum eunt dormitum, Textor. Soli et Lunae sacrum esse gallum, supra etiam scripsimus in Symbolo Gallum nutrias, etc.<sup>507</sup> Scribunt Laertius et Suidas gallum album non attingendum, inter symbola esse: hoc est ἀλεκτρούνοσ μὴ ἄπτεισθαι λευκοῦ: quod Iovi, inquit, sacer est et Lunae, atque horarum nuncius et diei. Meminit et Plutarchus quarto Symposiacion, sed causam non adfert, Gyraldus. Gallum album mensi sacrum, utpote horarum nuncium credidit Pythagoras, (quare et abstinere eo iussit, Laertius,) Gyraldus. ¶ Volucris Titania, pro gallinaceo, apud Textorem. ¶ Ludovicus Romanus author est cacodaemonis sacerdotes sanguine gallinacei, cultello argenteo iugulati, carbonibus ignitis aspersi, ei sacrum peragere.

¶ Auguria. Inter divinationum genera aliqui etiam alectryomantiam numerant, Gyraldus. Praeposteros aut vespertinos gallorum cantus optimi eventus multi notavere. Themistocli pridie quam Xerxes duceret, auditus gallorum cantus, victoriae mox futurae praenuncium fecit: idque ideo, quod victus nequaquam canit: victor vero obstrepit et murmurat. contra vero gallinarum. nam diri aliquid imminere, aut futurum incommodum illarum cantus designavit, Alexander ab Alex. Cecinere galli nocte tota qua magnus Matthaeus vicecomes primum suscepit filium: unde Galleacio nomen inditum, portento quodam magnae successionis, Volaterranus. Gallinaceorum sunt tripudia solistima. hi magistratus nostros quotidie regunt, domosque ipsis suas claudunt aut reserant. Hi fasces Romanos impellunt aut retinent: iubent acies aut prohibent, victoriarum omnium toto orbe partarum auspices. Hi maxime terrarum imperio imperant, extis etiam fibrisque haud aliter quam op{t}imae victimae diis {gratae} <grati>. Habent ostenta et praeposteri eorum

regarded) sacred to Minerva called by them *ergánēn*, the industrious one, Lodovico Ricchieri\*. Perhaps because the rooster is spurring on *erga*, that is, on activities. ¶ Giraldi says: The rooster was sacrificed to the goddess Nyx\*, and by night. At night the bird endowed with comb is immolated to the goddess Nyx, | since with his vigilant voice recalls the lukewarm day, Ovid\* in *Fasti*. ¶ They are sacred to the Sun\*, in front of which they get up when it is arriving, and with it they go to sleep, Jean Tixier\*. Also previously - page 408 - I wrote that the rooster is sacred to Sun and Moon\* when speaking of the symbol of faith *Nourish the rooster*, etc.. Diogenes Laërtius\* and the lexicon Suidas\* write that among the symbols of faith there is that the white rooster must not to be touched: that is, *alektryónos mē háptesthai leukoû*: since, he says, it is sacred to Jupiter\* and Moon, and it is herald of hours and day. Also Plutarch\* in *Symposiakà problēmata* remembers this, but doesn't put forward the reason, Giraldi. Pythagoras\* believed that the white rooster was sacred to the month since it was the messenger of the hours, (that's why he also bade to abstain from it, Diogenes Laërtius), Giraldi. ¶ In Jean Tixier we find bird descendant from Titans\* in place of rooster. ¶ Ludovico de Varthema\* tells that the priests of a bad demon perform in his honor a sacred ceremony with the blood of a throat cut rooster by a silver knife and sprinkled with ardent carbons.

¶ OMENS. Some among the various kinds of prophecies list also the *alectryotelling*, Giraldi. Quite a lot of people have signaled as indicative of a very good event the songs of the roosters out of time either at evening. For Themistocles\*, to have heard the song of the roosters the day before of giving battle to Xerxes I\*, represented the omen of a soon occurring victory: and thence comes the fact that he who is defeated doesn't sing at all: and the winner makes din and noise: on the contrary of hens. In fact the hens' song forecasted that something deadly was impending or that a misfortune was happening, Alessandro Alessandri\*. The roosters sung the whole night when the first child was born to Matteo Visconti I\* the Great: hence the name Galeazzo\* was given him, in a certain sense as omen of an illustrious descendant, Raffaello Maffei\*. To the roosters are due the solemn ritual dances\* - the favorable omens. They daily manage our magistrates and shut or open their houses. They restrain or incite the lictorian Roman fasces\* - they restrain or incite to high offices: they order or forbid troops marshalling, auspices of all victories gained all over the world. They especially rule the sway of the world, welcome to gods concerning entrails and guts, not otherwise than fat

<sup>506</sup> *Fasti* I,455-456: Nocte deae Nocti cristatus caeditur ales, | quod tepidum vigili provocet ore diem. - Anche a pagina 402 ricorre *noctis* invece di *Nocti*.

<sup>507</sup> A pagina 408: Hoc (inquit Lilius Gr. Gyraldus) ab aliquibus inter symbola repositum est. Sunt qui dimidiatum tantum efferant, Gallos enutrias. Nonnulli praepceptum hoc non symbolum faciunt, nec aliud quam gallum ipsum intelligunt.

vespertini<que> cantus. Nanque totis noctibus canendo Boeotiis nobilem illam adversus Lacedaemonios praesagivere victoriam, ita coniecta interpretatione, quoniam victa ales illa non caneret, Plinius<sup>508</sup>. Puls potissimum dabatur pullis in auspiciis, quia ex ea necesse erat aliquid decidere, quod tripudium faceret: id est terripuvium. *puvire*<sup>509</sup> enim ferire est. Bonum enim augurium esse putabant, si pulli per quos auspicabantur, comedissent: praesertim si eis edentibus aliquid ab ore decidisset. Sin autem omnino non edissent, arbitrabantur periculum imminere, Festus. Moris fuit Romanis ducibus pugnam inituris advocare pullarium, ut offas gallis obijceret ad augurium captandum. si vescerentur, ratum erat auspiciis, cum aliquid ore excidisset, tripudium dicebatur solistimum, mox tripudium dictum, quoniam scilicet esca in solo cadebat, Grapaldus. Cum tripudio Flaminius auspicaretur, pullarius diem praelii committendi differebat, M. Tullius lib. 1. de Divinat.<sup>510</sup>

Non solum augures Romani ad auspicia primum pararunt pullos, sed etiam patres familiae rure, Varro<sup>511</sup>. Pullarius dicitur qui pullorum curam habet, et qui e pastu pullorum captat auspicia, Cicero ad Plancum lib. 10.<sup>512</sup> et Livio 8. ab Urbe<sup>513</sup>. Attulit in cavea pullos, is

victims are. They believe as announcements of extraordinary facts also their songs out of time and at evening. In fact, by crowing for entire nights, they foretold to Boeotians\* that famous victory against Lacedaemonians\*, and the conjectured interpretation is as follows: since that bird if conquered doesn't would crow, Pliny\*. Most usually during omens they gave mash to chickens, because it was necessary that something was falling to the ground, since from this a good omen would come out, that is, the earth would have been struck. For *puvire* means to strike. For they thought of good omen if the chickens had eaten by intervention of those by whom they were bidden foretell: above all if, while they were eating, something had fallen from mouth. But if they had not eaten at all, they believed that a danger was impending, Festus\*. It has been a habit of the Roman leaders when about to begin a battle to summon the poultry pen's keeper so that he threw morsels to the roosters in order to be able in drawing an omen: if they had eaten them, the omen was suitable, and if something were fallen from mouth, it was said to strike the earth of good omen, then said solemn ritual dance - the favorable omen, that is, since the morsel was falling to the ground, Francesco Mario Grapaldi\*. Since Caius Flaminius\* looked for omens through the striking of the ground, the poultry pen's keeper was deferring the day to giving battle, Cicero\* in the 1<sup>st</sup> book of *De divinatione*.

Not only the Roman augurs have been the first ones in training the chickens for omens, but also householders in country, Varro\*. Is said *pullarius* he who takes care of the chickens and draws the omens from the manner of eating of chickens, in Cicero in 10<sup>th</sup> book *Ad familiares* to Plancus\*, and Livy\* in 8<sup>th</sup> book *Ab urbe condita*. Has

<sup>508</sup> *Naturalis historia* X,48-49: Iam ex his quidam ad bella tantum et proelia adsidua nascuntur - quibus etiam patrias nobilitarunt, Rhodum aut Tanagram; secundus est honos habitus Melicis et Chalcidicis -, ut plane dignae aliti tantum honoris perhibeat Romana purpura. [49] Horum sunt tripudia solistima, hi magistratus nostros cotidie regunt domusque ipsis suas claudunt aut reserant. Hi fasces Romanos inpellunt aut retinent, iubent acies aut prohibent, victoriarum omnium toto orbe partarum auspices. Hi maxime terrarum imperio imperant, extis etiam fibrisque haut aliter quam opimae victimae diis grati. Habent ostenta et praeposteri eorum vespertinique cantus: namque totis noctibus canendo Boeotiis nobilem illam adversus Lacedaemonios praesagivere victoriam, ita coniecta interpretatione, quoniam victa ales illa non caneret.

<sup>509</sup> Ai tempi di Festo Sesto Pompeo (II-III secolo dC) probabilmente *terripavium* e *pavire* si erano trasformati in *terripuvium* e *puvire*, come dimostra il suo *De verborum significatione*.

<sup>510</sup> *De divinatione* I,35,77: Quid? Bello Punico secundo nonne C. Flaminius, consul iterum, neglexit signa rerum futurarum magna cum clade rei publicae? Qui exercitu lustrato cum Arretium versus castra movisset et contra Hannibalem legiones duceret, et ipse et equus eius ante signum Iovis Statoris sine causa repente concidit nec eam rem habuit religioni, obiecto signo, ut peritis videbatur, ne committeret proelium. Idem, cum tripudio auspicaretur, pullarius diem proelii committendi differebat. Tum Flaminius ex eo quaesivit, si ne postea quidem pulli pascerentur, quid faciendum censeret. Cum ille quiescendum respondisset, Flaminius: "Praeclara vero auspicia, si esurientibus pullis res geri poterit, saturis nihil geretur!" Itaque signa convelli et se sequi iussit. Quo tempore cum signifer primi hastati signum non posset movere loco, nec quicquam proficeretur [?] plures cum accederent, Flaminius re nuntiata suo more neglexit. Itaque tribus iis horis concisus exercitus atque ipse interfectus est.

<sup>511</sup> *Rerum rusticarum* III,3,5: Earum rerum cultura instituta prima ea quae in villa habetur; non enim solum augures Romani ad auspicia primum pararunt pullos, sed etiam patres familiae rure.

<sup>512</sup> *Ad Familiares* X,12: Recitatis litteris oblata religio Cornuto est pullariorum admonitu, non satis diligenter eum auspiciis operam dedisse, idque a nostro collegio comprobatum est; itaque res dilata est in posterum.

<sup>513</sup> *Ab urbe condita* VIII,30: In Samnium incertis itum auspiciis est; cuius rei vitium non in belli eventum, quod prospere gestum est, sed in rabiem atque iras imperatorum vertit. namque Papirius dictator a pullario monitus cum ad auspiciis repetendum Romam proficisceretur, magistro equitum denunciavit ut sese loco teneret neu absente se cum hoste manum consereret. - IX,14: Agentibus

qui ex eo <ipso> nominatur pullarius, Cicero 2. de Divinat.<sup>514</sup> P. Claudius bello Punico primo cum praelium navale committere vellet, auspiciaque more maiorum petisset, et pullarius non exire pullos cavea nunciasset, abiici eos in mare iussit, dicens: Quia esse nolunt, bibant, Val. Maxim.<sup>515</sup>

¶ Invenitur in annalibus, in Ariminensi agro M. Lepido, Q. Catulo coss. in villa Galerii locutum gallinaceum, semel quod equidem sciam, Plinius<sup>516</sup>. ¶ Galenus alicubi in Commentario in primum Epidemiorum, insomnii de cristis gallinaceorum meminit.

¶ Proverbia. Gallo albo abstineas, ἀλεκτρούνος μὴ ἀπτεσθαι λευκοῦ: id est Candido gallo ne manum admoliaris, quod mensi sacer sit, utpote horarum nuncius, Erasmus in Chiliadibus inter Symbola Pythagorica<sup>517</sup>. Gallo albo abstinendum, id est saluti cuiusque purissime favendum, (mihi haec interpretatio non satisfacit,) Plutarchus in Symbolis Pythag. interprete Gyrardo. Pythagoram ferunt gallum album adeo amasse, ut si quando videret, fratris germani loco salutaret, et apud se haberet, Gyrardus.

¶ Tolle calcar, Αἶρε πλῆκτρον ἀμυντήριον. id est Tolle calcar ultorium. extat adagium in Aristophanis Avibus, Αἶρε πλῆκτρον εἰ μάχη, Tolle calcar si pugnas. In eum dici solitum, qui iam ultionem parat. Mutuo sumpta metaphora a gallis pugnam inituris, quibus ferrei stimuli

put in the cage the chickens he who, just for this, is called *pullarius*, Cicero in 2<sup>nd</sup> book *De divinatione*. Claudius Publius Pulcher\* during the first Punic war\* wanting to join a naval battle and having requested the omens according to the custom of ancestors, and having the keeper announced that the chickens didn't go out of the cage, bade to throw them in sea saying: Since they don't want to eat, they drink, Valerius Maximus\*.

¶ In the annals we find that in Rimini's region during the consulate of Marcus Aemilius Lepidus\* and Quintus Catulus - 78 BC - in the farm of Galerius a rooster spoke, only once, as far as I am aware, Pliny. ¶ Galen\* in a point of *In Hippocratis epidemiorum librum I commentarii* makes mention of a vision having as subject the combs of the roosters.

¶ SAYINGS. You have to abstain from the white rooster, *alektryónos mē háptesthai leukoû*: that is, don't grab a white rooster because it is sacred to the month since it is the herald of the hours, Erasmus from Rotterdam\* in *Adagia* among the Pythagorean symbols of faith. It is needed to abstain from a white rooster, that is, it is needed to favor the health of whoever in the most correct possible way, (this translation doesn't satisfy me), Plutarch translated by Giraldis in *Symbolorum Pythagorae Interpretatio*. They report that Pythagoras loved the white rooster to such an extent that if by chance he saw him greeted him as being a brother born from the same parents, and he held him with himself, Giraldis.

¶ Wear the spur, *Aïre pléktron amyntërión*. That is, Wear the avenger spur. In *Birds* of Aristophanes\* there is an adage, *Aïre pléktron ei máchē*, Wear the spur if you fight. It is usually said to whom already preparing a revenge. It is a metaphor borrowed from the roosters when they are about to begin a fight, to which are usually tied iron

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divina humanaque, quae adsolent cum acie dimicandum est, consulibus Tarentini legati occursare responsum expectantes; quibus Papirius ait: "auspicia secunda esse, Tarentini, pullarius nuntiat; litatum praeterea est egregie; auctoribus dis, ut videtis, ad rem gerendam proficiscimur". - X,40: Tertia vigilia noctis iam relatis litteris a collega Papirius silentio surgit et pullarium in auspiciis mittit. Nullum erat genus hominum in castris intactum cupiditate pugnae; summi infimique aequae intenti erant; dux militum, miles ducis ardorem spectabat. Is ardor omnium etiam ad eos qui auspicio intererant pervenit; nam cum pulli non pascerentur, pullarius auspiciis mentiri ausus tripudium solistimum consuli nuntiavit.

<sup>514</sup> *De divinatione* II,34: Tum ille: "Dicitis, si pascentur." "Pascentur". Quae aves? Aut ubi? Attulit, inquit, in cavea pullos is, qui ex eo ipso nominatur pullarius. Haec sunt igitur aves internuntiae Iovis! Quae pascentur necne, quid refert? Nihil ad auspicia; sed quia, cum pascentur, necesse est aliquid ex ore cadere et terram pavire (terripavium primo, post terripudium dictum est; hoc quidem iam tripudium dicitur) - cum igitur offa cecidit ex ore pulli, tum auspicanti tripudium solistimum nuntiatur.

<sup>515</sup> Gessner non cita dall'opera originale di Valerio Massimo (*Factorum et dictorum memorabilium libri novem*) in cui il brano è assente, ma, seppure con piccolissime differenze, dall'*Epitome Valerii Maximi* di Giulio Paride: P. Claudius bello Punico primo, cum proelium navale committere vellet, auspiciaque more maiorum petisset, et pullarius non exire cavea pullos nuntiasset, abici eos in mare iussit, dicens 'quia esse nolunt, bibant!'. (J. Briscoe, Leipzig, Teubner 1998 - I 4,3, p. 34,41) § L'episodio relativo a Publius Claudius è presente, per esempio, in Livio, *Periocha* XIX: Caecilius Metellus rebus adversus Poenos prospere gestis speciosum egit triumphum, XIII ducibus hostium et CXX elephantis in eo ductis. Claudius Pulcher cos. contra auspicia profectus - iussit mergi pullos, qui cibari volebant - infeliciter adversus Carthaginienses classe pugnavit, et revocatus a senatu iussusque dictatorem dicere Claudium Gliciam dixit, sortis ultimae hominem, qui coactus abdicare se magistratu postea ludos praetextatus spectavit.

<sup>516</sup> *Naturalis historia* X,50: Invenitur in annalibus in agro Ariminensi M. Lepido Q. Catulo cos. in villa Galerii locutum gallinaceum, semel, quod equidem sciam.

<sup>517</sup> Nell'edizione degli *Adagia* di Erasmo del 1550 (Lugduni, apud Sebastianum Gryphium) questo proverbio è contenuto in Chiliadis I Centuria I e fa parte dei Pythagorae symbola.

quidam alligari solent, quo se tueantur inter certandum, Erasmus ex Suida et Scholiaste Aristophanis. Proverbia, Galli cantus ante victoriam, et, Priusquam gallus iterum cecinerit, memorata sunt supra in H. c. Tollere cristas, (ut, Tollere cornua,) pro eo quod est animo efferri. Iuvenalis<sup>518</sup>, Quid apertius? Et tamen illi | Surgebant cristae. id est, Sibi placebat. Translatum ab avibus cristatis, in quibus cristae erectiores alacritatis atque animorum indicia sunt: nisi ad militum cristas referre malumus, quo sane hominum genere nihil nec insolentius, nec stolidius. In hanc sententiam Aristophanes in Pace dixit, detrahare cristas, ἥπερ ἡμῶν τοὺς λόφους ἀφείλε. Id est, quae nobis cristas detraxit: videlicet reddita pace. Contra submittere fasces dicuntur, qui de iure suo concedunt, ac legitimam potestatem ultro ad privatam mediocritatem demittunt, etc. Erasmus.

spurs so that they can defend themselves during the fight, Erasmus from Rotterdam gathered this from lexicon Suidas and from the expounder of Aristophanes. The proverbs *The song of the rooster before the victory* and *Before the rooster has sung again* have been previously remembered in H. c.. To lift the combs (equivalent to To lift the horns) with the meaning of boasting. Juvenal\*: What clearer is there? And nevertheless in him | the combs were straightening. That is, He was flattering himself. Metaphorical from the birds endowed with combs, in which the combs as far as are upright are a mark of alacrity and arrogance: unless we prefer to make reference to the crest of soldiers, being that in this kind of men nothing is more insolent and foolish. Against this attitude Aristophanes in *Peace* said lower the combs, *hēper hēmōn toūs lóphous apheíle*. That is, she who took off our combs: that is, with the coming back of the peace. On the contrary are said that are lowering the fasces those withdrawing from their rights and in addition submitting the legalized power to the mediocrity of private persons etc., Erasmus.

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[410] ¶ Gallus insilit, Ἀλεκτρυόν ἐπιπηδᾷ. ubi quis semel victus redintegrat certamen. a gallorum certaminibus sumptum. Nam is huic animanti mos est ut ad pugnam assiliat, quo magis laedat calcaribus suis in hunc usum a natura affixis, Erasmus.<sup>519</sup> ¶ Philippi gallus, Φιλίππου ἀλεκτρυόν. hoc dicitari consuevit, ubi quis de levi quopiam facinore, perinde ut maximo sese iactaret. Nam Alectryon dux quidam erat Philippi regis, quem Chares Atheniensis confecit. Apparet autem Charetem<sup>520</sup> hunc huius facti, nimium crebro, nimisque insolenter apud populum Atheniensem verba facere solitum, ut hinc vulgo sit usurpatum. Recensetur apud Zenodotum, Erasmus<sup>521</sup>. Vide etiam supra inter Propria. Φιλίππου ἀλεκτρυόν, ἐπὶ τῶν ἐν μικροῖς κατορθώμασιν ἀλαζονευομένων {,} <.> Domi pugnans more galli, Ἐνδομάχας ἄτ'ἀλέκτωρ. In eum qui semper domi desidens, non audet vel in bellum, vel in certamina proficisci foras. Nam hoc animal pugnacissimum quidem est, sed

¶ The rooster assaults, *Alektryon epipedá*. When one has been defeated once, he resumes the fight. Gathered from the fights of roosters. In fact this animal has such a behavior that is hurling himself into the fight so to be able to wound more with his spurs applied to him by nature for this purpose, Erasmus from Rotterdam\*. ¶ The rooster of Philip, *Philíppou alektryon*. It became a custom to repeat this expression when someone was boasting of a petty undertaking as of huge importance. In fact Alectryon was a leader of king Philip 2<sup>nd</sup>\* and Chares the Athenian\* killed him. It seems in fact that this Chares was usual to talk of this fact too often to Athenian people and in a too insolent way, so to become of current use. Disserted in Zenodotus\*, Erasmus. See also previously - page 404 - among the proper names. *Philíppou alektryon, epí tón en mikroís katorthómasin alazoneuoménon*. - *The rooster of Philip, about those people boasting of small successes*. He fights at home as a rooster, *Endomáchas hat'aléktor* - *Pugnacious at home like a rooster*. For he who staying always at home doesn't have the boldness to go out to leave for war or fights. In fact it is well-known that this animal is very combative, but at home. In reality the expounder of Pindarus\* expresses himself in this way. Nevertheless I suspect

<sup>518</sup> *Satira* IV,65-71: 'Tum Picens 'accipe' dixit | 'privatis maiora focus. Genialis agatur | iste dies. Propera stomachum laxare sagina | et tua servatum consume in saecula rhombum. | Ipse capi voluit.' Quid apertius? Et tamen illi | surgebant cristae. Nihil est quod credere de se | non possit cum laudatur dis aequa potestas.

<sup>519</sup> Nell'edizione degli *Adagia* di Erasmo del 1550 (Lugduni, apud Sebastianum Gryphium) questo proverbio corrisponde a III,3,22 (Chiliadis III Centuria III - XXII).

<sup>520</sup> Se ne è già diffusamente parlato a pagina 404.

<sup>521</sup> Nell'edizione degli *Adagia* di Erasmo del 1550 (Lugduni, apud Sebastianum Gryphium) questo proverbio corrisponde a II,7,29 (Chiliadis II Centuria VII - XXIX).

domi. Ita quidem interpretes Pindari: sed addubito tamen an scriptum sit ἐνδομύχας, id est domi abditus. (ego ἐνδομάχας ab intestinis pugnis recte scribi non dubito.) ἐνδομάχης dictio nove composita ab ἐντός et μάχομαι. Haerebit in istos qui domi perpetuo rixantur, quum foris sint placidissimis moribus. Convenit cum eo quod alibi diximus, Domi leones, Erasmus<sup>522</sup>. Vide supra inter Propria<sup>523</sup>.

¶ Socratis gallus, aut callus, Nonius Marcellus e Varrone citat Socratis gallum in significationem {calvitiae} <calvitici><sup>524</sup>: invenisse se, quum dormire coepisset tam glaber quam Socratis gallus, esse factum ericium cum pilis et proboscide. Sentit quisquis illic loquitur, se quum iret cubitum fuisse laevi corpore, nec ullos habuisse pilos toto corpore. in somno transformatum in ericium, qui totus hirsutus est, et su<i>um<sup>525</sup> more proboscidem habet. Scio locum esse mendosum. Aldina aeditio pro gallo legit calvum. ego calvum malim, etc. Adagium conveniet in nudos et inopes, Erasmus. Nostra aeditio Varronis verba sic citat, Invenisse se cum dormire coepisset tam glaber quam Socrates, calvum esse factum ericium e pilis albis etc. Quod scriptum est in ludicro Senecae<sup>526</sup>, Gallus in suo sterquilinio plurimum potest, proverbii speciem habet. Intellexit, inquit, neminem parem sibi Romae fuisse, illicque non habere se idem gratia<e>: Gallum in suo sterquilinio plurimum posse. Allusit ad Claudium imperatorem Lugduni natum, hodieque de cane vulgo dicunt, eum in suo sterquilinio plurimum audere. In alieno timidiore sumus omnes, in suo quisque regno ferocior est et animosior, Eras. Tappius idem adagium Germanice usitatum recitat, Ein hane ist off<sup>527</sup> seinem mist seer küne. Superatus es a gallo quopiam, Ἡττήθης τινὸς ἀλεκτρούνοσ, iocus proverbialis in servos qui dominos a tergo sequuntur, supplices videlicet et abiecti, cuiusmodi solent esse galli superati in pugna. nam haec avis in pugna superata silet et ultra

that there is written *endomychas*, that is, hidden in house. (I, Gessner, don't doubt that there is correctly written *endomachus* deriving it from intestine wars). *Endomachēs* is a recent word from *entós* - inside - and *máchomai* - I fight. It will perfectly suit for those people perpetually scuffling at home, while out they are of extremely quiet behavior. This proverb agrees with what we reported elsewhere, *Lions at home*, Erasmus. See previously among proper names.

¶ The *gallus* or the *callus* of Socrates\*. Nonius Marcellus\* quotes from Varro\* the rooster of Socrates with the meaning of baldness: having started to sleep when he was so hairless as the rooster of Socrates, he found himself turned into a porcupine\* with quills and trunk. He says that whoever realizes that while going to sleep he was feeling himself with a light body and that he didn't have any quills on the whole body. During the sleep he turned himself into a porcupine which is wholly shaggy and has a trunk like pigs. I know that the passage is wrong. The Aldine edition\* gives bald instead of rooster. I would prefer to read bald, etc. The saying will be suitable for those people being poor and property less, Erasmus. My edition quotes the words of Varro as follows: When started to fall asleep he found himself so hairless as Socrates, and that he became a bald porcupine beginning from white hair etc. What is written in a satire of Seneca\*, *A rooster is awfully powerful in his dunghill*, has quite the aspect of a proverb. And he says: Claudius\* perceived that while no one had been a match for him at Rome, here he didn't have the same advantage: the rooster is awfully powerful in its dunghill. He hinted at the emperor Claudius born in Lyons, and today they say this currently of the dog, which is extremely audacious in its dunghill. In someone else's house we all are more timid, whoever in his kingdom is more ferocious and aggressive, Erasmus. Eberhard Tappe\* quotes the same adage so as occurring in German: Ein hane ist off seinem mist seer küne - A rooster is very audacious on its manure. You have been defeated by some rooster, *Hētētēs tinōs alektrouónos*, a joke in the shape of a proverb towards servants following their masters staying behind their back, that is, suppliant and humble, just as roosters

<sup>522</sup> Nell'edizione degli *Adagia* di Erasmo del 1550 (Lugduni, apud Sebastianum Gryphium) questo proverbio corrisponde a IV,8,75 (Chiliadis IIII Centuria VIII - LXXV).

<sup>523</sup> Irreperibile in *Propria* tutta questa carrellata, soprattutto il riferimento ai leoni in casa propria.

<sup>524</sup> Nell'edizione degli *Adagia* di Erasmo del 1550 (Lugduni, apud Sebastianum Gryphium) troviamo *calvitici*. Ciascuno se lo scriva come vuole!

<sup>525</sup> Anche in Erasmo troviamo *suum*.

<sup>526</sup> *Apolocyntosis* 7,3: Claudius ut vidit virum valentem, oblitus nugarum intellexit neminem Romae sibi parem fuisse, illic non habere se idem gratiae: gallum in suo sterquilino plurimum posse. - Anche Erasmo ha *gratiae*. § Claudio, come vide l'eroe valoroso, dimenticatosi delle inezie, si rese conto che, se a Roma nessuno gli era pari, lì non aveva la stessa superiorità: il gallo è estremamente potente nel suo letamaio. § Claudius, seeing the mighty hero, forgot his nonsense and perceived that while no one had been a match for him at Rome, here he didn't have the same advantage: the rooster is awfully powerful in its dunghill.

<sup>527</sup> Grazie alla telefonata del 21 ottobre 2006 con la Professoressa Laura Mancinelli di Torino, ho potuto appurare che *off* potrebbe corrispondere all'attuale *anf* = sopra.

nam haec avis in pugna superata silet, et ultro sequitur victorem. Sumptum est ex Aristophane nisi me fallit memoria. Refertur ab {Eudemo} <Euelpide>, Erasmus<sup>528</sup>.

¶ Ἀλεκτρυόνα ἀθλητὴν Ταναγραῖον. Celebrantur enim isti a generositate, Suidas<sup>529</sup>. Sed magis probo copulativam coniunctionem interseri, ut alibi apud eundem habetur, Ἀλεκτρυόνα καὶ ἀθλητὴν Ταναγραῖον, ubi etiam proverbialiter usurpari scribit. Ut sive gallinaceum Tanagraeum, sive athletam Tanagraeum dicas, animosum et strenuum intelligas. Elegantius autem fuerit, si hominem et athletam pugnacem ac fortem, gallinaceum Tanagraeum cognomines: quam si athletam Tanagraeum simpliciter. Non enim athletas a Tanagra laudatos legere memini, sed gallos tantum.

¶ Gallinacei in morem trepidat, Πτήσσει ὡς τις ἀλέκτωρ. in male affectum et commotum, aut etiam pavitantem opportune dicitur. {πτήσσειν} <πτήσσειν><sup>530</sup> enim Graecis fugitare significat, atque expavescere. peculiariter autem de avibus dicitur. Πτήσσει Φρύνιχος ὡς περ ἀλέκτωρ. fuit hic Phrynichus poeta Tragicus, quem Athenienses mille drachmis mulctarunt, quod Milesiorum excidium tragoedia complexus esset. Quod quidem ego non adscripturus eram inter adagia, nisi commentarius Aristophanis hoc nominatim proverbii loco retulisset. Meminit huius et Plutarchus in Alcibiade, qui cum antea fuisset ferox et insolens, ex Socratis familiaritate coepit esse mansuetus ac modestus. Citat autem hunc senarium e poeta quoriam, Ἐπτήξ' ἀλέκτωρ ὡς κλίνας πτερόν. Pavidus refugit more gallinacei, | Quum victus alas ille summittit suas. Meminit huius et in vita Pelopidae. Caeterum quanquam gallus natura pugnax est, ubi tamen se impari in conflictu sentit, mire deiectus ac supplex profugit, risum

defeated in fight are usually acting. In fact this bird defeated in fight keeps silent, and in addition follows the winner. If I don't lack memory, it has been gathered from Aristophanes\*. It is reported by Euelpides - not by Eudemus\*, Erasmus.

¶ *Alektryóna athlētēn Tanagraíon* - *The rooster athlete of Tanagra*\*. In fact these are extolled for being a good breed, lexicon Suidas\*. But I prefer the insertion of the copulative conjunction, as is present still in the same lexicon, *Alektryóna kaí athlētēn Tanagraíon* - *The rooster and the athlete of Tanagra* - when is saying that this expression is also used as proverb. As saying both rooster of Tanagra and athlete of Tanagra, and you I want to mean brave and valiant. In fact it would be more elegant if you call rooster of Tanagra a man and a combative and strong athlete, rather than simply athlete of Tanagra. In fact I don't remember to have read that the athletes of Tanagra were praised, but only the roosters.

¶ He is fearful like a rooster, *Ptēōsei hos tis aléktor*. It will be properly said towards one troubled and worried person, or frightened too. In fact for Greeks *ptēōseins* means to run away and withdraw because of fear. Indeed it is specifically said for birds. *Ptēōsei Phrynichos hosper aléktor* - *Phrynichus trembles with fear like a rooster*. This Phrynichus\* was a tragic poet whom Athenians fined thousand drachmas since he described in a tragedy - *The taking of Miletus* - the mass slaughter of the inhabitants of Miletus\*. And I would not have inserted this among the adages if the commentator of Aristophanes had not expressly quoted it as a proverb. Also Plutarch\* mentions it in *Alcibiades*\*, who, while formerly had been arrogant and insolent, thanks to intimate friendship with Socrates, whose exceptional honesty he was admiring, began to be calm and moderate. In fact Plutarch quotes this iambic trimeter from some poet: *Éptēx' aléktor hos klínas pterón*. He runs away afraid like a rooster | when lowering its wings after has been defeated. He mentions this also in the life of Pelopidas\*. On the other hand, even if the rooster is naturally combative, nevertheless when in a fight he feels inferior, he runs away in an extremely discouraged and prostrate way. making the spectators laugh.

<sup>528</sup> Nell'edizione degli *Adagia* di Erasmo del 1550 (Lugduni, apud Sebastianum Gryphium) questo proverbio corrisponde a IV,2,78 (Chiliadis IIII Centuria II - LXXVIII). § L'errore Eudemo/Euelpide è contenuto nel proverbio IV,2,78 (Chiliadis IIII Centuria II - LXXVIII) degli *Adagia* di Erasmo del 1550. La spiegazione del misfatto di Erasmo, non emendato da Gessner, potrebbe essere assai semplice. Infatti Euelpide in greco viene abbreviato con Ἐυε. ma Erasmo potrebbe aver letto Ἐυδ., facendoci così scervellare alla ricerca di chi fosse questo fantomatico Eudemo. Erasmo manco si ricordava chi erano i personaggi degli *Uccelli* di Aristofane! Infatti la frase si trova ai versi 70-71: Ἐυε. ἠττήθης τινὸς | ἀλεκτρυόνος.

<sup>529</sup> Il testo completo del lessico Suida alla voce *Alektryóna* è il seguente: Ἀλεκτρυόνα ἀθλητὴν ταναγραῖον. ἄδονται δὲ εὐγενεῖς οὗτοι.

<sup>530</sup> Questo verbo - πτήσσω - viene riportato da Gessner nel suo *Lexicon graecolatinum* (1537), ma è assente nei dizionari correnti, dove, al suo posto - nel senso di rintanarsi, farsi piccolo per la paura o sbigottito o preso da terrore - troviamo πτήσσω derivato da πέτομαι = io volo. A me l'infinito πτήσσειν pare un errore di accentazione (presente anche in Erasmo), per cui si emenda con πτήσσειν. Da notare che πτήσις anche nel lessico di Gessner significa il volo.

praebens spectatoribus, Erasmus<sup>531</sup>. Vide paulo inferius, Vesparum examen metuit Phrynichus.<sup>532</sup>

¶ Gallorum incusare ventres, Ἀλεκτρούωνων μέμφεσθαι κοιλίαν: de edacibus, ac luxu multum absumentibus facultatum. Huic enim animanti venter mirifice calidus, ita ut omnia statim concoquat. Ἀλεκτρούονος μ'ἔφασκε κοιλίαν ἔχειν, | Ταχύ γοῦν καθέψειν τάργυριον, Aristophanes in *Vespis*<sup>533</sup>, hoc est, Mihi dixerat ventrem esse gallinacei, | {Velociterque} <Velociter enim><sup>534</sup> concocturum argentulum. Hoc genus homines<sup>535</sup> Graeci dicunt καταπιεῖν τὴν οὐσίαν, id est devorare substantiam. id enim est atrocius quam καταφαγεῖν, Erasmus<sup>536</sup>. Quod si quis gulosus naturam accusaret, quod calidiorem ventriculum gallis tribuisset et omnia concoquentem, in hunc apto sensu adagium conveniret, Gallorum ventres ab eo incusari. nostri ventriculum huiusmodi, mergi ventriculum appellant, ein scharben magen/ qualem homini voraci inesse aiunt. Vesparum examen metuit Phrynichus velut gallinaceus: proverbium convenit in eos, qui damnum patiuntur. cum enim Phrynichus tragicus Mileti captivitatem ageret, Athenienses metuentem perhorrescentemque lachrymantes eiecerunt, Aelianus in *Variis* 13. 17.<sup>537</sup> sed alii aliter. Vide paulo superius in Proverbio, Gallinacei in morem trepidat, Πτήσσει Φρύνιχος ὡς τις ἀλέκτωρ. Plura etiam ad Aeliani verba clare intelligenda leges in Gyraldi historia poetarum, et apud Suidam: quae quia nihil ad gallum, omitto.

¶ Gallinaceos amantibus ficum ne serito, Hermolaus Corollario 194. veluti proverbiale recenset. ego Graecum carmen, Σῦκα

and prostrate way, making the spectators laugh, Erasmus. See a little ahead: Phrynichus was afraid of a swarm of wasps.

¶ To blame the belly of the roosters, *Alektryónon mémphesthai koilian*: speaking of gluttons and of those people wasting with dissoluteness quite a lot of their financial resources. In fact the stomach of this animal is remarkably warm, so that he digests everything at once. *Alektryónos m'éphaske koilian échein | Tachý goûn kathépsēin tarygúrion*, Aristophanes in *Vasps*, that is, He told me that I had the belly of a rooster, | in fact it will digest in a hurry the silver little coin. O men, the Greeks - the Greek men - say that this category *katapiēn tēn ousiāns*, that is, devours his goods. In fact this term is more violent than *katafagein* - to swallow, Erasmus. And if someone being a glutton would accuse the nature to have given the roosters a rather warm stomach and digesting everything, he would perfectly agree with this adage: The stomach of the roosters is blamed by him. Ours call stomach of merganser\* such a stomach, *ein scharben magen/* like that one they say to be owned by a voracious man. Phrynichus was afraid of a swarm of wasps like a rooster: the proverb is suitable to those people suffering a damage: in fact while the tragedian Phrynichus was captive in Miletus, the Athenians with tears sent him away full of fear and terror, Aelian\* in *Variae historiae* 13,17. But others report this otherwise. See a little before at the proverb: He is fearful like a rooster, *Ptēosei Phrynichos hōsper aléktor - Phrynichus trembles with fear like a rooster*. You can read a lot of things to understand in a clear way the words of Aelian in the history of poets of Giraldi\* and in the lexicon Suidas: since they don't contain anything about the rooster, I omit them.

¶ Don't plant a fig tree for those people loving the chickens, Ermolao Barbaro\* classes it as a proverb in *Corollarium in Dioscoridem* 194. I suspect that he has

<sup>531</sup> Nell'edizione degli *Adagia* di Erasmo del 1550 (Lugduni, apud Sebastianum Gryphium) questo proverbio corrisponde a II,2,26 (Chiliadis II Centuria II - XXVI).

<sup>532</sup> Eliano *Variae historiae* Libri XIII - XIII,17: PROVERBIUM, ET DE PHRYNICHICO - Vesparum examen metuit Phrynichus velut gallinaceus: proverbium convenit in eos, qui damnum patiuntur. cum enim Phrynichus tragicus Mileti captivitatem ageret, Athenienses metuentem perhorrescentemque lachrymantes eiecerunt. (*Claudii Aeliani opera quae extant omnia Graece Latineque*, Tiguri, apud Gesneros Fratres, 1556, pagina 501- Iusto Vulteio VVetterano interprete)

<sup>533</sup> Dalla commedia composta nel 422 aC *Σφήκες - Le vespe*, 794-95. Ecco il relativo testo completo. È Filocleone che parla: Ἀλεκτρούονος μ'ἔφασκε κοιλίαν ἔχειν, | "Ταχύ γοῦν καθέψεις τάργυριον", ἦ δ'ὸς λέγων.

<sup>534</sup> Erasmo che è la fonte - e Aldrovandi - hanno *Velociter enim*.

<sup>535</sup> Erasmo ha una punteggiatura tale per cui *homines* andrebbe legato a *genus*, diventando così un vocativo: Hoc genus homines, Graeci dicunt [...].

<sup>536</sup> Nell'edizione degli *Adagia* di Erasmo del 1550 (Lugduni, apud Sebastianum Gryphium) questo proverbio corrisponde a II,10,97 (Chiliadis II Centuria X - XCVII).

<sup>537</sup> *Variae historiae* Libri XIII - XIII,17: PROVERBIUM, ET DE PHRYNICHICO - Vesparum examen metuit Phrynichus velut gallinaceus: proverbium convenit in eos, qui damnum patiuntur. cum enim Phrynichus tragicus Mileti captivitatem ageret, Athenienses metuentem perhorrescentemque lachrymantes eiecerunt. (*Claudii Aeliani opera quae extant omnia Graece Latineque*, Tiguri, apud Gesneros Fratres, 1556, pagina 501- Iusto Vulteio VVetterano interprete)

φιλόρνιθε{ο}<σ>σι, φυτεύειν δ'οὐκ ἐθέλουσιν:  
hoc est, Aves amant ficus, sed plantare  
recusant, perperam aut lectum ab eo, aut male  
intellectum suspicor.

wrongly read or that he badly understood the Greek  
verse *Súka phil'orníthessi, phyteúein d'ouk ethélousin*: that is,  
The birds love fig trees, but they don't want to plant  
them.

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[411] ¶ Sunt et peculiaria quaedam  
Germanorum proverbialia a gallo sumpta, ut,  
Wenn die hūner fürsich krazend, Cum gallinae  
antrorsum scalpent, de eo quod ad calendas  
Graecas vel nunquam futurum sit. Es witt kein  
han darnach kräyen, Nullus gallinaceus super  
hac re cucurriet, id est, Nemo curabit. Et quae  
Eberhardo Tappio memorantur in Collatione  
Latinorum adagiorum cum Germanicis, Er  
duncket jm der beste hane im korbe sein,  
Praecipuus gallus in corbe (vel aviario) sibi  
videtur, hoc est stulte sibi placet, Accissat<sup>538</sup>.  
Es stebet wol da ein hane im hauß ist, Res  
bene habet in domo in qua gallus est, eodem  
sensu quo apud Latinos, Oculus domini: et,  
Frons occipitio prior<sup>539</sup>. Er laufft darüber als  
ein hane über die heissen kolen, Percurrit  
tanquam gallus carbones ignitos, id est summa  
celeritate transit, ne minimum quidem  
immoratur, Ut canis e Nilo<sup>540</sup>. Zwen hanen  
auff einem mist vertrageb sich nit. Zwen  
narren tügen nit in einem hauß. Duobus gallis  
in uno sterquilinio, duobus stultis in una domo  
non convenit. Unicum arbustum haud alit  
duos erithacos. Unstäter dann ein wätterhane,  
Inconstantior gallo qui cantum pro tempestate  
variatur, Cothurno versatilior.

¶ Emblema Alciati sub titulo, Vigilantia et  
custodia.

¶ Some peculiar German proverbs derived from the  
rooster are also existing, as *Wenn die hūner fürsich krazend*,  
When the hens scratch forward, referred to a thing that  
won't happen but at Greek calends. *Es witt kein han  
darnach kräyen*, No rooster will crow apropos of this  
thing, that is, Nobody will attend to this thing. And  
those proverbs mentioned by Eberhard Tappe\* in  
*Germanicorum adagiorum cum Latinis ac Graecis collatorum*,  
*centuriae septem*, *Er duncket jm der beste hane im korbe sein*, In  
the basket (or in hen house) it seems to the rooster to  
be the dominator, that is, he is fond of himself in a  
foolish way, He plays the narcissist by holding the  
weapons. *Es stebet ein wol hane im hauß ist*, A thing is all  
right in the house where there is a rooster, in the same  
meaning among Latins, The eye of the master: and, The  
forehead is better than the nape - that is, The master  
has to be personally vigilant on the job of the  
employees. *Er laufft darüber als ein hane über die heissen  
kolen*, He runs like a rooster on burning carbons, that is,  
he passes with extreme speed and doesn't linger at all,  
Like a dog goes out of the Nile. *Zwen hanen auff einem  
mist vertrageb sich nit. Zwen narren tügen nit in einem hauß*. It  
is not suitable for twos roosters to be in a single  
dunghill, for twos fools in the same home. A single  
wood doesn't feed twos robins. *Unstäter dann ein  
wätterhane*, He who changes the song according to the  
time is more unstable than a rooster, He is more  
versatile than a cothurnus\*.

¶ Emblem of Andrea Alciato\* under the motto  
VIGILANCE AND CUSTODY:

<sup>538</sup> Ecco varie versioni di un antico proverbio greco riportato - oltre che da Erasmo - anche da Michele Apostolio (Costantinopoli ca. 1422 - Candia 1480) nella sua *Raccolta di antichi proverbi greci* (postuma, 1538): *Er duncket jm der beste hane im Korbe sein*. Er hält sich für den besten Hahn im Korbe. Hem dunkt, de beste haan in den korf te zijn. In armis accissat. - Erasmo da Rotterdam lo riporta negli *Adagia* 4,2,83: IN ARMIS ACCISSAT - Ἐπὶ τοῖς ὄπλοις ἀκκίζεσθαι. In armis accissat. In eum qui sibi placet, seseque quasi contemplatur in armis suis. Conveniet in quemvis sibi stulte placentem. - Gessner è alquanto telegrafico, e solo grazie al web è stato possibile reperire *accissat*. Gessner è stato un precursore del telegrafo. Quando ero bambino (e il telegrafo esisteva già, inventato nel 1837 dallo statunitense Samuel Morse e utilizzato nel 1844 per inviare il primo telegramma pubblico) mi fu narrata la seguente storiella. C'erano 4 fratelli: Della, Nello, Rino e Lino. Della e Nello si fanno prestare l'auto dal papà per fare una gita in montagna. Nello è alla guida. In una curva perde il controllo dell'auto e va a sbattere contro una roccia. Della muore sul colpo. Allora Nello si mette in contatto col padre via telegrafo e per spendere di meno invia questo telegramma: "Mortadella. Campanello. Mandarino." Siccome Rino era in fabbrica che stava lavorando, il padre, anch'egli per risparmiare soldi, risponde sinteticamente: "Mandolino". - Il verbo greco ἀκκίζω - che significa fare lo schizzinoso, fingere pudicizia, fare il narcisista, deriva dal nome di una donna sciocca, citata da Plutarco\*, che si chiamava Ἀκκώ (genitivo Ἀκκοῦς). Il vocabolo ἀκκώ passò a significare il babau (onomatopeico del bau bau del cane), lo spauracchio per bambini.

<sup>539</sup> Catone\* *De agricultura* 4: Bubilia bona, bonas praesepis, faliscas clatratas, clatros inesse oportet pede. Si ita feceris, pabulum boves non eicient. Villam urbanam pro copia aedificato. In bono praedio si bene aedificaveris, bene posiveris, ruri si recte habitaveris, libentius et saepius venies; fundus melis erit, minus peccabitur, fructi plus capies; frons occipitio prior est. Vicinis bonus esto; familiam ne siveris peccare. Si te libenter vicinitas videbit, facilius tua vendes, opera facilius locabis, operarios facilius conduces; si aedificabis, operis, iumentis, materie adiuvant; siquid bona salte usus venerit, benigne defendent.

<sup>540</sup> Erasmo *Adagia* 1,9,80: UT CANIS E NILO - [...] Quod canis in Aegypto. bibit et fugit. Nam in illis regionibus constat canes raptu Crocodilorum exterritos, bibere et fugere.

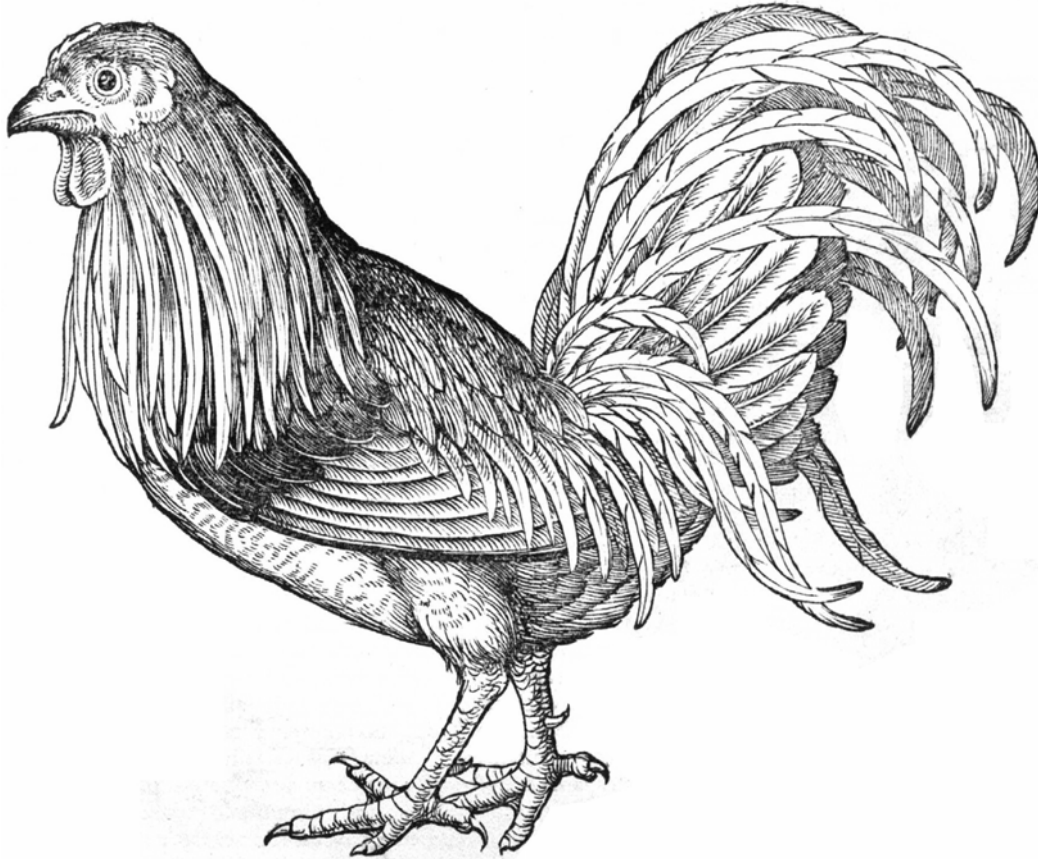


Instantis quod signa canens det gallus eoi,  
 Turribus in sacris effingitur, aerea mentem  
 Est leo sed custos, oculis quia dormit apertis,  
 Et revocet famulas ad nova pensa manus,  
 Ad superos pelvis quod revocet vigilem.  
 Templorum idcirco ponitur ante fores.

Since the rooster when singing gives the signal of  
 pressing dawn,  
 and he recalls the maidservant hands to new deeds.  
 He is represented on the sacred towers: a bronze bowl  
 since he recalls the vigilant mind to the gods of the  
 heavens.  
 There is the lion: but since the keeper sleeps with open  
 eyes,  
 because of this he is put before the thresholds of the  
 temples.

### DE CAPO.

### THE CAPON



A.

A.

In gallineo genere villatico capi semimares  
 dicuntur, quod sunt castrati, Varro<sup>541</sup>. En tibi  
 capones, ut evirati neque vocem {a}edunt,  
 neque gallinis molesti sunt, Pamphilus in  
 dialogo Gyberti Longolii de Avibus. ubi mox  
 ipse Longolius, Ego illos non capones, sed  
 cum Varrone et Columella<sup>542</sup> libentius capos  
 vocaverim. Cantherius hoc distat ab equo,  
 quod capus a gallo, Festus<sup>543</sup>. Gallineum  
 veteres pponem, (capum potius,) recentiores

In courtyard's gallineous genus the capons are called  
 half-males because they are castrated, Varro\*. Here are  
 the capons, which like the emasculated men neither  
 utter a voice, nor are troublesome to hens, Pamphilus\*  
 in *Dialogus de avibus et earum nominibus Graecis, Latinis, et  
 Germanicis* of Gisbert Longolius\*. And straightaway  
 Longolius himself says: but according to Varro and  
 Columella\* I would call them more willingly *capi*. The  
 castrated horse is so much distant from the horse as  
 much as the capon from the rooster, Festus\*. The

<sup>541</sup> *Rerum rusticarum* III,9;: Ex quis tribus generibus proprio nomine vocantur feminae quae sunt villaticae gallinae, mares galli, capi semimares, qui sunt castrati.

<sup>542</sup> *De re rustica* VIII,2,3: Sed ex his tribus generibus cohortales feminae proprie appellantur gallinae, mares autem galli, semimares capi, qui hoc nomine vocantur cum sint castrati libidinis abolendae causa. Nec tamen id patiuntur amissis genitalibus, sed ferro candente calcaribus inustis, quae cum ignea vi consumpta sunt, facta ulcera dum consanescant, figulari creta linuntur.

<sup>543</sup> *De verborum significatione*. - CANTHERIUS Hoc distat ab equo, quod maialis a verre, capo a gallo, berbix ab ariete. Est enim cantherius equus, cui testiculi amputantur. - *Cantherius* ricorda il greco κάνηθων (bestia da soma) e κανθήλιος (asino con basto). È probabile che sia il latino che il greco rimandino a una fonte comune.

vero caponem vocaverunt, Albertus. Sed ille gallinaceum pro castrato tantum accipit, non pro mare: vide in Gallo A. et H. a.<sup>544</sup> Capi (ut Grammatici quidam scribunt) galli sunt quibus testes avelluntur, unde merito galli a similitudine sacerdotum Matris deum dici posse viderentur. itaque a contrario sensu [412] gallos appellatos quidam existimant.

ancients called *papo* the rooster (or better, the capon), but those more recent called it *capo*, Albertus\*. But he meant the rooster only as castrated, not as male: see in the chapter of the rooster at paragraphs A. and H-a. The capons (as some grammarians write) are roosters to which the testicles are removed, since it seems that rightly they can be called roosters for a similarity with the priests of the Mother of the gods - Cybele\*. Therefore some believe that they are called roosters by antithesis.

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Gallus a castratione vocatus est. nam inter aves caeteras huic soli testiculi adimuntur. veteres autem abscissos vocabant gallos, Isidorus<sup>545</sup>. Ne nimis exhausto macresceret inguine gallus, | Amisit testes: nunc mihi gallus erit, Martialis lib. 13. sub lemme Capo<sup>546</sup>. Et mox de eodem, Succumbit sterili frustra gallina marito, | Hanc matris Cybeles esse decebat avem. id est, haec potius et proprie debebat vocari gallus. Capus videri posset dictus quasi captus testibus, ut captum oculis et auribus dicimus, pro visu et auditu privatum. ut caper etiam dicitur proprie de hoedo vel hirco castrato<sup>547</sup>. sed syllabae primae quantitas prohibet, quae producit. Alius coactos non amare capones, Martialis lib. 3<sup>548</sup>. est autem senarius scazon. Ex recentioribus quidam capum gallinaceum dixit per pleonasmum. Capum enim dixisse sat est. Gallus spado<sup>549</sup> pro capone, apud Petronium Arbitrum. ¶ Barbur vocem Hebraicam aliqui capum interpretantur. Vide in: Gallinaceo A<sup>550</sup>. Italice nominatur capon vel capone. Gallice chapon. Germanice Kappun/ Kapaun/ Kaphan. Anglice capon.

The rooster took the name from castration\*. In fact among all other birds only to him the testicles are removed. In truth, the ancients called castrated the roosters, Isidore\*. The cock, lest he should grow too thin having dried up the lower belly, | gave up his testicles, now he will be for me a Gallus\* - a priest of Cybele\*, Martial\* book 13<sup>th</sup> of epigrams, at the entry Capon. And soon after: In vain the hen is subjected to the sterile husband, | it was worthwhile that this bird was of the mother Cybele. That is, this bird that had to be more properly called rooster. It could seem that the capon has been so called as being devoid of testicles, as we say devoid of eyes and ears to say that a person is devoid of sight and hearing. As also is properly said *caper* - the he-goat - for the kid or for the castrated billy goat. But the quantity - long or breve - of the first syllable (of *capus*) prevents this, being long. Another - offers - capons forced to not love, Martial book 3. In fact it is an iambic senarius\* scazon\*. Someone among the most recent people said rooster capon by a pleonasm\*. To tell the truth it is enough to have spoken about *capus*. In Petronius Arbitrator\* *gallus spado* is found for the capon. ¶ Some people translate with capon the Hebrew word *barbur*\*. See in the paragraph A of the

<sup>544</sup> A pagina 379\* e 400\*. - Pag. 400: Gallos a contrario sensu appellatos quidam existimant. nam Galli sacerdotes matris deum castrati erant. hinc Martialis, Ne nimis exhausto macresceret inguine gallus, Amisit {testeis} <testes>, nunc mihi gallus erit. Et rursus, Succumbit sterili frustra gallina marito, Hanc matris Cybeles esse decebat avem.

<sup>545</sup> *Etymologiae* XII,7: Gallus a castratione vocatus; inter ceteras enim aves huic solo testiculi adimuntur. Veteres enim abscisos gallos vocabant. Sicut autem a leone leaena et a dracone draena, ita a gallo gallina. Cuius membra, ut ferunt quidam, si auro liquescenti misceantur, consumuntur.

<sup>546</sup> *Epigrammata* 13, 63: CAPONES: Ne nimis exhausto macresceret inguine Gallus, | Amisit testes, nunc mihi Gallus erit. 13,64 IDEM: Succumbit sterili frustra gallina marito. | Hunc matris Cybeles esse decebat avem. - Nelle edizioni critiche odierne si accetta sia *hunc* riferito a *marito* che *hanc* riferito ad *avem*. - Il punto di riferimento sia di Marziale che di Isidoro sono i Galli, sacerdoti di Cibele, che si castravano. L'etimologia di *gallus* - il volatile - non ha nulla a che fare con tali sacerdoti. Il termine latino *gallus* sarebbe in relazione con lo slavo *golos* = voce e con l'inglese *call* = richiamo. Anche l'antico francese *geline*, gallina, deriva da *gallus*.

<sup>547</sup> Diversamente da quanto comunemente si intende per capro o becco (maschio della capra non castrato), di avviso opposto era Aulo Gellio\* che chiama a suo testimone nientemeno che Varrone in *Noctes Atticae* IX,9,10: quem Theocritus enorchan appellavit - auctore enim M. Varrone is demum Latine "caper" dicitur, qui excastratus est -[...].

<sup>548</sup> *Epigrammata* 3,58,33-40: Nec venit inanis rusticus saluator: | fert ille ceris cana cum suis mella | metamque lactis Sassinate de silua; | somniculosos ille porrigit glires, | hic vagientem matris hispidae fetum, | alius coactos non amare capones; | et dona matrum vimine offerunt texto | grandes proborum virgines colonorum.

<sup>549</sup> *Spado*, al genitivo *spadonis*, deriva dal greco *σπάδων* che significa eunuco, cavallo castrato, a sua volta derivato dal verbo *σπάω* che significa tirare, estrarre, strappare. - Cappone deriverebbe da *κόπτειν*, battere, tagliare, recidere. Un termine greco per indicare castrato è appunto *ἀπόκοπος*.

<sup>550</sup> A pagina 380\*. Per un'analisi del significato di *barbur* si veda *Summa Gallicana* I,8,2.4.1.\*.

rooster. In Italian it is said capo or capone. In French chapon. In German Kappun/ Kapaun/ Kaphan. In English capon.

**B.**

De alectoria lapide, leges in Gallinaceo B. circa finem<sup>551</sup>.

**B**

About the *alectoria*\* stone you can read in the chapter of the rooster, paragraph B, toward the end.

**C.**

Capi etiam epilepsiae obnoxii feruntur, Aloisius Mundella<sup>552</sup>. Plura quae partim huc referri poterant, partim ad D. leges mox in E.

**C**

They say that also the capons are subject to epilepsy\*, Luigi Mondella\*. A lot of things which partly could be reported in this paragraph, partly in a paragraph D, you will read them soon in the paragraph E.

**E.**

Castrantur gallinacei parte novissima suae alvi, quae cum coeunt, concidit. hanc enim si duobus aut tribus ferramentis adusseris, capos facies, quod si perfectus est qui castratur, crista pallescit, et cucur<r>ire desinit, neque coitum venereum repetit. sed si adhuc pullus est, ne inchoari quidem ex iis quicquam potest, cum accrescit, Aristot.<sup>553</sup> Desinunt canere castrati:

**E**

The roosters are castrated in the extreme part of their abdomen, that one which goes down when they mate - nearby cloaca, underneath uropygium\*. Then, if you will have cauterized this part with two or three irons, you will get capons, and if he who is castrated is properly castrated, his comb turns out pale and he stops singing, nor looks longer for mating. But if he is still a young chicken, no one of these things can start while he

<sup>551</sup> A pagina 382\*.

<sup>552</sup> *Epistolae medicinales* (1543) pag 63: Extremum illud addam, multos profecto mihi affirmasse, praesertim Totum nostrum plurimae sane lectionis, nec vulgaris iudicii virum, se videlicet propriis oculis vidisse, quales comitali morbo corripit: traditum enim a Plinio de coturnicibus, a nullo vero de alpinis nostris coturnicibus, quod sciam, nec hactenus visum, nec auditum. Plinii vero sententia illa, coturnices animalium solas, praeter hominem, talem morbum sentire, nobis profecto dubitandi occasionem praebuit: nonnulla enim alia sunt animalia, quae hoc afficiuntur malo, quemadmodum quos saepe nos vidimus, catti, &, ut ab aliis accipi, capi gallinacei, alaudae, equi, picae.

<sup>553</sup> *Historia animalium* IX,50 - 631 b 25-30: Ἐκτέμνονται δ'οἱ μὲν ὄρνιθες κατὰ τὸ ὀρροπύγιον, καθ'ὅ συμπίπτουσιν ὀχεύοντες, ἐνταῦθα γὰρ ἂν ἐπικαύσῃ τις δυσὶν ἢ τρισὶ σιδηρίοις, ἐὰν μὲν ἤδη τέλειον ὄντα, τὸ τε κάλλαιον ἔξωχρον γίνεται καὶ οὐχέτι κοκκίζει οὐδ'ἐπιχειρεῖ ὀχεύειν, ἐὰν δ'ἔτι νεοττὸν ὄντα, οὐδὲ γίνεται τούτων οὐδὲν αὐξανομένου. - Birds are castrated at the rump at the part where the two sexes unite in copulation. If you burn this twice or thrice with hot irons, then, if the bird be full-grown, his crest grows fallow, he ceases to crow, and foregoes sexual passion; but if you cauterize the bird when young, none of these male attributes propensities will come to him as he grows up. (traduzione di D'Arcy Wentworth Thompson 1910, 1860-1948) - Da notare che ὄρνιθες viene tradotto da D'Arcy Thompson col più generico termine *birds* anziché *roosters* o *cocks*, sebbene tra gli uccelli il primato della castrazione - se non l'esclusiva - spettino al gallo, e nonostante solo il gallo sia dotato di una cresta che in greco e in Aristotele inequivocabilmente suona κάλλαιον\*, una cresta (e non un ciuffo di piume, λόφος) che dopo la castrazione da rossa si fa pallida, color ocre, ἔξωχρον. D'Arcy Thompson nel suo ineguagliabile *A glossary of Greek birds* (1895) esplicitamente afferma che κάλλαιον nel gallo identifica la cresta, e la definisce *comb* (essendo *crest* il ciuffo), mentre in questo passo traduce κάλλαιον con *crest*. Aristotele nella sua *Historia animalium* non parla assolutamente di uccelli castrati se non in questo passo, diversamente da quanto fa per i mammiferi, tra i quali possiamo ricordare toro, cervo, maiale. - Gessner non riferisce la fonte del suo esatto *gallinacei*, ma non si può escludere che abbia attinto dal *De natura animalium* (1498) di Teodoro Gaza\*, in quanto il brano di Gessner è identico a quello di Gaza, eccetto *cucurire* che in Gaza giustamente suona *cucurrere*. - Per amore della precisione dobbiamo aggiungere che ὄρνιθες si potrebbe tradurre anche con galline. Per cui con la castrazione di una gallina si otterrebbe una *gallina spadonia*, che in francese suona *poularde*. Ma ciò non collima coi tempi di Aristotele, in quanto abbiamo notizia che la castrazione delle galline veniva praticata - per esempio - da Michele Savonarola\* (1384-1468) che le chiamava *caponissae*, quindi in tempi ben più recenti rispetto a quelli dello Stagirita. Né si hanno tracce di castrazione di galline in epoca romana, come si può evincere dal paragrafo *Culinarum artes* desunto da *Ornithologia Latina* di Filippo Capponi (1979) e reperibile alla voce castrazione\* del lessico. Oltretutto la relazione di Capponi viene convalidata dall'affermazione di Isidoro (ca. 560-636) in *Etymologiae* XII,7: Gallus a castratione vocatus; inter ceteras enim aves huic solo testiculi adimuntur. Giulio Cesare Scaligero\* è più esplicito: traduce ὄρνιθες con *galli* - il che quadra coi tempi di Aristotele - e sottolinea che invece ai suoi tempi (1484-1558) si castravano anche le galline, una pratica da lui attribuita ai tavernieri: "Etiam sic castrantur hodie gallinae a ganeis, quae mirum in modum pinguescunt." (*Aristotelis historia de animalibus*, Tolosa, 1619, pag. 1173) - ILLUC, UNDE ABII, REDEO (Orazio\* *Satirae* I, 1, 108): D'Arcy Wentworth Thompson commette chiaramente un errore traducendo ὄρνιθες con *birds*. Ma non solo lui è colpevole di questa svista, in quanto è vittima dello stesso *lapsus* anche Mario Vegetti che ha curato la traduzione italiana dell'*Historia animalium* (1971). Vegetti si associa ad altri studiosi nel mettere seriamente in dubbio l'autenticità aristotelica dei libri IX e X dell'*Historia animalium*, per cui ne fornisce non una traduzione, bensì un sommario. Ecco come suona la sintesi di IX,50: Gli animali

Quod duobus fit modis, lumbis adustis candente ferro, aut imis cruribus, mox ulcere oblito figulina creta. Facilius ita pinguescunt, Plin.<sup>554</sup> Gallos castrant ut sint capi, candenti ferro inurentes calcaria ad infima crura, usque dum rumpantur (ignea vi consumantur, Columel.<sup>555</sup>) atque extet ulcus, quod obliniunt figlina creta, (dum consanescant, Colum.) Varro<sup>556</sup>. E gallis apud nos evulsis testiculis per posteriora modico vulnere capones fiunt, Grapaldus. Vulnus quidem tantum fit, quantum digito immittendo et testibus singulis extrahendis sufficit, quo testes lumbis superius adhaerentes inquiruntur sub intestinis galli supini, inventique digiti summitate revelluntur. iis extractis vulnus filo consuitur, et cinis infricatur, tum etiam crista resecat, ut virilitas omnis absit. Sunt qui in cristae abscissae locum calcar e crure exectum inserant, quod coalito vulnere etiam crescere solet. Galli castrati forma quidem maris sunt, sed animo foemineo praediti. pinguescunt ita citius, etiamsi fartura non obesantur. videasque quosdam in eam plenitudinem corporis perductos, ut de magnitudine cum ansere facile certent, Gyb. Longolius<sup>557</sup>. Cum gallinis pascuntur: sed non defendunt eas, non cantant, nec horam diei vel noctis discernunt, ad nihil praeter cibum utiles, Author libri de nat. rerum.

grows, Aristotle\*. They stop singing when castrated, which happens in two ways, after the loins have been cauterized with an incandescent iron, or the lowest part of the legs have been cauterized, and soon after the wound is smeared with clay of potters. They fatten up more easily in this way, Pliny\*. They castrate the roosters, so that they become capons, by burning with an incandescent iron the spurs in the lowest part of the legs until the formers come off, (until they are burnt down by the force of the fire, Columella\*) and an ulcer results, which they smear with clay of potters (until they recovered, Columella), Varro\*. Among us from the roosters are gotten capons after their testicles have been removed through the rear with a small wound, Francesco Mario Grapaldi\*. Truly, a wound is made which has to be wide enough to introduce a finger and to extract the testicles one by one, by the finger we hunt for the testicles which above adhere to the lumbar region and are lying below the bowels of the rooster who is supine, and after they have been located are torn away with the tip of the finger. After they have been extracted, the wound is sutured with thread and ash is rubbed, then also the comb is cut off so that no sign of virility is present. Some insert a spur excised from the leg where the comb has been cut off, since usually when the wound has healed it would also lengthen. Actually the castrated roosters have the conformation of a male, but they are endowed with a female character. This way they fatten up more quickly, even if through the fattening they don't become obese. And you could see that some have been led to such a degree of corpulence that in size they could easily compete with a goose, Gisbert Longolius\*. They go to graze with hens: but don't defend them, they don't crow, neither subdivide the hours of day and night, useful to nothing but as food, the Author of the treatise on nature of things.

¶ Capos et gallinas saginare ligur<r>itores ipsi invenere, quo unctius ac lautius devorarent, Platina. Pinguescunt capi milii farina cum melle, praesertim et turundis in cibo datis. nam

¶ They have been the gluttons themselves who invented the fattening of capons and hens, in order to gorge themselves in a more delicious and sumptuous way, Platina\*. The capons fatten up by using flour of millet\*

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cambiano forma e carattere in seguito alla castrazione. — Modi ed effetti della castrazione degli uccelli. Effetti della castrazione sugli uomini, per quanto riguarda la voce e la crescita dei peli. La voce di tutti i quadrupedi castrati diviene uguale a quella della femmina; se l'operazione è effettuata in gioventù, tutti gli animali a essa sottoposti diventano più grandi e più armoniosi. Tecnica di castrazione dei vitelli, che va effettuata a un anno. — Asportazione dell'utero delle scrofe perché ingrassino più rapidamente. Analoga operazione sulle cammelle per poterle utilizzare in guerra (certi Asiatici possiedono fino a tremila di questi animali). — Note sui ruminanti in generale. - Per cui anche Vegetti come D'Arcy Thompson ha tradotto ὄρνιθες con uccelli.

<sup>554</sup> *Naturalis historia* X,50: Desinunt canere castrati, quod duobus fit modis, lumbis adustis candente ferro aut imis cruribus, mox ulcere oblito figlina creta; facilius ita pinguescunt.

<sup>555</sup> *De re rustica* VIII,2,3: Sed ex his tribus generibus cohortales feminae proprie appellantur gallinae, mares autem galli, semimares capi, qui hoc nomine vocantur cum sint castrati libidinis abolendae causa. Nec tamen id patiuntur amissis genitalibus, sed ferro candente calcariibus inustis, quae cum ignea vi consumpta sunt, facta ulcera dum consanescant, figulari creta linuntur.

<sup>556</sup> *Rerum rusticarum* III,9,3: Gallos castrant, ut sint capi, candenti ferro inurentes ad infima crura, usque dum rumpatur, et quod exstat ulcus, oblinunt figlina creta.

<sup>557</sup> *Dialogus de avibus* (1544) pag. 19-20: PAMPHILUS. En tibi capones, ut evirati, neque vocem edunt, neque gallinis molesti sunt. - LONGOLIUS. Ego illos non capones, sed cum Varrone et Columella libentius capos vocaverim. Quos ob id semimares vocant, quoniam castrati sunt. Ex forma quadam [sic!] maris, sed animo foemineo praediti sunt. Pinguescunt ita citius, etiamsi fartura non obesantur. Videasque quosdam in eam plenitudinem corporis perductos, [20] ut de magnitudine cum ansere facile certent.

{Plinius} <Varro><sup>558</sup> eo nomine vocat buceas, quibus farcire saginareque gallinas, anseres et capones solemus, Grapaldus. Sunt apud nos qui capos saginant hoc modo. includunt eos loco angusto, et e farina milii turundos faciunt, magnitudine fere et longitudine articuli digiti mediocris: e quibus ab initio circiter denos eis in fauces inserunt: et per aliquot deinceps dies quotidie plures paulatim aucto numero. qui postea minuitur etiam paulatim. dandum est autem eis plus minus pro concoctione, quae tactu explorata ingluvie animadvertitur. Debent autem turundi mox inserendi prius in aquam aut lac immitti ut facilius descendant, et leniter digitis per collum premoendo deduci. In defectu milii, furfur cum pauca de frumento farina et milii etiam pauca, in turundos redigitur. Sic fere viginti diebus obesantur, mero quidem milio quatuordecim. Sunt qui gallinas et capones brevi pinguescere scribant, si cerevisia eis bibenda apponatur pro aqua. Capus gliscens, lo capone impastato, nutrito de pasta, Scoppa in *Dictionario Latinoitalico*<sup>559</sup>. videtur autem pastae nomine turundos intelligere. De gallina farcienda privatim scribemus infra in Gallina E. Videtur autem ratio eadem farciendis utrisque convenire.

¶ Capus ventre et pectore deplumatus et perfricatus urticis, pullos fovere et pascere solet, etc. ut recitavimus in Gallo D. Sunt qui hoc modo affectum, non pullos modo curare, sed ova etiam incubare dicant: praesertim si pane vino madente inebrietur, et mox ebrius in loco obscuro ovis imponatur. sic enim cum ad se redierit, ova propria existimantem, perficere aiunt. ¶ Fabae semina Graeci asserunt capi sanguine macerata adversantibus herbis liberari, Ruellius. Ego in *Geoponicis* adhuc nihil tale reperi.

## F.

In Gallinaceo F.<sup>560</sup> permulta a nobis recitata sunt, quae omni gallinaceo generi tum salubritatis in cibo tum apparatus ratione communia sunt: hic ea quae ad capos privatim pertinent afferemus. Omnium avium laudes,

with honey, above all feeding them also on mashes. For Varro calls with this name the bites by which we usually cram and fatten hens, geese and capons, Grapaldi. Among us some people fatten capons as follows: they shut up them in a narrow place and make small bites almost of size and length of the phalanx of a medium-sized finger: at the beginning they ram in their mouth ten of these bites each sitting: and subsequently for some days they are giving quite a lot of them each day, gradually increasing the number. Which later on is gradually decreased too. In fact the bites have to be given more or less according to the digestion, which is detected by tactile exploration of the crop. The bites which are about to be given, first must be placed in water or milk so that they go down more easily, and they have to be helped in going down by gently pressing with fingers along the neck. If the millet is scarce we have to make bites of bran and a little wheat flour as well as a little millet flour. Thus they fatten up within twenty days, but within fourteen with millet only. Some people write that hens and capons fatten up shortly if they are given beer in place of water to drink. *Capus gliscens* - the capon becoming heavier, the capon full of dough, fed on dough, Lucio Giovanni Scoppa\* in *Dictionarium Latinoitalicum*. For it seems that he means bites by the word dough. About the hen to be fattened I will write separately later on in the paragraph E of the chapter about hen. Really it seems that the same method is befitting the fattening of both.

¶ The capon, after has been plucked at abdomen and breast and has been rubbed with nettles\*, usually warms and raises the chicks, etc., as I wrote in the paragraph D. regarding the rooster. Some affirm that, after he has been treated in this way, he not only takes care of the chicks, but that also sits on eggs: especially if inebriated with bread soaked in wine, and as soon as drunk is put on the eggs in a dark place. For they say that so, when he recovered consciousness, judging the eggs as his, he hatches them. ¶ The Greeks affirm that the seeds of broad bean\* soaked in blood of capon are freed from harmful weeds, Jean Ruel\*. Till now in *geoponics*\* I didn't find anything of similar.

## F

In the paragraph F regarding the rooster I reported a lot of things in common with the whole gallinaceous genus both about their salubriousness as food and the way of preparing them: at this point I will report only what is specifically concerning the capons. As far as foods is

<sup>558</sup> In Plinio non ricorre la parola *turunda*, che viene invece impiegata da Varrone in *Rerum rusticarum* III,9,20: Ex iis evulsis ex alis pinnis et e cauda farciunt turundis hordeaceis partim admixtis farina lolleacia aut semine lini ex aqua dulci.

<sup>559</sup> Dovrebbe corrispondere a *Spicilegium seu thesaurulus latinae linguae ... atque italicae noviter ab auctore recognitus, atque ... locupletatus ... Tomus primus (-secundus)*. - Venetiis: apud Petrum Bosellum, 1558. - È verosimile che prima del 1555 Gessner ebbe la possibilità di consultare una precedente edizione dell'opera di Scoppa.

<sup>560</sup> A partire da pagina 387\*.

quantum ad obsonia pertinet, una caro gallinacea comprehendit. Quid enim popinis afferunt reliquae altiles, quod non unus capus in se habeat, sive elixum, sive assum velis? Huius avis patina stomachum iuvat, pectus lenit, vocem sonoram facit, corpus obesat, Platina. Capi in cibis gratiores sunt, utpote remoto Veneris usu facti pinguiore, et salubrioris nutrimenti, Grapaldus.

concerning, the meat of chicken alone gathers in itself the praises of all the birds. In fact what are supplying to inns the other breeding birds that already is not possessing a capon, either you want him boiled or roast? A dish prepared with this bird does well to stomach, relieves the spirit, makes resonant the voice, fattens up the body, Platina. The capons as food are more savory, since having put aside the sex they became chubbier and turned into a healthier nourishment, Grapaldi.

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Caporum iuvenum in locis altis degentium caro mediocriter pinguis, caeteris omnibus (gallinacei generis, vel quibusvis avibus potius) praestat, substantiae et qualitatum, et proinde etiam nutrimenti ratione, quod ad homines sanos, Mich. Savonarola<sup>561</sup> ex Isaaco. Ioannes Mesue (inquit idem) huiusmodi capos (caeteris avibus) meliores et leviores esse addit. Capus in quatuor qualitatibus temperatus est, quare multum alit, et venerem auget, Isaac. qui alibi etiam capum avibus omnibus praefert, ut qui melius nutrimentum et perfectum generet sanguinem. Gallinacei (capi) caro bona est, et solidior quam gallinae, Albert. Capo laudatur in cibo circa aetatem sex vel octo vel septem mensium, Arnoldus Villan.

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

¶ Pullum farsilem ex Apicio descripsimus in Gallo F.<sup>562</sup> ait autem in capo etiam similiter fieri. De porcello lactente condimentis quibusdam farciendo assandoque, Platinae verba recitavi in Sue F. Idem autem (inquit) fieri potest ex anserem, anate, grue, capo, pullastra. ¶ Apicius lib. 4. cap. 3.<sup>563</sup> in minutal Apicianum testiculos caponum adjicit, gallis nimirum dum castrarentur exemptos. ¶ Fieri ius consumptum, aut ex phasianio, aut ex perdice, aut ex capreolo, aut ex pipionibus, aut ex columbis sylvaticis potest. Si ex capo voles, cacabum sumes, qui aquae metretas<sup>564</sup> quatuor contineat. Huic capum fractis ac comminutis ossibus indes cum uncia succidiae macrae, piperis granis triginta, cinnamo pauco nec nimium tunso, tribus vel quatuor caryophyllis, salviae lacerae trifariam foliis quinque, lauri

¶ In the paragraph F of the chapter devoted to the rooster I described the stuffed chicken drawing it from Apicius\*. In fact he says that it can be prepared in the same way also with the capon. In the paragraph F of the chapter devoted to the pig I quoted the words of Platina\* about some seasonings by which to stuff and roast the sucking piglet. And he says: The same thing can be made with goose, duck, crane, capon and pullet. ¶ Apicius in the 4<sup>th</sup> book chapter 3<sup>rd</sup> adds the testicles of capon to the fricassee\* à la Apicius, obviously removed from the roosters when castrated. ¶ A consommé can be prepared with pheasant\*, partridge\*, roe deer, pigeons or with wild doves. If you want it of capon, you will take a cauldron which can contain four metretae\* [34.92 liters] of water. You will put inside a capon with crushed and minced bones with an ounce [27.28 gs] of lean lard, thirty grains of pepper, little cinnamon\* and not too much crushed, three or four cloves\*, five leaves

<sup>561</sup> *Practica medicinae sive de aegritudinibus* (1497) Tractatus II, cap. I, rubrica VI. - Invece di *in locis altis degentium* Savonarola ha *in campis altis habitantium*.

<sup>562</sup> A pagina 388.

<sup>563</sup> *De re coquinaria* IV,3,3: MINUTAL APICIANUM: oleum, liquamen, vinum, porrum capitatum, mentam, pisciculos, isiciola minuta, testiculos caponum, glandulas porcellinas. haec omnia in se coquantur. teres piper, ligusticum, coriandrum viridem vel semen. suffundis liquamen, adicies mellis modicum et ius de suo sibi, vino et melle temperabis. facies ut ferveat. cum ferbuerit, tractam confringes, obligas, coagitas. piper aspargis et inferes.

<sup>564</sup> Per motivi di ragionevolezza adottiamo come metreta culinaria quella egiziana per il vino, pari a circa 8,73 litri.

duobus. Sinito haec efferveant horis septem, vel donec ad duas scutulas vel minus redigantur. Cave salem indas aut salita, si aegrotantium causa fiet. parum aromatum nil vetabit quominus aegroto etiam apponatur. Senibus hoc et valetudinariis detur, Platina<sup>565</sup>. ¶ Ius caponis cum caseo. Ius capi affundito segmentis panis albissimi, et caseum optimum tritum in tyrocnestide<sup>566</sup> inspergito cum pauco polline aromatico dulci, hoc ferculum in lance obtectum apponito, Baltasar Stendelius scriptor Magiricae Germanicus. Idem docet quomodo pastillus e capone fiat. de quo leges etiam in Gallo F<sup>567</sup>. Artocreas de carne vituli, hoedi aut capi elixa, ex Platina recitavimus in Vitulo F.

¶ Mirrause<sup>568</sup> Catellanicum<sup>569</sup>: Catellani gens quidem lauta, et quae ingenio ac corpore Italicae solertiae haud multum dissimilis habetur, obsonium, quod mirrause illi vocant, sic condiunt: Capos aut pullastras, aut pipiones bene exenteratos et lotos, in veru collocant: volvuntque ad focum tantisper, quoad semicocti fuerint. Inde exemptos, ac tessellatim divisos, in ollam indunt. Amygdalas deinde tostas sub cinere calido, abstersasque lineo panno, terunt. His buccellas aliquot panis subtosti addunt, mixtaque cum aceto et iure, per cribrum setaceum transmittunt. Posita in ollam haec omnia, inspersaque cinnamo, gingiberi ac saccaro multo, tandiu effervere simul in carnibus procul a flamma lento igne

of sage\* lacerated in three bits, two of laurel\*. Let these ingredients boil for seven hours, or until they are reduced into twos small trays or even less. Keep from putting salt or salty things if it is prepared for ill people. The presence of some spices won't forbid that it is given also to a sick person. It must be given to elderly and chronic sick people, Platina. ¶ Broth of capon with cheese. Pour broth of capon on slices of very white bread and sprinkle very good grated cheese with little sweet aromatic dust, serve this course in a tray placing a cover, Balthasar Staindl\*, German writer of culinary art. Still he teaches how a pie of capon can be prepared, about which you can read also in the paragraph F of the rooster. Drawing from Platina, in the paragraph F of the calf I reported the pie of bread and meat prepared with boiled meat of calf, kid or capon.

¶ Catalan mirrause: The Catalans\*, a polished people indeed and who are thought not very dissimilar in character and body traits from Italic ingeniousness, season in the following way a dish they call mirrause: they place on the spit capons, or pullets, or pigeons well cleaned from entrails and well washed, and turn them on the fire until are half cooked. After removed them from fire and squared them off, they place them into a pot. Then mince almonds toasted under hot ash and cleaned with a flax cloth. They add morsels of just toasted bread, and pass the things mixed with vinegar and broth through a horsehair sieve. After they placed into a pot all these ingredients and sprinkled with cinnamon, ginger\* and a lot of sugar, they let them boil together with meat away from flame on a slow heat until they did reach a right cooking, stirring all the time

<sup>565</sup> VI,42 IUS CONSUMPTUM.

<sup>566</sup> Il sostantivo greco femminile *tyróknēstis* significa grattugia.

<sup>567</sup> A pagina 389\*.

<sup>568</sup> Nel testo anonimo in catalano *Sent Sovi* (1324) suona come Mig-raust. Mastro Martino\*, dal quale il Platina ha tratto la ricetta, in italiano medievale lo chiama Mirrause e Roberto di Nola nel suo testo in catalano scrive Mirraust. Mig raust in tedesco visigoto significa mezzo arrostito, come mi ha specificato Marie Joséphe Moncorgé in una preziosa e-mail del 16 agosto 2005: "En effet, mig raust = à moitié rôti, en allemand wisigoth. Comment ce mot a-t-il survécu jusque dans une recette catalane du 14<sup>e</sup>? En tous cas, mig raust devient mirrause chez Martino, mirrauste chez Robert de Nola, miraus chez Scappi\*." - Nella trascrizione del testo di Roberto di Nola a mia disposizione (*Lybre de doctrina Pera ben Servir: de Tallar: y del Art de Coch*) sta scritto Mirraust, e non una volta sola, ma credo che il vocabolo possa considerarsi equivalente a Mirrauste.

<sup>569</sup> In Platina - *Libellus platine de honesta voluptate ac valitudine*, Bononiae, per Johannem Antonium Platonidem, 1499 - esiste solo catellanicum:

VI,12 Mirrause catellanicum

VI,32 Patina catellonica

VI,41 Cibarium album catellionicum - che però suona catellanicum nell'indice

VII,60 Carabazum catellonicum

VII,72 Leucophagum catellonicum

L'aggettivo sostantivato Catellani - e non Catelloni - è usato da Platina in Liber VI,12 - MIRAUSE CATELLONICUM - Catellani gens quidem lauta: et quae ingenio ac corpore italicae solertiae haud multum dissimilis habetur obsonium: quod mirrause illi vocant: sic condiunt [...]

A pag. 389 Gessner usa catellonicum di Platina: Ex capis aut pullastris Mirrause Catellanicum, Platinae verbis describemus in Capo F.

Catellonicum potrebbe essere una comune variante di catellanicum, salvo che in questo caso il *Catellanicum* di Gessner sia un puro errore tipografico.

permittunt, quoad ad<sup>570</sup> iustam cocturam pervenerint, miscendo semper cum cochleari, ne seriae adhaereant. Hoc nihil suavius edisse memini. Multi est alimenti, tarde concoquitur, hepar et renes concalefacit, corpus obesat, ventrem ciet, Platina. Idem lib. 6. Cap. 41. et 42. cibaria alba, sive leucophaga, delicatissima, ex pectore capi parare docet<sup>571</sup>. et rursus lib. 7. cap. {48}<69>.<sup>572</sup> cibarium croceum ex eodem. Eiusdem libri cap. 49.<sup>573</sup> esitium quoddam ex carne describens, Sunt etiam (inquit) qui pectus capi tumsi non incommode addant. Esitium ex pelle caporum ab eodem praescribitur lib. 7. Cap. 55.<sup>574</sup>

¶ Aloisius Mundella Dialogo 3. scribit se aegroto cuidam febris continua maligna laboranti, cum iam signa concoctionis apparerent, modo turdum, modo unum aut alterum ovi vitellum, modo caponis carnem contusam concessisse, potius quam vituli. Idem Dialogo 1. describens historiam iuvenis cuiusdam biliosi febricitantis continue a se curati, Victus ratio (inquit) fuit caro caponis iuvenis, per diem ante mactati, cum seminibus melonum contusa: nec non panis in eiusdem iure optime incoctus, ad virium (quae debiles in eo valde erant) robur conservandum.

## G.

Obscuri quidam auctores caponi attribuunt vires medicas ex Dioscoride et aliis auctoribus, quas illi gallinaceis adscripserant: quoniam per imperitiam linguae Latinae gallinaceum interpretantur caponem. ¶ Leonellus Faventinus electuarium quoddam phthisicis praescribens, quod valde praedicat, immiscet in id pulpam caponis pinguis et bene cocti, incisam contusamque in mortario lapideo, etc. Medici quidam quoties deiectas vires aegrotantium excitare volunt, medicamentum dant quo ex carnibus caponum et perdicum conficitur, quod facile corrumpitur, si aliquo notabili tempore moretur: neque etiam in aegrotos alit, neque ut quae prius diximus, (vinum, ova sorbilia, testes gallinacei,) Aloisius

with a spoon so that they don't stick to the pot. I don't remember to have eaten something sweeter than this dish. It is very nourishing: it is slowly digested, heats liver and kidneys, fattens the body, moves the bowels, Platina. Still he, 6<sup>th</sup> book, chapters 41 and 42, teaches to prepare white foods with the breast of capon, or *leucophaga*, very delicate. And still in the 7<sup>th</sup> book, chapter 69, a food of capon with saffron\*. Still in the 7<sup>th</sup> book, chapter 49, when describing a meat dish, he says: Rightly some add also the breast of a crushed capon. Still by him in the 7<sup>th</sup> book, chapter 55, a course is told made with skin of capon.

¶ Luigi Mondella\* in 3<sup>rd</sup> dialogue of *Dialogi medicinales decem* writes that he allowed a patient suffering from a malignant continuous fever, since the signs of the marasmus were by now appearing, now a thrush\*, now one or two egg yolks, now minced flesh of capon rather than of veal. Still he in 1<sup>st</sup> dialogue of *Dialogi medicinales decem* writes, when describing the clinical course of a jaundiced youth with continuous fever he had treated, says: The base of the feeding has been flesh of young capon killed the day before, minced with melon seeds: as well as bread overcooked in broth of the same capon with the purpose of preserving the vigor of the strength (which in such sick person was very enfeebled).

## G

Some not too much known authors ascribe to the capon medicinal faculties inferring them from Dioscorides\* and other authors who attributed them to the rooster: the reason is in the fact that because of a scarce knowledge of the Latin language they translate rooster with capon. ¶ Leonello Vittori\*, when prescribing for phthisical sick people an electuary\* he praises quite a lot, he there mixes pulp of fat and well cooked capon, cut and crushed in a mortar of stone, etc. Some physicians, every time they want to stimulate the exhausted energies of sick people prescribe a medicine prepared with meat of capon and partridge, which easily goes bad if unused for too much time: and which so doesn't nourish the sick people, as not even those other things I said before (wine, sucking eggs, testicles of rooster), Luigi Mondella in 3<sup>rd</sup> dialogue of

<sup>570</sup> Platina - *Libellus platine de honesta voluptate ac valitudine*, Bononiae, per Johannem Antonium Platonidem, 1499 - ha quo ad, diversamente da come riporta Gessner.

<sup>571</sup> In *Libellus platine de honesta voluptate ac valitudine* (Bononiae, per Johannem Antonium Platonidem, 1499) libro VI il cap. 40 è intitolato CIBARIA ALBA e il cap. 41 CIBARIUM ALBUM CATELLIONICUM. Il testo a disposizione di Gessner era discordante da quello edito da Platonide circa la numerazione dei capitoli.

<sup>572</sup> In *Libellus platine de honesta voluptate ac valitudine* (Bononiae, per Johannem Antonium Platonidem, 1499) libro VII il cap. 69 è intitolato CIBARIUM CROCEUM.

<sup>573</sup> La citazione di Gessner corrisponde a quella del *Libellus platine de honesta voluptate ac valitudine* (Bononiae, per Johannem Antonium Platonidem, 1499) libro VII cap. 49 ESICIUM EX CARNE.

<sup>574</sup> La citazione di Gessner corrisponde a quella del *Libellus platine de honesta voluptate ac valitudine* (Bononiae, per Johannem Antonium Platonidem, 1499) libro VII cap. 55 ESICIUM EX PELLE CAPORUM.



Mundella Dialogo 3. Ius caponis mire restaurans vires, si vel cochlearium parvum inde aegrotus sorbeat. Capum veterem para, exentera, totum cum ossibus comminue. Tum in vase bene obturato vitreo aut stanneo per sex horas bulliat, adiecto etiam auro, ut annulis vel nomismati<bu>s aureis, Obscurus. Capo generosus in aqua pura discoquitur cum foliis bor<r>aginis et buglossi, ana manip. j. conservarum de violis, rosis, bor<r>agine et buglosso, ana unc. ij. adijciatur etiam nonnihil de illis quae cordialia vocant contritum. destillatum inde liquorem in diplomate (balneo Mariae) cum pulvere diasantaloni<sup>575</sup> mixto propter odoris gratiam, propinabis creberrime, And. a Lacuna circa finem libri de peste. Sunt qui in quibusvis morbis, capitis praesertim, et frigidis, et cum virium imbecillitate, destillatas huiusmodi caponum aquas laudant, et nos colicis affectibus aliquando prodesse experti sumus, iis maxime qui flatuosi fuerint. aqua enim destillata aphysos<sup>576</sup> redditur, ut non amplius inflet, si recte parata fuerit, adijciuntur autem medicamenta alia atque alia a perito medico pro affectuum varietate. Plura leges in Thesauro Euonymi Philiatr<sup>577</sup>.

*Dialogi medicinales decem.* The broth of capon restores the strength in a marvelous way if a patient drinks even only a teaspoon of it. Make ready an old capon, empty him of entrails, shred him along with his bones. Then he has to boil for 6 hours in a well sealed up container of glass or tin, also adding gold, like rings or gold coins, an unknown author. You have to cook in pure water a plump capon along with a handful each of leaves of borage\* and bugloss\*, two ounces each [around 50 g] of preserve of violets, roses, borage and bugloss, you have to add also a little mush of those substances they call cordials. Then you will give very often to drink the liquid which has been distilled in a vessel with two containers (bain-marie\*) mixing powder from three kinds of sandal\* because of the pleasantness of its scent, Andrés de Laguna\*, toward the end of his book on plague. In whatever pathology, above all of the head, and of cold nature, and which is accompanied to exhaustion, some are praising the so distilled water of capon, and I might experiment that sometimes they are useful in case of illnesses of the colon, especially in those people who show flatulence. For the distillate becomes unable to give flatulence, so that doesn't make to inflate further on, provided that it has been correctly prepared, for by the experienced physician different kinds of medicines will be added according to the sort of pathology. You can read quite a lot on the subject in *Thesaurus Euonymi Philiatr*.

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¶ Vir nobilis quidam [414] in colico affectu post multa remedia frustra tentata, liberatus est tandem epoto cyatho (duarum aut trium unciarum) pinguedinis capi pinguis decocti in aqua (ut fieri solet ad cibum) absque sale. oportet autem pinguedinem iuri innatantem separatam bibere quam calidissimam, Ex libro manuscripto. Ei qui patitur varices, sevi hircini selibram, et adipis de capone libram simul permisce, et in linteo die Iovis cerati more adpone. potenter subvenies, Marcellus. Ad fistulam cum emortua est, (hoc est, ut mihi videtur, cum nullus in ea doloris sensus superest,) pelliculam interiorem de ventriculo capi quae abiici solet<sup>578</sup>, in Sole arefactam tere et insperge, Obscurus. ¶ Sunt qui ossa crurum capi compositis ad alba mulierum profluvia medicamentis admisceant.

¶ An intestinal colicky noble man, after uselessly several remedies had been tried, was finally freed after he drunk a cup (of two or three ounces - around 50-75 g) of fat of an obese capon cooked in water (as we usually do to prepare a food) and without salt. Nevertheless it is necessary that the fat floating on the broth is separately drunk and as warmest as possible, from a manuscript book. For a person suffering from varicose veins mix half a pound [163.72 g] of fat of he-goat with a pound [327.45 g] of fat of capon and, after has been put in a flax cloth, apply it by way of plaster on Thursday. You will help him enormously, Marcellus Empiricus\*. For a fistula, when it entered in a silent phase (that is, in my opinion, when feeling of pain is no longer present), mince and sprinkle the inner membrane of the stomach of the capon dried in the sun, which is usually thrown away, an unknown author. ¶ Some people are mixing the bones of the legs into composite medicaments against the leucorrhoea of

<sup>575</sup> In base alla ricetta contenuta nel trattato di Joannes Actuarius\* *De medicamentorum compositione* tradotto da Jean Ruel\* (Parisiis, apud Iacobum Bogardum, 1546), pagina 12 bis, si tratta dell'unione di tre tipi di sandalo: rosso, bianco e citrino. - PASTILLUS DIASANTALÓN, id est, e santalis, stomachi robor firmat, calorem iocinoris mulcet. Santali rubri, candidi et citrini, rosarum,[...].

<sup>576</sup> L'aggettivo greco maschile e femminile *áphysos* significa non ventoso, non flatulento.

<sup>577</sup> È il trattato sulla distillazione di Conrad Gessner *Thesaurus Euonymi Philiatr de remediis secretis* del 1552; il II volume venne pubblicato postumo nel 1569 dall'amico e collega Caspar Wolf.

<sup>578</sup> Si tratta della membrana di coilina\*.

women.

## DE GALLINA, ITEM DE OVIS TUM

Gallinaceis, tum in genere in C. E. F. G. et H.c. et c.

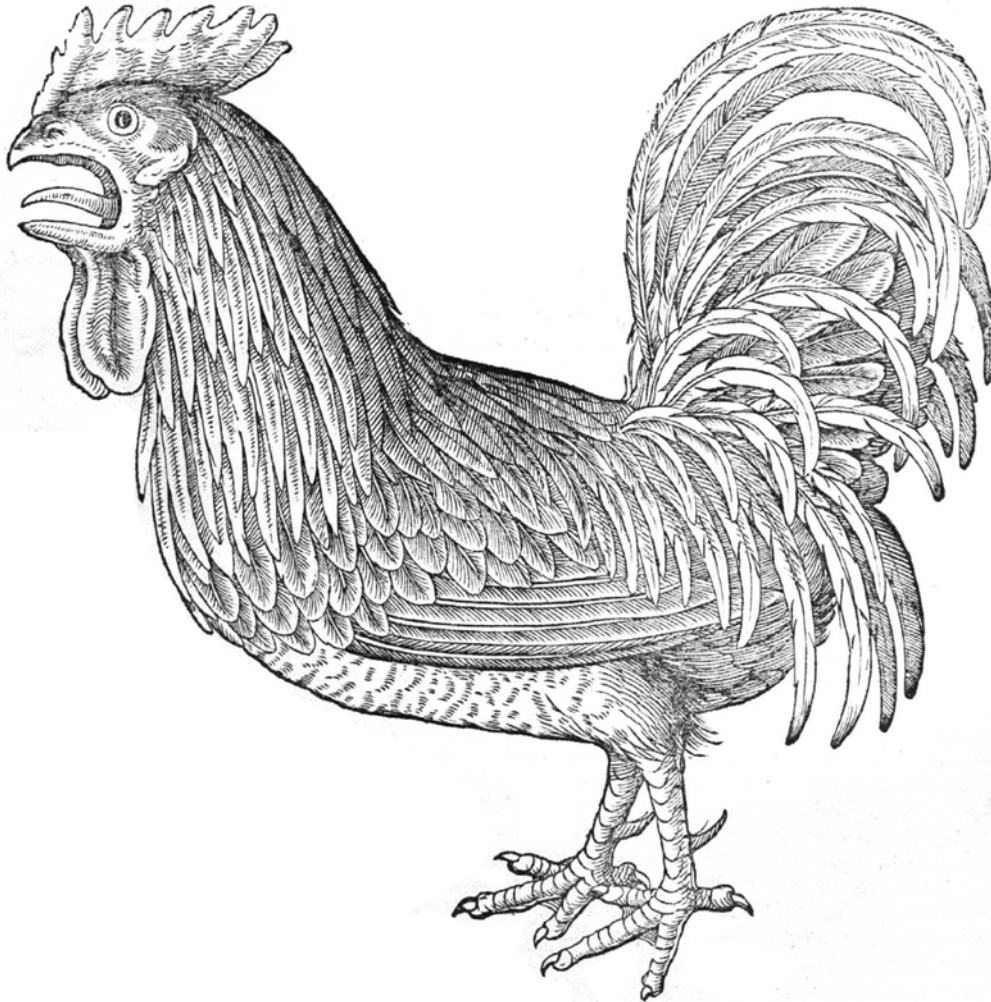
Errore factum est per festinationem, ut superius gallinacei iconis loco gallinae posita sit: cuius occasione hic contra gallinaceum pro gallina ponimus.

## THE HEN AS WELL AS THE EGGS

both of hens and in general in the paragraphs C, E, F, G and Hc and c.

Thanks to the hurry it happened that previously by mistake in place of the image of the rooster has been placed that of the hen: conversely, for such a reason, we put here the rooster instead of the hen.

Errore factum est per festinationem, ut superius gallinacei iconis loco gallinae icon posita sit: cuius occasione hic contra gallinaceum pro gallina ponimus.



A.

A

Gallinae proprie dicuntur foeminae in gallinaceo genere villatico, sed interdum pro genere toto nominantur, ut ὄρνιθες etiam vel ὄρνις, id est aves, apud Graecos. Vide in Gallinaceo A. Domesticae vel vernaculae gallinae sunt, quas Varro<sup>579</sup> villaticas nuncupat, Gyb. Longolius<sup>580</sup>. Plinius villares<sup>581</sup>.

Among the courtyard's gallinaceous genus the females are properly said hens, but sometimes we say in this way for the whole genus, as it also happens among Greeks for ὄρνιθες or for ὄρνις, that is, birds. See in the paragraph A of the rooster. Those whom Varro\* calls of courtyard, are the domestic or breeding hens, Gisbert Longolius\*. Pliny\* calls them villares, of farm.

<sup>579</sup> *Rerum rusticarum* III,9,4: Qui spectat ut ornithoboscion perfectum habeat, scilicet genera ei tria paranda, maxime villaticas gallinas. E quis in parando eligat oportet fecundas, plerumque rubicunda pluma, nigris pinnis, imparibus digitis, magnis capitibus, crista erecta, amplas; hae enim ad partiones sunt aptiores.

<sup>580</sup> *Dialogus de avibus* (1544) pag. 17: LONGOLIUS. Si Athenaeo credimus, aves sunt transatione(?), at passim omnibus in locis nunc vernaculae sunt, commodeque mihi istius verbi memoriam restituisti(?). Sic enim dicuntur et domesticae istae gallinae, quas Varro quoque villaticas nuncupat. - Il testo è molto alterato e dobbiamo dire grazie a Fernando Civardi\* per essere riuscito a decifrarlo, spesso con molti punti interrogativi.

Cohortalis est avis quae vulgo per omnes fere villas conspicitur, Columella<sup>582</sup>. ¶ Hebraica nomina et תרנגולת, *tarnegolet*, et סכויא *sakuia*, pro gallina, ponuntur a Munstero in Dictionario trilingui. Vide supra in Gallinaceo. Gigeg, gallina vel gallus, Sylvaticus. Alibi apud eundem legitur digegi, ut apud Serapionis interpretem digedi. Tefese, gallina [415] Saracenis, ut alicubi legimus.

The courtyard's hen is that usually seen in almost all farms, Columella\*. ¶ By Sebastian Münster\* in his trilingual dictionary for the hen are reported the Hebrew terms *tarnegolet* and *sakuia*. See before about the rooster. *Gigeg* is the hen or the rooster, Matteo Silvatico\*. Still in his treatise, elsewhere, *digegi* is read, as in the translation of Serapion\* - by Gerard of Cremona\*? by Andreas Alpago\*? - *digedi* is read. For Saracens\* *tefese* is the hen, as I have read anywhere.

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Gallinae alfethi, secundum expositores Arabes, sunt gallinae quae nondum pepererunt ova, Andreas Bellunen. Galli et gallinae apud vetustissimos Graecos nomen nullum peculiare invenimus, sed communi ὄρνιθος vocabulo significasse hanc speciem videntur. Aristoteles vero et alii ὄρνιθα de avibus in genere proferunt, gallum ἀλεκτρούνα vel ἀλέκτορα vocant, gallinam ἀλεκτορίδα: rursus recentiores Graeci ὄρνιν vel ὄρνιθα in genere communi, de gallo gallinaque dicunt, ut scripsimus in Gallo H. a. ὄρνιθα etiam hodie Graecis vulgo gallina est casu recto. Italice gallina. Hispanice similiter. Ἀλεκτορίδες οἰκογενεῖς, id est gallinae domesticae, Aristot. Gallice geline vel poule. Sabaudis similiter, vel {genillete} <gelinette><sup>583</sup>. Anglice hen, Germanice Heñ, Hün. ¶ Gallinas graciles et plumis contractioribus, neque ut aliae garrulas, Germani novellas (Merzhennen) vocant, quod anniculae sunt, neque ovum hactenus peperere. Quae vero glorientes strepitu suo molestae sunt, et agmen pullorum ducunt, veteranae sunt (Klückhennen, Gluggeren,) at

According to Arab commentators, the alfethi hens are the hens who didn't lay eggs yet, Andreas Alpago\*. Among the most ancient Greeks we don't find any specific name of rooster and hen, but it seems that they identified this species with the collective word *órnithos* - of bird. But Aristotle\* and others use *órnitha* - bird - for the birds in general, they call the rooster *alektryóna* or *aléktora*, the hen *alektorída*: in their turn, the most recent Greeks for rooster and hen say *órnin* or *órnitha* both accusative, as I wrote in the paragraph H-a of the rooster. Nowadays for Greeks also *órnitha* is usually the hen, nominative. In Italian gallina. Alike in Spanish. *Alektorides oikogeneis*, that is, domestic hens, Aristotle. In French geline or poule. The same for the inhabitants of Savoy, or gelinette. In English hen, in German Henne, Hün. ¶ The Germans call new hens (Merzhennen - hens of discard) those who are frail and with more shortened feathers and who are not garrulous as the others, since, nevertheless they are one year old, didn't lay an egg yet. But those who with voice of broody hen annoy with their cackle, and lead the team of the chicks, are rather old (Klückhennen, Gluggeren), but all of them, being kept for rearing the chicks, I see that by Columella\* are called with only a name, *matrices* (Brüthennen\* - reproducers), Gisbert Longolius\*. Pliny\* said young and

<sup>581</sup> *Naturalis historia* XXIII,28: In fructibus et harundinetis maxime nascitur. radix foris nigra, intus buxuo colore. Ossa infracta vel efficacius extrahit quam supra dicta, cetera eadem. Peculiare quod iumentorum cervicibus unice medetur. aiunt, si quis villam ea cinxerit, fugere accipitres tutasque fieri villares alites.

<sup>582</sup> *De re rustica* VIII,2,2: DE COHORTALIBUS GALLINIS Cohortalis est avis quae vulgo per omnes fere villas conspicitur, rustica, quae non dissimilis villaticae per aucupem decipitur - eaque plurima est in insula quam navitae Ligustico mari sitam producto nomine alitis Gallinariam vocitaverunt.

<sup>583</sup> Si tratta di un errore: *genillete* invece di *gelinette* che in francese significa gallinella. Ce lo conferma il *Thresor de la langue françoise* di Jean Nicot (1606) da cui riportiamo alcuni vocaboli connessi con *geline*, la gallina. GELINE: *Geline*, f. *ou poulle*, Gallina. *Les gelines orient*, Pipant gallinae. *Gelines d'Afrique*, Meleagrides. *Ce temps que les gelines pondent*, Ovatio. *Qui nourrit gelines*, Gallinarius. Plin. *Le lieu où on nourrit les gelines et autres oiseaux*, Ornithoboscium. *La geline pond par le bec*, id est, *par estre bien nourrie*. - GELINETTE: *Gelinette*, f. Gallinula, Pullastra, *C'est le diminutif de geline*. - GELINIER: *Gelinier*, m. Gallinarium, Gallinarum officina. *Le lieu où les gelines se retirent pour jucher*. *L'eschelle du gelinier*, Scala gallinaria. Celsus. - Se non bastasse, ecco un proverbio tedesco tradotto in francese: Was von Hennen kommt, scharrt auch. Qui est extrait de gelinette il ne peut qui ne gratte. - *Le Thresor de la langue françoise* (1606) de Jean Nicot est le point de départ de la lexicographie française. Somme des quatre éditions du *Dictionnaire françoislatin* de Robert Estienne, oeuvre qui marque le passage du dictionnaire latin au français comme langue source, il revêt, par les contributions de Nicot, le caractère d'un dictionnaire français monolingue. Ce faisant, il ouvre la voie aux dictionnaires de Richelet, de Furetière, de l'Académie française et de lexicographes postérieurs tels que Littré. Il n'est pas exagéré de dire que l'article de dictionnaire, du moins en ce qui concerne la lexicographie française, a été élaboré par Nicot. À peu près tout type d'information ainsi que tout procédé de description utilisés depuis dans un dictionnaire français se trouvent déjà dans les pages du Thresor. - Gessner non cade in questo errore quando a pagina 223\* parla del francolino\*: Avis cuius effigiem supra posuimus, Italis vocatur pernis alpedica, vel perdice alpestre, id est perdix alpina, in locis scilicet qui non procul alpebus distant, ut circa lacum Verbanum, ab aliis fasanella, ut Bellinzonae: aliis francolino. Gallis, gelinette, vel gelinette sauvage, id est gallina sylvestris, in Burgundia et Lothoringa: [...].

omnes quod pullis educandis custodiantur, uno nomine matrices (Brüthennen) a Columella dici video, Gyb. Longolius<sup>584</sup>. Gallinas iuvencae et veteres Plinius<sup>585</sup> dixit, et Gaza (ex Aristotele) eum secutus. Gallinas teneras quae primum parie{ri}nt<sup>586</sup> apud Catonem legimus.

### B.

Gallinae crista fere carent, Gyb. Longolius<sup>587</sup>. Gallina {plicabilem} <plicatilem> cristam per medium caput habet, gallinaceus erectam, Perottus<sup>588</sup>. Sunt quaedam pedibus per totum hirsutis, gehöblete Hünen. Reliqua leges in Gallo B. supra; et quaedam infra in E. de electione gallinarum.

### C.

Quae de gallinis hoc in loco dici poterant, pleraque omnia iam supra in Galli historia exposita sunt. Infra etiam in E. de cibo et pulveratione earum, deque aliis quibusdam, authorum verba referemus. ¶ Pipare proprie gallinae dicuntur, Nonius, Bos mugit, gallina pipat, Varro Aboriginibus citante Nonio. Varro pullos pipare dixit, Nonius<sup>589</sup>. Pipire proprie dicuntur pulli gallinacei et huiusmodi Columellae<sup>590</sup>. Pipatio Oscanum lingua clamor plorantis appellatur, Festus. Glocientes rustici appellant aves quae volunt incubare, Columella<sup>591</sup>. Gallina cecinit, Terentius Phormione. Cucur<r>ire solet gallus, gallina

old hens, and Theodore Gaza\* followed him (drawing it from Aristotle). In Cato\* we can read tender hens for those who will lay the first time.

### B

The hens are nearly devoid of comb, Gisbert Longolius. The hen in the middle of the head has a bent comb, the rooster has an upright one, Nicolò Perotto\*. Some have the legs entirely bristling with feathers, gehöblete Hünen - shod hens. You can read the other things previously in the chapter of the rooster paragraph B and afterward in the paragraph E concerning the choice of the hens.

### C

Anything could be said about hens in this paragraph, mostly has already been previously told in the account concerning the rooster. Afterward, also in the paragraph E, I will quote the words of the authors concerning their feeding and baths of dust, as well as some other things. ¶ They properly say that hens chirp, *pipare*, Nonius Marcellus\*. The ox lows, the hen chirps, Varro\* in the Menippean\* satire *Aborigine perì anthrópon phýseos*, as Nonius himself quotes. Varro said that chicks chirp, Nonius. In Columella is properly said that the chicks of chickens, and others of the same sort, peep, *pipire*. In the Oscan\* language is said *pipatio* the moan of a crying person, Festus\*. The farmers call clucking the hens who want to sit on eggs, Columella. The hen *cecinit*, cackled,

<sup>584</sup> *Dialogus de avibus* (1544) pag. 16-17: LONGOLIUS. Habere malim quam sperare: sed tuos iocos ego novi. Gallinaceos vocant totum hoc genus avium quod de gallinario devolare paulo ante vidisti. In hiis foeminae, quae crista fere carent, gallinae dicuntur, et ad ovium partionem a villico, a nobis vero in mensam ali solent. Inter has vides graciles quasdam, et [17] plumis contractioribus mundioribus, neque ut alias garrulas: has novellas vocant, quod anniculae sunt, neque ovum hactenus peperere. Quae vero glocientes, strepitu suo molestae sunt, et agmen pullorum ducunt, veteranae sunt: at omnes, quod pullis educandis custodiantur, uno nomine matrices a Columella, exquisito sane scriptore, dici video. Vides et hic prope villae culinam quasdam caveis inclusas, has villica copiosiore cibo pascit, ut quam mox plenas factas, carius mercatori vendat, has factas et altiles nuncupant.

<sup>585</sup> *Naturalis historia* X, 146: Quaedam omni tempore coeunt, ut gallinae, et pariunt, praeterquam duobus mensibus hiemis brumalibus. Ex iis iuvencae plura quam veteres, sed minora, et in eodem fetu prima ac novissima. Est autem tanta fecunditas, ut aliquae et sexagena pariant, aliquae cotidie, aliquae bis die, aliquae in tantum, ut effetae moriantur. Hadrianis laus maxima.

<sup>586</sup> *De agricultura* 89: Gallinas et anseres sic farcito. Gallinas teneras, quae primum parient, concludat. Polline vel farina hordeacea conspersa turundas faciat, eas in aquam intingat, in os indat, paulatim cotidie addat; ex gula consideret, quod satis sit. Bis in die farciat et meridie bibere dato; ne plus aqua sita siet horam unam. Eodem modo anserem alito, nisi prius dato bibere et bis in die, bis escam.

<sup>587</sup> *Dialogus de avibus* (1544) pag. 16.

<sup>588</sup> Nicolò Perotto, sulla scia di Plinio, potrebbe aver usato *plicabilis* anziché *plicatilis*. - Plinio *Naturalis historia* XI,122: Diximus et cui plicatilem cristam dedisset natura. Per medium caput a rostro residentem et fulicarum generi dedit, cirros pico quoque Martio et grui Balearicae, sed spectatissimum insigne gallinaceis, corporeum, serratum; nec carnem ita esse nec cartilaginem nec callum iure dixerimus, verum peculiare datum. draconum enim cristas qui viderit, non reperitur.

<sup>589</sup> Citazione sospetta. - La ricerca alla voce PIPARE nell'edizione della *Compendiosa doctrina* di Nonio Marcello stampata a Parma nel 1480 è negativa per l'affermazione di Varrone circa il fatto che i pulcini *pipant*. Inoltre, alla voce PULLUS del capitolo DE GENERE VEL COLORE VESTIMENTORUM non viene citato *pipare*.

<sup>590</sup> Sia *pipare* che *pipiare* nonché *pipire* significano pigolare. Nell'edizione del *De re rustica* di Columella a mia disposizione viene usato il verbo *pipare*: VIII,5,14: [...] undevicesimo animadvertat an pulli rostellis ova pertuderint, et auscultetur si pipant. - La maggior parte degli editori riporta *si pipiant*.

<sup>591</sup> *De re rustica* - VIII,5,4: Observare itaque dum edant ova et confestim circumire oportebit cubilia, ut quae nata sunt recolligantur, notenturque quae quoque die sunt edita, et quam recentissima supponantur glutientibus (sic enim rustici appellant avis eas quae volunt incubare), cetera vel reponantur vel aere mutantur.

gracillat, Author Philomelae. Glocire et glocidare gallinarum proprium est cum ovis incubiturae sunt, Festus.

¶ Ex dialogo Gyberti Longolii de avibus<sup>592</sup>. Pamphilus, Qua de causa haec gallina canturit, officinam cortalem petens? Longolius, Non canturit, sed singultit. hoc enim verbo Varro vocem gallinarum fractam, et intra rostrum formatam imitatur. Rusticorum gens Columellae tempore glocire maluit dicere. Pamphilus, Gallus etiam subinde singultit. Longolius. Recte. sed cum cantat cucurrire dicitur Latine, Graece autem κοκκύζειν.

¶ De morbis gallinacei generis supra in Gallo C. dictum est, diciturque etiam infra in E. Gallinarum nonnullae cum adeo valde peperissent, ut etiam bis die parerent, mox a tanto partu interiere. hyperinae<sup>593</sup> enim, id est exhaustae effoetaeque et aves et plantae fiunt, Aristot.<sup>594</sup> Et rursus, Nonnullae e cortalibus bis die pariunt, iam aliquae in tantum copiae provenerunt, ut effoetae brevi morerentur<sup>595</sup>.

¶ Ex gallinis quae Veneris appetentior est, noctu iuxta gallum proximius considit, Albert. Gallinae et perdices complura ova pariunt, non quidem multa simul, sed saepe, Aristot.<sup>596</sup> Ova plurima pariunt gallinae, perdices, Plin.<sup>597</sup> Coitus avibus duobus modis: foemina humi considente, ut in gallinis: aut stante, ut in gruibus, Idem. Gallina cum clamore accedit ad nidum, et cum clamore ab eodem recedit. quod si impediatur, mox tamen sibi relicta cantum absolvit, Albert. Gallinas in Illyria aiunt non ut alibi semel parere, sed bis aut ter

Terentius\* in the comedy *Phormio*. The rooster usually crows a cock-a-doodle-doo, the hen clucks - utters a voice of a broody hen, the author of *Philomela*\*. *Glocire* and *glocidare* are characteristic of the hens who are about to be broody, Festus.

¶ From the dialogue *De avibus* of Gisbert Longolius. PAMPHILUS\*: Why this hen sings softly while going towards the barnyard workshop? LONGOLIUS: She doesn't sing softly, but sobs. For with this verb Varro imitates the broken voice of the hens and formed within the beak. The farmers at the time of Columella preferred to say *glocire*. PAMPHILUS: Then also the rooster sobs. LONGOLIUS: Right, but when he crows in Latin is said *cucurrire*, in Greek *κοκκύζειν*.

¶ About the diseases of gallinaceous genus I told previously in the chapter of the rooster paragraph C, and I will speak also later in the paragraph E. Some hens after laid in a very abundant way, so that they lay also twice a day\*, afterward died because of such a huge laying. In fact both birds and plants become *hyperinae*, that is, exhausted and worn out, Aristotle. And still: Some courtyard hens lay also twice a day, some reached also such a big amount that in a short time died exhausted.

¶ Among hens, that one being more keen of sex, at night perches more nearby the rooster, Albertus\*. Hens and partridges\* lay a lot of eggs, nevertheless not every one in turn, but often, Aristotle. Hens and partridges lay a lot of eggs, Pliny. In birds the mating happens in two ways: the female crouched on earth, as in hens: or being upright, as in cranes, still Pliny. The hen goes towards the nest making noise, and comes away making noise: but, if prevented from going away, as soon as left to herself she starts cackling. They say that in Illyria\* the hens do not lay once a day as they do elsewhere, but twice or thrice a day, Aristotle in *De mirabilibus*

<sup>592</sup> *Dialogus de avibus* (1544) pag. 23-24: PAMPHILUS. Qua de causa haec gallina canturit, [24] officinam cortalem petens? LONGOLIUS. Non canturit, sed singultit, hoc enim verbo Varro vocem gallinarum fractam, et intra rostrum formatam imitatur. Rusticorum gens Columellae tempore glocire maluit dicere. PAMPHILUS. Gallus etiam subinde singultit. LONGOLIUS. Recte, sed cum cantat, cucurrire dicitur Latine, Graece autem κοκκύζειν.

<sup>593</sup> L'aggettivo greco *hyperinos* significa purgato eccessivamente, estenuato da eccessiva fecondità.

<sup>594</sup> *De generatione animalium* III,1, 750a 29-30: Anche alcune galline che hanno deposto troppe uova, persino due al giorno, dopo questa ricca produzione muoiono. Sia gli uccelli sia le piante sono completamente consumati e questa affezione consiste nell'eccesso di escrezione del residuo. (traduzione di Diego Lanza)

<sup>595</sup> *Historia animalium* VI 558b: Certe galline di cortile depongono uova anche due volte al giorno, ed è accaduto talvolta che morissero in poco tempo per aver fatto troppe uova. (traduzione di Mario Vegetti)

<sup>596</sup> *De generatione animalium* III,1, 749b: Negli uccelli pesanti e che non volano, come nei polli, nelle pernici e in tutti gli altri di questo tipo, siffatto residuo si produce abbondantemente; per questo i maschi sono propensi al coito e le femmine emettono abbondante materia. Alcuni di siffatti uccelli depongono molte uova, altri di frequente: molte la gallina per esempio, la pernice e lo struzzo, mentre i colombidi non ne depongono molte, ma frequentemente. (traduzione di Diego Lanza)

<sup>597</sup> *Naturalis historia* X, 143: Generatio avium simplex videtur esse, cum et ipsa habeat sua miracula, quoniam et quadrupes ova gignunt, chamaeleontes, lacertae et quae diximus in aquatilibus, item serpentes. Pinnatorum autem infecunda sunt quae aduncos habent ungues. Cenchrus sola ex his supra quaterna edit ova. Tribuit hoc avium generi natura, ut fecundiores essent fugaces earum quam fortes. Plurima pariunt struthocameli, gallinae, perdices. Coitus avibus duobus modis, femina considente humi, ut in gallinis, aut stante, ut in gruibus.

die, Aristot. in *Mirabilibus*<sup>598</sup>. Gallinae pumilae minus foecundae sunt, Columella<sup>599</sup>. Gallinae Hadrianae multa admodum pariunt. fit enim propter corporis exiguitatem, ut alimentum ad partionem sumptitur. Vulgares etiam gallinae foecundiores sunt generosis. corpora enim alteris humidiora, alteris grandiora et sicciora. Animus generosus in eiusmodi corporibus potius consistit, Aristot. de generatione 3. 1.<sup>600</sup> Gallinae coeunt et pariunt omnibus anni temporibus, exceptis brumalibus diebus, (praeterquam duobus mensibus brumalibus, Plinius, et Aristot. alibi.<sup>601</sup>) magna etiam generosarum nonnullis foecunditas, quando vel sexaginta {a}edunt ante incubitum.

*auscultationibus*. Dwarf hens are less prolific, Columella. The *Hadrianae*\* hens lay a lot of eggs. In fact because of their small body it happens that the food is used for the procreation. Also the common hens are more fertile than those of fighting strain. For the body of the former is more humid, that of the latter is bigger and dryer. The combative spirit is preferably present in such bodies, Aristotle in *De generatione animalium* III,1. The hens mate and lay at all times of the year, however, except during the winter days (except during the two winter months, Pliny and Aristotle elsewhere), some pure-bred hens have also a great fecundity, since lay as well 60 eggs before they start sitting on them. Nevertheless they are less prolific than not pure-bred ones, Aristotle. But their fecundity is so big, that some

<sup>598</sup> *Mirabilia* o *De mirabilibus* o *De mirabilibus auscultationibus* 128,2 (842b 27).

<sup>599</sup> *De re rustica* - VIII,2,14: Pumileas aves, nisi quem humilitas earum delectat, nec propter fecunditatem nec propter alium reditum nimium probo, tam hercule quam nec pugnacem nec rixosae libidinis marem. Nam plerumque ceteros infestat, et non patitur inire feminas, cum ipse pluribus sufficere non queat. - Le galline nane, salvo che a qualcuno piacciono le loro piccole dimensioni, non le apprezzo eccessivamente né per la loro fecondità né per un qualsivoglia altro tornaconto, così come certamente non apprezzo un maschio sia esso bellicoso che di libidine litigiosa. Infatti per lo più molesta gli altri maschi e non permette loro di accoppiarsi con le femmine, quantunque non sia in grado di bastare a molte di loro.

<sup>600</sup> Il testo citato da Gessner corrisponde a quello della traduzione di Teodoro Gaza. - *De generatione animalium* III,1 749b: Perciò le galline adriatiche sono molto feconde: per la piccolezza del corpo l'alimento è destinato alla deposizione delle uova. E le galline comuni sono più prolifiche di quelle di razza perché il loro corpo è più umido e massiccio, mentre quello delle altre più magro e asciutto; l'aggressività della razza si produce più in questo tipo di corpi. (traduzione di Diego Lanza) - Hence the Adrician fowls lay most eggs, for because of the smallness of their bodies the nutriment is used up in producing young. And other birds are more fertile than game-fowl, for their bodies are more fluid and bulkier, whereas those of game-fowl are leaner and drier, since a passionate spirit is found rather in such bodies as the latter. (traduzione di Arthur Platt), 1910

<sup>601</sup> *Historia animalium* V,13, 544a 24-544b 11 (passim): Quanto agli uccelli domestici, o che possono essere addomesticati, essi depongono uova più volte, per esempio i colombi, che lo fanno lungo tutta l'estate, e il genere dei gallinacci, nel cui ambito i maschi effettuano il coito e le femmine lo subiscono e depongono uova in ogni stagione, tranne che nei giorni del solstizio d'inverno. <...> I colombi depongono uova e le covano in ogni stagione, se sono provvisti di un luogo caldo e di tutto il necessario; altrimenti, solo d'estate. Le covate migliori risultano quelle della primavera e dell'autunno, mentre quelle estive, cioè delle giornate molto calde, sono le meno buone. (traduzione di Mario Vegetti) - *Historia animalium* VI,1, 558b 13-14: È il caso ad esempio della gallina e della colomba; la prima anzi genera tutto l'anno ad eccezione dei due mesi del solstizio invernale. (traduzione di Mario Vegetti) - Plinio *Naturalis historia* X, 146: Quaedam omni tempore coeunt, ut gallinae, et pariunt, praeterquam duobus mensibus hiemis brumalibus.

<sup>602</sup> *Naturalis historia* X,146: Est autem tanta fecunditas ut aliquae et sexagena pariant, aliquae cotidie, aliquae bis die, aliquae in tantum ut effetae moriantur. Hadrianis laus maxima.

<sup>603</sup> Non sempre accade che le galline vadano a nascondersi per deporre l'uovo. Nella primavera del 2007 tre sorelle hanno optato per il davanzale di una mia finestra e credo sia facile immaginare quanto trambusto ho dovuto sorbirmi prima, durante e dopo il parto mentre stavo traducendo al computer questi passi. Quella con piumaggio blu\* è venuta col marito a scegliersi il nido sul davanzale, così come accade e deve accadere se una gallina vive una vita libera e spensierata con l'altro sesso. Quindi alla base di questa scelta c'è un mutuo consenso\*.

<sup>604</sup> *Historia animalium* VI,2 560b: Le gallinelle giovani incominciano a deporre uova subito all'inizio della primavera, e ne fanno più delle vecchie; le uova delle più giovani, però, risultano più piccole. (traduzione di Mario Vegetti)

<sup>605</sup> *Naturalis historia* X,146: Quaedam omni tempore coeunt, ut gallinae, et pariunt, praeterquam duobus mensibus hiemis brumalibus. Ex iis iuvencae plura quam veteres, sed minora, et in eodem fetu prima ac novissima. Est autem tanta fecunditas, ut aliquae et sexagena pariant, aliquae cotidie, aliquae bis die, aliquae in tantum, ut effetae moriantur. Hadrianis laus maxima.

<sup>606</sup> *Historia animalium* VI,2 560b - Il brano citato da Gessner è tratto dalla traduzione di Teodoro Gaza, che infatti ha *pariant*. Ben diversa è la traduzione di Mario Vegetti: In generale, le femmine degli uccelli si consumano e si ammalano se non covano. - Il testo greco ha ἐπ'ὸν ἔζουσιν che significa stare sulle uova, covare. Nonostante ciò, Giulio Cesare Scaligero\* si associa a Gaza e traduce con *pariunt* adducendo un motivo: Aristotele sta parlando di deposizione delle uova, non di incubazione. - Io mi associo a Vegetti, e non solo per motivi etimologici di ἐπ'ὸν ἔζουσιν. È scontato che, se una gallina nel fior fiore della sua carriera di ovaia non depone uova, il motivo potrebbe consistere in una malattia capace magari di condurla a morte. Ma, in base alla mia esperienza, per la gallina è sempre un fatto traumatico se le si impedisce di covare, un trauma psichico e ormonale che si risolve in modi diversi a seconda delle caratteristiche mentali della chiocciola frustrata. Ho addirittura osservato una gallina che, spodestata dal nido da un'altra chiocciola, ha trovato la soluzione di covare il terreno di fianco al nido, e per diversi giorni. Ho provveduto personalmente alla soluzione della diatriba: metà uova ciascuna. I pulcini sono nati contemporaneamente.

<sup>607</sup> *Historia animalium* VI,2, 560b 7-11: In generale, le femmine degli uccelli si consumano e si ammalano se non covano. Dopo l'accoppiamento esse arruffano le piume e si scuotono, e spesso gettano festuche tutto attorno (la stessa cosa fanno talvolta anche dopo la posa), mentre le colombe trascinano al suolo la coda e le oche si tuffano in acqua. (traduzione di Mario Vegetti)

quanquam ipsae minus foecundae, quam ignobiles sunt, Aristot. Est autem tanta foecunditas, ut aliquae et sexagena pariant, aliquae quotidie, aliquae bis die, aliquae in tantum ut effoetae moriantur. Hadrianis laus maxima, Plin.<sup>602</sup> Pariunt in loculamentis dispositis, aut ab ipsismet electis loco abditiore, Grapaldus<sup>605</sup>. Gallinae veteres pariunt initio veris, iuvenes aestate. Sed autumnno quoque pariunt, Albert. Gallinarum iuvencae pariunt primae, statim vere ineunte; et plura quam veteres, sed minora, Aristot.<sup>604</sup> et Plinius<sup>605</sup>. et in eodem foetu prima et novissima, (scilicet minora pariunt,) Plin. Gallinae iuvenes pariunt aestate, quum superfluum humor exiccatur in eis: et autumnno quoque. Veteres autem magis principio veris: quod tum calido humido frigiditas naturae earum temperatur, Albert. Aves (gallinae) nisi pariant, laborant morbo, atque intereunt, Aristoteles<sup>606</sup>. Gallina multa pariens, et non incubans ovis, frequenter aegrotat, et moritur eo quod non abstrahitur a partu. exhauritur enim vis eius omnis. Ea vero quae incubat, aegrotat quidem propter affectum erga pullos, quem vox acutior indicat: sanavit tamen humore vitali in ea reparato interim dum non parit, Albert. Inhorrescunt a coitu, ac se excutiunt, saepe etiam festuca aliqua sese lustrant, quod idem et {a}edito ovo interdum faciunt, Aristot.<sup>607</sup> Facilius pariunt si festucam e terra ore apprehensam dorso imposuerint, Oppianus in Ixeuticis.

come to lay also sixty eggs, some once a day, others twice, others lay so much that they die exhausted. The maximum praise goes to those of *Hadria*\*, Pliny. They lay the eggs in predisposed shelves, or chosen by themselves in a rather hidden place, Francesco Mario Grapaldi\*. The aged hens lay at the beginning of spring, those young in summer, Albertus. Young hens are first in lying as soon as the spring begins, and more than older ones, but smaller, Aristotle and Pliny. And, in the span of a same producing career\*, they are thus - so made, i.e. smaller - the first and the last ones (that is, they lay them smaller), Pliny. Young hens lay in summer, when inside of them the superfluous humor dries: and also in autumn. On the contrary the aged ones lay more at the beginning of spring, since in this period the fridity of their constitution is mitigated by humid warmth, Albertus. The birds (the hens) if don't lay eggs, are ill, and die, Aristotle. A hen laying a lot of eggs and not hatching them, often gets sick, and dies because she is not withdrawn from laying. In fact any her energy runs out. But also that one who is brooding gets sick because of the love toward the chicks, which is pointed out by a more shrill voice: nevertheless she recovered because of the vital humor which regained strength in her since she is not lying, Albertus. After coitus they ruffle up their feathers and shake, often purify themselves with a straw, and sometimes they do the same thing after laid the egg. They lay more easily if they place upon their back a blade plucked from the ground with the mouth, Oppian from Apamea\* in *Ixeutica*.

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Gallinae, ut Theophrastus refert, ovo {a}edito, religione quadam [416] excutiunt se, et circumactae purificant, aut festuca aliqua sese et ova lustrant, pericarpismum Plutarchus vocavit<sup>608</sup>, Caelius. Gallina post coitum se excutit, eo scilicet quod per libidinem incitatur in ea vapor, faciens extensionem, in ea sicut et in homine pandiculatio<sup>609</sup> fit quando languet desiderio coitus, et tum confricando se aliquoties festucam ore apprehendit tamquam nidum componens. In nido etiam sedens saepe rostro convertit paleas, ut et aliae aves, Albert. ¶ Gallinae etiam ex phasianis concipiunt, ut copiose scribetur in B.

The hens, as Theophrastus\* writes, after laid the egg, for a sort of ritual they shake and purify themselves going round and round, or clean up themselves and the eggs with a straw, and Plutarch\* called this *perikarpismós* - to cover themselves with straw, Lodovico Ricchieri\*. After coitus the hen shakes herself, obviously because through the lust is stirred in her the vital heat which extends the limbs, and in her as well as in a human being a stretching of the limbs like during a yawn happens when he craves to have sexual intercourse, and then rubbing herself some times she seizes with the mouth a straw as nesting. Also when is crouched in the nest she turns often the straw with the beak, as also other birds do, Albertus\*. ¶ The hens are also fertilized by pheasants\*, as I will write in abundance in the paragraph B.

<sup>608</sup> *Symposia (Quaestiones convivales)*, VII 2,1 sgg. (= pag. 700D sgg.): “E se noi spesso siamo in difficoltà per le domande degli amici, è in particolare perché Teofrasto <f. 175 Wimmer> indietreggiare davanti a questa domanda sulle opere dove aveva riunito e studiato un numero di fenomeni..., per esempio il comportamento delle galline che, quando depongono le uova, si circondano di pagliuzze...”

<sup>609</sup> *Pandiculatio* non è attestato, ma *pandicular* significa distendersi, allungarsi, stirarsi, nello sbadigliare.

¶ Gallinae avesque reliquae, sicut Cicero ait<sup>610</sup>, et quietum requirunt ad pariendum locum, et cubilia sibi nidosque construunt, eosque quam possunt mollissime substernunt. Fabas si comedant gallinae, intercipitur eis generatio ovorum, Avicenna et Crescentiensis. Gallinas aiunt ex assiduo fabarum esu sterilesce, Didymus. Si frequenter edant cortices fabarum, steriles fiunt: quae etiam arboribus novellis ad radices appositae eas exiccant, Clemens 3. Stromat. Quo tempore arbores florent, gallinas potissimum pinguescere audio, floribus vescentes: sed tum ova earum etiam praecipue cito corrumpi et putrescere.

**DE OVIS: ET PRIMUM DE IPSORUM  
FORMATIONE, PARTIBUS,**

natura, sexu, deinde de geminis, et subventaneis, aliisque corruptis aut monstrosis.

Item de incubatione eorum, et pulli generatione exclusionequae.

Quae de OVIS eorumque natura deinceps afferemus, pleraque omnia non ad gallinas modo sed genus avium universum pertinent, et ad quadrupedes quoque Oviparas aliqua ex parte: sed quoniam ea omnia in gallina magis conspicua sunt, familiari prae caeteris nobis alite, ad eius potissimum historiam referre libuit. Dicuntur etiam nonnulla de avium generatione ex ovis, in communi avium historia; sed paucissima aut nihil fortassis, quod hic quoque annotatum a nobis non sit.

Ovi formatio. Ovum est animal potentia, ex ovificantis productum superfluo, Aggregator<sup>611</sup>. Ovum gallinae consistit a coitu, et perficitur decem diebus magna ex parte, Aristot.<sup>612</sup> A coitu decem diebus ova maturescunt in utero, vexatae autem gallinae et columbae penna evulsa, aliave simili iniuria

¶ The hens and all other birds, as Cicero\* says, forage for a quiet place to lay the eggs, as well as they built dens and nests, and cover the latter in a softest way. If the hens eat broad beans\*, the production of eggs stops in them, Avicenna\* and Pier de' Crescenzi\*. They say that the hens become sterile for a continuous feeding on broad beans, Didymus - a geoponic\*. If they often eat the peel of broad beans become sterile: moreover if the latter are put close to roots of seedlings, dry up them, Clement of Alexandria\* *Stromata* 3. I hear that when the trees are blooming the hens fatten up a lot because eat the flowers: but then also their eggs rot and putrefy in a hurry.

**THE EGGS: AND FIRST OF ALL ON THEIR  
FORMATION, THEIR PARTS,**

their constitution, then twin and windy eggs, and the others rotten or monstrous.

Moreover on their incubation, the generation of the chick and his birth.

The bulk of all the things I will report in succession on eggs and their constitution doesn't concern only the hens but the whole class of Birds as in some respect also the oviparous quadrupeds: but since all these things are more showy in the hen, a bird familiar with us in comparison with others, I have chosen to report them above all in hens' description. In the collective description of the birds I will also say some things on the generation from the eggs but little things or perhaps nothing I didn't already report in this chapter.

FORMATION OF THE EGG. The egg is a living power, produced by what is superfluous for whom is begetting the egg, Symphorien Champier\*. The egg of the hen is formed by coition, and mostly is carried out within ten days, Aristotle\*. After mating the eggs come to a head in uterus within 10 days, but more slowly (later) if the animals are tormented, if some feather is pulled out

<sup>610</sup> *De natura deorum* II,129: Quid dicam, quantus amor bestiarum sit in educandis custodiendisque is, quae procreaverunt, usque ad eum finem, dum possint se ipsa defendere. Etsi pisces, ut aiunt, ova cum genuerunt, relinquunt, facile enim illa aqua et sustentur et fetum fundunt; testudines autem et crocodilos dicunt, cum in terra partum ediderint, obruere ova, deinde discedere: ita et nascuntur et educantur ipsa per sese. Iam gallinae avesque reliquae et quietum requirunt ad pariendum locum et cubilia sibi nidosque construunt eosque quam possunt mollissime substernunt, ut quam facillime ova serventur; e quibus pullos cum excuderunt, ita tumentur, ut et pinnis foveant, ne frigore laedantur, et, si est calor a sole, se opponant; cum autem pulli pinnulis uti possunt, tum volatus eorum matres prosequuntur, reliqua cura liberantur.

<sup>611</sup> Potrebbe trattarsi del medico francese Symphorien Champier nato nel 1471 o 1472 e morto nel 1539 o 1540, quindi contemporaneo di Gessner, galenista convinto, che si autodefinì *aggregator*, raccogliitore. Tra i suoi numerosi scritti si può proprio annoverare il *Practica nova in medicina. Aggregatoris lugdunensis domini Simphoriani Champerii de omnibus morborum generibus: ex traditionibus grecorum, latinorum, arabum, penorum ac recentium auctorum: aurei libri quinque. Item ejusdem aggregatoris liber "De omnibus generibus febrium"* (Venetiis: per heredum Octaviani Scoti ac sociorum, 1515).

<sup>612</sup> *Historia animalium* VI,2 560b: Lo sviluppo dell'uovo dopo la copulazione, e poi lo sviluppo del giovane uccello dall'uovo concotto<sup>612</sup>, non hanno luogo in periodi di tempo uguali per tutti gli uccelli, bensì differiscono secondo le dimensioni dei genitori. L'uovo della gallina si forma e giunge a termine per lo più in dieci giorni dopo l'accoppiamento; l'uovo della colomba in un tempo leggermente minore. (traduzione di Mario Vegetti)



diutius, (tardius,) Plin.<sup>613</sup> Ovum e semine galli conceptum, ut plurimum undecimo die paritur. citius quidem in iuvenca, et regione calida, et nutrimento calido utente, quam in contrariis. Alius autem est conceptus, quando semen galli in matrice invenit materiam ovi venti, aliqua ex parte aut omnino, propter pellem et testam, completam. huic enim coniungitur, et foecundat totum ovum: et prout materia in matrice magis minusve praeparata fuerit, tardius citiusve eandem perficit, Albertus. Incoepa ova si adhuc parvis desierit coitus, non accrescunt. sed si continuetur, celeri incremento augentur, iustamque magnitudinem implent, Aristot. et Albertus. Huius rei causam inquit Aristot. de generat. anim. lib. 3. cap. 1.<sup>614</sup>

Concipit foemina quae coierit ovum superius ad septum transversum: quod ovum primo minutum et candidum cernitur: mox rubrum cruentumque, deinde increscens luteum et flavum efficitur totum. Iam amplius auctum discernitur, ita ut intus pars lutea sit, foris candida ambiat. Ubi perfectum est, absolvitur atque exit putamine, dum paritur, molli, sed protinus durescente, quibuscumque emergit

from the hen and the dove, or if some other similar violence is done to them, Pliny\*. An egg conceived with the semen of the rooster is mostly delivered on eleventh day: but more early in the young hen and in a warm region and in that feeding on a warm food in comparison with opposite situations. The conception indeed is different when the semen of the rooster finds in the genital apparatus the matter of the egg entirely or partially full of wind because of egg's membranes\* or of the shell. In fact the semen joins the wind and fertilizes the whole egg: and according to the fact that in the genital apparatus the matter is more or less ready, earlier or later brings it to a end, Albertus. If to sketchy and still small eggs the coition stops, they don't grow, but if it continues, they quickly increase in size and reach an appropriate size, Aristotle and Albertus. Aristotle investigates the reason of this in *De generatione animalium* 3,1.

The female who paired off conceives the egg in the upper part of the abdomen nearby the transverse septum: and this egg at the beginning appears small and candid: afterward red and bloody, then increasing in size becomes wholly yellow and golden. At this point it appears more huge, so that the yellow lies in the inner part, the white surrounds it outwardly. When accomplished, it is freed, and while is laid it comes out with a soft shell, but which quickly becomes hard, and

<sup>613</sup> *Naturalis historia* X, 147: Columbae deciens anno pariunt, quaedam et undeciens, in Aegypto vero etiam brumali mense. Hirundines et merulae et palumbi et turtures bis anno pariunt, ceterae aves fere semel. Turdi, in cacuminibus arborum luto nidificantes paene contextim, in secessu generant. A coitu X diebus ova maturescunt in utero, vexatis autem gallinae et columbae pinna evulsa aliave simili iniuria diutius. - Filippo Capponi *Ornithologia Latina* (1979) pag. 250: Plinio vorrebbe assicurarci che nei dieci giorni dall'accoppiamento, le uova maturano nell'interno del corpo, ma più a lungo, se la Gallina è tormentata, sradicandole qualche piuma o procurandole altro danno simile: Ci pare che Plinio non abbia compreso Aristotele. Questi assicura che l'uovo della Gallina si forma e raggiunge il suo sviluppo generalmente nei dieci giorni che seguono l'accoppiamento, ma non dice affatto che la Gallina maturi più a lungo l'uovo se viene tormentata; anzi, trattando della sola colomba osserva che, se la femmina è disturbata in qualche modo, o se si va intorno al nido, o se le si sradica una piuma, o se essa ha altra ragione di ricevere un male o di spaventarsi, trattiene l'uovo che sta per deporre e non lo depone affatto. La nota aristotelica circa la formazione dell'uovo è imprecisa e non può essere accettata scientificamente, in quanto la formazione richiede lungo tempo. Ma la nostra attenzione deve rivolgersi a scoprire il valore di *in utero* di Plinio. Se il naturalista latino si è informato alla nota aristotelica e ha attribuito alla Gallina il comportamento della colomba, che trattiene le uova, dovremmo pensare che *uterus* non può significare ovario, che è la traduzione del De Saint-Denis, ma, piuttosto, la "camera del guscio", dove l'uovo resta, per qualche tempo, prima di essere deposto, e si riveste dell'involucro calcareo. Ma, dati i limiti scientifici di Plinio, non possiamo credere che egli usi una precisa terminologia scientifica, per cui è molto probabile che con il nome *uterus* abbia voluto significare l'apparato riproduttore o, più genericamente, l'interno del corpo.

<sup>614</sup> *De generatione animalium* III,1 750b-751a: In generale, almeno tra gli uccelli, neppure le uova che si formano per mezzo della copula sono per lo più atte a conseguire un accrescimento, se l'uccello non subisce continuamente il coito. La causa di ciò è che, come per le donne la frequentazione dei maschi provoca la secrezione delle regole femminili (l'utero riscaldato infatti attira l'umidità e [751a] l'imboccatura dei condotti si apre), così accade anche per gli uccelli in cui il residuo mestruale avanza a poco a poco. Esso non è secreto esternamente perché è scarso e perché l'utero è posto in alto, in corrispondenza del diaframma. Tuttavia si raccoglie proprio nell'utero. E questo, che scorre per l'utero, a far crescere l'uovo, come gli embrioni dei vivipari si accrescono per mezzo del cordone ombelicale, poiché quando gli uccelli hanno subito una volta il coito, tutti quasi sempre continuano ad avere uova, ma molto piccole. Per questo alcuni sono soliti dire delle uova sterili che non si producono da sé, ma sono resti di una precedente copula. Ma ciò è falso: si è constatato sufficientemente sia per la gallina sia per l'oca giovani che si sono prodotte uova sterili senza coito. Inoltre le pernici femmine, condotte alla caccia, avendo odorato il maschio e avendo udito la sua voce, quelle non ancora montate si impregnano, quelle montate depongono immediatamente le uova. La causa di questo fenomeno è la stessa di quella che agisce sugli uomini e sui quadrupedi: quando il corpo si trova inturgidito in vista del coito o per qualche cosa che si vede o per un piccolo tocco emette lo sperma. Ora siffatto tipo di uccelli è per natura propenso al coito e ricco di sperma. Tanto che occorre solo un piccolo impulso quando si trovano in stato di turgore e immediatamente si produce in essi il processo escretivo. Di conseguenza in quelli non montati si formano uova sterili, in quelli montati le uova crescono e giungono rapidamente a compimento. (traduzione di Diego Lanza)

portionibus, nisi vitio vulvae defecerit, Aristot.<sup>615</sup> Avis hypenemia gerens ova, si coeat nondum mutato ovo ex luteo in album, foecunda ex subventitiis redduntur, item si conceperit ex coitu ova, si eis adhuc luteis existentibus cum alio mare coivit, simile eius quo cum postea coivit, provenit omne genus pullorum, Aristot. in libris de hist. et de genere anim. Gallinae parere a bruma incipiunt. optima foetura ante vernalis aequinoctium. post solstitium nata non implent magnitudinem iustam, tantoque minus quanto serius provenere, Plin.<sup>616</sup> Confecta bruma parere fere id genus avium consuevit: atque earum quae sunt foecundissimae, locis tepidioribus, circa Calen. Ian. ova edere incipiunt: frigidis autem regionibus eodem mense post Idus, Columella<sup>617</sup>.

In ovo pelliculae ex umbilico tentae sunt: et reliqua quae de puero dicta sunt, sic se habere in ovo volucris reperies ab initio ad finem, Hippocrates in libro de natura pueri<sup>618</sup>. {E :}<Et> rursus, Volucris ex ovi luteo nascitur, hoc modo. Incubante matre ovum calescit, et quod in ovo inest a matre movetur: calescens autem id quod in ovo inest, spiritum habet, et alterum frigidum ab aere per ovum attrahit. Ovum enim adeo rarum est, ut spiritum qui attrahitur sufficientem ei quod intus est transmittat: et augetur volucris in ovo, et coarticulatur modo eodem consimili velut puer. Nascitur autem ex luteo ovi volucris: (hoc dicitur contra omnium sententiam, Graece legitur Γίνεται δὲ ἐκ τοῦ χλωροῦ τοῦ ὠοῦ τὸ ὄρνεον. Τροφήν δὲ καὶ αὐξέσιν ἔχει τὸ λευκόν, τὸ ἐν τῷ ὠῷ. Τοῦτο ἤδη πᾶσιν ἐμφανές ἐγένετο, ὁκόσοι προσέσχον τὸν νοῦν. Et paulo ante, τὸ ὄρνεον γίνεται ἐξ τοῦ ὠοῦ τοῦ χλωροῦ.) alimentum vero et augmentum habet ex albo, quod in ovo est. Ubi autem deficit alimentum pullo ex ovo, non habens id sufficiens unde vivat, fortiter movetur in ovo, uberius alimentum quaerens.

comes out with all its parts unless is defective because of a malformation of the uterus, Aristotle. The bird bringing windy eggs, if mating when the egg not yet turned from yellow into white, the eggs from windy become fertile, also if she will conceive some eggs because of the coition, if while they are still yellow she mated with another male, all the chicks become similar to the one with which lastly mated, Aristotle in *De historia* and *De generatione animalium*. The hens begin to lay from winter solstice. We have the best clutches before spring equinox. The eggs hatching after summer solstice don't give chicks fitting in size and as lesser as later they are born, Pliny. Mostly this kind of birds got a habit of laying when the winter is over: and in mildest regions the most fertile of them start to lay eggs about January calends - January 1<sup>st</sup>, but in cold places in the same month after the ides - January 13<sup>th</sup>, Columella\*.

In the egg, little membranes stretch from the umbilical cord, and the rest of what has been said about the child you will exactly find in a bird's egg from start to finish, Hippocrates\*. And still: A bird is born in the yellow of the egg in this way. When the mother is incubating the egg gets warm, and that which is in the egg is moved by the mother: while the contents of the egg are getting warm, they have a breathing, and through the egg they attract the other cold air from the atmosphere. For the egg is so porous that it can transmit the air which is attracted in sufficient quantity for what is inside: and the bird grows in the egg, and he moves his joints exactly and quite likewise as a child does. Furthermore the bird is born from the yellow of the egg: (this is said in opposition to opinion of everybody, and in Greek we read: *Γίνεται δὲ ἐκ τοῦ χλωροῦ τοῦ ὠοῦ τὸ ὄρνεον. Τροφήν δὲ καὶ αὐξέσιν ἔχει τὸ λευκόν, τὸ ἐν τῷ ὠῷ. Τοῦτο ἔδὲ πᾶσιν ἐμφανές ἐγένετο, ὁκόσοι προσέσχον τὸν νοῦν.* And just before: *τὸ ὄρνεον γίνεται ἐκ τοῦ ὠοῦ τοῦ χλωροῦ.*) but he has his nourishment and growth from the white which is inside the egg. But when the chick lacks the nourishment from egg, and he does not have enough to live by it, perhaps he stirs inside the egg as seeking for more abundant food, and the membranes around him are broken, and when the mother notices that the chick is moving violently. she hatches him by pecking at the

<sup>615</sup> *De generatione animalium* III,2 752a: Tuttavia non ci si accorge che ciò che diventa guscio è in principio una membrana molle, e compitosi l'uovo diventa duro e secco in modo tanto tempestivo che esce ancora molle (procurerebbe altrimenti sofferenza a deporlo) e appena uscito, raffreddatosi si consolida, perché l'umido evapora velocemente data la sua scarsità e rimane l'elemento terroso. (traduzione di Diego Lanza)

<sup>616</sup> *Naturalis historia* X,150: Quaedam gallinae omnia gemina ova pariunt et geminos interdum excludunt, ut Cornelius Celsus auctor est, alterum maiorem; aliqui negant omnino geminos excludi. Plus vicena quina incubanda subici vetant. Parere a bruma incipiunt. Optima fetura ante vernalis aequinoctium. Post solstitium nata non implent magnitudinem iustam tantoque minus, quanto serius provenere.

<sup>617</sup> *De re rustica* VIII,5,1: Confecta bruma parere fere id genus avium consuevit. Atque earum quae sunt fecundissimae locis tepidioribus circa Kalendas Ianuarias ova edere incipiunt, frigidis autem regionibus eodem mense post Idus. - Ai tempi di Columella il calendario giuliano, voluto da Giulio Cesare nel 46 aC, era in uso ormai da circa un secolo, per cui le idi di gennaio cadevano al 13 anziché al 15 dello stesso mese.

<sup>618</sup> *De natura pueri* 29-30.

et pelliculae circum dirumpuntur, et ubi mater sentit pullum vehementer motum, putamen exalpens ipsum excludit, atque haec fieri solent in viginti diebus<, et manifestum est quod ita se habent.><sup>619</sup>. Ubi enim excusa est volucris, nullus humor in ovi testis inest, qui sane memorabilis existat, expensus est enim in pullum, Haec ille.

Aristoteles de generatione anim. lib. 3. cap. 2.<sup>620</sup> pullum ait non ex luteo, sed ex albumine generari: et non albumen, (ut Alcmaeon Crotoniates et alii plerique putarint, colore affinitate decepti,) sed luteum pulli in ovo veluti lac et nutrimentum esse. Candidum membranae subiectum in ovo principium est, ({{'Ωῖ}} <Ω> διαδίδοται ἀρχὴ ὑπὸ τὸν ὑμένα λευκὸν)<sup>621</sup> in hoc enim semen continetur, et non in eo qui neottos, id est pullus vocatur. sic autem vulgo vocant luteum, quod superfluitas est seminis, decepti sunt enim qui huius opinionis auctores fuerunt, [417] Suidas in Νεοττόν.

is moving violently, she hatches him by pecking at the shell, and usually all this happens within twenty days, and it is well-known that this is the case. For when the bird is hatched, in the eggshells there is no noteworthy liquid, for it has been used for the chick, Hippocrates.

Aristotle in *De generatione animalium* 3,2 says that the chick is generated not from the yolk but from the albumen: and it is not the albumen (like Alcmaeon of Croton\* and most of others have thought, deceived by the similarity of the color) but it is the yolk representing the milk and the nourishment of the chick in the egg. The white which in the egg is lying underneath the egg's membranes is the generating principle, (*Hô diadídōtai archē hypò tôn huména leukòn* - Here is distributed the principle underneath the white egg's membranes), for in it the semen is hold, and not in that said *neottós*, that is, chick. In fact they usually call in this way the yellow, where is overabundance of semen, for those people who thought up this theory have been mistaken, the lexicon Suidas\* at the entry *Neottón* - chick, yolk of the egg, accusative.

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Et genus omne avium mediis e partibus ovi, | Ni sciret fieri, quis nasci posse putaret? Ovidius 15. Metam.<sup>622</sup> Ova inter animal et non animal veluti ambigere videntur, Caelius. Ova e quibus mares nascentur, gallina gerit in parte ventris dextra: e quibus foeminae, in sinistra, Physiologus. Quonam modo ova in utero increscant, et quomodo adhaereant, explicat Aristoteles lib. 3. cap. 2. de gener. anim.<sup>623</sup>

And the whole population of birds is born from the central part of an egg, | who would think this, if he would be unaware that it happens in this way? Ovid\* *Metamorphosis* XV. The eggs almost seem to be midway between a living and not living being, Lodovico Ricchieri\*. The hen carries in the right part of the abdomen the eggs from which males will be born: in the left those from which females will be born, Physiologus\*. To whatever point the eggs grow in

<sup>619</sup> Gessner trae la traduzione parola per parola da quella di Janus Cornarius del 1546, ma omette questa frase dopo la virgola.

<sup>620</sup> *De generatione animalium* III,2, 752b 15-28: La nascita dall'uovo si ha per gli uccelli perché la femmina cova l'uovo e contribuisce a operare la cozione. L'animale si forma da una parte dell'uovo e ricava i mezzi del proprio accrescimento e compimento dalla restante parte, perché la natura dispone insieme nell'uovo sia la materia dell'animale, sia l'alimento sufficiente alla sua crescita. Dal momento che l'uccello non può portare a compimento la prole dentro di sé, produce nell'uovo anche l'alimento. Mentre per gli animali partoriti vivi l'alimento si produce in un'altra parte (il latte nelle mammelle), per gli uccelli la natura lo produce nelle uova. È tuttavia l'opposto di ciò che ritengono gli uomini e afferma Alcmeone di Crotone: il latte non è costituito dal bianco, ma dal giallo, ed è questo l'alimento dei pulcini. Essi invece ritengono che sia il bianco per la rassomiglianza del colore. (traduzione di Diego Lanza)

<sup>621</sup> L'editio princeps del lessico Suida curata da Calcondila \* (1499) riporta ὦ che sarebbe la forma dorica equivalente a ὦδε che significa *così* oppure *qui*. ὦ di Gessner non esiste nei lessici, e se egli con questo termine avesse voluto dire *dentro all'uovo - in ovo* - avrebbe potuto scrivere ὦψ come ha fatto poche righe prima citando il testo di Ippocrate. Le edizioni critiche del lessico Suida propongono diverse soluzioni per ὦ di Calcondila, ma non vale certo la pena addurle e adottarle. - Il testo latino *Candidum membranae subiectum in ovo principium est* deve ovviamente tradursi così come Gessner l'ha fornito: *Il bianco che nell'uovo si trova al di sotto delle membrane testacee è il principio generatore*. Questa traduzione non corrisponde a quanto fornito da Calcondila: *Qui si trova distribuito il principio al di sotto della membrane testacee bianche*.

<sup>622</sup> *Metamorphoses* XV 385-390: Iunonis volucrem, quae cauda sidera portat, | armigerumque Iovis Cythereiadasque columbas | et genus omne avium mediis e partibus ovi, | ni sciret fieri, quis nasci posse putaret? | Sunt qui, cum clauso putrefacta est spina sepulcro, | mutari credant humanas angue medullas.

<sup>623</sup> *De generatione animalium* III,2 753b 18-754a 17: Per la presente indagine basta che risulti chiaramente che, costituitosi per primo il cuore e a partire da esso la grande vena, due cordoni ombelicali si tendono dalla vena: l'uno verso la membrana che avvolge il giallo, l'altro alla membrana simile a corion che avvolge tutt'attorno l'animale, e questo è disposto intorno, sotto la membrana del guscio.

Gallinis porro tertia die ac nocte postquam coepere incubare, indicium praestare incipiunt, (Vide etiam infra ubi de incubatione seorsim agetur.) At maiorum avium generi plus praetereat temporis, necesse est. minori autem minus sufficit. Effertur per id tempus luteus humor ad cacumen, qua principium ovi est: atque ovum detegitur ea parte, et cor quasi punctum sanguineum in candido liquore consistit: quod punctum salit iam, et movetur, ut animal. Tendunt ex eo meatus venales sanguigeri duo tortuosi ad tunicam ambientem utranque, dum augetur. Membrana etiam fibris distincta sanguineis, iam {album liquorem}<sup>624</sup> <luteum> per id tempus {circundat} <circumdat><sup>625</sup>, a meatibus illis venarum oriens. Paulo autem post, et corpus iam pulli discernitur, exiguum admodum primum et candidum, conspicuum capite et maxime oculis inflatis, quibus ita permanet diu. sero enim decrescunt oculi, et se ad ratam contrahunt proportionem. Pars autem inferior

uterus and how they stick to it, Aristotle\* explains this in III book 2<sup>nd</sup> chapter of *De generatione animalium*. Then in hens - the eggs\* - begin to show a sign on third day and night after they began to incubate (see also below, when we will particularly deal with incubation). But in the genus of larger birds there is need for more elapsing time. But less time suffices for a smaller bird. During this period the yellow liquid is moving to the sharp end, where the principle of the egg is located: and the egg is uncovered in that area, and the heart appears like a speck of blood in the white liquid: and this speck still jumps and moves like a living creature. Two winding vein-ducts with blood are detaching themselves from it and while it is growing they go towards both the enveloping membranes. In this moment also a membrane marked with bloody fibers is already surrounding the yolk, arising from those vein-ducts. But a little later it is yet possible to see the body of the chick, quite small at first and white, with a big head, and with very prominent eyes, a condition which lasts for a long time. Since the eyes decrease in size belatedly and contract themselves to their proper size. At the

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Per mezzo di uno di essi l'animale riceve l'alimento dal giallo, il giallo infatti diventa più abbondante perché, riscaldandosi, si fa più liquido. Come per le piante, in effetti occorre che l'alimento, pur avendo consistenza corporea, sia fluido, e sia gli animali che si formano nelle uova sia quelli che si formano in altri animali vivono in un primo tempo la vita di una pianta, perché stando attaccati ricevono da un altro essere il primo accrescimento e l'alimento. L'altro cordone ombelicale si tende verso il corion avvolgente. Si deve supporre che tra gli animali che nascono dalle uova e il giallo c'è lo stesso rapporto che esiste tra gli embrioni dei vivipari, quando si trovano nella madre, e la madre (poiché infatti gli animali che nascono dalle uova non sono nutriti compiutamente nella madre, ricevono una parte di questa) e il rapporto dei primi con la membrana esterna sanguigna è come quello dei secondi con l'utero. Nello stesso tempo intorno al giallo e al corion, che è l'analogo [754a] dell'utero, sta il guscio dell'uovo, come se si avvolgesse lo stesso embrione e tutta la madre. Le cose stanno così perché l'embrione deve stare nell'utero e in rapporto con la madre. Ora, mentre nei vivipari l'utero è posto nella madre, negli ovipari al contrario è come se si dicesse che è la madre nell'utero. Perché ciò che si produce dalla madre, cioè l'alimento, è costituito dal giallo. E causa di questo è il fatto che l'alimentazione completa non avviene nella madre. Nel corso della crescita, prima cade il cordone ombelicale diretto al corion perché da questa parte deve uscire l'animale, successivamente la parte restante di giallo e il cordone teso verso il giallo, perché il nato deve ricevere immediatamente alimento, dato che né poppa dalla madre, né può procurarsi subito da sé l'alimento; perciò il giallo con il cordone ombelicale si dispone all'interno e attorno sta la carne. Gli animali che nascono esternamente da uova compiute nascono in questo modo sia nel caso degli uccelli sia nel caso dei quadrupedi che depongono uova dal guscio duro. (traduzione di Diego Lanza) - *On the generation of animals* book III chapter 2 (753b 18-754a 17): For the present investigation it is sufficient to understand this much clearly, that, when the heart has been first formed and the great blood-vessel has been marked off from it, two umbilical cords run from the vessel, the one to the membrane which encloses the yolk, the other to the membrane resembling a chorion which surrounds the whole embryo; this latter runs round on the inside of the membrane of the shell. Through the one of these the embryo receives the nutriment from the yolk, and the yolk becomes larger, for it becomes more liquid by heating. This is because the nourishment, being of a material character in its first form, must become liquid before it can be absorbed, just as it is with plants, and at first this embryo, whether in an egg or in the mother's uterus, lives the life of a plant, for it receives its first growth and nourishment by being attached to something else. The second umbilical cord runs to the surrounding chorion. For we must understand that, in the case of animals developed in eggs, the chick has the same relation to the yolk as the embryo of the vivipara has to the mother so long as it is within the mother (for since the nourishment of the embryo of the ovipara is not completed within the mother, the embryo takes part of it away from her). So also the relation of the chick to the outermost membrane, the sanguineous one, is like that of the mammalian embryo to the uterus. At the same time the egg-shell surrounds both the yolk and the membrane analogous to the uterus, just as if it should be put round both the embryo itself and the whole of the mother, in the vivipara. This is so because the embryo must be in the uterus and attached to the mother. Now in the vivipara the uterus is within the mother, but in the ovipara it is the other way about, as if one should say that the mother was in the uterus, for that which comes from the mother, the nutriment, is the yolk. The reason is that the process of nourishment is not completed within the mother. As the creature grows the umbilicus running the chorion collapses first, because it is here that the young is to come out; what is left of the yolk, and the umbilical cord running to the yolk, collapse later. For the young must have nourishment as soon as it is hatched; it is not nursed by the mother and cannot immediately procure its nourishment for itself; therefore the yolk enters within it along with its umbilicus and the flesh grows round it. This then is the manner in which animals produced from perfect eggs are hatched in all those, whether birds or quadrupeds, which lay the egg with a hard shell. (translated by Arthur Platt - 1910)

<sup>624</sup> Aristotle says yolk. (Lind, 1963) - Infatti Aristotele dice "il giallo". L'errore è tratto dalla traduzione di Teodoro Gaza\* del 1498.

<sup>625</sup> La traduzione di Teodoro Gaza da cui Gessner trae il testo ha *circumdat*.

corporis, nullo membro a superiore distingui, inter initia cernitur. Meatum, quos ex corde tendere diximus, alter ad ambiendum album liquorem fertur, alter ad luteum velut umbilicus. Origo itaque pulli in albumine est, cibus per umbilicum ex luteo petitur.

Die iam decimo pullus totus perspicuus est, et membra omnia patent. Caput grandius toto corpore est. oculi capite grandiores haerent. quippe qui fabis maiores per id tempus emineant nigri, nondum cum pupilla. quibus si cutem detrahas, nihil solidi videris, sed humorem candidum rigidumque admodum refulgentem ad lucem, nec quicquam aliud. ita oculi et caput. Iam vero et viscera eo tempore patent: et alvi intestinorumque natura perspicua est. Venae etiam illae a corde proficiscentes, iam sese iuxta umbilicum constituunt. Ab ipso autem umbilico vena oritur duplex. Altera tendens ad membranam ambientem vitellum, qui eo tempore humet, et largior, quam secundum naturam est: altera permeans ad membranam ambientem eam, qua pullus operitur, et eam quae vitellum, humoremque interiectum continet<sup>626</sup>. dum enim pullus paulatim increscit, vitellus seorsum in duas partes secatur. quarum altera locum tenet superiorem, altera inferiorem, et medius humor candidus continetur. nec partem inferiorem a vitello liquor deserit albus, qualis ante habebatur. Decimo die albumen exiguum iam, et lentum: crassum, pallidulum novissime inest. Sunt enim quaeque locata hoc ordine. prima, postremaque ad testam ovi membrana posita est, non testae ipsius nativa, sed altera illi subiecta. liquor in ea candidus est. deinde pullus continetur obvolutus membrana, ne in humore maneat. mox pullo vitellus subiacet, in quem alteram ex venis prorepere dictum est, cum altera albumen ambiens petat. Cuncta autem ambit membrana cum humore, specie saniei. Tum vero membrana alia circa ipsum foetum, ut dictum est, ducitur, arcens humorem. sub qua vitellus alia obvolutus membrana. in quem umbilicus a corde, ac vena maiore oriens pertinet: atque ita efficitur, ne foetus alterutro humore attingatur.

beginning it is impossible to distinguish the lower part of the body from the upper one by no anatomical structure. One of the vein-ducts which I said are detaching themselves from the heart goes to surround the albumen, the other moves towards the yolk like an umbilical cord. Thus the origin of the chick lies in the albumen, its nourishment is sought out of the yolk through the navel-string.

Now on the tenth day the complete chick is visible and all parts of its body are observable. The head is larger than the entire body. The eyes continue to be larger than the head. Larger than broad-beans, at this time they are bulging and black, not yet provided with pupil. If you remove their covering you will see nothing solid, but a snow-white and stiff liquid very shining in the light, and nothing else. Such are eyes and head. Also the viscera are already visible at that time, and the conformation of the stomach and of the intestinal loops is recognizable. Also those veins that branch out from the heart are now placing themselves close to the umbilical cord. A pair of veins arises from the umbilical cord itself. One of them goes to the membrane - allantoid - which wraps up the yolk which in this moment is hydrated and larger than naturally is: the other goes to that enveloping membrane - amnios - by which the chick is wrapped up, and which wraps up that one containing the yolk and the interposed liquid. For while the chick is gradually growing the yolk splits distinctly itself into two parts. One occupying the upper space, the other the lower space, and a snow-white liquid is contained between them. And the albumen is not running out from the lower part of the yolk, such as it was before. On the tenth day by now the white is slight in amount and sticky: thick, and finally somewhat dull. The various parts are arranged in the following order. Set against the eggshell there are a first and a second membrane, the latter not being that belonging to the shell, but being the other lying beneath the first one. There is a snow-white liquid in it. Then the chick is contained, which is wrapped up by a membrane so it is not lying in the fluid. Then beneath the chick there is the yolk towards which I said is going one of two veins, while the other goes towards the surrounding albumen. A membrane with a liquid sticky in appearance envelops all these things. Then, as I said, there is a second membrane arranged around the foetus itself, separating it from the liquid. Under this, enveloped by the other membrane, there is the yolk. Towards which goes the umbilical cord arising from the heart and the

<sup>626</sup> Qui Gessner decurta il testo di Aristotele e fa scomparire un vaso sanguigno, quello diretto al sacco del tuorlo. Ecco infatti come si esprime Aristotele in *Historia animalium* VI,3: Dal cordone ombelicale una vena si estende verso la membrana che avvolge il giallo (che dal canto suo in questo momento è fluido e più abbondante di quanto comporti la sua natura), e un'altra verso la membrana che racchiude sia la membrana in cui è contenuto il pulcino, sia quella del giallo, sia il fluido che si trova fra queste. (traduzione di Mario Vegetti) - Ma il colpevole dell'amputazione del testo è Teodoro Gaza alla cui traduzione (1498) corrisponde perfettamente il testo di Gessner.

Vicesimo die iam pullus si quis putamine secto sollicitet, movet intus sese, pipitque aliquantulum: et iam ab eodem die plumescit, quoties ultra vicesimum exclusio protelatur. ita positus est, ut caput super crus dextrum admotum ilibus, alam super caput positam habeat, quinetiam membrana, quae pro secundis habetur, post ultimam testae membranam, ad quam alter umbilicus pertendit, evidens per id tempus est, pullusque in eadem iam totus locatur. et altera quoque membrana, quae et ipsa vicem secundarum praestat, vitellumque ambit, ad quem alter umbilicus procedit, latius patet. Oritur umbilicus uterque a corde, et vena maiore, ut dictum est. Fit autem per id tempus, ut umbilicus alter, qui in secundas exteriores fertur, compresso iam animante absolvatur: alter, qui adit vitellum, ad pulli tenue intestinum annectatur. Iam et pullum ipsum multum humoris lutei subit: atque in eius alvo fecis aliquid subsidit luteum. excrementum etiam album eodem tempore pullus emittit, et in alvo quiddam album consistit. Demum vitellus paulatim absumitur totus membrorum haustu, ita ut si pullo decimo die post excluso rescindas alvum, nonnihil adhuc vitelli comperias.

Umbilico vero absolvitur pullus, nec quicquam praeterea haurit. totus enim humor, qui in medio continebatur, absumptus iam est. Tempore autem supradicto pullus dormit quidem, sed non perpetuo, quippe qui excitetur interdum, et movens sese respiciat, atque pipiat. Cor enim eius cum umbilico, ut spirantis reflat et palpitat. Sed avium ortus ad hunc modum ex ovo agitur, Haec omnia Aristot, de hist. anim. 6. 3.<sup>627</sup> Quae etiam

larger vein: and so it follows that the foetus is not touched by either liquid.

By now on the twentieth day, if the shell is broken and the chick is touched, it moves inside and peeps a little: and already from this day onward it begins to become covered with down every time the hatch goes on the twentieth day. It is so placed that its head is over the right leg which is close to the flanks, it has its wing placed above its head, and the membrane regarded as placenta is also well visible at this time, which lies after the innermost shell's membrane, and towards which goes one of two umbilical cords, and by now the chick is entirely contained in it. And also the other membrane, which also acts as placenta and surrounds the yolk, towards which the other navel-cord goes, is more largely visible. Both navel-cords arise from the heart and the larger vein, as has been said. It happens at this time that the navel-cord which goes to the outermost placenta tears itself away from the living creature now in cramped conditions: the other navel-cord which goes towards the yolk keeps fastened to the slender intestine of the chick. By this time much of the yolk enters the chick itself: and in its intestine some yellow residue remains. The chick at the same time emits also a white secretion and something white is present in his intestine. At last the yolk is all gradually consumed since it is used by the various parts of the body, so much so that if you cut open the intestine on the tenth day after the chick has been hatched, you will still find some of the yolk in it.

The chick becomes detached from the navel cord and it does not receive anything further. For the entire liquid contained within the egg has been already used up. During the period of time mentioned above the chick sleeps, but not continually, for it wakes up now and then, and in moving casts a glance around and peeps. And its heart together with the navel cord lifts up as in a breathing creature, and palpitates. Well, the birth of birds from the egg takes place in this fashion. Aristotle is writing all these things in *Historia animalium* VI,3.

<sup>627</sup> *Historia animalium* VI,3, 561a 6-562a 21: Nelle galline, dunque, un primo segno compare dopo tre giorni e tre notti; negli uccelli più grandi di queste occorre più tempo, in quelli più piccoli meno. In questo periodo il giallo viene risalendo verso l'estremità appuntita, là dove si trova il principio dell'uovo e dove esso si schiude, e nel bianco appare il cuore, delle dimensioni di una chiazza sanguigna. Questo punto palpita e si muove come se fosse animato, e da esso si dipartono due condotti venosi pieni di sangue e avvolti a spirale, che si estendono, con l'accrescersi dell'embrione, verso entrambe le tuniche che lo avvolgono. E una membrana provvista di fibre sanguigne racchiude ormai in questa fase il giallo, a partire dai condotti venosi. Poco tempo dopo incomincia a differenziarsi anche il corpo, all'inizio piccolissimo e bianco. Si distingue chiaramente la testa, e in essa gli occhi che sono molto prominenti; questo stato perdura a lungo, perché essi diventano piccoli e si contraggono molto tardi. Nella zona inferiore del corpo non si distingue all'inizio chiaramente alcuna parte, se la si confronta con quella superiore. Dei condotti che si dipartono dal cuore, l'uno porta alla membrana periferica, l'altro verso il giallo, come se fosse un cordone ombelicale. Il pulcino deriva dunque il suo principio dal bianco, l'alimento dal giallo attraverso il cordone ombelicale. Giunto al decimo giorno il pulcino è ormai tutto quanto visibile in ogni sua parte. Esso ha ancora la testa più grande del resto del corpo, e gli occhi più grandi della testa; e tuttora privi della vista. In questo periodo gli occhi sono prominenti, più grandi di una fava e neri; se si asporta la pelle, vi si trova all'interno un liquido bianco e freddo, assai risplendente in piena luce, ma nulla di solido. Tale è dunque la situazione degli occhi e della testa. In questa fase anche i visceri sono ormai evidenti, sia la regione dello stomaco sia l'insieme degli intestini, e le vene che si vedono diramarsi dal cuore giungono ormai all'altezza dell'ombelico. Dal cordone ombelicale una vena si estende verso la membrana che avvolge il giallo (che dal canto suo in questo momento è fluido e più abbondante di quanto comporti la sua natura), e un'altra verso

la membrana che racchiude sia la membrana in cui è contenuto il pulcino, sia quella del giallo, sia il fluido che si trova fra queste. Via via che il pulcino cresce, poco per volta una parte del giallo si sposta in alto, un'altra in basso, e in mezzo resta il fluido bianco; il bianco dell'uovo si trova sotto la parte inferiore del giallo, come lo era fin dall'inizio. Al decimo giorno il bianco si porta all'estremità, ed è ormai scarso, viscoso, denso e giallastro. Ogni parte si trova così disposta nel modo seguente: in primo luogo, all'estrema periferia presso il guscio c'è la membrana dell'uovo, non quella del guscio ma quella al di sotto di essa. In questa è contenuto un fluido bianco, poi il pulcino, e attorno a esso una membrana che lo isola, affinché non sia immerso nel fluido; sotto il pulcino è sito il giallo, a cui porta una delle vene menzionate, mentre l'altra va al bianco circostante. Il tutto è poi avvolto da una membrana che contiene un liquido sieroso. Poi c'è un'altra membrana, che già racchiude lo stesso embrione, come s'è detto, isolandolo dal fluido. Sotto di esso si trova il giallo avvolto in una diversa membrana (quella a cui porta il cordone ombelicale che si diparte dal cuore e dalla grande vena), in modo che l'embrione non sia immerso in nessuno dei due fluidi. Verso il ventesimo giorno, il pulcino ormai pigola muovendosi all'interno, se lo si tocca dopo aver spezzato il guscio, ed è già coperto di peluria, quando, dopo i venti giorni, ha luogo lo schiudimento dell'uovo. La testa è ripiegata sopra la gamba destra all'altezza del fianco, e l'ala è posta sopra la testa. In questa fase è ben visibile la membrana simile al corion, cioè quella che viene dopo la membrana più esterna del guscio e a cui porta uno dei [562a] cordoni ombelicali (e il pulcino si trova allora avvolto tutt'intero in essa), come pure l'altra membrana, anch'essa simile al corion, che sta attorno al giallo e a cui va il secondo cordone; entrambi i cordoni erano connessi al cuore e alla grande vena. A questo punto il cordone ombelicale che raggiunge il corion esterno cade e si stacca dall'animale, mentre quello che porta al giallo è attaccato all'intestino tenue del pulcino: all'interno di questo si trova ormai molto giallo, che si deposita nel suo stomaco. In questa fase il pulcino emette inoltre residuo in direzione del corion esterno, e ne ha nello stomaco: il residuo emesso all'esterno è bianco, e pure all'interno v'è qualcosa di bianco. Da ultimo il giallo, che è andato sempre diminuendo, finisce per essere del tutto consumato e assorbito nel pulcino, tanto che, se si seziona il pulcino dopo ben dieci giorni dall'uscita dall'uovo, si trova ancora un poco di giallo rimasto attaccato all'intestino; però è separato dal cordone ombelicale e non ve n'è più nel tratto intermedio, perché è stato interamente consumato. Nel periodo di cui s'è detto prima, il pulcino dorme, ma se viene scosso si sveglia, guarda e pigola; e il cuore pulsa insieme con il cordone ombelicale come se respirasse. Lo sviluppo degli uccelli a partire dall'uovo presenta dunque questi caratteri. (traduzione di Mario Vegetti) - *History of animals* book VI chapter 3 (VI,3, 561a 6-562a 21): Generation from the egg proceeds in an identical manner with all birds, but the full periods from conception to birth differ, as has been said. With the common hen after three days and three nights there is the first indication of the embryo; with larger birds the interval being longer, with smaller birds shorter. Meanwhile the yolk comes into being, rising towards the sharp end, where the primal element of the egg is situated, and where the egg gets hatched; and the heart appears, like a speck of blood, in the white of the egg. This point beats and moves as though endowed with life, and from it two vein-ducts with blood in them trend in a convoluted course (as the egg substance goes on growing, towards each of the two circumjacent integuments); and a membrane carrying bloody fibres now envelops the yolk, leading off from the vein-ducts. A little afterwards the body is differentiated, at first very small and white. The head is clearly distinguished, and in it the eyes, swollen out to a great extent. This condition of the eyes lat on for a good while, as it is only by degrees that they diminish in size and collapse. At the outset the under portion of the body appears insignificant in comparison with the upper portion. Of the two ducts that lead from the heart, the one proceeds towards the circumjacent integument, and the other, like a navel-string, towards the yolk. The life-element of the chick is in the white of the egg, and the nutriment comes through the navel-string out of the yolk. When the egg is now ten days old the chick and all its parts are distinctly visible. The head is still larger than the rest of its body, and the eyes larger than the head, but still devoid of vision. The eyes, if removed about this time, are found to be larger than beans, and black; if the cuticle be peeled off them there is a white and cold liquid inside, quite glittering in the sunlight, but there is no hard substance whatsoever. Such is the condition of the head and eyes. At this time also the larger internal organs are visible, as also the stomach and the arrangement of the viscera; and veins that seem to proceed from the heart are now close to the navel. From the navel there stretch a pair of veins; one towards the membrane that envelops the yolk (and, by the way, the yolk is now liquid, or more so than is normal), and the other towards that membrane which envelops collectively the membrane wherein the chick lies, the membrane of the yolk, and the intervening liquid. (For, as the chick grows, little by little one part of the yolk goes upward, and another part downward, and the white liquid is between them; and the white of the egg is underneath the lower part of the yolk, as it was at the outset.) On the tenth day the white is at the extreme outer surface, reduced in amount, glutinous, firm in substance, and sallow in colour. The disposition of the several constituent parts is as follows. First and outermost comes the membrane of the egg, not that of the shell, but underneath it. Inside this membrane is a white liquid; then comes the chick, and a membrane round about it, separating it off so as to keep the chick free from the liquid; next after the chick comes the yolk, into which one of the two veins was described as leading, the other one leading into the enveloping white substance. (A membrane with a liquid resembling serum envelops the entire structure. Then comes another membrane right round the embryo, as has been described, separating it off against the liquid. Underneath this comes the yolk, enveloped in another membrane (into which yolk proceeds the navel-string that leads from the heart and the big vein), so as to keep the embryo free of both liquids.) About the twentieth day, if you open the egg and touch the chick, it moves inside and chirps; and it is already coming to be covered with down, when, after the twentieth day is ast, the chick begins to break the shell. The head is situated over the right leg close to the flank, and the wing is placed over the head; and about this time is plain to be seen the membrane resembling an after-birth that comes next after the outermost membrane of the shell, into which membrane the one of the navel-strings was described as leading (and, by the way, the chick in its entirety is now within it), and so also is the other membrane resembling an after-birth, namely that surrounding the yolk, into which the second navel-string was described as leading; and both of them were described as being connected with the heart and the big vein. At this conjuncture the navel-string that leads to the outer afterbirth collapses and becomes detached from the chick, and the membrane that leads into the yolk is fastened on to the thin gut of the creature, and by this time a considerable amount of the yolk is inside the chick and a yellow sediment is in its stomach. About this time it discharges residuum in the direction of the outer after-birth, and has residuum inside its stomach; and the outer residuum is white (and there comes a white substance inside). By and by the yolk, diminishing gradually in size, at length becomes entirely used up and comprehended within the chick (so that, ten days after hatching, if you cut open the chick, a small remnant of the yolk is still left in connexion with the gut), but it is detached from the navel, and there is nothing in the interval between, but it has been used up entirely. During the period above referred to the chick sleeps, wakes up, makes a move and looks

Albertus in suis de animalibus libris paraphrasi [paraphrase] reddidit, quam in praesentia relinquo.

Omnibus ovis medio vitelli parva inest velut sanguinea gutta, quod esse cor avium existimant, primum in omni corpore id gigni opinantes: in ovo certe gutta salit, palpitatque. Ipsum animal ex albo liquore ovi corporatur. Cibus eius in luteo est. Omnibus intus caput maius toto corpore: oculi compressi capite maiores. In crescente pullo, candor in medium vertitur, luteum circumfunditur. Vicesimo die, si moveatur ovum, iam viventis intra putamen vox auditur. Ab eodem tempore plumescit, ita positus: ut caput supra dextrum pedem habeat, dexteram vero aliam supra caput. Vitellus paulatim deficit. Aves omnes in pedes nascuntur, contra quam reliqua animalia, Plin.<sup>628</sup>

Principio (inquit Aristot. de generat. anim. 3. 2.<sup>629</sup>) corde constituto, et vena maiore ab eo distincta, umbilici duo de vena eadem pertendunt, alter ad membranam, quae luteum continet: alter ad membranam cui secundarum species est, qua animal obvolutum continetur:

Things paraphrased by Albertus\* in his books on animals and which for the moment I leave.

In all eggs there is like a small drop of blood in the middle of the yolk which people think is the heart of birds, under the opinion that this is firstly generated in whatever organism: in the egg this drop certainly leaps and palpitates. The animal itself is formed from the white liquid of the egg. Its food is in the yolk. In all chicks the head is larger than the entire body while they are still in the egg: the closed eyes are larger than the head. As the chick grows the white is turned to the middle and the yolk spreads around it. On the twentieth day, if the egg is moved, the voice of the living creature can already be heard within the shell. At about the same time the down grows out, and the chick's position is such that its head is above the right leg and its right wing above the head. The yolk gradually decreases. All birds are hatched breech, contrary to all other animals, Pliny\*.

In the beginning (Aristotle says in *De generatione animalium* 3,2) when the heart has been formed and the larger vein underwent a differentiation from it, two umbilical cords stretch out from the same vein, one to the membrane containing the yolk: the other to that membrane which looks like a placenta - allantoid -

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up and chirps; and the heart and the navel together palpitate as though the creature were respiring. So much as to generation from the egg in the case of birds. (translated by D'Arcy Wentworth Thompson - 1910)

<sup>628</sup> *Naturalis historia* X: [148] Omnibus ovis medio vitelli parva inest velut sanguinea gutta, quod esse cor avium existimant, primum in omni corpore id gigni opinantes: in ovo certe gutta ea salit palpitatque. Ipsum animal ex albo liquore ovi corporatur. Cibus eius in luteo est. Omnibus intus caput maius toto corpore, oculi compressi capite maiores. In crescente pullo candor in medium vertitur, luteum circumfunditur. [149] Vicesimo die si moveatur ovum, iam viventis intra putamen vox auditur. Ab eodem tempore plumescit, ita positus, ut caput supra dextrum pedem habeat, dextram vero aliam supra caput. Vitellus paulatim deficit. Aves omnes in pedes nascuntur, contra quam reliqua animalia. - Non ho mai visto nascere un uccello che non sia un pulcino di gallina, ma posso assicurare che il pulcino becca il guscio e ne fuoriesce con la testa e non con le zampe. Quando con l'approssimarsi della notte faccio l'ostetrico per evitare un aborto notturno, al pulcino lascio sempre il guscio che avvolge la metà inferiore del corpo per evitare, oltretutto, mortali emorragie. L'affermazione di Plinio che tutti gli uccelli nascono di podice di mi sembra alquanto strampalata. Sì, può accadere che un pulcino di gallina nasca di podice. L'ho osservato il 27 aprile 2007. Ma la causa è molto semplice: se quella parte del guscio che si trova all'estremità cefalica del pulcino vi rimane adesa per colpa delle membrane testacee che vi si sono incollate, allora il pulcino, se non vuole morire soffocato, si mette a scalfiare e allontana la parte podalica del guscio in modo da potersi muovere, sganciarsi dal casco e respirare liberamente.

<sup>629</sup> *De generatione animalium* III,2 753b 18-754a 17: Per la presente indagine basta che risulti chiaramente che, costituitosi per primo il cuore e a partire da esso la grande vena, due cordoni ombelicali si tendono dalla vena: l'uno verso la membrana che avvolge il giallo, l'altro alla membrana simile a corion che avvolge tutt'attorno l'animale, e questo è disposto intorno, sotto la membrana del guscio. Per mezzo di uno di essi l'animale riceve l'alimento dal giallo, il giallo infatti diventa più abbondante perché, riscaldandosi, si fa più liquido. Come per le piante, in effetti occorre che l'alimento, pur avendo consistenza corporea, sia fluido, e sia gli animali che si formano nelle uova sia quelli che si formano in altri animali vivono in un primo tempo la vita di una pianta, perché stando attaccati ricevono da un altro essere il primo accrescimento e l'alimento. L'altro cordone ombelicale si tende verso il corion avvolgente. Si deve supporre che tra gli animali che nascono dalle uova e il giallo c'è lo stesso rapporto che esiste tra gli embrioni dei vivipari, quando si trovano nella madre, e la madre (poiché infatti gli animali che nascono dalle uova non sono nutriti compiutamente nella madre, ricevono una parte di questa) e il rapporto dei primi con la membrana esterna sanguigna è come quello dei secondi con l'utero. Nello stesso tempo intorno al giallo e al corion, che è l'analogo [754a] dell'utero, sta il guscio dell'uovo, come se si avvolgesse lo stesso embrione e tutta la madre. Le cose stanno così perché l'embrione deve stare nell'utero e in rapporto con la madre. Ora, mentre nei vivipari l'utero è posto nella madre, negli ovipari al contrario è come se si dicesse che è la madre nell'utero. Perché ciò che si produce dalla madre, cioè l'alimento, è costituito dal giallo. E causa di questo è il fatto che l'alimentazione completa non avviene nella madre. Nel corso della crescita, prima cade il cordone ombelicale diretto al corion perché da questa parte deve uscire l'animale, successivamente la parte restante di giallo e il cordone teso verso il giallo, perché il nato deve ricevere immediatamente alimento, dato che né poppa dalla madre, né può procurarsi subito da sé l'alimento; perciò il giallo con il cordone ombelicale si dispone all'interno e attorno sta la carne. Gli animali che nascono esternamente da uova compiute nascono in questo modo sia nel caso degli uccelli sia nel caso dei quadrupedi che depongono uova dal guscio duro. (traduzione di Diego Lanza)



quae circa testae membranam est.

inside which is contained the covered animal: the latter membrane is lying near the shell's membrane.

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Altero igitur umbilico cibum ex [418] luteo assumit: quod quidem calescens humidius redditur, cibum enim humidum esse oportet, qualis plantae suppeditatur. Vivunt autem principio et quae in ovis, et quae in animalibus gignuntur vita plantae, adhaerendo enim capiunt primum et alimentum et incrementum. Alter umbilicus ad secundas tendit, (ut alimentum ex eo hauriat.) ita enim pullum avis uti luteo existimandum, ut foetus vivipari sua parente utitur, etc. Membrana vero exterior novissima sanguinolenta hic perinde, ut ille utero, utitur, etc. Crescentibus umbilicus primum considet, qui secundis adiungitur. hac enim pullum excludi convenit. reliquum lutei, et umbilicus ad luteum pertinens, post collabitur. cibum enim habeat statim oportet, quod exclusum est, nec enim a parente nutritur, et seipsum statim capere cibum non potest, quapropter luteum subit cum umbilico, et caro adnascitur.<sup>630</sup>

¶ Ova quaedam si aperias diffluunt, vitello praesertim, quod signum est vetustatis, quod si vitellus ovo aperto integer manserit, ac medio eius gutta rubicunda et veluti sanguinea apparuerit (ex qua corda pullorum initio constitui solent) signum est ova esse ad cibum adhuc laudabilia, Tragus. Ego aliquoties in ovis evacuatis semen (das hünle) observavi, et in semine venulam crispam albissimam, quam umbilici loco esse puto, vitello insertam.

Then the embryo takes the food from the yolk by the first umbilical cord: for the yolk becomes more liquid as it grows warm, for the food must become liquid, as that supplied to a plant. For in the beginning both creatures generated in the eggs and those generated in viviparous animals are living like a plant is living, for by keeping adherent they receive both first growth and first nourishment. The second umbilical cord runs to the placenta - allantoid - (in order to take nourishment from it), for we must think that the chick of a bird makes use of the yolk, as the foetus of viviparous animals uses its mother etc. For the former is using an outer bloody membrane recently developed likewise the latter is using the uterus etc. As the chicks grow, the umbilical cord which is linked with the placenta collapses first: so it is worthwhile that at this point the chick will issue forth. The rest of the yolk and the umbilical cord linked with the yolk disappear later. For the chick must have nourishment as soon as hatched, since it is not nourished by the mother and cannot at once take food by itself, therefore the yolk comes into it with the umbilical cord, and flesh grows around it.

¶ Some eggs spread, if you open them, mainly regarding the yolk, which is a sign of old age, since if after the egg has been opened the yolk keeps entire and in its center a reddish drop appears and almost blood in color (from which usually the heart of the chicks originates) this is a sign that the eggs are still suitable as food, Hieronymus Bock\*. Sometimes I observed the semen (das hünle) in the eggs after they had been emptied, and in the semen a small extremely white curled vein which I think to be the equivalent of the umbilical cord and inserted on the yolk.

<sup>630</sup> Aristotele *De generatione animalium* III,2 753b 18-754a 17: Per la presente indagine basta che risulti chiaramente che, costituitosi per primo il cuore e a partire da esso la grande vena, due cordoni ombelicali si tendono dalla vena: l'uno verso la membrana che avvolge il giallo, l'altro alla membrana simile a corion che avvolge tutt'attorno l'animale, e questo è disposto intorno, sotto la membrana del guscio. Per mezzo di uno di essi l'animale riceve l'alimento dal giallo, il giallo infatti diventa più abbondante perché, riscaldandosi, si fa più liquido. Come per le piante, in effetti occorre che l'alimento, pur avendo consistenza corporea, sia fluido, e sia gli animali che si formano nelle uova sia quelli che si formano in altri animali vivono in un primo tempo la vita di una pianta, perché stando attaccati ricevono da un altro essere il primo accrescimento e l'alimento. L'altro cordone ombelicale si tende verso il corion avvolgente. Si deve supporre che tra gli animali che nascono dalle uova e il giallo c'è lo stesso rapporto che esiste tra gli embrioni dei vivipari, quando si trovano nella madre, e la madre (poiché infatti gli animali che nascono dalle uova non sono nutriti compiutamente nella madre, ricevono una parte di questa) e il rapporto dei primi con la membrana esterna sanguigna è come quello dei secondi con l'utero. Nello stesso tempo intorno al giallo e al corion, che è l'analogo [754a] dell'utero, sta il guscio dell'uovo, come se si avvolgesse lo stesso embrione e tutta la madre. Le cose stanno così perché l'embrione deve stare nell'utero e in rapporto con la madre. Ora, mentre nei vivipari l'utero è posto nella madre, negli ovipari al contrario è come se si dicesse che è la madre nell'utero. Perché ciò che si produce dalla madre, cioè l'alimento, è costituito dal giallo. E causa di questo è il fatto che l'alimentazione completa non avviene nella madre. Nel corso della crescita, prima cade il cordone ombelicale diretto al corion perché da questa parte deve uscire l'animale, successivamente la parte restante di giallo e il cordone teso verso il giallo, perché il nato deve ricevere immediatamente alimento, dato che né poppa dalla madre, né può procurarsi subito da sé l'alimento; perciò il giallo con il cordone ombelicale si dispone all'interno e attorno sta la carne. Gli animali che nascono esternamente da uova compiute nascono in questo modo sia nel caso degli uccelli sia nel caso dei quadrupedi che depongono uova dal guscio duro. (traduzione di Diego Lanza)

¶ Partes ovi. Ovum ipsum in se suum habet discrimen, quippe quod parte sui acutum, parte latius sit, parte latiore exit cum gignitur, Aristot.<sup>631</sup> Quod ovi pars acutior principium sit, ut quae utero adhaeserit: quodque durior sit parte obtusa, et posterior exeat: et quod ova quasi in pedes conversa, animalia vero in caput prodeant, Aristoteles docet libro tertio de generatione anim. cap. 2.<sup>632</sup> Umbilicus ovis a cacumine inest, ceu gutta eminens in putamine, Plin.<sup>633</sup> Ovum aequae omnium volucrum duro putamine constat: si modo non depravetur, sed lege consummetur naturae. Gallinae enim nonnulla pariunt mollia vitio. Et bicolor quoque ovum avium intus est, luteum interius, album exterius. Semen genitale volucrum omnium album, ut caeterorum animalium est, Aristot. Semen maris perficit ovum usque ad exitum, quod inde patet: Si frangatur ovum perfectum, invenitur semen galli in ovo, triplici differentia distinctum, colore enim albius est, utpote purioris substantiae, et substantia densius{:} quam reliquum albumen, quo firmiter retineat calorem formantem ne facile exhalet. quod ad situm, pertingit per albumen totum usque ad vitellum, cui versus partem acutiorem ovi infigitur, nam pulli substantia ex albumine est, nutritur autem e vitello, Albertus.

¶ PARTS OF THE EGG. The egg itself shows in itself a proper difference, because on one side is pointed, on the other is broader, when laid it comes out with the widest part, Aristotle\*. Being that the sharper part of the egg represents the principle, being that which kept adherent to uterus: and since it comes out last being harder at the blunt side: and why the eggs, as turning feetward, while the animals come out with head, Aristotle teaches this in book III, chapter 2 of *De generatione animalium*. In the eggs the stud is located pointward, like a drop stretching out inside the shell, Pliny\*. The egg of all the birds is made by an evenly hard shell: unless goes bad, but is ended through a natural process. In fact the hens lay some eggs with the fault of being soft. And the egg of the birds shows inside two colors too, yellow in the central part, white on outskirts. The fertilizing semen of all the birds is white like that of all other animals, Aristotle. The semen of the male brings to an end the egg until when it's laid, which shows itself by the following: If a by now completed egg is broken, in the egg the semen of the rooster is found, which is countersigned by three different things, for it is whiter in color because composed by a purer substance, and it has a denser consistence than the remainder albumen, so that to be able to hold in a firmer way the deriving heat in order that it doesn't easily go away. As far as its location is concerned, it spreads through the whole albumen up to

<sup>631</sup> *Historia animalium* VI,2 559a: L'uovo presenta una differenza, perché da una parte è appuntito, dall'altra più largo, ed esce presentandosi con la parte larga. Le uova allungate e appuntite danno femmine, quelle arrotondate, cioè con l'estremità circolare, danno maschi. - Questa opinione, scarsamente fondata, fu rifiutata da Plinio, X,74 ma condivisa da Avicenna e da Alberto Magno (che scrive: «hoc concordat cum experientia, quam nos in ovis experti sumus, et cum ratione»): cfr. AW *ad loc.* (traduzione e nota di Mario Vegetti)

<sup>632</sup> *De generatione animalium* III,2 752a-752b. Nelle uova è distinto il principio del maschio col quale l'uovo aderisce all'utero; l'uovo a due colori diventa dunque asimmetrico e non completamente arrotondato, ma più appuntito da una parte perché il bianco in cui sta il principio deve essere differenziato. Perciò da questa parte l'uovo è più duro che in basso, perché deve avvolgere e proteggere il principio. Per questa ragione la punta dell'uovo esce per ultima: esce per ultima la parte che aderisce, l'uovo aderisce con la parte dove sta il principio e il principio sta nella parte appuntita. Lo stesso è nei semi delle piante, perché il principio del seme è attaccato in alcuni casi al ramo, in altri al guscio, in altri ancora al pericarpo. Questo è chiaro nel caso dei legumi: è attaccato dove è saldata la doppia valva delle fave e di altri semi siffatti, e lì è il principio del seme. Sull'accrescimento delle uova ci si può chiedere in che modo esso avviene dall'utero. Se infatti gli animali si procurano l'alimento per mezzo del cordone ombelicale, le uova per mezzo di che cosa se lo procurano, dal momento che esse non conseguono l'accrescimento da sé stesse, come le larve? Se vi è qualcosa che permette l'adesione, in che cosa si trasforma, una volta compiuto l'uovo? Non esce insieme con l'uovo, come il cordone ombelicale insieme con l'animale, perché quando l'uovo è compiuto si forma tutt'attorno il guscio. Orbene, quanto è stato detto è correttamente fatto oggetto di una ricerca. Tuttavia non ci si accorge che ciò che diventa guscio è in principio una membrana molle, e compitosi l'uovo diventa duro e secco in modo tanto tempestivo che esce ancora molle (procurerebbe altrimenti sofferenza a deporlo) e appena uscito, raffreddatosi si consolida, perché l'umido evapora velocemente data la sua scarsità e rimane l'elemento terroso. [752b] Una parte di questa membrana dapprima assomiglia, nella parte appuntita, a un cordone ombelicale e sporge quando l'uovo è ancora piccolo a guisa di una canna di zampogna. Ciò risulta chiaramente nell'espulsione delle uova piccole: se l'uccello o per essersi bagnato o perché raffreddato per qualche altra ragione espelle il prodotto del concepimento, questo risulta ancora sanguinolento e attraversato da una piccola appendice simile a un cordone ombelicale. Questa, quando l'uovo si ingrandisce, si tende maggiormente e si rimpicciolisce, finché al termine, quando l'uovo è compiuto, costituisce la parte appuntita dell'uovo. Sotto di questo c'è la membrana interna che separa da questo il bianco e il giallo. Compiutosi però l'uovo si libera tutto intero e logicamente il cordone ombelicale non appare più, perché è la punta della stessa estremità dell'uovo. L'uscita delle uova avviene al contrario di quella degli animali partoriti vivi: per questi avviene per la testa e il principio, mentre l'uscita dell'uovo è come fosse per i piedi. Ma la causa di questo fatto è ciò che si è detto, che cioè esso aderisce per il principio. (traduzione di Diego Lanza)

<sup>633</sup> *Naturalis historia* X,145: Avium ova ex calore fragilia, serpentium ex frigore lenta, piscium ex liquore mollia. Aquatiliū rotunda, reliqua fere fastigio cacuminata. Exeunt a rotundissima sui parte, dum pariuntur, molli putamine, sed protinus durescente quibuscumque emergunt portionibus. Quae oblonga sint ova, gratioris saporis putat Horatius Flaccus. Feminam edunt quae rotundiora gignuntur, reliqua marem. Umbilicus ovis a cacumine inest, ceu gutta eminens in putamine.

Albedo ovi apud Arabes intelligitur pars albuminis ovi viscosa crassa. Pars vero eiusdem albuminis quae est subtilis, apud eos appellatur alzenbach ovi seu alrachich ovi, And. Bellunensis.

Nostri genituram quae in albumine crassiuscula apparet, nec facile dissolvi potest, avem appellant, den vogel: quod pullus ex ea nascatur. Ova albificat semen, Galenus in Anatome vivorum. In animalibus calidioribus candidum et luteum in ovo distincta sunt: et semper eis (avibus calidioribus et siccioribus) plus candidi syncerique [sincerique] est, quam lutei et terreni. Minus vero calidis et humidioribus contra, plus lutei, idque humidius est, ut in palustribus avibus, Aristot. de gener. anim. 3. 1.<sup>634</sup> Albertus in palustrium ovis duplo plus lutei quam candidi haberi scribit. Grandines dictae, quae initio vitelli adhaerent, nil ad generationem conferunt. quanquam aliqui ita non existimant. has duas esse certum est, alteram parti superiori iunctam, alteram inferiori. Χάλαζαν in ovo Aristot.<sup>635</sup> dixit, pro ea quam mulieres vocant gallaturam, id est, genituram. hae duae sunt: altera maior, quae parti inferiori iungitur, et ad Solem obtegente manu apparet intra putamen. quae vero parti superiori haeret non cernitur, nisi fracto putamine, et inspecta parte lutei infera. est pars superior cacumen. inferior vero pars rotunda huic opposita est, Niphus<sup>636</sup>.

the yolk, to which it inserts itself from the side of the sharp part of the egg, for that by which the chick is constituted comes from the albumen while it is nourished by the yolk, Albertus\*. For Arabs the egg white consists in that part of the albumen of the egg which is viscous and dense. On the contrary that part of the same albumen which is slim, they call it alzenbach of the egg or alrachich of the egg, Andreas Alpago\*.

Ours call bird, den vogel, the seminal liquid which has a rather dense aspect in the albumen and which cannot easily be dissolved: they call it in this way since the chick would be hatched from it. The semen makes white the eggs, Galen\* in *Administrationes anatomicae*. In animals of warmer nature the white and the yellow in the egg are separated: and still they (the birds of warmer and dryer nature) have a greater quantity of white and pure substance than yellow and earthy one. On the contrary in those of less warm and more damp nature, there is a greater quantity of yellow, and this is more damp, as in marshy birds, Aristotle *De generatione animalium* III, 1. Albertus writes that in the eggs of marshy birds there is the double of yellow in comparison with white. Those formations called grains of hail and sticking to the external part of the yolk, don't serve anything for generation. Nevertheless some people don't think in this way. It is certain that the grains of hail are two, one joining the sharp end, the other the blunt one. Aristotle has spoken of *chálaza\** - hail - in the egg for that formation called by women *gallatura*, that is, seminal liquid. They are two: one greater joining the sharp end and which it is visible inside the shell looking against sun shielding eyes by a hand. On the contrary that sticking to the blunt end is not visible except after having broken the shell and

<sup>634</sup> *De generatione animalium* III,1 751b: Negli animali di natura più calda dunque la parte dalla quale ha origine il principio e quella da cui si trae l'alimento sono distinte e separate: l'una è il bianco, l'altra è il giallo, ed è sempre più abbondante la parte bianca e pura di quella gialla e terrosa. Invece negli animali meno caldi e più umidi il giallo è più abbondante e più fluido. Ciò accade anche negli uccelli palustri: essi sono effettivamente più umidi e più freddi per natura degli uccelli terrestri, così che anche le loro uova contengono in abbondanza il cosiddetto tuorlo che è meno giallo per la minore separazione dal bianco. (traduzione di Diego Lanza)

<sup>635</sup> *Historia animalium* VI,2, 560a 28-29: Il bianco e il giallo sono tenuti separati l'uno dall'altro da una membrana. Le calaze che si trovano alle estremità del giallo non contribuiscono per nulla alla generazione, come alcuni suppongono; sono due, una in basso e una in alto. (traduzione di Mario Vegetti) - Il testo greco ha *κάτωθεν* e *ἄνωθεν*. In questo punto Aristotele non è chiaro. Gli avverbi basso e alto vanno riferiti a un uovo tenuto in mano con la punta verso l'alto, oppure appoggiato sulla parte ottusa dopo avergli magari dato un colpetto alla Cristoforo Colombo. In questo modo una calaza, la più grande, si trova in alto, la più piccola in basso. Il che viene a smentire la successiva contorta interpretazione di Agostino Nifo che si riabilita solo alla fine quando afferma: Est pars superior cacumen. Inferior vero pars rotunda huic opposita est. - Il sostantivo femminile *χάλαζα* significa grandine; per analogia morfologica significa anche nodulo, piccola cisti, orzaiolo. Il sostantivo neutro *χαλάζιον* è diminutivo di *χάλαζα* e significa piccola cisti. Infatti il calazio umano è una neoformazione cistica di carattere benigno che si localizza nello spessore di una palpebra e che si forma in conseguenza dell'ipertrofia e degenerazione epiteliale delle ghiandole di Meibomio. Meibomius, in tedesco Heinrich Meibom, fu un medico ed erudito tedesco (Lubecca 1638 - Helmstedt 1700). Filologo e umanista, è noto soprattutto per la scoperta delle ghiandole sebacee situate nelle palpebre, tra il tarso palpebrale e la congiuntiva, e che da lui hanno preso il nome.

<sup>636</sup> Agostino Nifo *Expositiones in omnes Aristotelis libros* (1546) pagina 159. La traduzione viene fatta in base ai nostri dati biologici e non secondo il testo di Nifo citato correttamente da Gessner. Le calaze si dipartono da ciascun polo della cellula uovo e sono dirette secondo l'asse maggiore del guscio. Si tratta di strutture cordoniformi avvolte su se stesse. Verso il polo ottuso si dirige una sola calaza, mentre dall'altro lato ne esistono due tra loro intimamente ritorte. La calaza di maggiori dimensioni è quella del polo acuto. A mio avviso Agostino Nifo ha messo in atto una gran confusione, visto oltretutto che controsole è senz'altro più agevole osservare la calaza più grande, quella del polo acuto, dove il percorso luminoso è molto meno contrastato rispetto a quanto accade

Kiranides ovi pelliculam hymena<sup>637</sup> nominat. Ovi tunicae tres sunt. una vitellum continet: secunda albumen, quae est tanquam pia mater: tertia testae adhaeret tanquam dura meninx, Albertus. Et rursus, Prima tunica intra testam ovi substantiam a testa defendit. sub hac alia mollior continet albumen, quae in pulli generatione secundarum loco est, et pullum complectitur. inter has tunicas est humor crudus qui excernitur dum formatur pullus. Vitellus sub albumine tunica propria ambitur, versus partes naturales pulli situs, a spiritualibus eius remotus.

¶ Ovi et partium eius natura. Ova integra in aqua dulci merguntur, corrupta innatant, ut dicetur pluribus infra in tractatione de ovis corruptis. Tostum ovum dissilit facile, non dissilit aqua concoctum: ignea siquidem vi, quodam ferrumine copulatur quod inest, humectum ampliusque calefactum exustumque, plures parit spiritus: qui loca nacti perangusta, exitum molientes testam praerumpunt, demumque evaporant. Praeterea flammae vis tunicam circumsiliens putaminosam, amburendo diffringit: quod et fictilibus evenire dum torrentur, evidens est. Quamobrem perfundi prius frigida solent ova. calida siquidem aqua mollicie [mollitie] statim humorem effundit, et raritatem relaxat, Caelius. Vide Aphrodisiensem problem. 1.102.

¶ Ova aceto macerata in tantum emolliuntur, ut per annulos transeant, Plinius<sup>638</sup>. Acetum mollit ovi corticem, ut in angustum urceum (phialam vitream angusti colli), immitti possit, me hoc experto. sed nigrior paulo evadit, aqua vero durescit, Cardanus. Dissolvuntur aceto forti praesertim destillato, vel succo limonum, margaritae, testae ovorum, Sylvius.

¶ Firmitas ovorum putaminibus tanta est, ut recta nec vi, nec pondere ullo frangantur, nec nisi paululum inflexa rotunditate, Plinius<sup>639</sup>.

inspected the inferior part of the yolk. The sharp end is the superior part. On the contrary the round part is located in the opposite side, Agostino Nifo\*. Kiranides\* calls hymen the membrane of the egg. The tunics of the egg are three. One containing the yolk: the second the albumen and which is likewise the *pia mater*: the third adhering to the shell like the hard meninx - *dura mater*, Albertus. And still: The first tunic inside the shell defends the substance of the egg from the shell. Underneath this there is a softer one holding the albumen and which during the generation of the chick plays the role of venue of the placenta and wrapping up the chick. Between these tunics an undigested fluid is created which is secreted while the chick is being formed. The yolk, which is underneath the albumen, is surrounded by a proper tunic - vitelline membrane, is situated toward the vital parts of the chick and lies faraway from its respiratory parts.

¶ NATURE OF THE EGG AND OF ITS PARTS. The eggs are dipped whole in sweet water, those who are rotten float, as it will be told more widely ahead about the treatment of the rotten eggs. The toasted egg easily breaks apart, that cooked in water doesn't break: since because of fire energy what is inside is joined as by a glue, humid and still more heated and burnt it produces many vapors: which lying in a very narrow place, beating about for getting out, break the shell, and at last they evaporate. Furthermore the energy of the flame, attacking from everywhere the tunic of the shell, breaks it, burning it all around: and we can observe that this also happens to terracotta vases when torrefied. That's why eggs at first are usually dipped in cold water. For hot water with its less density immediately brings out the humid and broadens the pores, Lodovico Ricchieri\*. See Alexander from Aphrodisia\* *Physikà Problēmata* I, 102. ¶ The eggs soaked in vinegar become soft to such an extent that they pass through a ring, Pliny. Vinegar softens the shell of the egg, so that the latter can be introduced in a narrow pitcher (in a cup of glass with narrow neck), I had experience of this. But it becomes more dark in color, while with the water it hardens, Gerolamo Cardano\*. Pearls and eggshells are dissolved in strong vinegar, especially if distilled, or in juice of lemon, Jacques Dubois\*.

¶ Eggshells have so much solidity that lengthwise are not broken by whatever force or weight, but only if the bent part has been slightly tilted, Pliny. Really from

nel polo ottuso, dove il materiale che i raggi luminosi debbono attraversare è molto più abbondante. - Agostino Nifo è colui che abbiamo già incontrato a pagina 380\* e che sempre in *Expositiones in omnes Aristotelis libros* (1546) pagina 157 enuncia una bufala enorme: *Adrianae graecae ἀδριανικαί*, fortasse ab Adriano Imperatore observatae:[...].

<sup>637</sup> Il sostantivo greco maschile ὑμῆν ὑμένοσ significa pellicola, membrana.

<sup>638</sup> *Naturalis historia* X, 167: Ova aceto macerata in tantum emolliuntur, ut per anulos transeant.

<sup>639</sup> *Naturalis historia* XXIX,46: Membrana putamini detracta sive crudo sive cocto labrorum fissuris medetur, putaminis cinis in vino potus sanguinis eruptionibus. Comburri sine membrana oportet. Sic fit et dentifricium. Idem cinis et mulierum menses cum murra inlitus sistit. Firmitas putaminum tanta est, ut recta nec vi nec pondere ullo frangantur nec nisi paululum inflexa rotunditate.

hoc vero ita se habere quotidianis et vulgaribus experimentis constat. Cur ovum pressum utroque extremo ambabus manibus frangi nequeat: pressum latere facile frangitur? Quoniam per angulos tantummodo suos manibus renititur opprimentibus. est enim angulus quod quaque in structura validius constet. adde quod pressum per extrema, parte minima [419] sentit. pressum per latera parte ampla conflictatur ut facile possit destrui, Aphrodisiensis problematum. 2. 45.

daily experiments, and within everybody's reach, it results that the things are this way. Why an egg pressed at both extremities and with both hands cannot be broken: pressed side on it easily breaks? Because thanks only to its extremities it opposes resistance to the hands crushing it. For it is the extremity the reason why in whatever structure lies the bigger force. You add the fact that, compressed at the extremities, it doesn't suffer in the least. Compressed on sides it seriously takes the risk to be easily destroyed, Alexander from Aphrodisia *Physikà Problēmata* II, 45.

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Cur vertigo surgenti potius accidat quam sedenti? An quoniam quiescenti humor universus unum in membrum se colligit: ex quo cruda etiam ova nequeunt circunverti, sed protinus decidunt. Moventi autem humor se aequae expandit, etc. Aristot. in problemat. 6. 4. Si ovum filo circumligatum super igne aut candela accensa teneas, filum non comburetur, nisi forte post multum temporis, exudat enim humor, qui lineum filum humectat. idem linteo aridis vini fecibus circumvoluto accidit. Naturam vitellus ovi, et albumen habent contrariam, non tantum colore, verumetiam virtute. Vitellus enim spissatur frigore, (idem Niphus asserit:) albumen non, sed amplius humet. contra albumen spissatur igne, vitellus non, sed mollis persistit, nisi peruratur. magisque in aqua fervente, quam ad ignem cogitur, atque induratur. Membrana haec inter se discernuntur, Aristot.<sup>640</sup> Sic et Albertus, Vitellus ovi cum assatur, nisi comburatur, non duret, sed mollior potius sicut cera. Et quoniam mollescit dum calescit, corrumpitur facile collecto superfluo humore temporis vel loci, si aliquandiu immoretur. Albumen vero non facile congelatur frigore: sed humidius efficitur potius, et cum assatur durius: et in generatione pulli densatur in substantiam membrorum.

Why the dizziness arises in the person who gets up rather than in that who is seated? Perhaps because in that who is standing the whole humor gathers in only a part of the body: that's why also the raw eggs cannot turn over, but suddenly fall down. On the contrary in a moving person the humor is uniformly distributed etc., Aristotle\* in *Problemata* VI, 4. If you held on the fire or a candle an egg wound with thread, the thread won't burn, if not even after quite a lot of time, in fact the humor transpires and goes to moisten the flax thread. The same thing happens for a flax cloth that has been wound around dry dregs. The yolk of the egg and the albumen have an opposite composition, not only for the color but also for their properties. In fact the yolk with the cold becomes thick (Agostino Nifo\* reports the same words), the albumen no, but it becomes more damp. On the contrary the albumen thickens with fire, the yolk no, but it keeps soft, unless it is burnt. And it grows thick and hardens mostly in hot water than directly on fire. These two structures are separated each other by a membrane, Aristotle. Also Albertus\* is expressing himself in this way as follows: The yolk of the egg when roasted, if is not burnt, doesn't harden, on the contrary, it becomes squashy like wax. And since while getting warm it becomes soft, easily it changes in picking up the overabundance of damp of the climate and of the place if it stands for a certain time. But the egg white is not easily frozen by the cold: on the contrary, it becomes more damp, and when fried becomes harder: and during the development of the chick it grows thick into the substance constituting the parts of its body.

Et rursus eadem Aristoteles de generatione anim. 3. 2.<sup>641</sup> his verbis: Naturam candidum et

And Aristotle in *De generatione animalium* III, 2 still says the same things by these words: The yellow and the

<sup>640</sup> *Historia animalium* VI,2 560a: Il giallo e il bianco dell'uovo hanno natura opposta non solo per il colore ma anche per le loro proprietà. Il giallo infatti viene coagulato dal freddo, mentre il bianco non si coagula, anzi tende piuttosto a liquefarsi; sotto l'azione del fuoco il bianco coagula, il giallo no, anzi rimane molle a meno che non venga interamente bruciato, e viene condensato e disseccato più dalla bollitura che dal fuoco vivo. Il bianco e il giallo sono tenuti separati l'uno dall'altro da una membrana. (traduzione di Mario Vegetti)

<sup>641</sup> *De generatione animalium* III,2, 753a 35-753b 14: Il giallo e il bianco posseggono nature opposte. Il giallo si rassoda al freddo, ma riscaldato si liquefa, perciò si liquefa quando subisce una cozione, sia nella terra sia per effetto della cova, ed essendo siffatto diventa alimento per l'animale in formazione. Sottoposto al fuoco e alla cottura non si fa duro perché è di natura terrosa così come la cera. Per questo riscaldandosi maggiormente acquista siosità dal residuo umido e diventa sioso. Il bianco invece sotto l'effetto

luteum contrariam habent. luteum nanque gelu duratur et coit, calore contra humescit. quapropter cum vel in terra, vel per incubitum concoquitur, humescit, atque ita pro cibo animalibus nascentibus est. Nec vero cum ignitur assaturque quoniam naturae terrenae est, ut cera. ideoque cum plus iusto calescunt, nisi ex recremento humido sint, saniescunt reddunturque urina. at candidum gelu non concrecit, sed magis humescit. ignitum solidescit. quamobrem cum ad generationem animalium concoquitur, crassescit. ex hoc enim consistit animal. ¶ Si quis rupto putamine ova plura in patinam conijcit excreta, et coquit igne molli et continente, vitelli omnes in medium coeunt: albumina autem circundant [circumdant], et se in oras constituunt, Aristot.<sup>642</sup> ¶ Candidum ex ovis admixtum calci vivae glutinat vitri fragmenta, vis vero tanta est (ovi candido, Hermol.) ut lignum perfusum ovo non ardeat, ac ne vestis quidem contacta aduratur, Plin.<sup>643</sup> Galenus in opere de simplicibus medic. ovorum albumen magis terrenum oleo esse scribit, et similem ei esse secundum humorem oculi. Albumen mixtum est e substantia aerea, terrea et aquea simul, sicut oleum: sed magis terrestre est quam oleum dulce, quare aegre concoquitur, Ant. Gazius.

¶ Sexus ovorum. Quae oblonga sunt ova, et fastigio cacuminata, foeminam {a}edunt. quae autem rotundiora et parte sui acutiore obtusa, orbiculum habent, marem gignunt, Aristoteles<sup>644</sup>. eandem sententiam Albertus

white have opposed natures. In fact the yellow hardens in the cold and thickens, on the contrary liquefies with the heat. Therefore it liquefies when undergoes a concoction, both in earth and because of brooding, and in this way it becomes food for the animals when growing. But subjected to fire and cooking it doesn't harden because of earthy nature, like the wax. Insofar when they get warm more than due, unless are constituted by damp material of discard, they become viscous and are made unfertilized. The white, on the contrary, under the influence of the cold doesn't harden, but mostly liquefies. Submitted to the heat it becomes solid. Therefore it thickens when submitted to the concoction of the reproduction of the animals. In fact from it takes origin the animal. ¶ If after the shells have been broken one cooks on a low and continuous heat many eggs set down one by one in a pan, all the yolks gather towards the middle: for the albumens get themselves around and place themselves at the periphery. ¶ The white obtained from eggs mixed with quicklime joins the fragments of glass: in truth the strength in it is so great (in egg white, Ermolao Barbaro\*) that a wood piece sprinkled with egg doesn't burn, and even a clothing smeared with it doesn't catch fire, Pliny\*. Galen\* in *De simplicium medicamentorum temperamentis et facultatibus* writes that the white of the egg is earthier than the oil, and that the ocular liquid is in the second place for similarity. The albumen is a mixture of air, earth and water all together, as the oil: but it is earthier than the sweet oil, that's why it is barely digested, Antonio Gazio\*.

¶ SEX OF THE EGGS. The oblong and at apex pointed eggs generate a female. On the contrary those rather round and obtuse in correspondence of the sharp end, and having a circular aspect, generate a male, Aristotle. Albertus is agreeing with this affirmation: in fact he

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del freddo non si rassoda, ma si liquefa maggiormente (la causa è stata spiegata prima), mentre sottoposto al calore diventa solido, perciò soggetto alla cozione della riproduzione animale si ispessisce. Da esso prende consistenza l'animale, mentre il giallo diventa alimento e da esso provengono i mezzi per l'accrescimento delle parti che si continuano a formare. Per questo il bianco e il giallo sono tenuti distinti da membrane, in quanto hanno diversa natura. (traduzione di Diego Lanza)

<sup>642</sup> *Historia animalium* VI,2, 560a: A proposito del giallo e del bianco, avviene anche [560b] questo: toltine un certo numero dai gusci e versatili in un recipiente, se li si fa cuocere lentamente, a fiamma bassa, tutto il giallo si concentra in mezzo, e il bianco lo avvolge tutto intorno. (traduzione di Mario Vegetti)

<sup>643</sup> *Naturalis historia* XXIX,51: Et, ne quid desit ovorum gratiae, candidum ex iis admixtum calci vivae glutinat vitri fragmenta; vis vero tanta est, ut lignum perfusum ovo non ardeat ac ne vestis quidem contacta aduratur.

<sup>644</sup> *Historia animalium* VI,2, 559a 28-30: τὰ δὲ στρογγύλα καὶ περιφέρειαν ἔχοντα κατὰ τὸ ὄξυ ἄρρενα. (Roberto Ricciardi, 2005) Lo stesso testo viene riportato anche da Giulio Cesare Scaligero\* nella sua traduzione e commento alla *Historia animalium* (1619). - Anche Lanza e Vegetti hanno optato per la seguente versione del testo aristotelico, un testo che, stando ad Aldrovandi (pag. 224\*), denoterebbe un'errata trascrizione: "Le uova allungate e appuntite danno femmine, quelle arrotondate, cioè con l'estremità circolare, danno maschi.". I due studiosi affermano pure che secondo le vedute più recenti la *Naturalis historia* di Plinio dipende da una epitome ellenistica, cioè da un compendio della *Historia animalium*. In questo caso potrebbe sorgere il dubbio che l'equivoco dipenda da un errore dell'epitome e che Alberto vi abbia posto rimedio. Infatti Plinio la *pensava* in modo antitetico ad Aristotele: "Feminam edunt quae rotundiora gignuntur, reliqua marem." (*Naturalis historia* X,145). Columella concordava con Plinio: "Cum deinde quis volet quam plurimos mares excludi, longissima quaeque et acutissima ova subiicet: et rursus cum feminas, quam rotundissima." (*De re rustica*, VIII,5,11). Più tardi Avicenna dissentì sia da Plinio che da Columella, e lo stesso fece Alberto tanto da affermare: "Hoc concordat cum experientia, quam nos in ovis experti sumus, et cum ratione." Insomma, è questione di mettersi d'accordo su come la pensasse effettivamente Aristotele, anche se alla fin dei conti sembra un problema di lana caprina. Aldrovandi vuole seguire una certa versione del testo aristotelico, successivamente andata corrotta, e così Aristotele, Plinio e Columella, nonché

approbat: reprehendit vero translationem sui temporis tanquam contrariam iis verbis quae nunc recitavimus. Nostri quidem codices Graeci et Gazae translatio eam sententiam habent, quam nunc retuli, et Albertus comprobat. Avicenna scribit ex orbiculari ovo brevique progigni marem: ex oblongis acutisve foeminam. ipsum hoc comprobat experimentum et suffragatur ratio. siquidem virtutis perfectio in masculinis ovis ambit aequaliter, et continet extrema. at in foemininis, a centro longius abit materia in quo est vitalis calor. hoc vero plane imperfectionis argumentum est, Albertus ut citat Caelius. In ovis tam difficile saporum et sexus discrimen est, ut nihil gulae proceribus aequae incertum sit, Marcellus {Vergilius} <Virgilius>. qui cum Columellae et Aristotelis de sexu ovorum discernendo sententias contrarias recitasset: Est sane (inquit) in natura gravis author Aristoteles: Columella tamen villaticam pastionem ex quotidiana observatione et experientia docebat. nec nostrum est inter tam graves scriptores tantas componere lites. Video Plinium quoque cum Columella et Flacco sensisse. Quae oblonga sint (inquit) ova, gravioris saporis putat Horatius Flaccus. Foeminam {a}edunt quae rotundiora gignuntur, reliqua marem. Longa quibus facies ovis erit, illa memento, | Ut succi melioris, et ut magis alba rotundis | Ponere nanque [namque] marem cohibent callosa vitellum, Horatius lib. 2. Serm.<sup>645</sup> Cum quis volet quam plurimos mares excludere, longissima quaeque et acutissima ova subiiciet. et rursus cum foeminas, quam rotundissima, Columella<sup>646</sup>. Ex ovis, praesertim in plenilunio natis, si plenilunii tempore subijciantur incubanda, et ita observetur temporis ratio ut in plenilunio etiam pulli excludantur, omnibus foeminas non mares nasci, quidam apud nos arbitrantur.

**DE OVIS MONSTROSIS, UT GEMINIS ET MOLLIBUS, ETC. DE IRRITIS**

vel sterilibus, ut subventaneis. de corruptis, ut urinis, etc.

Ova gemina binis constant vitellis. qui ne invicem confundantur, facit in nonnullis praetenuis quoddam septum albuminis medium. aliis vitelli contactu mutuo sine ullo

criticizes his contemporary translation as antithetical to these words I just reported. Really our Greek codes and the translation of Teodoro Gaza\* contain that affirmation I just reported and with which Albertus is agreeing. Avicenna\* writes that from a round and short egg a male is generated: a female from oblong and sharp ones. The experience proves just this and the reasoning bears out. In fact in masculine eggs the perfection of the force wraps up evenly, and contains the deeper portions. While in feminine eggs the matter goes away much more from the center, where the vital heat is located. This in fact is clearly a confirmation of imperfection, Albertus, as Lodovico Ricchieri\* quotes. In the eggs it is so difficult to discern the tastes and the sex that for gluttony's teachers nothing is equally uncertain, Marcellus Virgilius alias Marcello Virgilio Adriani\*. Who, after related the contrary opinions of Columella\* and Aristotle in distinguishing the sex of the eggs, so adds: To tell the truth, Aristotle as far as nature is concerned is an authoritative source: nevertheless Columella taught the breeding in farm founding himself on daily observation and experience. But it is not up to me to compose the enormous divergences existing among so authoritative writers. I see that also Pliny agreed with Columella and Horace\*. And he continues as follows: Horace believes that oblong eggs are of more pleasant taste. Those laid rounder produce a female, the other ones a male. Remember to put on the table the eggs with oblong appearance for their flavor is better, and are more rich in albumen than the round ones, for the shell contains a male yolk, Horace II book of *Sermones*. If someone wishes that very many males are hatched out, he will place under the hen all the longest and most pointed eggs. And if on the contrary he wishes females, the roundest ones, Columella. Some of ours believe that from the eggs, above all from those laid during full moon, if put under hens during full moon, and paying attention to calculate the time so that also the chicks hatch during full moon, from all of them females and not males are born.

**THE MONSTROUS EGGS, AS TWIN AND THOSE WITH SOFT SHELL, ETC.**

Those not good or sterile, as those full of wind. Those rotten, as those full of wind, etc.

Twin eggs are made up by two yolks. Which, in order to do not merge each other, in some eggs they give rise to like a very thin diaphragm of albumen in between. In other eggs the yolks are joined by mutual contact

Orazio, si trovano a dar ragione non solo ad Aldrovandi, ma anche alle donne di campagna che hanno pratica di chioce e di uova da incubare.

<sup>645</sup> *Sermones* - o *Satirae* - II,4,12-14: Longa quibus facies ovis erit, illa memento, | ut succi melioris et ut magis alba rotundis, | ponere: namque marem cohibent callosa vitellum.

<sup>646</sup> *De re rustica*, VIII,5,11: Cum deinde quis volet quam plurimos mares excludi, longissima quaeque et acutissima ova subiiciet: et rursus cum feminas, quam rotundissima.

discrimine iunguntur. Sunt in genere gallinarum, quae pariant gemina omnia, in quibus animadversum est, quod de vitello exposui. quaedam enim duodeviginti peperit gemina, exclusitque, praeterquam, si qua essent (ut fit) irrita. Caeteris itaque foetus prodiit, sed ita gemini excluduntur, ut alter sit maior, alter minor: et tandem in monstrum degeneret, qui minor novissime provenit, Aristot.<sup>647</sup> Quaedam gallinae omnia gemina ova pariunt, et geminos interdum excludunt, ut Cor. Celsus auctor est: alterum maiorem, alioquin negant omnino geminos excludi, Plin.<sup>648</sup> Vetus quoque Aristotelis interpres (inquit Vvottonus) ad eundem sensum vertit ex Arabico ita: Et in quolibet inveniuntur gemelli, et unus gemellorum parvus est, et alter magnus: et multoties est parvus monstruosus.

without any separation. Among the hens there are those laying all twin eggs, in which has been found what I said about the yolk. A hen had laid eighteen twin eggs, and hatched them, except those which (as it happens) were germ-free. From the other eggs hatched a chick, but the hence hatched twins are of that sort that one is larger, the other smaller: and finally the smaller one, last hatched, degenerates into freak, Aristotle. Some hens lay all twin eggs, and sometimes they hatch out twins, as Cornelius Celsus\* tells: one of the two chicks is larger, on the other hand they are claiming that twins are not hatching out at all, Pliny. Edward Wotton\* says: Also an ancient translator of Aristotle translates with the same meaning from Arabic as follows: And in whatever egg twins are found, one of the twins is small, the other is large: and often the small one is freakish.

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Graeca vero Aristotelis exemplaria [420] (nisi mendam subesse iudicemus) ita habent<sup>649</sup>: Τὰ μὲν οὖν ἄλλα γόνιμα, πλὴν ὅσα τὸ μὲν μεῖζον τὸ δὲ ἔλαττον γίνεται τῶν διδύμων, τὸ δὲ τελευταῖον τερατώδες, hoc est, ut ego arbitror: E caeteris itaque gemina foecunda sunt, nisi quibus hoc contingit, ut alter maior fuerit, alter minor. in iis enim tandem in monstrum degenerat qui minor novissime provenit. Utra autem sententia fuerit verior, indicabit experientia. Videtur certe Plinius vel ex professo cum Aristotele hac in re minime convenire, quando Celsum auctorem non Aristotelem citet<sup>650</sup>. In quibusdam exemplaribus Plinianis habetur (uti recte annotavit Claymundus) non alioqui, sed aliqui negant omnino geminos excludi, Haec ille. Quaerendum an legendum in Aristotelis verbis non πλὴν ὅσα, sed πλὴν ὅτι: et γίνεται praesens loco praeteriti ἐγένετο accipiendum sit, ut non simpliciter hic de ovis geminis scribat Aristoteles, sed de illius tantum gallinae geminis, quorum historiam hoc in loco recitat

But the Greek manuscripts of Aristotle\* (unless we believe that there a mistake is concealed) have this passage: *Τὰ μὲν οὖν ἄλλα γόνιμα, πλὴν ὅσα τὸ μὲν μεῖζον τὸ δὲ ἔλαττον γίνεταί τὸν διδύμων, τὸ δὲ τελευταῖον τερατώδες*: that is, as I think: Therefore, in comparison with the other ones, the twin eggs are fertile, but to some of them it happens that a twin is larger, the other smaller. In short, of them degenerates then into a freak the smaller one, hatched out as last. Then experience will show which one of two statements is closer to the truth. And doubtless it turns out clear that Pliny\* openly in this regard doesn't agree with Aristotle, being that he quotes Celsus\* as reliable source, not Aristotle. In some Pliny's manuscripts is quoted (as Claymundus\* correctly pointed out) not *alioqui* - on the other hand, but *aliqui* - some people - *negant omnino geminos excludi* - affirm that twins are not hatched at all, these words are of Edward Wotton\*. We have to wonder whether in the words of Aristotle we must read not *πλὴν ὅσα* - except how much, but *πλὴν ὅτι* - except that: and whether the present tense *γίνεταί* - hatches - should be read in place of the past tense *ἐγένετο* - hatched, since in this passage Aristotle is not merely writing about twin eggs, but only of the twin eggs of that hen, whose eggs he is quoting the history in

<sup>647</sup> *Historia animalium* VI,3 562a: Le uova gemelle presentano due tuorli; in certi casi vi è un sottile diaframma di bianco per evitare che i gialli si saldino fra loro, mentre in altri questo diaframma manca e i gialli sono in contatto. Vi sono certe galline che fanno solo uova gemelle, ed è nel loro caso che sono state condotte le osservazioni su ciò che accade nel tuorlo. Una di esse depose diciotto uova e ne fece nascere dei gemelli, tranne che da quelle che risultarono sterili; le altre comunque erano feconde, a parte il fatto che uno dei gemelli [562b] era più grande e l'altro più piccolo, mentre l'ultimo uovo conteneva un mostro. (traduzione di Mario Vegetti)

<sup>648</sup> *Naturalis historia* X,150: Quaedam gallinae omnia gemina ova pariunt et geminos interdum excludunt, ut Cornelius Celsus auctor est, alterum maiorem; aliqui negant omnino geminos excludi. Qui Plinio probabilmente accenna a un passo di Celso che non ci è stato tramandato. - Cornelius Celsus, *De Medicina*, is referred to, but he says nothing of this sort. (Lind, 1963)

<sup>649</sup> Filippo Capponi in *Ornithologia latina* (1979) riporta il seguente testo greco tratto dalla *Historia animalium* VI,3 562a e sgg.: Τὰ μὲν οὖν ἄλλα γόνιμα, (πλὴν ὅτι τὸ μεῖζον τὸ δ'ἔλαττον γίνεταί τὸν διδύμων), τὸ δὲ τελευταῖον τερατώδες.

<sup>650</sup> *Naturalis historia* X,150: Quaedam gallinae omnia gemina ova pariunt et geminos interdum excludunt, ut Cornelius Celsus auctor est, alterum maiorem; aliqui negant omnino geminos excludi. Qui Plinio probabilmente accenna a un passo di Celso che non ci è stato tramandato. - Cornelius Celsus, *De Medicina*, is referred to, but he says nothing of this sort. (Lind, 1963)



hoc sensu<sup>651</sup>, Ex ovis octodecim gallinae cuiusdam omnibus geminis, pauca quaedam irrita fuerunt: caetera vero omnia (rite) foecunda: nisi quod e geminis pullus alter semper minor fuit, et ultimus (alter scilicet minor de ovo postremo excluso vel parto) monstruosus. In ovis quibusdam gemelli sunt, sed alter geminorum comprimit alium: et aliquando ruptis telis (tunicis) bicorporeus generatur, Albert.

Calor fovens gallinae semen illud in fistulas (sic habet codex impressus) paulatim ovi candidum vertit, tum vero et lutei aliquid. nam alae et crura ex luteo fiunt. indicio est, quod pulli, qui ex ovo cuius lutea duo sunt absque sepiente membrana quatuor alis et totidem pedibus nascuntur, arbitranturque prodigium quale olim Mediolani contigit, Cardanus<sup>652</sup>. Atqui nos alibi de anate scripsimus, et rursus de columba, quae tetrapodes tantum, non etiam tetrapteri fuerunt. Monstra (inquit Aristot. de generat. anim. 4. 4.<sup>653</sup>) saepius gignuntur in iis, quorum partus numerosus est, et praecipue in avium genere, earumque potissimum in gallinis, iis enim partus numerosus, non modo quod saepe pariant ut columbae, verum etiam quod multos simul conceptus intra se continent, et temporibus omnibus coeunt. hinc gemina etiam pariant plura. cohaerent enim conceptus, quoniam in propinquo alter alteri est, quomodo interdum fructus arborum complures, quod si vitella distinguuntur membrana, gemini pulli discreti sine ulla supervacua parte generantur. sed si vitella continuantur, nec ulla interiecta membrana disterminantur, pulli ex iis monstrifici prodeunt, corpore et capite uno, cruribus quaternis, alis totidem, quoniam superiora ex albumine generentur, et prius: vitellum enim

eggs of that hen, whose eggs he is quoting the history in the following excerpt as follows: Of the all twin eighteen eggs of a hen, only few of them were sterile: doubtless all the others were fertile (as usual): except that, from the twin ones, one of two chicks hatched out always smaller, and the last one (that is, the smaller of the couple, hatched out from the last hatched or laid egg) was freakish. In some eggs there are twins, but one of twins compresses the other: and sometimes after the membranes (the coverings) are ruptured he hatches endowed with two bodies, Albertus\*.

The warmth of the hen warming that seed gradually turns the egg white into tubular structures (so has the printed code), but also a part of the yellow. In fact the wings and the legs are formed from the yellow. It is a proof of this the fact that from an egg with two yolks without a separating membrane chicks are born with four wings and as many legs, and they are regarded as a portent, like that which once happened in Milan, Gerolamo Cardano\*. So, in a passage speaking of the duck, and then of the dove, I wrote that they were born with only four legs, not with four wings too. Aristotle in *De generatione animalium* IV, 4 says: The monsters are produced more often in that animals whose offspring is numerous, and especially in birds, and very often in hens, for their laying is large, not only because they lay often like doves, but also because the hens contain simultaneously many products of conception within themselves and copulate at all seasons. Hence they lay also several twin eggs. For the products of conception are clinging together, since they are close each other, as sometimes it happens when the fruits of trees are very numerous, but if the yolks are separated by a membrane, separate twin chicks are generated without any exceeding part. But if the yolks are held together nor are bounded by any interposed membrane, from them freak chicks hatch with one body and one head, with four legs and as many wings, since the upper parts are generated from the albumen, and earlier: for the yolk is food for them. While the lower part comes into

<sup>651</sup> *Historia animalium* VI,3 562a: Le uova gemelle presentano due tuorli; in certi casi vi è un sottile diaframma di bianco per evitare che i gialli si saldino fra loro, mentre in altri questo diaframma manca e i gialli sono in contatto. Vi sono certe galline che fanno solo uova gemelle, ed è nel loro caso che sono state condotte le osservazioni su ciò che accade nel tuorlo. Una di esse depose diciotto uova e ne fece nascere dei gemelli, tranne che da quelle che risultarono sterili; le altre comunque erano feconde, a parte il fatto che uno dei gemelli [562b] era più grande e l'altro più piccolo, mentre l'ultimo uovo conteneva un mostro. (traduzione di Mario Vegetti)

<sup>652</sup> Pagina 475 del *De subtilitate libri XXI - LIBER XII DE HOMINIS NATURA ET TEMPERAMENTO* (Lugduni, apud Stephanum Michaellem, 1580): "... nam alae & crura ex luteo fiunt. Indicio est, quod pulli qui ex ovo cuius lutea duo sunt absque sepiente membrana, capite uno sed quatuor alis et totidem pedibus nascuntur, arbitranturque prodigium, quale olim Mediolani contigit."

<sup>653</sup> *De generatione animalium* IV,4 770a 6-23: Ma in generale si deve piuttosto pensare che la causa stia nella materia e negli embrioni quando si costituiscono. Perciò siffatte anomalie si producono assai raramente negli unipari, e più nei multipari e soprattutto negli uccelli, e tra gli uccelli nei polli. Questi non sono solo multipari perché depongono spesso uova, come il genere dei colombi, ma perché portano contemporaneamente molti prodotti del concepimento, e si accoppiano in ogni stagione. Perciò producono molti gemelli: i prodotti del concepimento grazie alla reciproca vicinanza si formano insieme, come molti frutti fanno talvolta. In tutti quelli che hanno i tuorli definiti dalla membrana nascono due piccoli separati senza alcuna superfetazione, mentre in quelli che hanno i tuorli contigui e senza alcuna interruzione i piccoli nascono anomali con un corpo e una testa, ma quattro gambe e quattro ali, perché le parti superiori dell'animale si formano prima e dal bianco, essendo controllato il loro alimento proveniente dal tuorlo, mentre la parte inferiore si forma dopo e l'alimento è unico e indistinto. (traduzione di Diego Lanza)

cibo iis est. pars autem inferior postea instituitur, quanquam cibus idem <in>discretusque<sup>654</sup> suppeditatur. in ovis quibusdam gemelli sunt. sed alter geminorum comprimit alium: et aliquando ruptis telis (involucris) bicorporeus generatur, Albert. Iam quale certo tempore est ovum in gallina, tale aliquando prodiit luteum totum, qualis postea pullus est. {Gallina}<sup>655</sup> <Gallo> etiam {discissa} <discisso> talia sub septo, quo loco foeminis ova adhaerent, inventa sunt, colore luteo tota magnitudine ovi perfecti: quod pro ostento augures capiunt, Aristot.<sup>656</sup> Audio et trilecitha<sup>657</sup>, id est triplicis vitelli ova interdum reperiri: frequentius vero dilecitha, eaque in medio testae plerunque cavitatem habere. Magis nutriunt et subtiliora sunt ova quae duos vitellos habent, Elluchasem.

¶ Fiunt et tota lutea quae vocant schista<sup>658</sup>, cum triduo incubata tolluntur, Plin. ¶ Ego me

existence afterwards, although an identical and equal food is supplied. Twins are found in some eggs. But one of the twins compresses the other: and sometimes after the membranes (the wrappers) have broken, a subject with two bodies hatches from them, Albertus. Like in a certain moment the egg is showing itself in the hen, so sometimes - the egg - showed itself entirely as yolk, which later will be a chick. Also when a rooster has been cut up, such eggs, sized like a complete egg yellow in color, have been found under the transverse septum where eggs adhere in the females: which is taken as a portent by augurs, Aristotle. I hear that *trilecitha* - *trilékitha* - eggs are found, that is, with three yolks: but more often with two yolks, and that usually they show a cavity in the middle of the shell. The eggs with two yolks are more nourishing and more fine, Elluchasem Elimithar\*.

¶ Also those they call *schista* - split - become entirely yellow when removed after have been brooded for

<sup>654</sup> Teodoro Gaza\* - e stavolta anche Aldrovandi a pagina 220\* - hanno *indiscretusque*.

<sup>655</sup> Gessner doveva trovarsi in un momento di *strana* disattenzione: infatti non si trattava affatto di una *gallina* che aveva le uova sotto il setto trasverso come le hanno le *femmine*, bensì di un gallo!!! Penso che riusciremo a salvare sia Gessner che Aristotele dall'accusa di essere dei superficiali, quindi dei naturalisti da strapazzo. Questa *gallina* proviene da Teodoro Gaza (*Aristotelis libri de animalibus*, 1498) e questa *gallina* non viene corretta da Gessner con un logico *gallus*, nonostante abbia corretto un intraducibile *suscepto* di Gaza con un corretto *sub septo*. Non si può escludere che Gaza avesse come fonte lo stesso testo greco usato da Giulio Cesare Scaligero per il suo *Aristotelis historia de animalibus* (1619). Infatti anche Scaligero ha *gallina*, e il suo testo greco è inequivocabile per *gallina*, detta *alektorís*: Τοιαῦτα καὶ ἐν ἀλεκτορίδι διαιρουμένη ὑπὸ τὸ ὑπόζωμα, οὔπερ αἱ θήλειαι ἔχουσι τὰ ὠὰ. § Mario Vegetti così traduce questo passo di Aristotele: È accaduto di osservare formazioni simili all'uovo in un certo stadio del suo sviluppo (cioè tutto uniformemente giallo, come lo sarà più tardi il vitello), anche in un gallo sezionato sotto il diaframma, laddove le femmine hanno le uova; queste formazioni sono interamente gialle d'aspetto, e grandi come le uova. Vengono tenute in conto di mostruosità. (1971) - D'Arcy Wentworth Thompson traduce così: Cases have occurred where substances resembling the egg at a critical point of its growth - that is, when it is yellow all over, as the yolk is subsequently - have been found in the cock when cut open, underneath his midriff, just where the hen has her eggs; and these are entirely yellow in appearance and of the same size as ordinary eggs. Such phenomena are regarded as unnatural and portentous. (1910) § Si può presumere che sia Vegetti che D'Arcy Thompson si siano basati sulla versione greca del classicista e naturalista tedesco Johann Gottlob Schneider (1750-1822) che nel 1811 pubblicava a Lipsia la sua revisione dell'*Historia animalium* di Aristotele. Qui non troviamo la gallina, bensì il gallo (*alektryon* al maschile - al femminile sarebbe la gallina), che al dativo suona *alektryóni* accompagnato dal maschile *diairouménōi*: Τοιαῦτα καὶ ἐν ἀλεκτρυόνι διαιρουμένῳ ὑπὸ τὸ ὑπόζωμα, οὔπερ αἱ θήλειαι ἔχουσι τὰ ὠὰ. - Anche i tipografi tedeschi commettevano errori: θήλεια invece di θήλειαι. § Peccato non poter resuscitare Aristotele! A mio avviso è nel giusto Schneider, in quanto mi sembra una ridondanza superflua - molto cara agli antichi - parlare di un gallina sezionata sotto il diaframma, laddove le femmine hanno le uova. È scontato che una gallina è una femmina!

<sup>656</sup> *Historia animalium* VI,2 559b 16-20: È accaduto di osservare formazioni simili all'uovo in un certo stadio del suo sviluppo (cioè tutto uniformemente giallo, come lo sarà più tardi il vitello [*Neottòs*, che significa propriamente «pulcino», vale qui, secondo Schneider, III, 407, seguito da tutti i tradd., «vitello», cioè tuorlo]), anche in un gallo sezionato sotto il diaframma, laddove le femmine hanno le uova; queste formazioni sono interamente gialle d'aspetto, e grandi come le uova. Vengono tenute in conto di mostruosità. (traduzione e nota di Mario Vegetti) - *Augures* è un'aggiunta di Teodoro Gaza che è la fonte di Gessner. Infatti il testo greco di Giulio Cesare Scaligero corrisponde a quello di Mario Vegetti (Vengono tenute in conto di mostruosità) ed è il seguente: ὁ ἐν τέρατος λόγῳ τιθέασιν. Scaligero lo traduce così: [...] quae in prodigiis loco deputare consueverunt.

<sup>657</sup> *Trilecitha* è parola non attestata. Comunque *λέκιθος* è il rosso dell'uovo in Ippocrate (*Mul.* II 205) e in Aristotele, per esempio in *Historia animalium* VI,3 562a 29. Lo stesso dicasi per *dilecitha*.

<sup>658</sup> Siccome incorreremo nel latino *sitista* di Plinio, premettiamo che l'aggettivo greco *σιτιστός* riferito agli animali significa ben nutrito, ingrassato; deriva dal verbo *σιτίζω* che significa nutrire. - Anche se Gessner non lo dice, la trasformazione di *sitista* in *schista* è dovuta a Ermolao Barbaro *Castigationes Plinianae*: EX LIBRO VIGESIMONONO EX CAPITE III: FIUNT ET TOTA LUTEA QUAE VOCANT SITISTA: Alii codices habent Sicista. Ipsum legendum fere arbitror Schista: quoniam ab incubatu exempta quasi dividantur et discedat vitellus a candido. Nam & luteum & candidum dicit Aristoteles de animalium generatione tertio, membranibus inter sese distinguuntur: & incubante ave concoquenteque animal ex alba parte ovi secernitur, augetur ex reliqua. - I nostri testi riportano abitualmente *sitista*, come risulta dal seguente brano della *Naturalis historia* XXIX, 45: Utilia sunt et cervicis doloribus cum anserino adipe, sedis etiam vitium indurata igni, ut calore quoque prosint, et condylomatis cum rosaceo; item ambustis durata in aqua, mox in

aliquando ovum videre memini cuius testa ab altera parte extrema in angustum veluti collum instar cucurbitae se colligebat.

¶ Gallinae nonnulla pariunt ova mollia vitio, Aristot.<sup>659</sup> Albertus ova sine testa exteriori inter subventanea numerat, ut infra recitabimus. Qui ixiam<sup>660</sup> biberunt, sumptis remediis vomentes, tales fere humores reddunt, qualia sunt ova gallinarum altilium, quae sine putamine reddunt propter ictum aut aliam vim quamprimum, διὰ τινὰ πληγὴν ἢ περιόσασιν, Scholiastes Nicandri. Et rursus, Ova sine putamine parit (ρίπτει, eijcit) gallina, ἢ ἀπὸ πληγῆς ἢ ἐκ πλήθους ἐναποκειμένου αὐτῆ. hoc est, vel propter ictum aliquem, vel propter multitudinem (ovorum nimirum se invicem comprimentium) in ea. Poetae quidem versus hi sunt, Ἄλλοτε μὲν πληγῆσι νέον θρομβήϊα γαστρὸς | Μαρναμένη (scilicet gallina) δύσπεπτον ὑπεκτόνον ἔκχεε γαίη.<sup>661</sup>

¶ Pariunt autem ova nonnulla infocunda, vel ex iis ipsis, quae conceperint coitu. nullus enim provenit foetus, quamvis incubitu foveantur. quod maxime in columbis notatum est. Sterilitas ovis accidit, vel quia subventanea sunt, de quibus infra dicitur: vel aliis ex causis. corrumpuntur enim fere quatuor modis. Primo, albumine corrupto, ex quo partes pulli

three days Pliny. ¶ I remember to have seen sometimes an egg whose shell at one of two ends got narrower into a narrow neck like that of a pumpkin\*.

¶ The hens lay some eggs which are soft because of a defect, Aristotle. Albertus includes among sterile eggs those without external shell, as I will say later. Those people who drank the mistletoe\*, when they vomit after take the remedies, send forth liquids just like the eggs of breeding hens they lay without shell\* because of a hit or some other violent reason, διὰ τινὰ πλῆγῆν ἢ περιόσασιν, the commentator of Nicander\*. And still: The hen lays (ρίπτει, flings) eggs without shell, ἢ ἀπὸ πλῆγῆς ἢ ἐκ πλήθους ἐναποκειμένου αὐτῆ, that is, either because of some blow, or because of the great number (obviously of eggs, crushing each other) present in her. But the verses of the poet are as follows: Ἄλλοτε μὲν πλῆγῆσι νέον θρομβήϊα γαστρὸς | Μαρναμένη δύσπεπτον ὑπεκτόνον ἔκχεε γαίη. - Fighting (i.e. the hen) with the bruised body because of numerous hits, pours to earth the shapeless and raw seed without shell.

¶ Albertus is speaking: In fact they lay some sterile eggs, or alone, or eggs they conceived after coition. In fact no fetus is formed despite they are warmed by brooding. A thing observed overall in doves. To the eggs it happens to be sterile or because they are full of wind, of which it will be spoken later, or for other reasons. In fact they become rotten more or less according to four manners. First, on account of the corrupt albumen,

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pruna putaminibus exustis, tum lutea ex rosaceo inlinuntur. Fiunt et tota lutea, quae vocant sitista, cum triduo incubita tolluntur. Stomachum dissolutum confirmant pulli ovorum cum gallae dimidio ita, ne ante II horas alius cibus sumatur. Dant et dysintericis pullos in ipso ovo decoctos admixta vini austeri hemina et pari modo olei polentaeque. - Nella *Naturalis historia* Plinio usa *schistos* per indicare un minerale in XXIX,124, XXXIII,84 e in XXXVI,144,145 e 147. L'aggettivo *schistos*, -a, -on significa fissile, cioè che si può fendere, che si può dividere facilmente, derivato dal greco *schizo* = scindo, divido; viene usato da Plinio in XXX,74, in XXXI,79 e in XXXIII,88 riferito all'allume. Il sostantivo maschile *schistos* significa limonite\*, minerale ferroso che nella varietà pulverulenta, nota con il nome di ocra gialla, viene usata come pigmento colorante (terra di Siena). Ma Plinio usa l'aggettivo *schistos* per indicare anche una cipolla che, come lo scalogno - *Allium ascalonicum* -, possiede un bulbo composto da bulbilli aggregati i quali possono essere separati e quindi usati uno a uno per riprodurre la pianta, come accade per l'aglio comune o *Allium sativum*. Ecco il brano di Plinio in cui parla della cipolla di Ascalona e della cipolla *schista* in *Naturalis historia* XIX: [101] *Alium cepasque inter deos in iureiurando habet Aegyptus. Cepae genera apud Graecos Sarda, Samothracia, Alsidenae, setania, schista, Ascalonia, ab oppido Iudaeae nominata. Omnibus etiam odor lacrimosus et praecipue Cypridis, minime Cnididis. Omnibus corpus totum pingui tunicarum cartilagine. [102] E cunctis setania minima, excepta Tusculana, sed dulcis. Schista autem et Ascalonia condiuntur. Schistam hieme cum coma sua relinunt, vere folia detrahunt, et alia subnascuntur iisdem divisuris, unde et nomen. Hoc exemplo reliquis quoque generibus detrahi iubent, ut in capita crescant potius quam in semen. - Plinio usa *schistos* anche per indicare un modo di preparare il latte in XXVIII,126: Medici speciem unam addidere lactis generibus, quod schiston appellaverunt. Id fit hoc modo: fictili novo fervet, caprinum maxime, ramisque ficulneis recentibus miscetur additis totidem cyathis mulsi, quot sint heminae lactis. Cum fervet, ne circumfundatur, praestat dyathus argenteus cum frigida aqua demissus ita, ne quid infundat. Ablatum deinde igni refrigeratione dividitur et discedit serum a lacte. - Insomma: com'era prevedibile, nessuna traccia in *Naturalis historia* delle uova *schista* in quanto furono ideate da Ermolao Barbaro.*

<sup>659</sup> *Historia animalium* VI,2 559a: L'uovo di tutti gli uccelli ha sempre un guscio duro — se risulta da una fecondazione e non è guasto, perché certe galline depongono uova molli — ed è bicolore, risultando bianco alla periferia, giallo all'interno.

<sup>660</sup> In *Scholia in Nicandri Alexipharmaca* 279b (M. Geymonat, Milano 1974) *ixia* significherebbe cardo, mentre in Teofrasto\* significa vischio. Dal momento che nei tempi antichi il vischio veniva usato come antidoto per svirati veleni - *alexipharmakon* significa appunto contravveleno - si opta per il latinizzato *ixia* = vischio.

<sup>661</sup> L'edizione delle opere di Nicandro è una grande bagarre. Per esempio il codice Parisiensis riporta *δαμναμένη, δύσποτμον, γαίη*; il Gottingensis riporta *ὑπέκγονον*, altri codici hanno *μαρναμένη* e *δύσπεπτον* (come Gessner) e *ὑπέκ γόνον*. Però è assai verosimile che Gessner avesse a disposizione la stessa versione greca tradotta poi da Jean de Gorris (1505-1577), in quanto i due versi sono uno di seguito all'altro invece di essere separati da un altro verso. Così suonano nella traduzione latina di Gorris: *Et pugnans crebris contuso corpore plagis | Abijcit, informe et crudum sine tegmine semen.* (Parigi, 1557)

formari debuerant. Secundo, propter corruptionem vitelli, unde alimentum suppeditandum erat. itaque formatur pullus imperfecte, et partes quaedam in ipso non absolutae inveniuntur et non coniunctae, sicut in abortu animalis vivipari ante perfectionem lineamentorum foetus. Albumine autem corrupto nihil omnino per incubationem formatur, sed ovum totum turbatur et corrumpitur, sicut corrumpitur humor (sanies) in apostemate, quamobrem perquam foetida redduntur talia ova. (Haec esse conijcio quae Aristoteles et alii urina vocant, de quibus infra copiosius scribetur. nostri putrida ova, sive eyer. quanquam Aristoteles urina non albumine, sed vitello corrupto fieri ait). Tertio contingit ovum corrumpi, membranarum et fibrarum quae per albumen tendunt, vitio. nam corrupta tunica quae continet vitellum, humor vitellinus effluit, et confunditur cum albumine. itaque impeditur ovi foecunditas. Corruptis autem fibris, corrumpuntur venae et nervi pulli, et chordae: et impeditur nutritio, et compago ligamentis destructis dissolvitur, et laesis nervis sensus admittitur. Quarto, per vetustatem, exhalante spiritu in quo est virtus formativa: unde vitellus pondere suo penetrat albumen, et ad testam fertur in eam partem cui incumbit ovum. His quatuor modis ova infocunda fieri contingit. In secundo quidem modo aliquando accidit, quod humoribus corruptis partes igneae combustae feruntur ad testam ovi, eamque aspergunt: unde ovum in tenebris [421] lucet quemadmodum quercus putrefacta.

from which the parts of the chick were to be formed. Second, because of the corruption of the yolk, whence the sustenance of the chick was to be provided. For thus the chick is formed imperfectly, and in it are found certain unfinished parts and not joined together, as in the abortion of a viviparous animal before the perfection of the lineaments of the foetus. But, since the albumen is corrupted, nothing is formed at all throughout the entire incubation, but the whole egg becomes decayed and fetid, as the liquid (the pus) goes bad in an abscess, that's why such eggs become exceedingly fetid. (I think that they are these the eggs called by Aristotle and others as full of wind, about which it will be written more profusely later. Ours call sive eyer the rotten eggs. Nevertheless Aristotle says that the eggs full of wind are formed not from albumen but from gone bad yolk). Third, it happens that the egg deteriorates because of the membranes and fibers which stretch through the albumen. For when the tunic which contains the yolk is corrupted, the liquid of the yolk flows out and mingles with the albumen. Thus the fecundity of the egg is hindered. But when the fibers are corrupted, the veins and nerves of the chick, as well as fibers are also corrupted: its nutrition is hindered, when the ligaments are destroyed the bond between the parts is dissolved and when the nerves are injured the sensitivity is lost. Fourth, because of getting old, since the air in which lies the formative property comes out: hence the yolk by its own weight penetrates the albumen and moves to the shell, in that part where the egg is bending. Therefore it happens that the eggs become infertile in these four ways. In the second manner sometimes it happens that because of an alteration of the liquids the warm parts running into combustion move toward the shell and sprinkle it: that's why in the dark the egg emits light as it happens for a rotten oak - by bioluminescence\*.

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Et huiusmodi ovum sibi visum in regione Corascena testatur Avicenna. Sunt et alii forte plures corruptionis ovorum modi, qui sub iam dictis facile comprehendi possunt, Haec omnia Albert.

¶ Subventanea. Ovorum quae subventanea vel zephyria nominant Galenus meminit lib. 2. de semine, (Ova facientes, inquit, sine mare aves et pisces sunt siccae temperaturae.) et lib. 14. de usu partium, ubi causam adfert cur nihil tale gressilia<sup>662</sup> faciant. In Lusitania ad Oceanum

And Avicenna\* testifies that such an egg - emitting light by bioluminescence\* - has been observed by he himself in the Khurasan\* region. Quite a lot of other manners of alteration of the eggs perhaps exist, which can easily be listed in the just described ways. Thus far Albertus\*.

¶ EGGS FULL OF WIND. Galen\* mentioned the eggs they call full of wind or zephyrian\* in the II book of *De semine* (he says: The eggs done by birds and fishes without males are of dry constitution.) and in XIV book of *De usu partium corporis humani* where he puts forward the reason why walking animals don't produce anything

<sup>662</sup> *Gressilia* = *pedestria animalia* = πεζά ζῷα = animali che procedono a piedi. Nel suo *Lexicon graecolatinum* (1537) Gessner dà la seguente definizione di πεζός: pedes, pedibus iter faciens, pedestris. Quindi non vi compare assolutamente *gressilis*. Forse nel Medioevo era un termine discretamente in voga. Eccone degli esempi. Alberto Magno (*De animalibus* liber VI tractatus 3 caput I) usa l'aggettivo *gressibilis*: De generatione gressibilium. Due citazioni tratte dal Du Cange: Engelberto di Admont (1250-1331) *De longaeuitate* caput VII, gressibilis = qui graditur - Medicina Salernitana (1622, pag. 179) gressilis = quadrupes qui graditur (si ad genus

monte Tagro, quaedam e vento certo tempore of this kind. In Lusitania on mount Tagrus\* near the  
conciipiunt equae: ut hic gallinae quoque ocean some mares conceive at a certain time for the

gressilium conferatur). - Non sappiamo da quale traduzione di Galeno Gessner abbia tratto l'arcaismo *gressilia*, chiaramente derivato da *gressio* = passo, andatura, a sua volta derivato dal verbo *gradior* che significa camminare. Sta di fatto che Nicolaus Rheginus (1528) traduceva *πεζά ζῶα* di Galeno con *pedestria animalia*. Ma sta pure di fatto che la ricostruzione di questa sequenza - al fine di interpretare correttamente il gessneriano *gressilia* - è stata resa possibile dai soldi dei cittadini Francesi, i quali pagano sì le tasse come gli Italiani, ma una parte di questo denaro va chiaramente a profitto della cultura, e in questo caso della cultura globalizzata, in quanto nel giro di poche ore, senza muovermi di casa e senza inquinare l'atmosfera per spostarmi in auto per chissà quale destinazione, grazie a Gallica e a BIUM (*Bibliothèque interuniversitaire de Médecine*, Paris) ho avuto tra le mani i testi di cui ora vi faccio partecipi. In Italia le cose stanno in tutt'altra maniera!

*Claudii Galeni pergameni, secundum Hippocratem medicorum facile principis opus de usu partium corporis humani*, Nicolaus Regio Calabro interprete, Parisiis, ex officina Simonis Colinaei, 1528 - Liber XIV, pagina 412: Est autem hoc & in gallinis manifestum. Conciipiunt enim hae ova, (quae vocantur ὑπηνέμια, hoc est subventanea) absque masculi communicatione. Quibus ovis quod quidem deest aliquid ad perfectionem, ostenditur ex eo, quod non potest ex ipsis animal generari. Quod tamen formam universam habent etiam haec, qualem & alia ova, evidenter apparet. Sola enim quae a masculo inditur caliditas, deest eis ad perfectionem. Sed hoc quidem in pedestribus animalibus impossibile est existere.

*Galeni de Usu partium libri XVII*. Ad codicum fidem recensuit Georgius Helmreich... Vol. II - Lipsiae: in aedibus B. G. Teubneri, 1909 - ΠΕΡΙ ΧΡΕΙΑΣ ΜΟΡΙΩΝ XIV,7 - pagina 303, 167,10: ἔστι δὲ δὴ τοῦτο κάπτι τῶν ἀλεκτοριδῶν εὐδηλον. κυΐσκονται γὰρ αὐται τὰ ὑπηνέμια καλούμενα τῶν ῥῶν ἄνευ τῆς πρὸς τοὺς ἄρρενας ὀμιλίας, οἷς ὅτι μὲν ἐνδεῖ τι πρὸς τὸ τέλος, ἐκ τοῦ μὴ δύνασθαι ζῶον ἐξ αὐτῶν γεννηθῆναι δηλοῦται. τὴν δ'οὖν ιδέααν ὅτι σύμπασαν ἔχει καὶ ταῦθ', οἶανπερ καὶ τὰ λοιπὰ τῶν ῥῶν, ἐναργῶς φαίνεται· μόνη γὰρ ἡ παρὰ τοῦ ἄρσενος αὐτοῖς ἐνδεῖ θερμότης εἰς τελειότητα. ἀλλὰ τοῦτο γε τοῖς πεζοῖς ζῴοις ἀδύνατον ὑπάρξει.

<sup>663</sup> L'aggettivo greco ὑπηνέμιος è composto da ὑπό = sotto e ἄνεμος = vento.

<sup>664</sup> Secondo l'edizione del *De re rustica* della UTET, la frase completa di Varrone contenuta in II,1 è la seguente: In fetura res incredibilis est in Hispania, sed est vera, quod in Lusitania ad oceanum in ea regione, ubi est oppidum Olisipo, monte Tagro quaedam e vento conciipiunt certo tempore equae, ut hic gallinae quoque solent, quarum ova hypenemia appellant.

<sup>665</sup> *Historia animalium* VI,2 559b 5-9: Le uova che alcuni chiamano *kyinosoura* o «sterili» compaiono più spesso d'estate. Certi poi chiamano le uova sterili «zefirine», perché è in primavera che le femmine degli uccelli recepiscono i venti tiepidi; si ha lo stesso effetto anche quando le si palpa con la mano in un certo modo. (traduzione di Mario Vegetti) - *De generatione animalium* III,1 749a 34-749b 7: Negli uccelli si formano anche prodotti spontanei, che sono chiamati da alcuni «ventosi» e «di zefiro». Essi si hanno negli uccelli che non volano e non hanno le unghie ricurve, ma sono prolifici, perché sono dovuti all'abbondanza del residuo (negli uccelli dalle unghie ricurve invece siffatta secrezione è volta alle ali e alle piume, e il loro corpo è piccolo, asciutto e caldo) e perché la secrezione mestruale e lo sperma sono un residuo. (traduzione di Diego Lanza)

<sup>666</sup> *De generatione animalium* II,3 737a: Per questo in tutti gli animali che hanno uova sterili, l'uovo che si forma ha le parti di entrambi, ma gli manca il principio, e quindi non si anima, perché l'anima è portata dal seme maschile. Tutte le volte dunque che il residuo femminile si appropria di siffatto principio diventa prodotto del concepimento. (traduzione di Diego Lanza)

<sup>667</sup> Qui Gessner si dedica a una miscela di due passi non troppo vicini tra loro - dei quali il secondo è posto davanti al primo - tratti non dal libro II, bensì dal libro III di *De generatione animalium*. La traduzione di Teodoro Gaza\* rappresenta la fonte di Gessner. Ebbene, in Gaza i brani ora citati da Gessner si trovano appunto nel libro III, capitolo 1. Ecco i due brani, dei quali il primo è posposto. III,1 749b: Essi si hanno negli uccelli che non volano e non hanno le unghie ricurve, ma sono prolifici, perché sono dovuti all'abbondanza del residuo (negli uccelli dalle unghie ricurve invece siffatta secrezione è volta alle ali e alle piume, e il loro corpo è piccolo, asciutto e caldo) e perché la secrezione mestruale e lo sperma sono un residuo. Dal momento che anche la natura delle piume e quella del seme provengono da un'eccedenza, la natura non può contribuire cospicuamente a entrambi. Per questa stessa causa gli uccelli con unghie ricurve non si montano frequentemente, né sono prolifici, mentre lo sono quelli pesanti e, di quanti volano, quelli che hanno un corpo massiccio, come il colombo e gli altri siffatti. - III,1 751a: Per questo alcuni sono soliti dire delle uova sterili che non si producono da sé, ma sono resti di una precedente copula. Ma ciò è falso: si è constatato sufficientemente sia per la gallina sia per l'oca giovani che si sono prodotte uova sterili senza coito. Inoltre le pernici femmine, condotte alla caccia, avendo odorato il maschio e avendo udito la sua voce, quelle non ancora montate si impregnano, quelle montate depongono immediatamente le uova. La causa di questo fenomeno è la stessa di quella che agisce sugli uomini e sui quadrupedi: quando il corpo si trova inturgidito in vista del coito o per qualche cosa che si vede o per un piccolo tocco emette lo sperma. Ora siffatto tipo di uccelli è per natura propenso al coito e ricco di sperma. Tanto che occorre solo un piccolo impulso quando si trovano in stato di turgore e immediatamente si produce in essi il processo escretivo. Di conseguenza in quelli non montati si formano uova sterili, in quelli montati le uova crescono e giungono rapidamente a compimento. Tra gli animali che sono esternamente ovipari gli uccelli emettono le uova compiute, i pesci incompiute, e che conseguono il loro accrescimento esternamente, come anche si è già detto. Ne è causa il fatto che il genere dei pesci è prolifico; è quindi impossibile che molte uova conseguano internamente la loro compiutezza, per questo sono deposte esternamente. L'emissione è rapida perché l'utero dei pesci esternamente ovipari si trova in corrispondenza dei genitali. (traduzione di Diego Lanza)

<sup>668</sup> Non dispongo del testo greco, ma emendare *ut* con *neq* oltre che dal buon senso (infatti pernici e fasianidi non sono predatori dalle unghie ricurve) è dettato anche dalla traduzione di Diego Lanza, e, se non bastasse, da quella di Arthur Platt (1910): Some embryos are formed in birds spontaneously, which are called wind-eggs and 'zephyria' by some; these occur in birds which are not given to flight nor rapine but which produce many young, for these birds have much residual matter, whereas in the birds of prey all such secretion is diverted to the wings and wing-feathers, while the body is small and dry and hot. - La bagarre si intensifica se prendiamo il testo di Teodoro Gaza: ...quae non volaces sunt: aut uncae sed multipar<a>e: quoniam excremento ipsae [...].

solent, quarum ova hypenemia<sup>663</sup> appellant, Varro<sup>664</sup>. Sunt qui hypenemia, hoc est subventaneos illos partus, zephyria nominant: eo quod verno tempore concipiunt aves flatus illos foecundos ex favonio recipere videantur. sed idem faciunt etiam si digito in genitale palpetur, τῆ χειρὶ πῶς ψηλαφώμεναι, Aristot.<sup>665</sup> Novimus altiles gallinas sine maris opera, mulierum manibus tantum confotas, ova peperisse; Oppianus in Ixeut. Ova subventitia (etsi partes videantur habere omnes) principio carent, quod a maris semine affertur. quapropter animata non sunt, etc. Aristot. de generat. anim. 2. 3.<sup>666</sup> Et {eiusdem} <tertii> libri capite primo<sup>667</sup>, Perdices foeminae (inquit) tum quae coierint, tum quae nondum coierint, quarum usus est in aucupiiis, cum olfaciunt marem, vocemque eius audiunt, alterae implentur, alterae statim pariunt, nam ut in homine et quadrupede fit, quorum corpora accensa libidine turgent ad coitum. alia enim cum primum viderunt, alia cum leviter tetigerunt, semen emittunt. sic et perdices sua natura libidinosae, levi egent motu cum turgent, citoque secernunt, (semen emittunt,) ut in iis quae non coierunt, subventanea consistant: in iis quae coierint, ova brevi augeantur et perficiantur. Et rursus in eodem capite: Subventanei conceptus in iis fiunt avibus quae non volaces sunt {ut} <nec><sup>668</sup> uncae, sed multiparae, quoniam excremento ipsae abundant. uncis in alas et pennas id vertitur, corpusque exiguum siccum et calidum habetur. decessus autem menstruorum et genitura, excrementum sunt.

Et paulo post<sup>669</sup>, Fiunt subventanea ova, quoniam materia seminalis in foemina est, nec menstruorum decessio fit avibus ut viviparis sanguine praeditis. Volacibus subventanea non gignuntur, scilicet eadem causa, qua neque multa ab iis ipsis generantur. Uncunguibus enim parum excrementi inest, et marem desiderant ad excrementi commotionem. Gignuntur subventanea ova numero quam quae foecunda sunt, sed minora, ob unam eandemque causam. quod enim imperfecta

wind: as here - in Italy - also hens are accustomed to do, whose eggs they call full of wind, Varro\*. There are some calling zephyrian the *hypenemia* eggs, that is those products of delivery full of wind, since it seems that at springtime they receive the fertilizing breaths from Favonius\*. But they do the same thing if groped in genital area, *tê, cheirî pos psêlaphomenai*, Aristotle\*. I heard that breeding hens laid eggs without intervention of the male, but after have been heated by the hands of the women, Oppian\* in *Ixeutica*. The eggs full of wind (even if they seem to possess all the parts) lack the generating principle which is brought by the male. Thence they are lifeless, etc. Aristotle *De generatione animalium* II, 3. And in the same book, first chapter, he says: 'The female partridges\* either those who mated, or those who didn't yet mate, and who are employed during bird catching, when are sniffing the male and hearing his voice, the latter are fertilized, the former immediately give birth, in fact it happen as in human beings and in quadrupeds, whose bodies, once the lust is triggered, swell for coition. In fact the former send forth the semen as soon as they did cast a glance, the latter after lightly did touch. So also the partridges, who are naturally libidinous, need a light stimulus when are excited, and promptly lay (they send forth the semen) so that in those who didn't mate the eggs are full of wind: in those who mated, the eggs shortly grow louder and reach completion. And still in the same chapter: The conception of windy eggs happens in those birds who are not flyer nor predators with hooked toenails, but who lay a lot of eggs, since they have plenty of residue. In the birds with hooked toenails it is turned into wings and feathers, and a small body is gotten, dry and warm. In fact the spillage of menstrual material and the sperm represent a secretion.

And a little later: Wind-eggs are created because there is the seminal matter in the female, and no menstrual flow occurs in birds, as on the contrary it occurs in viviparous creatures endowed with blood. <...> Wind-eggs are not produced by flying birds, evidently because of the same reason why they do not lay many eggs. For there is little secretion in hook-clawed birds, and they need the male in order to set the secretion in motion. Wind-eggs are produced in number equal to fertile ones, but are smaller because of an only and identical reason. Being defective, they grow less: being that they

<sup>669</sup> *De generatione animalium* III,1 750a 3-7; b 3-21 (passim): Le uova sterili si formano, si è anche già detto, perché nella femmina è presente la materia seminale, ma negli uccelli non si produce la secrezione mestruale come nei sanguigni vivipari.[...] Gli uccelli che volano non hanno uova sterili per la stessa causa per la quale non sono neppure multipari: il residuo degli uccelli dalle unghie ricurve è scarso ed essi necessitano del maschio che ecciti l'escrezione del residuo. Le uova sterili si producono più abbondantemente di quelle feconde e sono più piccole di dimensione per una sola e identica causa: poiché sono incompiute sono di dimensione più piccola, e poiché sono di dimensione più piccola sono in maggior numero. Sono anche meno dolci perché sono meno cotte, e in tutte le cose ciò che è cotto è più dolce. Si è dunque osservato a sufficienza che né le uova degli uccelli né quelle dei pesci giungono a compimento agli effetti della riproduzione senza i maschi, ma sul formarsi anche nei pesci di prodotti senza i maschi non si è ugualmente certi; si è visto che questo accade soprattutto per i pesci di fiume: alcuni infatti risultano avere uova direttamente, come si è scritto di loro nelle *Ricerche*. (traduzione di Diego Lanza)

sunt, minus augentur: quod minus augentur, plura numero existunt. minus etiam suavia sunt, quoniam minus concocta, concoctum enim in quovis genere dulcius est. Sed avium aut piscium ova non perfici ad generationem sine mare, satis exploratum habemus. Et rursus, Avium etiam subventanea ova colorem duplicem obtinent, habent enim ex quo utrunque sit, et unde principium, et unde cibus, sed haec imperfecta sunt et maris indiga. fiunt enim foecunda, si quo tempore ineuntur a mare. Subventanea ova sine coitu gignuntur. et falsum est quod quidam dicunt ea reliquias esse praegressi coitus. satis enim conspectum est in novella tum gallina tum anseris, gigni sine coitu<sup>670</sup>, Aristot.

Et rursus<sup>671</sup>, Non audiendi sunt qui ova hypenemia dicta a vento, quasi subventanea dixeris, reliquias esse partus, quem coitus fecerit, arbitrantur. Iam enim aliquas gallinarum et anserum iuvenas, expertes adhuc coitus parere hypenemia visum saepius est. Sunt haec sterilia et minora, ac minus iucundi saporis, et magis humida (ut Plinius quoque scribit<sup>672</sup>) quam ea quae foecunda gignuntur, sed plura numero. humor eorum crassescere incubatione avis non potest: sed tam candida, quam lutea pars similis sibi perseverat. Pariunt genus id ovi plures aves, ut gallinae, perdices, columbae, pavones, anseres, (ut Plinius quoque transtulit) et quae ab anseris, et vulpe composito nomine chenalopeces<sup>673</sup>, id est, vulpanseris dictae sunt. Ova huiusmodi omnia sunt infoecunda, nec aliud quam ovum, nisi quo alio modo maris opera contingat, Idem. Et alibi<sup>674</sup>, Redditur certe ovum

grow less, are in a greater number. They are also less delicious since are less concocted, in fact in whatever kind of things what is concocted is more pleasant. But we have enough analyzed the fact that the eggs of birds and fishes don't reach conclusion from a reproductive point of view without the intervention of the male. And still: also the windy eggs of birds have two colors, in fact they have what gave rise to both, both what from which the generating principle is coming as well as the food, but they are defective and in need of the male. In fact they become fertile if at a certain point are fertilized by the male. Without coition windy eggs are generated. And what some say is false, that is, that they are residues of a previous coition. In fact it has been observed enough both in young hen and goose that they are produced without coition, Aristotle.

And still: We have not to listen to those people believing that windy eggs so-called from the wind, as saying full of wind, are residues of delivery which happened in consequence of the coition. In fact it has been possible to observe rather often that some young hens and geese who didn't yet mate lay windy eggs. They are sterile and smaller and of less pleasant taste, and more watery (as also Pliny\* writes) than fertile ones, but in a greater number. Their liquid content cannot thicken through the incubation done by the bird: so that both white and yellow components remain unmodified. Quite a lot of birds lays this kind of egg, as hens, partridges, doves, peacocks, geese and those called *chenalopeces* (as also Pliny translated), that is *vulpanseris* - shelducks\*, through the merging of the words goose and fox. All such eggs are infertile, and are anything else than eggs, unless by intervention of the male it happens otherwise, still Aristotle. And elsewhere: Without doubt that windy egg is made fertile: and that already conceived through the coition passes to another genus

<sup>670</sup> *De generatione animalium* III,1 751a: Per questo alcuni sono soliti dire delle uova sterili che non si producono da sé, ma sono resti di una precedente copula. Ma ciò è falso: si è constatato sufficientemente sia per la gallina sia per l'oca giovani che si sono prodotte uova sterili senza coito. (traduzione di Diego Lanza)

<sup>671</sup> *Historia animalium* VI,2 559b: Coloro che affermano che le uova sterili sono residui delle uova precedentemente prodotte in seguito a copulazione, non dicono il vero: vi sono ormai sufficienti osservazioni relative a giovani galline e oche che hanno deposto uova sterili senza essersi mai accoppiate. Le uova sterili sono più piccole, meno gradevoli e più liquide di quelle fecondate, ma vengono prodotte in maggior quantità. Anche se le si pone sotto la femmina, il liquido non si condensa affatto, e sia il giallo sia il bianco rimangono immutati. Molti uccelli depongono uova sterili, ad esempio la gallina, la pernice, la colomba, il pavone, l'oca, il germano reale. (traduzione di Mario Vegetti) - *De generatione animalium* III,1 751a: Per questo alcuni sono soliti dire delle uova sterili che non si producono da sé, ma sono resti di una precedente copula. Ma ciò è falso: si è constatato sufficientemente sia per la gallina sia per l'oca giovani che si sono prodotte uova sterili senza coito. (traduzione di Diego Lanza)

<sup>672</sup> *Naturalis historia* X,166: Inrita ova, quae hypenemia dixeris, aut mutua feminae inter se libidinis imaginatione concipiunt aut pulvere, nec columbae tantum, sed et gallinae, perdices, pavones, anseres, chenalopeces. Sunt autem sterilia et minora ac minus iucundi saporis et magis umida. Quidam et vento putant ea generari, qua de causa etiam zephyria appellant. Urina autem vere tantum fiunt incubatione derelicta, quae alii cynosura dixeris.

<sup>673</sup> Filippo Capponi in *Ornithologia Latina* (1979) giustamente propende a identificare il *chenalopex* con la volpoca (*Tadorna tadorna*) anziché - come comunemente si crede - con l'oca egiziana (*Alopochen aegyptiacus*, in passato detto anche *Chenalopex aegyptiacus*).

<sup>674</sup> *Historia animalium* VI,2 560a: Le uova che alcuni chiamano *kyenosoura* o «sterili» compaiono più spesso d'estate. Certi poi chiamano le uova sterili «zefirine», perché è in primavera che le femmine degli uccelli recepiscono i venti tiepidi; si ha lo stesso effetto anche quando le si palpa con la mano in un certo modo. Le uova sterili diventano feconde, e quelle che già risultano da una copulazione mutano dall'uno all'altro genere, se prima che il giallo si sia trasformato in bianco, la femmina che porta le uova sterili oppure quelle concepite per fecondazione riceve il coito di un altro uccello: allora le uova sterili diventano feconde, e quelle feconde preesistenti

subventaneum illud foecundum: et quod iam conceptum per coitum est, transit in genus diversum, si prius coeat, quae vel subventaneum, vel semine maris diversi conceptum fert, quam ovum ipsum a lutea in candidam ambientem partem proficiat. Ita enim fit, ut subventanea ova foecunda reddantur: et quae inchoata a mare priore sunt, specie posterioris proveniant. At si iam candidum acceperunt humorem, fieri non potest, ut vel subventanea in foecunda mutantur, vel quae per coitum concepta gestantur, transeant in genus maris, qui secundus coierit. Graece legitur subventanea ova foecunda futura, si gallina ineatur, πρὶν μεταβαλεῖν (τὸ ὠόν) ἐξ τοῦ ὠχροῦ εἰς τὸ λευκόν:

Niphus vertit, priusquam candidum obtegit luteum. prius enim ova lutea tantum apparent in utero: postea etiam albumen in eis discretum. Ubi autem scribitur ova ex semine maris qui prius coierit concepta, degenerare si alius inierit postea, et posterioris speciem referre: Albertus non recte habet, alterari ea ad sterilitatem ovorum venti. Avis quae ovum coitu conceptum gerit, si cum alio mare coierit, simile eius quo cum postea coivit, excludet omne genus pullorum, quapropter nonnulli ex iis, qui ut gallinae generosae procreentur operam dant, ita mutatis admissariis faciunt, tanquam semen maris sua facultate materiam contentam in foemina qualitate tantum quadam afficiat, non etiam misceatur constitutionemque subeat, Aristot. de generat. anim. 1. 20.<sup>675</sup> Irrita ova, quae hypenemia diximus, aut mutua foeminae inter se libidinis imaginatione concipiunt, aut pulvere, Plinius<sup>676</sup>: qui haec ex autore aliquo Graeco mutuatus videri potest. Graeci quidem ἀφήν tum pulverem vocant, tum tactum sive contrectationem. concipiunt autem gallinae huiusmodi ova etiam manu contrectatae,

if the female bringing inside herself a windy egg, or conceived through the semen of a male of a different species, mates before the same egg moves from the yellow to the white surrounding part. This way in fact it happens that windy eggs become fertile: and those fertilized by the previous male turn into the second species of bird. But if they already received the white liquid, it cannot occur that from windy become fertile, or those brought having been conceived through coition become of the species of the male who last mated. In Greek we read that windy eggs will become fertile if the hen is mounted before transforming (the egg) from yellow to white - *πρὶν μεταβαλεῖν (τὸ ὠόν) ἐξ τοῦ ὠχροῦ εἰς τὸ λευκόν*.

Agostino Nifo\* translates: before the white covers the yellow. In fact at first in uterus - in ovary - the eggs are only of yellow color: subsequently in them also the white is seen. In fact there is written that the eggs conceived through the semen of the male who mounted as first degenerate if another male mounts afterwards, and that they resemble to the latter species: Albertus doesn't agree that they change to such an extent to become sterile like windy eggs: The bird carrying an egg conceived by coitus, if will mate with another male, she will hatch a variety of chicks similar to that one she mated with afterwards, and therefore some people bestirring in order that prolific hens are generated, with the change of mounting males spare no efforts to obtain as result that the semen of the male by its faculty affects the material contained in the female only with regard to a certain kind of quality, not even mixing with it too and taking place of its composition, Aristotle *De generatione animalium* I, 20. They conceive the sterile eggs we called *hypenemia* because of a mutual and reciprocal libidinous imagination, or through the dust, Pliny: it can seem that he borrowed these things from some Greek author. For the Greeks call *haphēn* both dust and touch or palpation. Since the hens conceive such eggs when felt by hand, *psēlaphomenai*, as Aristotle writes.

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assumono il genere dell'uccello che ha effettuato il coito per ultimo. Se però la trasformazione nel bianco ha già avuto luogo, non avviene alcun mutamento: né le uova sterili diventano feconde, né quelle concepite per fecondazione assumono il genere del maschio che ha montato per ultimo. E se la copulazione è interrotta quando le uova sono piccole, quelle che già esistono non si accrescono più; ma se la copulazione riprende, le loro dimensioni aumentano rapidamente. (traduzione di Mario Vegetti)

<sup>675</sup> *De generatione animalium* I,20 729a: Col che è anche chiaro che il liquido seminale non proviene da tutto il corpo: né potrebbero secernersi dalla stessa parte già separati, né, affluiti insieme nell'utero, li separarsi; ma accade ciò che peraltro è logico: poiché il maschio apporta la forma e il principio del mutamento, e la femmina il corpo e la materia, come nella cagliatura del latte il corpo è dato dal latte, mentre il succo di fico o il siero sono l'elemento che possiede il principio costitutivo, così è anche di ciò che, provenendo dal maschio, si suddivide nella femmina. (traduzione di Diego Lanza)

<sup>676</sup> *Naturalis historia* X,166: Inrita ova, quae hypenemia diximus, aut mutua feminae inter se libidinis imaginatione concipiunt aut pulvere, nec columbae tantum, sed et gallinae, perdices, pavones, anseres, chenalopeces. Sunt autem sterilia et minora ac minus iucundi saporis et magis umida. Quidam et vento putant ea generari, qua de causa etiam zephyria appellant. Urina autem vere tantum fiunt incubatione derelicta, quae alii cynosura dixerunt.



ψηλαφώμεναι, ut Aristoteles scribit<sup>677</sup>. Contra afferri potest, ἀφήν non simpliciter pulverem, sed illum quo palaestritae post unctionem inspergebantur significare, ut Budaeus annotavit: et cum pulveratrices [422] sint gallinae, et pulveratio quoque contrectatio quaedam et affricatio sit, hoc quoque modo sterilia huiusmodi ova ab eis concipi posse.

Nevertheless one can object that *baphên* is not simply meaning dust, but overall that one which wrestlers were sprinkling on themselves after rubbing with oil, as Guillaume Budé\* annotated: and since hens are dust-bathers and also a dust-bath is a kind of touching and rubbing, it is likely that also in this way such sterile eggs can be conceived by them.

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¶ De eisdem subventaneis ovis quae apud Albertum observavi adiiciam. Ova venti (inquit) in avibus concipiuntur ex vento maxime. rara enim corpora habent, et aerea, et locum {aui} <ani>, per quem concipiunt, vento expositum. itaque vento ad libidinem moventur, sicut etiam mulieres austro matricem aperientes delectantur, unde menstruus sanguis attrahitur. Fit autem hoc frequenter in avibus propter volatum et continuum caudae motum, propter quem etiam attrahitur semen ad matricem earum. Foeminae enim avium testiculos<sup>678</sup> habent super caudam, et exteriori parte corporis: mares vero interius, ubi aliis animalibus sunt renes. Et rursus, Zephyria ova concipiunt autumno, flante austrino vento<sup>679</sup>, hic enim aperit corpora avium, et humectat, et foecundat. Autumno autem abundat in eis sicca ventositas. Aliae vero ova venti concipiunt vere, receptione venti austrini. item ad tactum manus supra anum, et per confricationem.

¶ I will add what I have found in Albertus\* still apropos of windy eggs. He says: Windy eggs in birds are conceived especially by the wind. For they have light bodies and full of wind, and the position of the anus through which they conceive is exposed to the wind. That's why they are stirred by the wind to lust, as also women delight to open their wombs to the Austral wind\*, whence their menstrual blood is compelled to go out. This frequently happens in birds because of flight and the continual motion of tail, by which the semen is also attracted to their wombs. In fact the females of birds have the testicles - the ovaries - upon the tail and outside the body: on the contrary the males have them inside, where in other animals the kidneys lie. And still: In autumn they conceive the zephyrian eggs, when the Austral wind blows, which in fact opens the bodies of birds, and moistens them, and fecundates them. In fact in autumn a dry windiness abounds in them. But other birds conceive windy eggs at springtime, by receiving the Austral wind. Likewise by contact of the hand above the anus, and by rubbing.

Et alibi<sup>680</sup>, Ova venti dicuntur, eo quod calor (incubantis avis) resolvere quidem ipsa potest in ventum: sed non formare in pullum. haec tamen ova coagulabilia sunt hepsi et optesi<sup>681</sup>, sed

And elsewhere: They are called wind-eggs since the warmth (of the brooding bird) is able to dissolve them in wind: but not to turn them into chick. Nevertheless these eggs can become hard if boiled and roasted, but

<sup>677</sup> *Historia animalium* VI,2, 560a 5-9: Le uova che alcuni chiamano *kyinosoura* o «sterili» compaiono più spesso d'estate. Certi poi chiamano le uova sterili «zefirine», perché è in primavera che le femmine degli uccelli recepiscono i venti tiepidi; si ha lo stesso effetto anche quando le si palpa con la mano in un certo modo. (traduzione di Mario Vegetti)

<sup>678</sup> *Testiculus* è diminutivo di *testis*. In latino il testicolo è detto *testis*, nel senso di testimone. Questo singolare accostamento presente anche nel francese *témoin* - les deux témoins (*Dictionnaire étymologique du Français* di Jacqueline Picoche, 1992) - deriva dal diffuso animismo che spiega i nomi di molte parti del corpo: i testicoli sarebbero i testimoni dell'atto sessuale, della virilità. In questo caso Alberto potrebbe essere tacciato di maschilismo bell'e buono oppure di un femminismo esasperato. Ma se assumiamo che anche questo suo strano ovaio esposto all'aria è testimone dell'atto sessuale della femmina, allora Alberto viene scagionato.

<sup>679</sup> Alberto doveva avere ben chiaro solamente da dove spirò il vento che rese gravida la Madonna. Infatti Zefiro in greco suona *Zéphyros*, a quanto pare derivato da *zôphos* = zona delle tenebre, occidente. Invece per tutti noi Austro o Noto spira indiscutibilmente da sud. Se non bastasse, Zefiro di norma è primaverile, non autunnale. Vatti a fidare dei santi! Ma siamo nel favoloso, per cui queste accozzaglie impreziosiscono ancor più il mito.

<sup>680</sup> *De animalibus* VI, tract. 1, cap. 2 §12 (vol. I pag. 445 Stadler): Dicuntur ova venti, eo quod calor ipsa resolvere quidem potest in ventum, sed non formare in pullum: haec tamen ova coagulabilia sunt <h>epsi et optesi, sed non formabilia proprio formante destituta, quae est sicut permixtio spermatis feminae cum sanguine menstruo in ceteris animalibus, ex qua materia nihil omnino generatur.

<sup>681</sup> Il verbo ἔψω significa far cuocere o far bollire. Il verbo ὀπτᾶω significa arrostire. - Aristotele *Historia animalium* VI,2 560a-b: Il giallo e il bianco dell'uovo hanno natura opposta non solo per il colore ma anche per le loro proprietà. Il giallo infatti viene coagulato dal freddo, mentre il bianco non si coagula, anzi tende piuttosto a liquefarsi; sotto l'azione del fuoco il bianco coagula, il giallo no, anzi rimane molle a meno che non venga interamente bruciato, e viene condensato e disseccato più dalla bollitura [ἐψόμενον] che dal fuoco vivo. Il bianco e il giallo sono tenuti separati l'uno dall'altro da una membrana. Le calaze che si trovano alle estremità del giallo non contribuiscono per nulla alla generazione, come alcuni suppongono; sono due, una in basso e una in

non formabilia, proprio formante destituta. ita enim se habent ut seminis foeminae permixtio cum sanguine menstruo, (sine semini viri,) unde nihil generari potest. Si ova subventanea gallinae subijcias incubanda, nec albugo nec vitellus immutabuntur: sed utrunque colorem suum servabit. unde apparet errasse Galenum cum dixit, semen foeminae quoque coagulare in generatione et formare: etsi minus id efficiat quam semen maris. Inveniuntur quaedam ova venti absque albumine (absque vitello, forte) qualia fiunt quando in materia coitus abundant gallinae ex aliquo cibo singulariter materiam coitus operante. tunc enim absque vitello testa albumini circumducitur: et figura ovi datur et producitur. Vidi ego ovum prorsus sphaericum, duabus testis intectum, una intra alteram, cum albumine aquoso tenui inter utranque absque vitello, et altero etiam albumine intra interiorem testam<sup>682</sup>. quod vero vitellum solum haberet subventaneum ovum visum nullum adhuc est. hic enim pro alimento duntaxat est, membrana discretus ab albumine, quod est sperma foeminae vi matricis et testium<sup>683</sup> attractum ad ovi substantiam. Inveniuntur praeterea quaedam ova venti, quae non habent testam exteriorem, sed membranam tantum quae testae subiici solet. quod fit, quoniam talia ova humida sunt et aquosa: et non habent calorem satis validum: praesertim si cibo humido sperma augente alantur gallinae, Hucusque Albertus.

¶ Auctor est in Hexaemero Magnus Basilius, subventanea ova in caeteris irrita esse ac nova, (vana,<sup>684</sup>) nec illis fovendo quicquam excuti: at vultures subventanea fere citra coitum progignere fertilitate insignia. Intelligi vero subventanea seu hypenemia debent, citra coitum

they cannot take a form being unprovided with the forming principle. In fact they are constituted like the mixture of the semen of the female with the menstrual blood (without the semen of the male), therefore nothing can be generated. If you will give a hen windy eggs for hatching, neither albumen nor yolk will be modified: but both will keep their color: so it is clear that Galen\* was wrong when said that also the semen of the female coagulates during the generation and that it moulds the fetus: even if does this to a smaller extent than the semen of the male. Some windy eggs are found without albumen (perhaps without yolk) as they become when the hens have in abundance material coming from coition thanks to some food producing material of the coition in a special way. Then in fact in absence of yolk the shell distributes itself around the albumen: and the shape of an egg is realizing and producing itself. I have seen a quite spherical egg covered by two shells, one inside the other - matreshka egg\*, with watery and not much thick albumen lying within the two shells and without yolk, and with also a second albumen in the most inner shell. Till now no windy egg has been seen having only the yolk. In fact the latter acts only as food, separated by a membrane from the albumen which is female's semen attracted by the strength of uterus and testicles - ovary - toward the substance composing the egg. Besides some windy eggs are found without the outer shell\*, but only with that membrane which usually is underneath the shell. This happens because such eggs are damp and watery: and don't have enough intense warmth: above all if the hens are fed on damp food which makes the semen to increase, so far Albertus.

¶ Saint Basil the Great\* writes in his Homilies on six days of creation that in other birds the windy eggs are sterile and unusual (empty), and that by warming them anything cannot spring: but that on the contrary the vultures lay extremely fertile windy eggs without any coition. In truth we have to mean as windy or *hypenemia*

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alto. A proposito del giallo e del bianco, avviene anche [560b] questo: toltine un certo numero dai gusci e versatili in un recipiente, se li si fa cuocere [ἔψη] lentamente, a fiamma bassa, tutto il giallo si concentra in mezzo, e il bianco lo avvolge tutto intorno. (traduzione di Mario Vegetti) - Premesso che Alberto si serviva del testo di Aristotele tradotto dall'arabo in latino da Michele Scoto\* (ca. 1215), visto che nel testo greco di Aristotele non compaiono forme come ἐψήση e ὀπτήση, ma compare solo ἔψη (congiuntivo presente), secondo Roberto Ricciardi si può ipotizzare quanto segue:

- 1) che esistesse nel codice di Aristotele utilizzato dal traduttore arabo la variante ἐψήση (congiuntivo aoristo)
- 2) che questa forma fosse glossata nell'interlinea o sul margine con ὀπτήση ('cuoccia' glossato con 'arrostisca')
- 3) che il traduttore arabo abbia inserito anche la glossa nel testo, ma non abbia tradotto i due termini e li abbia semplicemente traslitterati
- 4) che Michele Scoto abbia sì tradotto il testo arabo in latino, ma, come in altri casi, non comprendendo il senso delle traslitterazioni arabe, abbia traslitterato a sua volta il testo arabo in caratteri latini - omettendo la *h* di *epsesi*, diversamente da Gessner - senza però comprendere il significato delle due parole come di origine greca.

<sup>682</sup> Alberto *De animalibus* I,81: Ego tamen iam vidi ovum gallinae, quod habuit duas testas, unam intra aliam, et in medio duarum testarum habuit albuginem, et intra interiorem etiam non fuit nisi albugo, et fuit ovum parvum, totum rotundum ad modum sperae. Sed hoc erat unum de naturae peccatis et monstris.

<sup>683</sup> E dagli coi testicoli! Inoltre Alberto, forse per verecondia, non aveva mai visto che la gallina non solo ha l'ovaio là dove i galli hanno i testicoli, ma che di ovaio prospero ce n'è uno solo.

<sup>684</sup> Probabilmente Gessner pensa che qualcuno abbia scritto *nova* invece di *vana* e ne propone l'emendamento.

concepta libidinis imaginatione, quae ratio molam in foeminis quoque producere creditur, vitae ineptam. quod agens principium ex maris seminio non affuerit, Caelius. Ovum venti est ovum super quod non cecidit tempore coitus ros et virtus de semine maris; et vulgo dicitur ovum venti, quod sterile sit et infoecundum, Bellunensis. Gallinae novellae, quas a Martio mense Germani denominant, pariunt nonnunquam ova subventanea, Eberus et Peucerus. Πλήθουσι γὰρ τοὶ καὶ ἀνέμων διέξοδοι | θήλειαν ὄρνιν, πλὴν ὅταν παρή τόκος, Plutarchus Sympos. 8.<sup>685</sup>

Ova quae canicularia et urina (κυνόσουρα καὶ οὔρινα) a nonnullis vocantur, aestate magis consistunt, Aristot.<sup>686</sup> interprete Gaza. forte autem ab eo dicta fuerint cynosura, quod aestate et sub Cane magis urina fiunt. alioqui {sydus} <sidus> etiam cynosura<sup>687</sup> vocatur, nempe ursa minor. Depravantur ova (inquit Aristot. de generatione anim. 3.2.<sup>688</sup>) et fiunt quae urina

those eggs conceived without the coition because of libidinous imaginations, and they believe that this is the reason producing also in women the uterine mole\* - maternal mole\*, which is not vital. Since the active principle coming from the semen of the male didn't arrive, Lodovico Ricchieri\*. The windy egg is the egg on which didn't fall the dew and the power coming from the semen of the male during the coition, and is commonly said egg of the wind because it is sterile and infertile, Andreas Alpago\*. The new hens, named by Germans from the month of March, lay sometimes windy eggs, Paul Eber\* and Caspar Peucer\*. *Plēthousi gār toi kai anēmon diēxodoi | thēleian ὄρνιν, plēn ὅταν parēi tōkos* - In fact they fill also with winds the female bird [the hen], except when the time of the birth is approaching, Plutarch\*, book VIII of *Symposiakà* or *Convivial questions*.

The eggs by some called *of dog days* and not fertilized (*κυνόσουρα καὶ οὔρινα*) mostly appear in summer, Aristotle\* translated by Gaza\*. In fact perhaps they have been called *cynosura* by him since in summer and during dog days\* - August - become more infertile. On the other hand also a constellation is called Cynosure, and precisely the Ursa Minor\*. Eggs are spoiling (Aristotle says in *De generatione animalium* III,2) and those called unfertilized eggs are preferably in the warm

<sup>685</sup> *Symposiakà* o *Quaestiones convivales* VIII,3 718a. - Si tratta di due versi di Sofocle\*, frammento 433N. - Gessner leggeva *πλήθουσι καὶ ἀνέμων*, le edizioni moderne hanno *λήθουσι* di Gomperz e Diogene Laerzio\* *Vitae* IV,35.

<sup>686</sup> L'aggettivo *οὔρινον* riferito all'uovo viene dato come equivalente al più corretto *οὔριον* derivato da *οὔρος* che significa vento propizio o favorevole. Anche Giulio Cesare Scaligero\* (*Aristotelis historia de animalibus*, Tolosa, 1619) riporta la lezione *οὔρινα*. - Alcuni traducono *οὔρια* con *sierose* e l'aggettivo è frequente per designare le uova chiare. Confronta anche *Hist. an.* VI,3 562a 30: 4, 562b 11; *De gen. an.* III,2 753a 22. (Roberto Ricciardi) - Aristotele *Historia animalium* VI,2 560a: Le uova che alcuni chiamano *κυνόσουρα* o «sterili» compaiono più spesso d'estate. Certi poi chiamano le uova sterili «zefrine», perché è in primavera che le femmine degli uccelli recepiscono i venti tiepidi; si ha lo stesso effetto anche quando le si palpa con la mano in un certo modo. - *κυνόσουρα* (letteralmente «urina di cane» o «coda di cane») e *οὔρια* («sterili», forse anche «sierose»), sono sinonimi, probabilmente dialettali, del termine *hypénēmia* che designa normalmente in Aristotele le uova sterili. Un'altra variante di questo termine (che vale letteralmente «subventanea») è lo «zefrine» citato qui di séguito: anch'esso si riferisce alla credenza popolare sulla fecondazione degli uccelli mediante i soffi vitali dei venti caldi (Plinio, X, 80, chiarisce infatti: «Quidam et vento putant ea generari: qua de causa etiam Zephyria appellantur»). cfr. *de Gen. An.*, nota III, 3. (traduzione e nota di Mario Vegetti)

<sup>687</sup> Il sostantivo femminile *Κυνόσουρα* in italiano suona Cinosura e identifica la costellazione dell'Orsa Minore. È assai probabile che con questo vocabolo - che significa coda di cane - i Greci volessero indicare il timone del Piccolo Carro che per lunghezza è molto più paragonabile alla coda di un cane che a quella di un orso, la cui coda è molto corta, salvo trattarsi di un orso fantastico come spesso accade in questo campo e come chiaramente dimostra l'iconografia della costellazione. - Cinosura è pure un promontorio dell'isola di Salamina che ha tutte le fattezze di una coda di cane e presso il quale (come ci racconta Erodoto\* nel libro VIII delle *Storie*) il 20 settembre del 480 aC si svolse la famosa battaglia navale tra Greci e Persiani: 378 navi greche con 70.000 uomini contro 800 navi persiane con 150.000 guerrieri. I Greci ci rimisero solo 40 navi e sconfissero il nemico che perse 50.000 uomini e 200 navi. Non sono in grado di fornire il numero delle vittime greche.

<sup>688</sup> *De generatione animalium* III,2 753a-753b: Nelle uova gli animali giungono più velocemente a compimento nella stagione soleggiata, perché il tempo concorre in quanto anche la cozione è prerogativa del calore. Sia la terra concorre alla cozione grazie al suo calore, sia l'animale che cova fa la stessa cosa: trasmette il calore che ha in sé. Ma logicamente è durante la stagione calda che le uova si corrompono e si formano le cosiddette sterili [οὔρια]: come anche i vini nella stagione calda si inacidiscono per il rimescolamento della feccia (perché è questa la causa del corrompimento), così anche nelle uova avviene per il tuorlo. Essi rappresentano in entrambi i casi l'elemento terroso, perciò il vino è intorbidito per il rimescolamento della feccia, le uova che si corrompono per quello del tuorlo. È logico che questo accada agli uccelli multipari, perché non è facile conferire a tutte le uova un riscaldamento conveniente, ma in alcune ce n'è difetto, in altre eccesso, e esse sono intorbidite come se andassero in putrefazione. Nondimeno questo accade anche agli uccelli con unghie ricurve che depongono poche uova. Spesso infatti anche quando sono due uno diventa sterile, e pressoché sempre quando sono tre. Essendo infatti questi animali caldi per natura producono un effetto come di bollire nel fluido delle uova. Il giallo e il bianco posseggono nature opposte. [753b] Il giallo si rassoda al freddo, ma riscaldato si liquefa, perciò si liquefa quando subisce una cozione, sia nella terra sia per effetto della cova, ed essendo siffatto diventa alimento per l'animale in formazione. Sottoposto al fuoco e alla cottura non si fa duro perché è di natura terrosa così come la cera. Per questo riscaldandosi maggiormente acquista siosità dal residuo umido e diventa sieroso. - Sieroso: la traduzione di Scoto

appellantur, tempore potius calido, idque ratione. Ut enim vina temporibus calidis coacescunt, faece subversa. hoc enim causae est ut depraventur. sic ova pereunt vitello corrupto. id enim in utrisque terrena portio est. quamobrem et vinum obturbatur faece permista, et ovum vitello diffuso. Multiparis igitur hoc accidit merito, cum non facile omnibus calor conveniens reddi possit, sed aliis deficiat, aliis superet, et quasi putrefaciendo obturbet. Uncunguibus etiam quamvis parum foecundis, nihilominus tamen idem evenit. saepe enim vel alterum ex duobus urinum fit, sed tertium semper fere. Cum enim calida sua natura sint, faciunt, ut quasi ferveat supra modum humor ovorum. Cum autem plus iusto calescunt, nisi ex recremento humido sint, saniescunt, reddunturque urina. Columbas inquit idem de hist. 6. 4.<sup>689</sup> ut plurimum bina tantum ova parere. et si quando tria pepererint, binos tantum pullos perfici, ovum tertium urinum relinqui.

Urina fiunt incubatione derelicta, quae alii cynosura dixere, Plinius<sup>690</sup>. Ova generationi inepta ούρια quasi fluctuosa dici legimus. nam ούρον dicunt ventum<sup>691</sup>, quo argumento etiamnum ab Homero mulos dici ούρηας coniectant periti, et recenset Eustathius: διὰ τὸ ἄγονον, id est ob insitam non gignendi proprietatem, quod eorum semen sit ἀνεμαῖον id est spiritosum, et proinde foecunditatis nescium<sup>692</sup>, Caelius. Unde fit ut τὰ ἀφανισθέντα ὡς καὶ ἔξυρσίαντα τὰ ἀφανισθέντα

called unfertilized grow up preferably in the warm season, and this happens for a reason. For as wines grow sour in warm seasons from the shaking-up of lees. In fact this is the reason why they are spoiling. So the eggs turn bad when the yolk is spoiled. For in both cases it represents - they represent - the earthy portion. For this reason they become turbid both wine because of mixed lees and egg because of scattered yolk. Therefore it is natural that this happens in birds laying many eggs, since the proper amount of warmth cannot be easily provided to all eggs, but for some it is insufficient, for others it is too much, and it makes them turbid as though putrefying them. Nevertheless however this also happens in the birds with bent toenails - rapacious - even if they are a little fertile. Often in fact or either become sterile, but the third one almost always. In fact being - these animals - warm for their nature, they do arrange that the liquid part of the eggs warms itself in an excessive way. In fact when they warm themselves more than due, if they are not of damp constitution, they deteriorate and become sterile. He still in *Historia animalium* VI,4 says that the doves mostly lay only two eggs. And if sometimes they laid three of them, only two chicks are accomplished, the third egg is left sterile.

If the incubation is abandoned they become sterile those - eggs - called by others *cynosura*, Pliny\*. We read that eggs not fitting for procreation are called ούρια as they were shaken by waves. For they call a wind ούρον - the favourable wind, which is why the experts conjecture that the mules are called ούρηας also by Homer\*, and Eustathius\* expounds with διὰ τὸ ἄγονον, that is, because of an inborn characteristic of infertility, since their semen is ἀνεμαῖον, that is, windy and therefore unfit to fecundity, Lodovico Ricchieri. What is the reason why τὰ ἀφανισθέντα ὡς καὶ ἐξυρσίαντα - the rotten eggs and full of wind, i. e., corrupted and sterile

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presuppone un testo diverso: «et propter hoc fit molle quando calefit: cum ergo acciderit ei humiditas ex superfluitate humiditatum corrumpetur». Peck tuttavia, seguendo Platt, preferisce espungere tutto *ἐὰν ἔ, μέ ex ygroῦ perittomatos* mentre Lulofs più giustamente considera testo guasto soltanto *ἐὰν ἔ, μέ*. (traduzione e nota di Diego Lanza) - Alcuni traducono ούρια con *sierose* e l'aggettivo è frequente per designare le uova chiare. Confronta anche *Hist. an.* VI,3 562a 30: 4, 562b 11; *De gen. an.* III,2 753a 22. (Roberto Ricciardi)

<sup>689</sup> *Historia animalium* VI,4 562b: Tutti i colomiformi, quali il colombaccio e la tortora, depongono per lo più due uova, al massimo tre. La colomba, come s'è detto, depone le uova in ogni stagione, mentre la tortora e il colombaccio lo fanno in primavera, e non più di due volte (le depongono una seconda volta quando la prima covata è stata distrutta: molte femmine distruggono in effetti le proprie uova). I colomiformi depongono comunque talvolta, come s'è detto, anche tre uova, ma non ne vengono mai più di due pulcini, talora anche uno soltanto: l'uovo residuo è sempre sterile.

<sup>690</sup> *Naturalis historia* X, 166: Inrita ova, quae hypenemia diximus, aut mutua feminae inter se libidinis imaginatione concipiunt aut pulvere, nec columbae tantum, sed et gallinae, perdices, pavones, anseres, chenalopeces. Sunt autem sterilia et minora ac minus iucundi saporis et magis umida. Quidam et vento putant ea generari, qua de causa etiam zephyria appellant. Urina autem vere tantum fiunt incubatione derelicta, quae alii cynosura dixere.

<sup>691</sup> Confronta per esempio Omero *Odissea* V 628; X 17; *Iliade* I 479; II 420, etc.

<sup>692</sup> Confronta Eustazio *ad Il.* I 50: ούρηας μὲν πρῶτον ἐπώχετο - in alternativa ad altre spiegazioni Eustazio (p. 42, 10 sg.) propone: παρὰ τὸν ούρον, ὃ δηλοῖ τὸν ἀνεμον τοῦτο δὲ διὰ τὸ ἄγονον τῶν τοιούτων ζώων καὶ τὸ τοῦ σπερματικοῦ πνεύματος ἄκαρπον καὶ ὡσπερ ἀνεμαῖον. Διὸ καὶ τὰ ἐν τοῖ ὠοῖς ἄκαρπα διὰ τὴν τοιαύτην αἰτίαν ούρια ἢ κοινὴ λέγει συνήθεια.

ὠὰ καὶ ἐξουρίσαντα<sup>693</sup>, hoc est corrupta et urina ova, fluent? Integra certe καὶ ἀπαθῆ, confestim sidere, manifestum est. Ac ratio quidem erui illinc potest, quod aquescant ac spiritus contabescencia concipiant plurimum. Qua ratione colligitur et illud, cur in aqua pereuntes, primo quidem ima petere: mox ubi computrescere coeperint, emergere ac fluitare soleant, etc. Idem. Ab exhausto ovo facile plenum discernes, si ea in aquam demiseris. hoc siquidem descendet et delabatur, illud vero natabit in superficie, Leontinus. Ovum recens positum in aqua salsa supernatat, in dulci vero submergitur, ut Aponensis in problematis scribit. Aquam marinae similiter salsam reddidit, tandiu salem iniiciunt, donec ovum non subsidat.

rotten eggs and full of wind, i. e., corrupted and sterile eggs keep afloat? On the contrary it is evident that those intact and which didn't suffer damage - καὶ ἀπαθῆ - sink at once. The reason, he says, can be drawn from the fact that they become liquid like water and while decaying they take up a lot of air. For this reason it can also be gathered why when steeped in water, first they go to the bottom: as soon as they begun to rot, usually they come up and float, etc., still Lodovico Ricchieri. You can easily distinguish a filled egg from a dried one if you will put them in water. The former in fact will go down and sink, the latter will swim in surface, Leontinus - a geponic\*. An egg just laid put in salty water is floating, while in sweet water sinks, as Pietro of Abano\* writes in *Expositio problematum Aristotelis*. Those people who are about to transform some water so salty like that of sea, add salt to such an extent that the egg is floating.

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De ovis [423] quorum albumen corruptum est, sicut humor in apostemate, unde et infoecunda et omnino foetida redduntur, Alberti verba recitavi supra<sup>694</sup>. Videntur autem eadem urina Aristotelis esse: quanquam is urinorum non albumen sed vitellum corruptum esse scribit. ¶ Si incubante gallina tonuit, ova pereunt, Aristot.<sup>695</sup> Si incubatu tonuerit, ova pereunt: et accipitris audita voce vitiantur. remedium contra tonitrum, clavus ferreus sub stramine ovorum positus, aut terra ex aratro, Plinius<sup>696</sup>. Tonitrua incubationis tempore ova concutiunt, unde illa corrumpuntur, et praecipue si iam in eis formati sunt pulli. sed aliarum avium ovis magis haec nocent, aliarum minus: corvorum maxime. itaque videntur corvi partu suo et incubitu tempus tonitruum praevenire, et pullos Martio educare, Albert. Tonitruis vitiantur ova, pullique semiformes interimuntur antequam

Previously I quoted the words of Albertus\* about the eggs whose albumen is rotten like the liquid in an abscess, that's why they become infertile and extremely fetid. It seems that they correspond to those full of wind of Aristotle\*: even if he writes that it is not the albumen but the yolk to be altered in those full of wind. ¶ If it has thundered while the hen is brooding, the eggs become ruined, Aristotle. If it will thunder during the incubation, the eggs become ruined: and if they have heard the voice of the hawk\* go badly. A remedy against the thunder is represented by an iron nail placed under the litter of the eggs, or some earth taken from the plow, Pliny\*. The thunders shake the eggs in the period of incubation, that's why they go badly, and especially if in them the chicks already are formed. But these things do harm more to the eggs of some birds, less to those of others. Above all to those of crows.

<sup>693</sup> Il verbo ἐξουρίζω in senso attivo significa emettere con l'urina, in senso passivo significa essere emesso con l'urina. Traduciamo pertanto con 'piene di urina', o con un equivalente 'piene di vento', cioè, sterili. Ἐξουρίσαντα è glossato da Lodovico Ricchieri con il latino *urina* (da οὐριος = che ha il vento favorevole, in quanto οὐρος è il vento favorevole, oppure da οὐριος / οὐριος = per l'urina, in quanto οὐρον è l'orina) e in Plinio *urina* designa le uova ventose: Columbae proprio ritu osculantur ante coitum. Pariunt fere bina ova, ita natura moderante, ut aliis crebrior sit fetus, aliis numerosior. Palumbis et turtur plurimum terna nec plus quam bis vere pariunt, atque ita, si prior fetus corruptus est et ut, quamvis III pepererint, numquam plus II educant. Tertium inritum est; urinum vocant. Palumbis incubat femina post meridiana in matutinum, cetero mas. (*Naturalis historia* X,158)

<sup>694</sup> A pagina 420\*: Albumine autem corrupto nihil omnino per incubationem formatur, sed ovum totum turbatur et corrumpitur, sicut corrumpitur humor (sanies) in apostemate, quamobrem perquam foetida redduntur talia ova. (Haec esse conijcio quae Aristoteles et alii urina vocant, de quibus infra copiosius scribetur. nostri putrida ova, sule eyer. quanquam Aristoteles urina non albumine, sed vitello corrupto fieri ait).

<sup>695</sup> *Historia animalium* VI,2 560a: Del resto gli uccelli differiscono tra loro anche per la maggiore o minore attitudine alla cova. Se tuona durante la cova, le uova si rovinano. (traduzione di Mario Vegetti)

<sup>696</sup> *Naturalis historia* X,152: Si incubitu tonuit, ova pereunt; et accipitris audita voce vitiantur. Remedium contra tonitrus clavus ferreus sub stramine ovorum positus aut terra ex aratro.

toti partibus suis consummentur, Columella<sup>697</sup>.

¶ Incubatio et exclusio. De incubatione nonnihil superius scriptum est, et scribetur in E. copiose. Gallinae cum incubant, non cum peperint, furiunt, ratione inediae, Aristot. in Problem. 10,37. Ovis triduo incubatis puncti magnitudine apparent viscera, Aristot. Et rursus, Ova gallinarum tertia die ac nocte postquam coepere incubari, indicium praestare incipiunt. maiori quidem avium generi plus temporis praetereat necesse est, minori minus sufficit.<sup>698</sup> Schista<sup>699</sup> ova Plinius appellat tota lutea, quae triduo incubata tolluntur. Causa nominis, ut arbitror, quia dividantur, et discedat vitellus a candido, Hermolaus. In ovo primum apparet caput pulli, Galenus in Anatome vivorum. sed de formatione pulli in ovo plura superius scripta sunt.

That's why it seems that the crows prevent the period of the thunders through laying and brooding, and that they raise the chicks in March, Albertus. The eggs are altered by thunders, the growing chicks are killed before they are completed in all their parts, Columella\*.

¶ INCUBATION AND EXCLUSION. About the incubation something has been previously written and will be abundantly written in the paragraph E. The hens when are broody, not after laid an egg, are furious because of abstinence from food, Aristotle in *Problemata* 10,37. In the eggs incubated since three days become evident the entrails having the size of a point, Aristotle. And still: The eggs of the hens start to show a sign after third day and third night since started to be incubated. In the birds of greater size it is necessary that a larger period of time is running, in the smaller ones it is enough a briefer time. Pliny calls *schista* eggs - split eggs - the wholly yellow ones removed at third day of incubation. It seems me that the reason of this name is in the fact that they split up and the yolk parts from the white, Ermolao Barbaro\*. In the egg firstly appears the head of the chick. Galen\* in *Administrationes anatomicae Libri I-IX*. But about the formation of the chick in the egg quite

<sup>697</sup> *De re rustica* VIII,5,12: Plurimi etiam infra cubilium stramenta graminis aliquid et ramulos lauri nec minus alii capita cum clavis ferreis subiciunt. Quae cuncta remedio creduntur esse adversus tonitrua, quibus vitantur ova pullique semiformes interimuntur, antequam toti partibus suis consummentur.

<sup>698</sup> *Historia animalium* VI,3 561a: Nelle galline, dunque, un primo segno compare dopo tre giorni e tre notti; negli uccelli più grandi di queste occorre più tempo, in quelli più piccoli meno. (traduzione di Mario Vegetti)

<sup>699</sup> Siccome incorreremo nel latino *sitista* di Plinio, premettiamo che l'aggettivo greco *σιτιστός* riferito agli animali significa ben nutrito, ingrassato; deriva dal verbo *σιτίζω* che significa nutrire. - La trasformazione di *sitista* in *schista* è dovuta a Ermolao Barbaro *Castigationes Plinianae*: EX LIBRO VIGESIMONONO EX CAPITE III: FIUNT ET TOTA LUTEA QUAE VOCANT SITISTA: Alii codices habent Sicista. Ipsum legendum fere arbitror Schista: quoniam ab incubatu exempta quasi dividantur et discedat vitellus a candido. Nam & luteum & candidum dicit Aristoteles de animalium generatione tertio, membranis inter sese distinguuntur: & incubante ave concoquenteque animal ex alba parte ovi secernitur, augetur ex reliqua. - I nostri testi riportano abitualmente *sitista*, come risulta dal seguente brano della *Naturalis historia* XXIX, 45: Utilia sunt et cervicis doloribus cum anserino adipe, sedis etiam vitis indurata igni, ut calore quoque prosint, et condylomatis cum rosaceo; item ambustis durata in aqua, mox in pruna putaminibus exustis, tum lutea ex rosaceo inlinuntur. Fiunt et tota lutea, quae vocant sitista, cum triduo incubata tolluntur. Stomachum dissolutum confirmant pulli ovorum cum gallae dimidio ita, ne ante II horas alius cibus sumatur. Dant et dysintericis pullos in ipso ovo decoctos admixta vini austeri hemina et pari modo olei polentaeque. - Nella *Naturalis historia* Plinio usa *schistos* per indicare un minerale in XXIX,124, XXXIII,84 e in XXXVI,144,145 e 147. L'aggettivo *schistos*, -a, -on significa fissile, cioè che si può fendere, che si può dividere facilmente, derivato dal greco *schízō* = scindo, divido; viene usato da Plinio in XXX,74, in XXXI,79 e in XXXIII,88 riferito all'allume. Il sostantivo maschile *schistos* significa limonite\*, minerale ferroso che nella varietà pulverulenta, nota con il nome di ocre gialla, viene usata come pigmento colorante (terra di Siena). Ma Plinio usa l'aggettivo *schistos* per indicare anche una cipolla che, come lo scalogno - *Allium ascalonicum* -, possiede un bulbo composto da bulbilli aggregati i quali possono essere separati e quindi usati uno a uno per riprodurre la pianta, come accade per l'aglio comune o *Allium sativum*. Ecco il brano di Plinio in cui parla della cipolla di Ascalona e della cipolla *schista* in *Naturalis historia* XIX: [101] Alium cepasque inter deos in iureiurando habet Aegyptus. Cepae genera apud Graecos Sarda, Samothracia, Alsidenia, setania, schista, Ascalonia, ab oppido Iudaeae nominata. Omnibus etiam odor lacrimosus et praecipue Cyprii, minime Cnidii. Omnibus corpus totum pingui tunicarum cartilagine. [102] E cunctis setania minima, excepta Tusculana, sed dulcis. Schista autem et Ascalonia condiuntur. Schistam hieme cum coma sua relinquit, vere folia detrahunt, et alia subnascentur iisdem divisuris, unde et nomen. Hoc exemplo reliquis quoque generibus detrahi iubent, ut in capita crescant potius quam in semen. - Plinio usa *schistos* anche per indicare un modo di preparare il latte in XXVIII,126: Medici speciem unam addidere lactis generibus, quod schiston appellaverunt. Id fit hoc modo: fictili novo fervet, caprinum maxime, ramisque ficulneis recentibus miscetur additis totidem cyathis mulsi, quot sint heminae lactis. Cum fervet, ne circumfundatur, praestat dyathus argenteus cum frigida aqua demissus ita, ne quid infundat. Ablatum deinde igni refrigeratione dividitur et discedit serum a lacte. - Insomma: com'era prevedibile, nessuna traccia in *Naturalis historia* delle uova *schista* citate da Aldrovandi in quanto furono ideate da Ermolao Barbaro. Anche Conrad Gessner riporta le uova *schista* come notizia dovuta a Plinio pag. 420: Fiunt et tota lutea quae vocant schista, cum triduo incubata tolluntur, Plin. - Viene da pensare che a pagina 420\* anche Gessner abbia fatto affidamento sulla *castigatio* di Ermolao Barbaro.

¶ Excludunt celerius incubantes aestate, quam hyeme. ideo aestate gallinae duodevigesimo (undevigesimo, Plinius) die foetum excludunt: hyeme aliquando vigesimoquinto. Discrimen tamen et avium est, quod aliae magis aliis fungi officio incubandi possunt, Aristot.<sup>700</sup> Aestate locis calidis decimonono die exeunt ova, hyeme vicesimonono, Albertus. Caput pulli ad acumen ovi convertitur<sup>701</sup>, et totum corpus ad residuum: et pullus nascitur supra pedes, sicut et caeteri pulli avium, Idem. Et rursus, Exit autem in partu prius pars latior, quae extrorsum in ave vertitur: posterius acuta, quae diaphragma respicit. quare etiam durior est eadem et ex calore nonnihil corrugata in ovis gallinarum. Exeunt ova a rotundissima sui parte, dum pariuntur, molli putamine, sed protinus durescente, quibuscumque emergunt portionibus, Plinius<sup>702</sup>.

#### D.

Gallinae cum mares vicerint, cucur<r>iunt, et exemplo marium tentant superventu coire. crista etiam caudaque erigitur, ita, ne facile praeterea sit, an foeminae sint cognoscere. nonnunquam etiam calcaria parva iis enascuntur, Aristot.<sup>703</sup> ¶ Villaribus gallinis et religio inest. inhorrescunt {a}edito ovo, excutiuntque sese, et circumactu purificant, et festuca aliqua sese et ova lustrant, Plin.<sup>704</sup> De hoc gallinarum pericarpismo, plura leges in C. Ὠς δ' ὄρνις ἀπτῆσι {νεοσοῖσι} <νεοσοῖσι> προφέρησι | Μάστακ', ἐπεὶ >κε λάβησι. κακῶς δ' ἄρα οἱ πέλει αὐτῆ, Achilles Iliad. ι.<sup>705</sup> suos quos pro Graecis subierat labores et pericula prae nimia in eos benevolentia, conferens matricis avis (gallinae

a lot has been written formerly.

¶ They hatch more quickly if the hens brood them in summer rather than in winter. Insofar in summer the hens hatch the fetus at 18th day (19th, Pliny): in winter sometimes at 25th. However also a difference exists among the birds, since some can perform the duty of brooding better than others, Aristotle. In summer in warm places the eggs hatch at 19th day, in winter at 29th, Albertus. The head of the chick goes towards the pointed end - not! towards the blunt end - of the egg and the whole remnants of the body go towards the remaining space: and the chick hatches by leaning on feet, as also the other chicks of the birds, still Albertus. And yet: During egg laying first comes out the widest part of the egg, which turns outward inside the bird: lastly comes out the sharp part, which is directed toward the diaphragm. That's why this is also the hardest part and in the eggs of the hens is rather wrinkled because of the heat. The eggs while are laid go out showing their more rounded part, with a soft shell, but which quickly hardens with whatever part are going out, Pliny.

#### D

The hens, when got the better of the males, do a cock-a-doodle-doo and on the example of males they try to pair off by mounting. Also the comb as well as the tail straighten up, so that afterward it is not easy to realize if they are females. Sometimes also little spurs are sprouting, Aristotle. ¶ In hens of farm also a rituality exists. They ruffle the feathers after laid the egg and shake and purify themselves going round and round, and purify themselves and the eggs with a straw, Pliny. About this *perikarpismós* - to cover themselves with straw - you will read quite a lot of things in the paragraph C. *Hos d' ὄρνις ἀπτῆσι νεοσοῖσι προφέρησι* | *Mástak', epeike lábēsi. kakós d' ára oi pélei autēi* - For like the hen offers to featherless chicks | the food after she got it, this fact goes against herself

<sup>700</sup> *Historia animalium* VI,2 559b-560a: Le uova covate d'estate si schiudono più rapidamente che in inverno: infatti d'estate le galline le fanno schiudere [560a] in diciotto giorni, mentre d'inverno ne occorrono loro talvolta anche venticinque. Del resto gli uccelli differiscono tra loro anche per la maggiore o minore attitudine alla cova. Se tuona durante la cova, le uova si rovinano. (traduzione di Mario Vegetti)

<sup>701</sup> Questo è un grave errore di Alberto. La testa del pulcino è diretta verso la parte ottusa dell'uovo, dove c'è la camera d'aria. Vedi il lessico alla voce Embrione di pollo\*.

<sup>702</sup> *Naturalis historia* X,145: Avium ova ex calore fragilia, serpentium ex frigore lenta, piscium ex liquore mollia. Aquatiliū rotunda, reliqua fere fastigio cacuminata. Exeunt a rotundissima sui parte, dum pariuntur, molli putamine, sed protinus durescente quibuscumque emergunt portionibus. Quae oblonga sint ova, gravioris saporis putat Horatius Flaccus. Feminam edunt quae rotundiora gignuntur, reliqua marem. Umbilicus ovis a cacumine inest, ceu gutta eminens in putamine.

<sup>703</sup> La notizia sul comportamento delle galline quando hanno sconfitto un maschio proviene da Aristotele *Historia animalium* IX 631b 8.

<sup>704</sup> *Naturalis historia* X,116: Villaribus gallinis et religio inest. Inhorrescunt edito ovo excutiuntque sese et circumactae purificant aut festuca aliqua sese et ova lustrant. - Aristotele *Historia animalium* VI,2, 560b 7-11: In generale, le femmine degli uccelli si consumano e si ammalano se non covano. Dopo l'accoppiamento esse arruffano le piume e si scuotono, e spesso gettano festuche tutto attorno (la stessa cosa fanno talvolta anche dopo la posa), mentre le colombe trascinano al suolo la coda e le oche si tuffano in acqua. (traduzione di Mario Vegetti)

<sup>705</sup> *Iliade* IX,323-24: Come ai pulcini il cibo portare un aligero suole, | quand'ei l'abbia trovato, che nulla per lui ne rimane. (traduzione di Ettore Romagnoli)

nimirum per excellentiam) in pullos affectui, quos illa dum pascit, et cibos subinde collectos ore porrigit, se suamque famem negligit. Citat haec verba Plutarchus in libro de amore parentum erga prolem<sup>706</sup>. Ubi haec etiam eius verba leguntur, {ὄτι} <ὥσπερ> ἡ Ὀμηρικὴ ὄρνις τῶ ἑαυτῆς τρέφει λιμῶ τὰ ἔγγονα καὶ τὴν τροφήν τῆς γαστρὸς ἀπτομένην, ἀποκρατεῖ καὶ πιέζει τῶ στόματι, μὴ λάθη καταπιούσα. Gyb. Longolius sic transtulit, Homericam avis sua fame parvulos natos pascit: et nutrimentum quod ventri suo destinaverat, ore retinet, ne eo in ventrem delapso in oblivionem ipsa adducatur. Sed lector {consyderabit} <considerabit>, an sic potius reddi debeant verba posteriora: Ventris sui alimentum ore tenens, abstinet tamen, et ne forte nolens etiam deglutiat, mordicus premit.

Et paulo post<sup>707</sup> in eodem libro: Quid vero gallinae, (inquit Plutarchus,) quas observari nostris oculis quotidie domi conspicamur, quanta cura et sedulitate pullos custodiunt et gubernant: aliis alas, quas subeant, remittunt: aliis dorsum, ut scandant, reclinant. neque ulla pars corporis est, qua non fovere illos, si possent, cupiant: neque id sine gaudio et alacritate, quod et vocis sono testari videntur. Canes et angues (κυνέας καὶ δρακοντίας, forte κίρκους καὶ δράκοντας) cum de se agitur, sibi que solis metuunt, fugiunt tum quidem. si vero pullorum agmini ab his periculum verentur, vindicare illud ab iniuria nituntur, et supra quam vires patiuntur saepe dimicant.

Gallinae avesque reliquae, sicut Cicero ait<sup>708</sup>, et quietum requirunt ad pariendum locum, et cubilia

the food after she got it, this fact goes against herself, Achilles\* in *Iliad* IX. His labours and dangers he went towards for Greeks because of an excessive love for them, referring himself to the fondness of the mother bird (who obviously is represented for excellence by the hen) towards the chicks, who while is grazing them and giving with mouth the just picked up foods is neglecting herself and her hunger. Plutarch\* quotes these words in the book *The love of parents toward offspring*. In which his following words are read too: *hōsper hē Homērikē ōrnis tō, heautēs trépheí limō, tà éggona kaì tēn trophēn tēs gastrōs haptoménēn, apokrateí kaì piézei tō, stómati, mē láthē; katapioúsa.* - as the Homeric bird nourishes their chicks at the price of his own hunger and prevents the nourishment to reach his stomach, he holds it in his beak being afraid of swallowing it without his knowledge. Gisbert Longolius\* translated as follows: The Homeric bird feeds his little young with his own hunger and the food he had intended for his own stomach he keeps in his mouth lest when it has descended thither he himself should be led to forget. But the reader will consider if the last words don't owe rather sound in this way: Keeping with the mouth the food destined to his belly, nevertheless he abstains and seizes it in an obstinate way so that unintentionally doesn't swallow it.

And a little ahead in the same book Plutarch says: What to say of the hen, whom we observe each day at home, with what care and solicitude they guard and lead their chicks: for some of them they let down their wings for the chicks to come under: for others they turn back their backs for them to climb up. And there is no part of their bodies with which they do not wish to protect them if possible: nor they do this without joy and enthusiasm, and it seems that are testifying this by the sound of their voice. When they are dealing with themselves and are fearing only for themselves, only then they avoid dogs and snakes (*kynéas* - dogs - *kaì drakontías* - and little snakes, perhaps *kírkous* - hawks - *kaì drákontas* - and dragons, snakes). But if they fear that from these enemies a danger can follow for their crowd of chicks, they struggle in avenging it for the offence, and often fight beyond their own endurance.

As Cicero\* says, hens and other birds also seek a quiet place in which to lay their eggs and build

<sup>706</sup> In Italia, di Plutarco, è edito da D'Auria *L'amore fraterno e l'amore per i figli* (a cura di A. Postiglione). Aldrovandi dà come fonte il *De amore parent. erga liberos* che corrisponde a *Moralia* 494D = cap. 2 p. 494D. Plutarco non ha ὄτι ma ὥσπερ.

<sup>707</sup> *Moralia* cap. 2, 494E-F-495A. Il testo greco è più semplice; si tratta piuttosto di una parafrasi. (Roberto Ricciardi)

<sup>708</sup> *De natura deorum* II 129-130: Iam gallinae avesque reliquae et quietum requirunt ad pariendum locum et cubilia sibi nidosque construunt eosque quam possunt mollissime substernunt, ut quam facillime ova serventur; e quibus pullos cum excuderunt, ita tuentur, ut et pinnis foveant, ne frigore laedantur, et, si est calor a sole, se opponant; cum autem pulli pinnulis uti possunt, tum volatus eorum matres prosequuntur, reliqua cura liberantur. [130] Accedit etiam ad nonnullorum animantium et earum rerum, quas



sibi nidosque construunt, eosque quam possunt mollissime substernunt, ut quam facillime ova serventur. ex ovis pullos cum excluserunt, ita tuentur, ut et pennis foveant, ne frigore laedantur: et si est calor a Sole, se opponant. Cum autem pulli pennulis uti possunt, tum volatus eorum matres prosequuntur, Gillius. Super omnia est anatum ovis subditis atque exclusis, admiratio primo non plane agnoscentis foetum: mox incertos incubitus sollicitate convocantis: postremo lamenta circa piscinae stagna, mergentibus se pullis natura duce, Plin.<sup>709</sup> Exeuntes pullos gallina sub alas congregat, defenditque eos a milvo et aliis periculis, Albert. Gallina supra modum diligit foetum suae speciei, adeo ut prae voce nimis acuta qua suum in pullos amorem testatur, aegrescat. Ova quidem quae incubat, unde sint non curat, circa alienum etiam partum sollicita. Idem. Gallina ardet studio et amore pullorum: primum enim ut circum avem rapacem supra tectum gyros agere cognoscit, statim vehementer vociferatur, et cervicem iactans, atque in gyrum contorquens, caput in altum tollit, ac omnibus plumis inhorrescit, tum explicatis alis timidos pullos, et sub alato tegmine pipientes protegit, avemque procacem retrocedere cogit: Deinde eos ex [424] latibulo plumeo prodeuntes studiose pascit, Gillius<sup>710</sup>.

sleeping places for themselves and nests, and cover them as softly as possible, so that the eggs preserve themselves as easily as possible: so that when chicks came out from eggs are protected in such a way to warm them also with feathers in order that they are not injured by cold: and if the weather is hot, so that they come between the sun. In fact when chicks can use their small feathers, then the mothers follow them in their flies, Pierre Gilles\*. Above every other thing there is the extraordinary fact of when the eggs of duck have been put for brooding and hatching under a hen, who at first doesn't recognize at all the chick: then to lie down on him in a uncertain manner and breathlessly calling him: finally her complaints around the stretch of water in which the chicks are swimming under the guide of nature, Pliny. The hen picks up under the wings the chicks coming out of the egg and defends them from kite\* and other dangers, Albertus. The hen loves in an exaggerated way the fetus of her species, to the point to get sick because of the extremely acute voice with which she attests her love towards the chicks. In fact she doesn't take care whence are coming the eggs she is incubating, being thoughtful also towards the birth of other females, still Albertus. The hen burns of care and love for the chicks: first of all she is well aware of how to vault around a rapacious bird which is above her shelter, then immediately starts shouting in a deafening way and by lengthening the neck and by twisting all herself she raises the head and gets ruffled with all the feathers, then, after has spread the wings, she protects under the winged protection the timid peeping chicks, and forces the insolent bird to retreat: then she grazes them with care while are coming out from the hideaway of feathers, Pierre Gilles.

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Nostrum milvum aut accipitris genus a gallinarum praeda vocant den huenerdieb, id est gallinarum furem. Rubetarium esse credo accipitrem illum (inquit Turnerus) quem Angli hen harroer nominant. Porro ille apud nostros a dilaniandis gallinis nomen habet. palumbarium magnitudine superat, et coloris est cinerei. Humi sedentes aves in agris, et gallinas in oppidis et pagis repente adoritur. Praeda frustratus, tacitus

Ours call the kite\* or the genus of the birds of prey as *den huenerdieb*, that is, hens thief. I believe that the bramble hawk is that sparrowhawk\* (William Turner\* says) called by English as *hen harroer*\*. For among us he gets the name from the fact that he claws the hens. He is larger than the *accipiter palumbarius*\* - hawk of wild pigeons - and is of an ashen-grey color. The *Hen Harrier* - *Circus cyaneus* - suddenly attacks the birds living on ground in fields, and the hens in towns and

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terra gignit, conservationem et salutem hominum etiam sollertia et diligentia. Nam multae et pecudes et stirpes sunt, quae sine procuratione hominum salvae esse non possunt.

<sup>709</sup> *Naturalia historia* X,155: Traditur quaedam ars gallinarii cuiusdam dicentis, quod ex quaque esset. Narrantur et mortua gallina mariti earum visi succedentes in vicem et reliqua fetae more facientes abstinentesque se cantu. Super omnia est anatum ovis subditis atque exclusis admiratio prima non plane agnoscentis fetum, mox incerti singultus sollicitate convocantis, postremo lamenta circa piscinae stagna mergentibus se pullis natura dulce. - Inutile correggere le varie versioni di Plinio che ci sono state tramandate.

<sup>710</sup> Il brano di Pierre Gilles è tratto da liber XIV caput XXXIII - *De Gallina* - di *Ex Aeliani historia per Petrum Gyllium latini facti: itemque ex Porphyrio, Heliodoro, Oppiano, tum eodem Gyllio luculentis accessionibus aucti libri XVI, de vi et natura animalium* (Lugduni, apud Seb. Gryphium, 1533).

discedit, nec unquam secundum facit insultum. hic per humum omnium (accipitrum) volat maxime. Urticarum genera quaedam mortifera pullis, gallina rostro nititur evellere: in quo conatu tantum aliquando laborat, ut rumpatur interius, Albertus.

¶ Quae nam animalia gallinis infesta sint, dictum est paulo ante, et supra etiam in Gallo D. diciturque amplius infra in E. Gallinam ferunt eo die quo ovum peperit, a serpente laedi non posse: et tum carnem quoque eius a serpente morsis remedio esse, Albert. Qui serpentium canisve dente aliquando laesi fuerint, eorum superventus gallinarum incubitus, pecorum foetus abortu vitiant, Plin.<sup>711</sup>

### E.

Electio. Mercari porro nisi foecundissimas aves non expedit. eae sint rubicundae vel fuscae plumae nigrisque pennis, ac si fieri poterit, omnes huius, et ab hoc proximi coloris eligantur: sin aliter, evitentur albae, quae fere cum sint molles, ac minus vivaces, tum ne foecundae quidem facile reperiuntur, atque sunt conspicuae. propter quod insigne candoris ab accipitribus et aquilis saepius abripiuntur. sint ergo matrici probi coloris, robusti corporis, quadratae, pectorosae, magnis capitibus, rectis rutilisque cristulis, albis auribus: et sub hac specie quam amplissimae, nec paribus unguibus, generosissimaeque creduntur, quae quinos habent digitos, sed ita ne cruribus emineant transversa calcaria. nam quae hoc virile gerit insigne, contumax ad concubitum dedignatur admittere marem, raroque foecunda, etiam cum incubat, calcis aculeis ova perfringit, Columella<sup>712</sup>. Sint praecipue nigrae aut flavi

villages. If disappointed by his prey, he dumbly goes away and never launches a second attack. This one among all (birds of prey) flies mostly along the ground. The hen gets busy with beak upon some species of nettles\* deadly to chicks: sometimes she is devoting herself to such an extent in this effort to run into inner rents, Albertus\*.

¶ In fact what are the dangerous animals for hens has been told a little while ago and also previously in the paragraph D of the chapter about the rooster and I will speak all the more abundantly here below in the paragraph E. They say that the hen cannot be injured by the snake in the day when she laid an egg: and that therefore also her meat represents a remedy for those people bitten by a snake, Albertus. Because of the sudden arrival of those people by chance wounded by the tooth of snakes or of a rabid dog, they make to go bad the hens' incubations and the livestock's foetus by abortion, Pliny\*.

### E

CHOICE. Moreover it is not worthwhile to purchase birds if not fertile. These birds must have red or blackish feathers and black plumes, and if it will be possible all are chosen of this color or of a very similar color. If it is not possible to do otherwise, the white subjects must be avoided, which for the more are not only weak and less long-living, but it is not even easy to find them prolific, and in addition they are well visible. Because of the characteristic of the whiteness they are more often carried away by hawks\* and eagles\*. The reproducer females are therefore to be of suitable color, of strong build, sturdy, have to possess a wide breast, a big head, the small comb upright and red shining, white earlobes: and in this respect they must have them as biggest as possible, and must not to have even toes, and are held very fertile those with five toes, but must not to have spurs sticking out sideways on the legs. In fact, that one bringing this sign of masculinity, reluctant to joining, is disdainful in accepting the male, and is rarely fertile

<sup>711</sup> *Naturalis historia* XXVIII,31-32: [31] Signum eius familiae est, si modo adhuc durat, vernis temporibus odoris virus. atque eorum sudor quoque medebatur, non modo saliva. Nam in insula Nili Tentyri nascentes tanto sunt crocodilis terrori, ut vocem quoque eorum fugiant. Horum omnium generum insita repugnantia interventum quoque mederi constat, sicuti adgravari vulnera introitu eorum, qui unquam fuerint serpentium canisve dente laesi. [32] Idem gallinarum incubitus, pecorum fetus abortu vitiant; tantum remanet virus ex accepto semel malo, ut venefici fiant venena passi. Remedio est ablui primus manus eorum aquaque illa eos, quibus medearis, inspergi. rursus a scorpione aliquando percussi numquam postea a crabronibus, vespis apibusve feriuntur.

<sup>712</sup> *De re rustica* VIII,2,7-8: Parandi autem modus est ducentorum capitum, quae pastoris unius curam distendant, dum tamen anus sedula vel puer adhibeatur custos vagantium, ne obsidiis hominum aut insidiatorum animalium diripiantur. Mercari porro nisi foecundissimas aves non expedit. Eae sint rubicundae vel infuscae plumae nigrisque pennis, ac si fieri poterit, omnes huius et ab hoc proximi coloris eligantur. Sin aliter, vitentur albae, quae fere cum sint molles ac minus vivaces, tum ne foecundae quidem facile reperiuntur, atque etiam conspicuae propter insigne candoris ab accipitribus et aquilis saepius abripiuntur. [8] Sint ergo matrici robii coloris, quadratae, pectorosae, magnis capitibus, rectis rutilisque cristulis, albis auribus, et sub hac specie quam amplissimae, nec paribus unguibus: generosissimaeque creduntur quae quinos habent digitos, sed ita ne cruribus emineant transversa calcaria. Nam quae hoc virile gerit insigne, contumax ad concubitum dedignatur admittere marem, raroque foecunda etiam cum incubat, calcis aculeis ova perfringit.

coloris, Palladius<sup>713</sup>. Gallinarum generositas spectatur, crista erecta, interdum et gemina, pennis nigris, ore rubicundo, digitis imparibus<sup>714</sup>, aliquando et super quatuor digitos transverso uno, Plin.<sup>715</sup> Qui villaticas gallinas parat, eligat foecundas, plerunque rubicunda pluma, nigris pennis, imparibus digitis, magnis capitibus, crista erecta ampla<sup>716</sup>, hae enim ad partiones sunt aptiores, Varro<sup>717</sup>.

Gallinas educaturus eligat foecundissimas: quas nimirum ex usu rerum et experientia dignoscet: im<m>o vero ex pluribus aliis indiciis. In universum enim quae colore flavescunt, et sortiuntur digitos impares, quaeque magna possident capita (τὰς ὄψεις μεγάλας, oculos magnos, Cornarius<sup>718</sup>) cristamque erigunt: nec non nigriores et corpulentiores. Eae omnes gallinae facile mares ferent: multo erunt praestantiores ad partum, ova maxima {a}edent: ac breviter, generosos excludent pullos, Florentinus<sup>719</sup>. {Mox} <Mos> quoque sicut in

and then when brooding she breaks the eggs with the spurs of the leg, Columella\*. Mainly they must be black or buff, Palladius\*. The good breed of the hens is recognized from the upright comb, sometimes double too, from black feathers, red face, toes of different length, and sometimes also from the presence of a toe placed sideways besides the other four, Pliny. He who gets courtyard hens has to choose the prolific ones, and for the more having reddish feathers, black plumes, odd toes, big head, an upright and wide comb, these in fact are more suitable for reproduction, Varro\*.

He who will have to raise hens must choose the most fertile: without doubt he will be able to recognize them by practice and experience: or rather, according to many other clues. In fact are generally like so those being buff in color, and receiving odd fingers in lot, and those having a big head (τὰς ὄψεις μεγάλας, big eyes, as Janus Cornarius\* translates) and holding the comb upright: as well as those of a darker color and more corpulent. All these hens will easily bear the males: they will be a lot outstanding as far as eggs' laying is concerned, they will lay very big eggs: and in a little while they will give birth to chicks of good quality,

<sup>713</sup> *Opus agriculturae* I,27 *De gallinis* - Sint praecipue nigrae, aut flavi coloris, albae vitentur.

<sup>714</sup> Plinio, nonostante la sua ampia cultura, purtroppo non è di valido aiuto quando siamo a caccia di particolari. Infatti, per analogia con quanto affermato da Varrone (*Rerum rusticarum* III,9,4-5: Qui spectat ut ornithoboscion perfectum habeat, scilicet genera ei tria paranda, maxime villaticas gallinas. E quis in parando eligat oportet fecundas, plerumque rubicunda pluma, nigris pennis, imparibus digitis, magnis capitibus, crista erecta, amplas; [5] hae enim ad partiones sunt aptiores.), dopo le penne nere, ci dovremmo aspettare le piume rossicce. Invece la lezione del testo a noi tramandata - e accettata - parla di *ore rubicundo* invece che di *colore rubicundo*, per cui anziché quelle con piume rossicce siamo costretti a ritenere come ottime galline quelle dalla faccia rossa. Plinio fu un grandissimo arraffone e ha fuso le notizie in modo tale che anche il suo *digitis imparibus*, se non vogliamo incorrere in una stolta ripetitività, siamo costretti a tradurlo con *dita di differente lunghezza*, visto che appena dopo Plinio afferma che le galline di buona razza sono talora caratterizzate da un dito disposto obliquamente oltre agli altri quattro. Io sono dell'avviso che Plinio abbia raggranellato la notizia delle dita dispari da due fonti diverse e che il suo *digitis imparibus* corrisponde all'*imparibus digitis* di Varrone. Non credo che si possa risalire alla fonte da cui Plinio ha tratto la palese e inutile ripetizione costituita da *aliquando et super IIII digitos transverso uno*. In sintesi: senza tema di smentita, anche *digitis imparibus* di Plinio corrisponde a dita dispari, quindi alla pentadattilia. - Per la lunga disquisizione storica relativa alla pentadattilia si veda *Summa Gallicana*\*. C.X.a

<sup>715</sup> *Naturalis historia* X,156: Gallinarum generositas spectatur crista erecta, interim et gemina, pennis nigris, ore rubicundo, digitis imparibus, aliquando et super IIII digitos transverso uno. Ad rem divinam luteo rostro pedibusque purae non videntur, ad opertanea sacra nigrae. Est et pumilionum genus non sterile in his, quod non in alio genere alitum, sed quibus centra, fecunditas rara et incubatio ovis noxia.

<sup>716</sup> Non si emenda *ampla* che non è separata con una virgola da *erecta*. I codici in voga nel XX secolo riportano invece *amplas* riferito a *gallinas*, per cui le galline odierne, più che avere la cresta grossa, debbono essere corpulente. Forse Varrone era un futurista, relegato nel suo tempo da qualche amanuense che scrisse *ampla* invece di *amplas* omettendo anche la virgola. A parte gli scherzi: *amplas* sembrerebbe più appropriato visto che nella breve frase Varrone non ha ancora accennato alle dimensioni corporee.

<sup>717</sup> *Rerum rusticarum* III,9,4-5: Qui spectat ut ornithoboscion perfectum habeat, scilicet genera ei tria paranda, maxime villaticas gallinas. E quis in parando eligat oportet fecundas, plerumque rubicunda pluma, nigris pennis, imparibus digitis, magnis capitibus, crista erecta, amplas; [5] hae enim ad partiones sunt aptiores.

<sup>718</sup> Elio Corti, in base a motivi linguistici che si accordano con i criteri di scelta di un allevatore, traduce τὰς ὄψεις μεγάλας con "quelle che hanno un aspetto grande". Le galline di razza debbono avere sì la testa grande, ma soprattutto non debbono presentarsi mingherline nel resto del corpo, e questo in vista dei ripetuti assalti sessuali quotidiani da parte dei galli. Un concetto, quello della mole massiccia e della sua utilità sessuale, che Florentino subito ribadisce anche per le galline dal piumaggio nero. Per una disquisizione più dettagliata si veda il lessico alla voce Florentino\*.

<sup>719</sup> *Geoponica sive Cassiani Bassi Scholastici De Re Rustica Eclogae* - recensuit Henricus Beckh - Teubner - Stoccarda e Lipsia - 1994 - pagina 411 - libro 14, capitolo 7 - Περὶ ὀρνίθων. Φλωρεντίνου. paragrafi 8-9: 8 Χρὴ δὲ τὸν βουλόμενον ὀρνιθοτροφεῖν, ἐκλέγεσθαι τῶν ἀλεκτορίδων τὰς πολυγωνωτάτας· καταλαμβάνεται δὲ τοῦτο ἐξ αὐτῆς τῆς χρείας καὶ τῆς πείρας, οὐ μὴν ἀλλὰ καὶ ἐξ ἐτέρων τινῶν τεκμηρίων. 9 ὡς ἐπίπαν γὰρ αἱ ξανθίζουσαι, καὶ περιττοδάκτυλοι, τὰς ὄψεις μεγάλας ἔχουσαι, τὸν τε λόφον ἐπηρμένον, καὶ αἱ μελανόπτεροι, καὶ τοῖς ὄγκοις μεγάλοι, τοὺς τε ἄρρενας οἴσουσι

caeteris pecoribus eligenda quaeque optima, et deteriora vendenda: servetur etiam in hoc genere, ut per autumnus tempus omnibus annis, cum fructus earum cessat, numerus quoque minuatur. Summovebimus autem veteres, id est quae trimatum excesserunt. Item quae aut parum foecundae, aut parum bonae nutrices sunt, et praecipue quae ova vel sua, vel aliena consumunt. Nec minus, quae velut mares cantare, atque etiam calcare coeperunt. Item serotini pulli, qui ab solstitio nati capere iustum incrementum non poterunt. In masculis autem non eadem ratio servabitur, sed tandiu custodiemus generosos, quandiu foeminam implere potuerint. Nam rarior est in his avibus mariti bonitas, Columella<sup>720</sup>.

¶ Gallinarium. Aedicula ista cuius parietibus corbes (quos Varro gallinarum cubilia appellat<sup>721</sup>) affixos vides, in iisque gallinas incubantes, officina cohortalis ob id appellatur, quod non aliter ac in officinis nostris cuncta parantur, quae in usum humanum veniunt, ita istic ova et pulli, quae in cibum. Iste qui in gallinarum scandit, et ova manibus versat, gallinarius curator vel custos recte dicetur, Gyb. Longolius in dialogo de avibus<sup>722</sup>.

¶ Non sunt plures quam quinquaginta in uno aviario nutriendae. labefactantur siquidem in angusto arctatae. porro numeri gallinarum pars sexta sint gallinacei galli, Florentinus. Parandi matricem modus est ducentorum capitum, quae pastoris unius curam dispendant: dum tamen anus sedula vel puer adhibeatur custos vagantium, ne obsidiis hominum aut insidiosorum animalium diripiantur, Columella<sup>723</sup>. Si ducentas alere velis, locus septus

Florentinus\*. As in other kinds of livestock also in this one we have to keep the custom of choosing the best head and preserving them and to sell the worse ones, so that every year in autumn, when the hence coming profit stops, also their number decreases. In fact we will get rid of old hens, that is, those who overcame three years. Likewise those being few fertile or not many good broody hens, and especially those devouring their or other people's eggs. Likewise those who started to sing as well as to mount like roosters. The same is said about belated young chickens who, born starting from summer's solstice, have not been able to reach a correct growth. For the males the same criterions won't be followed, but we will keep those of good breed up to when they will be able to fertilize the females. In fact in these birds a good quality of the husband is rather rare, Columella.

¶ THE HEN HOUSE. This small building on whose walls you see some hung baskets (Varro calls them nests of the hens), inside which the hens are brooding, is said laboratory of the courtyard since not otherwise than in our laboratories whatever is serving to human beings is prepared, and so here are prepared eggs and chickens serving as food. He who is climbing the hen-pen and turning the eggs by hands, rightly will be called person responsible or custodian of hen-pen, Gisbert Longolius\* in *Dialogus de avibus*.

¶ In a hen-pen we have not to raise more than fifty of them. In fact being pressed in a narrow place they weaken. Moreover the roosters have to represent the sixth part of hens' number, Florentinus. The quantity of hens we have to provide is of 200 head, which has to keep busy the management of only a keeper: nevertheless when they go around a careful old woman or a little boy are used so that they are not stolen by snares of humans or of animals which lie in ambush, Columella. If you want to raise two hundred

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ραδίως, καὶ πρὸς ὠτοκίας κρείττους εἰσί, καὶ τὰ ὠὰ μεγάλα τίκτουσιν, ἐξ ὧν καὶ τὰ νεογνὰ γίνεται γενναῖα.- 8. Colui che vuole allevare dei polli, deve scegliere le galline più feconde; ciò lo si può dedurre in base alla pratica stessa e all'esperienza, non solo, ma anche da alcuni altri indizi. 9. Infatti lo sono per lo più quelle che biondeggiano, e con un numero di dita superiore alla norma, quelle che hanno un aspetto grande e la cresta dritta, anche quelle con le piume nere, e grandi di mole, e supporteranno facilmente i maschi, e sono superiori nel deporre uova, e depongono le uova che sono di grandi dimensioni, dalle quali anche i pulcini nascono di buona qualità. (traduzione di Elio Corti - 16 settembre 2006)

<sup>720</sup> Si emenda *Max* con *Mos* dal momento che questo sostantivo sembra più appropriato dell'avverbio. - *De re rustica* VIII,5,24: Mos quoque, sicut in ceteris pecudibus, eligendi quamque optimam et deteriozem vendendi servetur etiam in hoc genere, ut per autumnus tempus omnibus annis, cum fructus earum cessat, numerus quoque minuatur. Summovebimus autem veteres, id est quae trimatum excesserunt, item quae aut parum fecundae aut parum bonae nutrices sunt, praecipue quae ova vel sua vel aliena consumunt, nec minus quae velut mares cantare coeperunt, item serotini pulli, qui a solstitio nati capere iustum incrementum non potuerunt. In masculis non eadem ratio servabitur, sed tamdiu custodiemus generosos quamdiu feminas implere potuerunt. Nam rarior est in his avibus mariti bonitas.

<sup>721</sup> *Rerum rusticarum* III,9,7: Inter duas ostium sit, qua gallinarius, curator earum, ire possit. In caveis crebrae perticae traiectae sint, ut omnes sustinere possint gallinas. Contra singulas perticas in pariete exclusa sint cubilia earum.

<sup>722</sup> Il *Dialogus de avibus et earum nominibus Graecis, Latinis, et Germanicis* (1544) si svolge tra Longolius e Panfilo\*. In questo caso chi parla è Longolius.

<sup>723</sup> Non si emenda *dispendant* di Gessner, che oltretutto parrebbe più appropriato di *distendant* - *De re rustica* VIII,2,7: Parandi autem modus est ducentorum capitum, quae pastoris unius curam distendant, dum tamen anus sedula vel puer adhibeatur custos vagantium, ne obsidiis hominum aut insidiatorum animalium diripiantur.

attribuendus, in quo duae caveae coniunctae magnae constituendae, quae spectent ad exorientem versus, utraeque in longitudinem circiter decem pedes, latitudine dimidio minores (latitudine paulo minus, Crescenti.) et altitudine paulo humiliores. Utriusque fenestras latitudine tripedali, et co(uno)pede altiores, e viminibus factae raris, ita ut lumen praebeant multum, neque per eas quicquam ire intro possit quod nocere solet gallinis. Inter duas ostium sit, qua gallinarius curator earum ire possit. In caveis crebrae perticae traiectae sint, ut omnes sustinere possint gallinas. Contra singulas perticas in pariete exculpta sint cubilia earum. Ante sit (ut dixi) vestibulum septum, in quo diurno tempore esse possint, atque in pulvere volitari. Praeterea sit cella grandis, in qua curator habitet, ita ut in parietibus circum omnia posita sint cubilia gallinarum, aut exculpta, aut affixa firmiter. Motus enim cum incubant nocet, Varro. Gallinaria constitui debent parte villae, quae hybernum spectat orientem: iuncta sint ea furno, vel culinae, ut ad avem perveniat fumus, qui est huic generi praecipue salutaris. Totius autem officinae, id est ornithonis, tres continuae extruuntur cellae, quarum, sicuti dixi, perpetua frons orienti sit obversa. In ea deinde fronte exiguus detur unus omnino aditus mediae cellae, quae ipsa tribus minima esse debet in altitudine, et quoquo versus pedes septem: in ea singuli dextro, [425] laevoque pariete aditus ad utranque cellam faciendi sunt, iuncti parieti, qui est intrantibus adversus.<sup>724</sup>

birds you need to assign a fenced-in place, in which two large adjacent rooms must be built, facing east, both of them around ten feet long, less than a half in width (Pier de' Crescenzi\* says a little less in width), and a little lower in height. The windows of each room should be three feet wide and one foot higher, made of wide weaved wickers, so that they may furnish much light without through them anything usually harming the hens comes in. Between the two rooms an opening must be through which the hen-pen's keeper can pass, who takes care of the hens. In the rooms have to be many perches crossing through so that they can support all the hens. In front of each perch (as I told) there should be nesting places dug in the wall. In front of the pen let there be a fenced-in place where the chickens can walk during the day and wallow in dust. Furthermore, let there be a large cell in which the keeper stays, so that in the walls all around there are all the nests of the hens, either dug or firmly attached. For the movement is harmful when hens are incubating, Varro. The hen-pens must be build in the part of the farm looking at winter east: must be joined to the oven or to the kitchen, so that the smoke reaches the poultry, the former being very healthy for this kind of birds. The construction of the hen-pen, that is of the *ornithon*, has to be altogether of three adjoining rooms, with the whole front, as I said, turning toward east. Then on this front only one and small entrance is given to the middle cell, which has to be the smallest of three in height and to measure seven feet in whatever direction: in it, on every single right and left wall have to be made the entrances to both other rooms, adjoining the wall in front of who are coming in, Columella.

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[Columella<sup>725</sup>] Huic autem focus applicetur tam longus, ut nec impediatur praedictos aditus, et ab

Columella\* - To this wall must be attached also a hearth of a length that will not block the aforesaid

<sup>724</sup> Columella *De re rustica* VIII,3,1-2: *De gallinariis* [1] Gallinaria constitui debent parte villae quae hybernum spectat orientem. Iuncta sint ea furno vel culinae, ut ad avem perveniat fumus, qui est huic generi praecipue salutaris. Totius autem officinae, id est ornithonis, tres continuae extruuntur cellae, quarum, sicuti dixi, perpetua frons orientem sit obversa. [2] In ea deinde fronte exiguus detur unus omnino aditus mediae cellae, quae ipsa tribus minima esse debet in altitudinem et quoquo versus pedes septem. In ea singuli dextro laevoque pariete aditus ad utramque cellam faciendi sunt, iuncti parieti qui est intrantibus adversus.

<sup>725</sup> *De re rustica* VIII,3,2-9: Huic autem focus applicetur tam longus, ut nec impediatur praedictos aditus et ab eo fumus perveniat in utramque cellam; eaeque longitudinis et altitudinis duodenos pedes habeant, nec plus latitudinis quam media. [3] Sublimitas dividatur tabulatis, quae super se quaternos et infra septenos liberos pedes habeant, quoniam ipsa singulos occupant. Utraque tabulata gallinis servire debent, et ea parvis ab oriente singulis inluminari fenestellis, quae et ipsae matutinum exitum praebeant avibus ad cohortem, nec minus vespertinum introitum. Sed curandum erit ut semper noctibus claudantur, quo tutius aves maneant. [4] Infra tabulata maiores fenestellae aperiantur, et eae clatris muniantur, ne possint noxia inreperere animalia, sic tamen ut industria sint loca, quo commodius habitet aviarius, qui subinde debet speculari aut incubantis aut parturientis fetas. Nam etiam in his ipsis locis ita crassos parietes aedificare convenit, ut excisa per ordinem gallinarum cubilia recipiant, in quibus aut ova edantur aut excludantur pulli. Hoc enim et salubrius et elegantius est quam illud quod quidam faciunt, ut palis in parietis vehementer actis vimineos qualos superponant. [5] Sive autem parietibus ita ut diximus cavatis aut qualis vimineis praeponenda erunt vestibula, per quae matricibus ad cubilia vel pariendi vel incubandi causa perveniant. Neque enim debent ipsis nidis involare, ne dum adsiliunt pedibus ova confringant. [6] Ascensus deinde avibus ad tabulata per utramque cellam datur, iunctis parieti modicis asserculis, qui paulum formatis gradibus asperantur, ne sint advolantibus lubrici. Sed ab cohorte forinsecus praedictis fenestellis scandulae similiter iniungantur, quibus inreperant aves ad requiem nocturnam. Maxime autem curabimus ut et haec aviaria et cetera, de quibus mox dicturi sumus, intrinsecus et extrinsecus poliantur opere tectorio, ne quae ad aves feles habeant aut coluber adcessum, tum et aequae

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Sed ab cohorte forinsecus praedictis fenestellis scandulae similiter iniungantur, quibus irrepant aves ad requiem nocturnam. Maxime autem curabimus, ut haec aviaria, et caetera, de quibus mox dicturi sumus, intrinsecus, et extrinsecus poliantur opere tectorio, ne ad aves feles habeant aut coluber accessum, et aequae noxiae prohibeantur pestes. Tabulatis insistere dormientem avem non expedit, ne suo laedatur stercore, quod cum pedibus uncis adhaesit, podagram creat. ea perniciis ut evitetur, perticae

entrances and so that from it the smoke may reach each of other two cells: which should be twelve feet long and high and have no more width than the middle cell: they should be divided by planks which must keep clear four feet above and seven below since the planks take up a foot each, and both planks should serve the hens and must be lighted by small windows on east side and may also offer an exit for the hens into poultry yard in the morning as well as an entrance in the evening, but care should be taken to keep them always closed at night so that the birds may remain more safe. Below the planks larger windows should be opened up and protected with gratings so that harmful animals may not creep in. But always so that the rooms should be kept well lighted in order that they can stay rather well, and the poultry keeper rather often must keep an eye on incubating or hatching hen. For also in these rooms it is advisable to made walls so thick that they may hold the hollow nests of the hens in a row, in which the hens may lay eggs or hatch chicks. For this solution is both more healthy and neat than what some people do, that is, after they drove pegs into the walls are placing wicker baskets on them. And in front of the spaces hollowed out in the walls, as I said, or of the wicker baskets, little entrances must be placed through which the females can pass to their nests for either laying or incubating eggs. For they must not fly directly into the nests, so that when jumping on them lest they break the eggs with their feet. Furthermore through both rooms an ascent for the birds to the floors is provided by small pegs fixed to the wall and these should be roughened a little with grooves formed on them so that they are not slippery when the birds fly on them.

But outside, on barnyard's side, similarly little ladders should be fixed to the aforesaid little windows, on which the birds may creep to their nightly rest. But great care should be taken that both these aviaries, and the others about which I shall soon be speaking, be kept polished with plaster both inside and outside so that the beech marten\* or a snake may have no access to the birds and that likewise harmful diseases may be excluded. It is unsuitable that a sleeping bird rests on the planks in order to not be damaged by its own dung, because once this adhered to its hooked

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Cors ad meridiem pateat, et obiecta sit soli, quo facilius hyeme aliquem teporem concipiat, propter ea, quae insunt animalia, quibus etiam ad aestatis temperandum calorem porticus furcis, asseribus, et fronde formari debent, quae vel scandulis, vel (si copia suppetit) tegulis, vel (si facilius, et sine impensa placuerit) tegentur caricibus aut genestis, Palladius<sup>726</sup>. Gallinae domesticae in calidioribus et bene munitis ab aeris et frigoris aditu locis sunt educandae, in quibus fumus quidam exurgit. In parietibus autem ipsis mansiunculas facere expedit, ut in eis pariant. Intra quas etiam adaptandi sunt asseres, paleaeque similiter substernendae: ne videlicet delatum ovum in durum incidens dirumpatur. perticae etiam figendae sunt, in quibus aves pernoctant, Florentinus. Gallinas educare nulla mulier nescit, quae modo videatur industria. Hoc de his praecepisse sufficiat, ut fumo, pulvere utantur, et cinere, Palladius<sup>727</sup>.

Siccus etiam pulvis, et cinis ubicunque cohortem porticus, vel tectum protegit, iuxta parietes

feet creates podagra\* - bumblefoot. To avoid this injury the perches should be cut square lest their rounded smoothness fails to give the bird a purchase on them when flying up: when squared, the perch poles should be inserted into holes made in two opposite walls so that they rise a foot above the plank and two feet distant each other. This will be the arrangement of the barnyard *workshop*. Finally the courtyard, in which they wander, must be devoid not of dung but of damp. In fact it is essential that there is no water to drink but in only a place, and this water has to be very clean: in fact if polluted by dung it arouses the pip\*. Nevertheless you could not preserve it clean for a long time but in pots purposely built for this aim. Those filled with water or food have to be leaden troughs, and which have been established to be more suitable than wooden or earthenware ones. They are closed by lids placed over them, and are pierced with small holes above the middle of their height a hand's span apart from each other, so that they admit the heads of the chickens. If they are uncovered, whatever small quantity of water or food remaining within is swept out by their feet. Some people make holes in the upside of the covers themselves, which should not be done: because by climbing on the chicken dirties food and water with what comes out from its belly, Columella.

The courtyard has to open southward and must be exposed to the sun so that in winter can hold some warm because of those animals living in it, and for them also some sheds must be build with forks, poles and leafy branches, which have to be covered either with battens or tiles (if there is enough of them), or (if it is easier and we want don't spend money) with reeds or brooms, Palladius\*. Domestic hens must be raised in rather warm places and well shielded from the access of the wind and the cold, in which some smoke also is raising. Indeed in the walls it is worthwhile to make some small bays so that they lay here the eggs. Inside of them also some sleepers must be put and to stretch some straw as well: obviously so that the laid egg doesn't break in falling on the hard. Also sticks have to be dug on which the hens spend the night, Florentinus\*. There is no woman who doesn't know how to raise the hens, but she has to be hard-working. About the hens it is enough to have said what follows: they can use smoke, dust and ash, Palladius.

Also dry dust and ashes have to be scattered near the walls wherever the shed or the roof protect the yard,

<sup>726</sup> *Opus agriculturae* I,22 *De corte*. - Cors ad meridiem pateat et obiecta sit soli, quia facilius erit propter ea, quae insunt, animalia ad aestatis temperandum calorem porticus furcis, asseribus et fronde formari, quae vel scandulis vel, si copia suppetit, tegulis vel, si facilius et sine impensa placuerit, tegentur caricibus aut genestis.

<sup>727</sup> *Opus agriculturae* I,27 *De gallinis* - Gallinas educare nulla mulier nescit, quae modo videtur industria. Hoc de his praecepisse sufficiat, ut fumo, pulvere utantur et cinere.

reponendus est, ut sit, quo aves se perfundant. nam his rebus plumam, pinnaeque emundant: si modo credimus Ephesio {Heraclito} <Heraclito>, qui ait<sup>728</sup> sues coeno, cohortales aves pulvere, vel cinere lavari, Columella<sup>729</sup>. Gallina post primam emitti, et ante horam diei undecimam claudi debet: cuius vagae cultus hic quem diximus, erit: nec tamen alius clausae, nisi quod ea non emittitur, sed intra ornithonem ter die pascitur maiore mensura. nam singulis capitibus quaterni cyathi<sup>730</sup> diurna cibaria sunt, cum vagis terni vel bini praebeantur. Habere etiam clausam oportet amplum vestibulum, quo prodeat, et ubi apricetur: idque sit retibus munitum ne aquila, vel accipiter inolet: quas impensas, et curas nisi locis, quibus harum rerum vigent {precia} <pretia>, non expedit adhiberi. Antiquissima est autem cum in omnibus pecoribus, tum in hoc fides pastoris, qui nisi eam domino servat, nullus ornithonis quaestus vincet impensas, Idem<sup>731</sup>.

¶ Gallinae ad ovorum partionem a villico, a nobis vero in mensam ali solent, Gyb. Longolius. Gallinarum fructus sunt ova et pulli, Varro<sup>732</sup>. item privatim capus et gallus, Humelberg. ¶ Libentius fere et commodius pariunt gallinae, cum iam prius ovum in nido conspiciunt: quamobrem aliqui marmor ad ovi similitudinem formatum imponunt.

¶ Gallinae ut ova multa et magna pariant. Vinaceae cibo sterilesunt. Hordeo semicocto et parere saepe coguntur, et reddent ova maiora. Duobus cyathis ordeis bene pascitur una gallina

so that there is a place where the birds may take a bath. For with these things they clean their plumes and feathers: if we just believe Heraclitus of Ephesus\*, who says that pigs wash themselves with mud and barnyard fowls with dust or ashes, Columella. The hen must be released after the first hour of the day - after 7 o'clock of morning - and shut up before eleventh - before 5 o'clock of evening: when she is kept free, the manner of raising her is that we said: nevertheless it is not very different for that shut up, apart from that she is not allowed to go out and is nourished more abundantly inside the hen-pen three times a day. In fact the birdseed of a day consists on four *cyathi*\* each - nearly 200 ml, while to the free one, three or two *cyathi* are given. However also the shut up hen has to have a wide hall in which to be able to go out and sunbathe: it has to be protected by nets, to prevent that an eagle\* or a hawk\* takes her away: it is not worthwhile to bear all these expenses and cares but where the prices of these products are high. Both for all other kinds of livestock and for this one is important the reliability of the breeder, who if is not truthful toward the master, no profit of hen-pen can ever overcome the expenses, still Columella.

¶ The hens are fed by the farmer for eggs production, on the contrary by us in forecast of the table, Gisbert Longolius\*. The fruits of the hens are represented by eggs and chicks, Varro\*. As well, in my opinion, capon and rooster, Gabriel Humelberg\*. ¶ The hens lay almost more gladly and more easily when already before they see an egg in the nest: that's why some people put marble shaped in such a way that it seems an egg.

¶ So that hens lay several and large eggs. Dregs of pressed grapes given as food make them sterile. With half-cooked barley\* they are forced to lay often, and they will do larger eggs. A strolling hen is properly

<sup>728</sup> Eraclito di Efeso, *Sulla natura*, fr. 37 Diels-Kranz.

<sup>729</sup> *De re rustica* VIII,4,4: Siccus etiam pulvis et cinis, ubicumque cohortem porticus vel tectum protegit, iuxta parietem reponendus est, ut sit quo aves se perfundant. Nam his rebus plumam pinnaeque emundant, si modo credimus Ephesio Heraclito, qui ait sues caeno, cohortales aves pulvere lavari.

<sup>730</sup> Ciato: dal greco *kyathos*. 1) Ciotola, provvista di lungo manico, in uso nell'antichità tra la fine del sec. VI e la metà del V aC per travasare il vino dal cratere nelle brocche. 2) Antica unità di misura di capacità corrispondente a 1/2 decilitro scarso. Un decilitro = 100 ml. Quattro ciati corrispondono a circa 200 ml. Orbene, 200 ml di granaglie corrispondono in media a 150 grammi. Infatti 200 ml di granaverde di riso = 150 gr, di mais intero = 145 gr, di mais macinato medio insieme alla sua farina = 140 gr. La farina di frumento tipo 00 ha un peso specifico basso: 200 ml pesano solo 100 grammi. - Vedi anche: Pesi e misure\*.

<sup>731</sup> *De re rustica* VIII,4,5-6: [5] Gallina post primam emitti et ante horam diei undecimam claudi debet, cuius vagae cultus hic quem diximus erit. Nec tamen alius clausae, nisi quod ea non emittitur, sed intra ornithonem ter die pascitur maiore mensura. Nam singulis capitibus quaterni cyathi diurna cibaria sunt, cum vagis [terni, vel] bini praebeantur. [6] Habeat tamen etiam clausa oportet amplum vestibulum quo prodeat et ubi apricetur, idque sit retibus munitum, ne aquila vel accipiter inolet. Quas impensas et curas, nisi locis quibus harum rerum vigent pretia, non expedit adhiberi. Antiquissima est autem cum omnibus pecoribus tum in hoc fides pastoris, qui nisi eam domino servat, nullius ornithonis quaestus vincit impensas.

<sup>732</sup> *Rerum rusticarum* III,3,6: Omnibus tribus his generibus sunt bini gradus; superiores, quos frugalitas antique, inferiores, quos luxuria posterior adiecit. Primus enim ille gradus anticus maiorum nostrum erat, in quo essent aviaria duo dumtaxat: in plano cohors, in qua pascabantur gallinae, et earum fructus erat ova et pulli; alter sublimis, in quo erant columbae in turribus aut summa villa.



quae sit vaga, Palladius<sup>733</sup>. Fabae etiam vel earum cortices sterilitatem gallinis inducere putantur: Vide supra in C. Nasturtii semina trita cum furfure subacta vino, gallinis in cibum exhibita, efficiunt ut ova magna pariant, Rasis.

fed with two *cyathi* of barley, Palladius. It is believed that also broad beans\* or their peels cause the sterility in hens. See before in the paragraph C. The seeds of the nasturtium\* minced with bran and kneaded with wine cause them to lay large eggs, Razi\*.

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Ad idem, Comminutam Laconicam testam ac furfuri mistam laevigatamque [426] vino eis propone, aut ipsius testae contritae acetabulum unum duobus choenicibus furfuris miscens, edendum dato. Sunt qui ad eundem effectum alimento minium<sup>734</sup> (μίλτον, rubricam, Cornarius) permisceant, Leontinus. Gralegae (Rutae caprariae) semen dicunt mirabiliter foecunditatem gallinarum augere, Crescentiensis<sup>735</sup>. Gallinis quae ova parere nequeunt, gith dato, Obscurus. Gallinae semine cannabis pastae, per totam hyemem ova pariunt, quod et urticae semen facere certum est, Brasavola. Atqui Symeon Sethi, cannabis semen in homine genituram exicare scribit instar caphurae. Urticae siccantur, atteruntur manibus, servantur in hyemem, et in aqua fervefiunt pro gallinarum cibo per hyemem, ut inde foecundiores reddantur. Sunt qui furfuribus coctis tanta crassitie, quanta sumi a gallinis poterunt, matura urticae semina immiscent: et sic eas per hyemem incalescere et foecundiores fieri aiunt. Sed de alimentis quae horum alitum foecunditatem augent, inferius etiam in mentione de cibis earum dicitur. Aliqui viscum etiam pro gallinis coquunt. Visci quidem pabulo foecunditatem dari cuicumque animali sterili arbitrari nonnullos, author est Plinius<sup>736</sup>. Gallinarum quae absinthium edunt, ova, amariuscula fiunt, Matthaecolus.

For the same purpose - so that large eggs are laid - give them some Laconian\* earthenware minced and ground up and mixed with bran along with wine, or give to eat a cup for vinegar of this same minced earthenware mixing it with two *chenics*\* - around 2 l - of bran. Some people in order to get the same effect mix with the food some carmine (*milton* - red ochre\*, Janus Cornarius\* translates it red ochre), Leontinus\*. They say that the seed of *gralega*\* (of goat-rue) remarkably increases the fertility of the hens, Pier de' Crescenzi\*. Hens who are not able to lay eggs are to be given the seed of *nigella*\* - gith\*, an unknown author. The hens fed on hemp\* seed lay eggs for the whole winter, and it is ascertained that nettle\* seed gets the same outcome, Antonio Brasavola\*. Meanwhile Simeon Sethi\* writes that hemp seed, like camphor\*, dries out the seminal fluid in humans. Nettles are dried out, crumbled with hands, saved within view of winter, and they cook them very well in water as wintry food for hens, so that they are more fertile. Some people are mixing ripe nettle seed with bran cooked to such a thickness as the hens can take, and they assure that thus they grow warmer during the winter and more fertile. But about the foods increasing the fertility of these birds I will also speak more ahead when I will mention their foods. Some people cook for the hens also the mistletoe\*. Pliny\* indeed affirms that some people are thinking that by a feeding with mistletoe the fertility is guaranteed to whatever sterile animal. The eggs of hens eating absinthe\* become rather bitter, Pierandrea Mattioli\*.

## DE INCUBATIONE:

## ABOUT THE INCUBATION:

<sup>733</sup> *Opus agriculturae* I,27 *De gallinis* - Hordeo semicocto et parere saepe coguntur et reddunt ova maiora. Duobus cyathis hordei bene pascitur una gallina, quae circuit.

<sup>734</sup> Si opta per la traduzione di *minium* con carminio. Gli abituali significati di *minium* corrispondono a minio oppure a cinabro, ma essi implicano componenti a mio avviso tossici. Infatti il minio è un ossido salino di piombo e il cinabro è solfuro di mercurio. Invece il carminio è una sostanza colorante rossa innocua ricavata dalla cocciniglia (appartenente agli Insetti Emitteri della famiglia Coccidi), sostanza costituita principalmente da acido carminico mescolato con sostanze organiche azotate e sostanze minerali.

<sup>735</sup> Gessner deve aver tratto il testo di de' Crescenzi da un'edizione latina di *Ruralium commodorum libri XII* e magari da quella edita a Basilea nel 1548 che va sotto il nome di *De omnibus agriculturae partibus et de plantarum et animalium generibus*. Infatti nell'edizione del 1490 della traduzione italiana di *Ruralia commoda* non ricorre la voce singola *Gralega* come invece avviene nell'edizione latina del 1548, perlomeno nel libro VI dedicato alle erbe. - Ecco il testo di de' Crescenzi: Gralega dicitur impinguare terram si viridis vertatur in eam. Itidem dicitur quod eius semen mirabiliter facit ovare gallinas. (liber VI, pag. 216 *De omnibus agriculturae partibus et de plantarum et animalium generibus*, 1548)

<sup>736</sup> Plinio, parlando del visco: *Naturalis historia* XVI,251: Fecunditatem eo potō dari cuicumque animalium sterili arbitrantur, contra venena esse omnia remedio. tanta gentium in rebus frivolis plerumque religio est. - XXIV,12: Quidam et galbanum adiciunt pari pondere singulorum eoque modo et ad vulnera utuntur. unguium scabritias expolit, si septenis diebus illinantur nitroque conluantur. quidam id religione efficacius fieri putant prima luna collectum e robore sine ferro, si terram non attigerit; comitialibus mederi, conceptum feminarum adiuvere, si omnino secum habeant; ulcera commanducato inpositoque efficacissime sanari.

## ET PRIMUM QUAENAM OVA SUBIICIENDA,

et quot numero: et quibus gallinis, et quando.  
Deinde quae cura parientibus  
et incubantibus adhibenda. De ovis diversarum  
avium, quae gallinis  
subiici possunt.

De iis quae ova propria edunt, etc.

Ova quae incubanda subiicies, potius {e vetulis sunt, quam e pullastris} <vetulis quam pullastris>, Varro<sup>737</sup>. Aptissima sunt ad excludendum recentissima quaeque, possunt tamen etiam requieta supponi, dum ne vetustiora sint quam dierum decem, Columella<sup>738</sup>. Ova incubari infra decem dies {a}edita utilissimum. vetera aut recentiora infoecunda, Plinius<sup>739</sup>. Ova decem dierum bene foventur, et pauciorum usque ad ova quatruiduana. quae infra aut supra hoc tempus sunt, minus valere probantur, Albertus. Ova plena sint, atque utilia, (foecunda, Albertus) nec ne, animadverti aiunt posse, si miseris in aquam: quod inane natat, plenum desidit. Qui, ut hoc intelligant, concutiunt, errare, quod in eis vitales venas confundunt<sup>740</sup>. In iis idem aiunt, cum ad lumen sustuleris, quod perlucet, id esse ob< >inane, Varro<sup>741</sup>, Florentinus et Plinius<sup>742</sup>. Plura vide supra in C. ubi de ovis urinis dictum est, et inferius ubi de incubatione scribetur. Ova ad incubationem eliguntur, in quibus Soli obtentis semen galli

## AND FIRST OF ALL WHAT ARE THE EGGS TO BE INCUBATED,

and in what number: and by what hens and when.  
Then what cares we have to take of those laying them  
and of those hatching them.

The eggs of different birds that can be hatched by  
hens.

About the hens eating their eggs etc.

The eggs you will set for incubation are preferably set under somewhat old hens rather than pullets, Varro\*. They are very fitting for hatching all those just laid, nevertheless can be set for incubation also not fresh ones, provided that they are not older than ten days, Columella\*. It is very suitable to set for incubation the eggs laid since ten days. The older or more recent ones are sterile, Pliny. The eggs of ten days are well incubated, as well as those of few days up to the eggs four days old. Those being under or over this time are judged as less good, Albertus\*. They say that it can be realized if the eggs were full and useful - for hatching - (Albertus says fertile) or not, if you will put them in water: the void one floats, the full one sinks. Those people who shake them in order to realize this, make a mistake, because so doing they put upside-down the vital veins. In this regard they still say that, setting them in front of an oil lamp, what allows the light passing it is because it is empty, Varro, Florentinus\* and Pliny. See a larger amount of data in the previous paragraph C where I have spoken of eggs full of wind and more ahead when I will speak about incubation.

<sup>737</sup> L'edizione Aldina\* del 1533, forse quella usata da Gessner, contiene sia *pullastris* sia *e vetulis quam e pullastris* § Il testo di Varrone delle edizioni moderne non contiene né la parola *pullastris*, bensì *pullitris*, né la preposizione *e* in grado di sovertire ciò che un allevatore deve fare. Ecco cosa dice la versione in mio possesso del *Rerum rusticarum* III,9,9: *Itaque quae ante aut post nata sunt et etiam prima eo tempore, non supponenda; et ea quae subicias, potius vetulis quam pullitris, et quae rostra aut unguis non habeant acutos, quae debent potius in concipiendo occupatae esse quam incubando. Adpositissimae ad partum sunt anniculae aut bimae. (a cura di Antonio Traglia - UTET - Torino - 1974) § Alcuni codici hanno *pullitris*. § Ma il testo di Varrone citato da Gessner e presente nell'edizione Aldina non ha assolutamente senso per un allevatore, per cui viene emendato.*

<sup>738</sup> *De re rustica* VIII,5,4: *Observare itaque dum edant ova et confestim circumire oportebit cubilia, ut quae nata sunt recolligantur, notenturque quae quoque die sunt edita, et quam recentissima supponantur glutientibus (sic enim rustici appellant avis eas quae volunt incubare), cetera vel reponantur vel aere mutantur. Aptissima porro sunt ad excludendum recentissima quaeque. Possunt tamen etiam requieta subponi, dum ne vetustiora sint quam dierum decem.*

<sup>739</sup> *Naturalis historia* X,151: *Ova incubari intra decem dies edita utilissimum; vetera aut recentiora infecunda. Subici in pari numero debent. Quarto die post quam coepere incubari, si contra lumen cacumine ovarum adprehenso ima manu purus et unius modi perluceat color, sterilia existimantur esse proque iis alia substituenda. Et in aqua est experimentum: inane fluitat, itaque sidentia, hoc est plena, subici volunt. Concuti vero experimento vetant, quoniam non gignant confusis vitalibus venis.*

<sup>740</sup> Tale pregiudizio risale all'insegnamento di Aristotele (*Hist. an.*, VI, 3) secondo cui nel bianco di ogni uovo c'è come una goccia di sangue da cui si sviluppa l'embrione del pulcino, al quale il tuorlo offre il nutrimento. Plinio invece (*N. H.*, X, 148, 151) pensa che questa goccia di sangue sia nel tuorlo stesso. (nota di Antonio Traglia, UTET, Torino, 1974) - Si può aggiungere che non si tratta di un semplice pregiudizio, bensì di una norma che oggi sappiamo essere dettata dalla biologia. Infatti non conviene scuotere eccessivamente le uova che si vorrà mettere a covare, in quanto l'embrione è in attesa del calore della chioccia per proseguire nel suo sviluppo, il quale si è arrestato per il brusco abbassamento della temperatura dopo che l'uovo è stato deposto. Vedi il lessico alla voce embrione di pollo\*.

<sup>741</sup> *Rerum rusticarum* III,9,11: *Curator oportet circumeat diebus interpositis aliquot ac vertere ova, ut aequabiliter concalefiant. Ova plena sint atque utilia necne, animadverti aiunt posse, si demiseris in aquam, quod inane natet, plenum desidit. Qui ut hoc intellegant concutiunt, errare, quod vitale venas confundant in iis. Idem aiunt, cum ad lumen sustuleris, quod perlucet, id esse inane.*

<sup>742</sup> *Naturalis historia* X,151: *Ova incubari intra decem dies edita utilissimum; vetera aut recentiora infecunda. Subici in pari numero debent. Quarto die post quam coepere incubari, si contra lumen cacumine ovarum adprehenso ima manu purus et unius modi perluceat color, sterilia existimantur esse proque iis alia substituenda. Et in aqua est experimentum: inane fluitat, itaque sidentia, hoc est plena, subici volunt. Concuti vero experimento vetant, quoniam non gignant confusis vitalibus venis.*

apparet. tum a septem dierum incubitu iterum inspiciuntur: et si quod est quod Soli obtentum non appareat alteratum, eijcitur tanquam subventaneum et inutile, Albertus. Sed alii (ut infra recitabimus, ubi de cura incubantium sermo erit) versus Solem an semen galli appareat contemplari solent, non in iis ovis quae ad incubationem initio deliguntur, sed quae per aliquot dies incubitum iam pertulerunt. Cum quis volet quamplurimos mares excludi, longissima quaeque et acutissima ova subiiciet: et rursus cum foeminas, quam rotundissima, Columella<sup>743</sup>. Vide supra in C. In supponendo ova observant, ut sint numero imparia, Varro, Plinius, Palladius et Florentinus.<sup>744</sup>

¶ Quae velis incubet, negant plus viginti quinque oportere ova incubare, quamvis propter foecunditatem peperit plura, Varro et Plinius<sup>745</sup>. Mulieres nostrae ultra septendecim vel novendecim ova non supponunt, Crescentiensis. Numerus ovorum quae subijciuntur, impar observatur, nec semper idem: nam primo tempore, id est mense Ianuario quindecim, nec unquam plura subiici debent, Martio XIX. nec his pauciora. unum et viginti Aprili. tota deinde aestate usque in kalendas Octobris totidem. Postea supervacua est huius rei cura, quod frigoribus exclusi pulli plerumque intereant, Columel.<sup>746</sup> A kalendis Novembris gallinis ova supponere nolito, donec bruma conficiatur. In eum diem ternadena subijcito aestate tota, hyeme pauciora, non tamen infra novena, Plinius<sup>747</sup>.

They are chosen for incubation those eggs in which, put against the sun, the semen of the rooster is visible. Then they are re-examined after an incubation of seven days: and if it occurs that the one put against the sun doesn't appear modified, it is eliminated, being full of wind and useless, Albertus. But other people (as I will say more ahead when I will speak of the cares to be taken of broody hens) are used to look against the sun if the semen of the rooster is seen not in those eggs selected for incubation, but in those already brooded for some days. When someone will want to be born a lot of males, he will put to incubate all those eggs showing themselves exceedingly elongated and sharp: and in turn when he will want females, those extremely round, Columella. See before in the paragraph C. When setting eggs for incubation they pay attention that they are odd in number, Varro, Pliny, Palladius\* and Florentinus.

¶ That hen you want to be broody they say that it is not worthwhile that she broods more than 25 eggs, even if because of fertility she laid more of them, Varro and Pliny. Our women don't set for incubation more than 17 or of 19 eggs, Pier de' Crescenzi. The number of eggs set under the broody hen has to be odd and not always the same: in fact, in the first period, that is in the month of January, 15 have to be put and never more, in March 19 and not less than this number. In April 21. Then as many for the whole summer up to kalends of October. Afterward it is useless to devote ourselves to this activity because the chicks born during the cold generally die, Columella. Starting from kalends of November don't put eggs for incubation under the hens up to when the winter is not ended. Toward this period and for the whole summer put for incubation 13 at a time, when it is cool a little less, nevertheless not less than 9 at a time, Pliny.

<sup>743</sup> *De re rustica*, VIII,5,11: Cum deinde quis volet quam plurimos mares excudi, longissima quaeque et acutissima ova subiciet, et rursus cum feminas quam rotundissima. - Plinio *Naturalis historia* X,145: Quae oblonga sint ova, gratioris saporis putat Horatius Flaccus. Feminam edunt quae rotundiora gignuntur, reliqua marem.

<sup>744</sup> È probabile che si tratti di dottrina neoplatonica. In realtà, nel campo musicale, Pitagora scoprì le consonanze musicali, ossia le proporzioni 2:1, 3:2 e 4:3, che rappresentano la lunghezza di corde corrispondenti all'ottava e l'armonia fondamentale (il cinque e il quattro). (Roberto Ricciardi) - Varrone *Rerum rusticarum* III,9,8: Quae velis incubet, negant plus XXV oportere ova incubare, quamvis propter fecunditatem pepererit plura. - Columella *De re rustica* VIII,5,8: Numerus ovorum quae subijciuntur impar observatur nec semper idem. Nam primo tempore, id est mense Ianuario, quindecim nec unquam plura subici debent, Martio novem nec his pauciora, undecim Aprili, tota deinde aestate usque in Kalendas Octobris tredecim. - Palladio *Opus agriculturae* I,27: Supponenda sunt his semper ova numero impari, luna crescente, a decima usque in quintadecimam.

<sup>745</sup> *Naturalis historia* X,150: Plus vicena quina incubanda subici vetant.

<sup>746</sup> *De re rustica* VIII,5,8: Numerus ovorum quae subijciuntur impar observatur nec semper idem. Nam primo tempore, id est mense Ianuario, quindecim nec unquam plura subici debent, Martio novem nec his pauciora, undecim Aprili, tota deinde aestate usque in Kalendas Octobris tredecim. Postea supervacua est huius rei cura, quod frigoribus exclusi pulli plerumque intereant. - Il testo è tratto dall'edizione di Einaudi del 1977, ma questo codice usato da Einaudi dà i numeri nel vero senso della parola. Infatti la sequenza numerica fornita da Gessner è del tutto consona alla realtà e alle condizioni climatiche.

<sup>747</sup> *Naturalis historia* XVIII,231: A kal. Novemb. gallinis ova supponere nolito, donec bruma conficiatur. In eum diem ternadena subijcito aestate tota, hyeme pauciora, non tamen infra novena.

Supponantur gallinae, foecundae<sup>748</sup> quidem non plura quam vigin<ti>tria ova, pauciora vero non tali: scilicet pro uniuscuiusque natura, Florentinus. Fere autem, cum primum partum consummaverint, gallinae incubare cupiunt ab Idibus Ianuariis, quod facere non omnibus permittendum est, quoniam quidem novellae magis edendis, quam excubandis ovis utiliores sunt. Inhibeturque cupiditas incubandi pinnula per nares traiecta. Veteranas igitur aves ad hanc rem eligi oportebit, quae iam saepius id fecerint, moresque earum maxime pernosci, quoniam aliae melius excubant, aliae editos pullos commodius educant. At e contrario quaedam et sua et aliena ova comminuunt, atque consumunt, quod facientem protinus submovere conveniet, Columella<sup>749</sup>. Ova subijciantur, non quidem iis quae florent aetate, aut parere possunt, gallinis, sed provectoribus, vigent enim atque florescunt anniculae ad emissiones (partiones) ovorum, potissimum autem bimae sed minus quae sunt seniores, Florentinus. Appositissimae ad partum sunt anniculae aut bimae, Varro<sup>750</sup>. Gallinae incubationi destinandae, rostra aut ungues non habeant acutos. tales enim debent potius in concipiendo occupatae esse, quam incubando, Idem. Quae non secus quam gallinacei calcaribus spiculatis armantur, cavendum est ne eae incubent. pertundunt enim ova, Florentinus. Oportet qua die subditurus es ova, non unam tantum gallinam, sed tres superponere aut quatuor, Idem.

¶ Frigoribus exclusi pulli plerunque intereunt.

They are put for incubation under a fertile hen no more than 23 eggs, but less if she is not such: that is, according to the nature of every one, Florentinus. But when they have done the first laying period, the hens wish to brood, beginning from the Ides of January - January 13th; but we have not to allow all of them to do this; in fact, young hens are more suitable for laying eggs than for hatching them. And the brooding desire is inhibited passing a small feather through nostrils. Insofar for brooding we have to choose the veteran ones, who already did this many times; and we have to know very well their behavior, because some are better in brooding, others raise in more suitable way the chicks when born. But on the contrary there are some hens breaking both their eggs and those of someone else, and they devour them, and it will be worthwhile to immediately do away with her carrying out this, Columella. The eggs have to be put under not to those hens being in the pick of their age or who can lay them, but to those of more advanced age, in fact those one year old are at the height and in the pick of production (of laying) of eggs, above all those two years old, but less the older ones, Florentinus. They are awfully suitable for laying those one year or two years old, Varro. The hens who have to be devoted to incubation must not to have sharp beak or toenails. In fact these ones have to be preferably employed for laying than for brooding, still Florentinus. Those armed with anything else but sharpened spurs like a rooster, we have to watch out that don't start to be broody. In fact they pierce the eggs, Florentinus. It is necessary that the day when you will put the eggs for incubation, you put above not only a hen but three or four, still Florentinus.

¶ The chicks born during the cold, for the more they

<sup>748</sup> Diversamente dalla fonte qui usata da Gessner, la traduzione di Janus Cornarius (contenuta in *Cassii Dionysii Uticensis de agricultura libri XX*,1543) è aderente alla realtà. Infatti Cornarius non dà *foecundae*, bensì *optimae*, e questo *optimae* può essere riferito a qualsivoglia caratteristica della gallina, e nel caso specifico al suo carattere, che se è ottimo si comporterà ottimamente durante la cova. Invece non si riesce a capire come mai una gallina feconda debba essere anche una buona chioccia. Dimostrazione lampante è la gallina Livorno e di qualsiasi altra razza ovaiole: più una gallina fa uova meno insorge in lei l'istinto di cova. - La conferma l'abbiamo dal testo di Florentino tratto da *Geoponica sive Cassiani Bassi Scholastici De re rustica eclogae* (Henricus Beckh Teubner, 1994): Ὑποτίθεται τῇ μὲν ἀγαθῇ ὄρνιθι μὴ πλέον τῶν κγ' ὧν [...] - In genere, per dire fecondo, in greco si usa l'aggettivo γόνιμος, mentre ἀγαθός esprime buono in senso morale, riferito ovviamente a una persona, ma che possiamo benissimo attribuire anche a una gallina dal carattere tranquillo. Anche se calmo, tranquillo, si dice ἀόργητος, da ὀργάω che significa essere smanioso o eccitato come colui che è prossimo all'orgasmo. Si ricordi ciò che ci insegnarono in liceo: ἀνὴρ καλὸς καὶ ἀγαθός, uomo bello e buono, cioè, uomo dabbene, eccellente, perfetto, riferito alle caratteristiche pretese in un cittadino. - Il colpevole di questa disquisizione altri non è che Andrés de Laguna\* *Geoponica libri XIII-XX* (1541): Disponantur autem gallinae, foecundae quidem, non plura quam vigin<ti>tria ova [...]. Laonde per cui si emenda il decurtato *vigin<ti>tria* di Gessner con l'ineccepibile *vigin<ti>tria* di Andrés de Laguna.

<sup>749</sup> *De re rustica* VIII,5,5-6: [5] Fere autem cum primum partum consummaverunt gallinae, incubare cupiunt ab Idibus Ianuariis. Quod facere non omnibus permittendum est, quoniam quidem novellae magis edendis quam excudendis ovis utiliores sunt, inhibeturque cupiditas incubandi pinnula per nares traiecta. [6] Veteranas igitur avis ad hanc rem eligi oportebit, quae iam saepius id fecerint, moresque earum maxime pernosci, quoniam aliae melius excudant, aliae editos pullos commodius educant. At e contrario quaedam et sua et aliena ova comminuunt atque consumunt, quod facientem protinus summovere conveniet.

<sup>750</sup> *Rerum rusticarum* III,9,9: Itaque quae ante aut post nata sunt et etiam prima eo tempore, non supponenda; et ea quae subicias, potius vetulis quam pullitris, et quae rostra aut ungues non habeant acutos, quae debent potius in concipiendo occupatae esse quam incubando. Adpositissimae ad partum sunt anniculae aut bimae.

Plerique tamen et ab aestivo solstitio non putant bonam pullationem, quod ab eo tempore etiam si facilem educationem habent, iustum tamen non capiunt incrementum. Verum suburbanis locis, ubi a matre pulli non exiguis {preciiis} <pretiis> veneunt, nec plerunque intereunt, probanda est aestiva educatio, Columella<sup>751</sup>. Aiunt optimum esse partum {aequinoctio [427] verno, aut autumnali} <ab aequinoctio verno ad autumnale>. Itaque quae ante, aut postea nata sunt, et etiam prima eo tempore, non supponenda, Varro<sup>752</sup>.

die. Most of breeders doesn't hold for good even the production of chicks starting from summer solstice, because beginning from this moment, even if they can easily be raised, nevertheless they are not able to reach a suitable growth. But in suburban farms, where the chicks just separated from broody hen are sold at a no low price, and for the more they don't die, the summer breeding is advisable, Columella. They say the best delivery is that from the vernal until the autumnal equinox: Thus the eggs laid before or after, and even the first ones laid at that time should not be set under the hens for incubation, Varro.

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Ova gallinae subdenda ab eo potissimum tempore aedi etiam debent, quo spirat Zephyrus, usque ad Autumnale aequinoctium. Nempe a septima Februarii, usque ad vigesimamsecundam Septembris. Quare dum emittuntur hoc tempore, separatim serventur, ut ex eis pullorum exclusio fiat. Quae enim ante id temporis {a}eduntur ova, aut etiam eo transacto, quaeque etiam {a}edidit primo gallina, eorum certe nullum est subijciendum. Infoecunda siquidem fiunt, imperfectaque. Est autem praestantissimum tempus aequinoctium vernum ad incubandum, hoc est a vigesima quarta Martii usque ad nonas Maias, Florentinus. Ova Luna nova supponito, Plin.<sup>753</sup> Incubare oportet incipere secundum (post) novam Lunam, quod fere quae ante (prius inchoata) non succedunt, (non proveniunt,) Varro<sup>754</sup> et Plinius<sup>755</sup>. Semper cum supponuntur ova, considerari debet, ut Luna crescente a decima usque ad quintamdecimam (quod et Palladius repetit<sup>756</sup>, et Tragus hodie a mulieribus in Germania observari scribit) id fiat, nam et ipsa suppositio per hos fere dies est commodissima: et sic administrandum est, ut rursus cum excluduntur pulli, Luna crescat, diebus quibus animantur ova, et in speciem volucrum conformantur <ter septenis opus est gallineo generi, at pavonino et anserino paulo amplius ter novenis>.

The eggs to be put under a hen have also to be laid above all starting from that time when Zephyr\* blows until the equinox of autumn. And precisely from February 7th until September 22nd. That's why, when are laid during this period, they are kept aside so that chicks are born. In fact of all the eggs laid before this period, or also when it elapsed, and also of all those a hen laid at the beginning of the period, it is ascertained that no one must be set for incubation. Being that they become infertile and defective. In fact for incubation is suitable in a marvelous way the period of vernal equinox, that is from March 24th up to nones of May - May 7th, Florentinus\*. Set the eggs under the hen for incubation in new moon, Pliny\*. It is worthwhile to start incubation soon after (after, Pliny) new moon, being that mostly those put for incubation before (those previously started, Pliny) don't have a positive result (they are not born, Pliny) Varro\* and Pliny. When eggs are put for incubation we have always to take into consideration that this happens with waxing moon starting from tenth up to fifteenth day (also Palladius\* demands this, and Hieronymus Bock\* writes that today in Germany this rule is followed by women), in fact also the putting for incubation during more or less these days is very profitable: and it is necessary to do so that later when the chicks are hatched there is waxing moon, for the hens the number of days during which the eggs become animated and slowly take the form of a bird

<sup>751</sup> *De re rustica* VIII,5,8-9: Postea supervacua est huius rei cura, quod frigoribus exclusi pulli plerumque intereunt. [9] Plerique tamen etiam ab aestivo solstitio non putant bonam pullationem, quod ab eo tempore, etiam si facile educationem habent, iustum tamen non capiunt incrementum. Verum suburbanis locis, ubi a matre pulli non exiguis pretiis veneunt, probanda est aestiva educatio.

<sup>752</sup> Si emenda in base al testo edito dalla UTET nel 1974 e che è il seguente: ab aequinoctio verno ad autumnale. Infatti il testo di Varrone citato da Gessner non ha assolutamente senso. - Varrone *Rerum rusticarum* III,9,9: Optimum esse partum ab aequinoctio verno ad autumnale. Itaque quae ante aut post nata sunt et etiam prima eo tempore, non supponenda; et ea quae subicias, potius vetulis quam pullitris, et quae rostra aut ungues non habeant acutos, quae debent potius in concipiendo occupatae esse quam incubando. Adpositissimae ad partum sunt anniculae aut bimae.

<sup>753</sup> *Naturalis historia* XVIII,322: Ova luna nova supponito.

<sup>754</sup> *Rerum rusticarum* III,9,16: Incubare oportet incipere secundum novam lunam, quod fere quae ante, pleraque non succedunt.

<sup>755</sup> *Naturalis historia* X,152: Incubationi datur initium post novam lunam, quia prius inchoata non proveniant.

<sup>756</sup> *Opus Agriculturae* libro I, XXVII (*De gallinis*): Supponenda sunt his semper ova numero impari, luna crescente, a decima usque in quintamdecimam.

Oportet subijci ova Luna increscente: hoc est, a primilunio usque ad quartamdecimam diem. nam quae ante novilunium subiecta sunt, tabescunt et corrumpuntur, Florentinus. Ex ovis natis in defectu Lunae (non generantur pulli,) sed plurimum sunt generantia. (horum verborum sensum non assequor: et ni fallor, omitti possunt,) eo quod ova a novilunio usque ad plenilunium et replentur et humectantur, et sunt laudabilia ad generationem. et e< >converso, quae generantur a plenilunio usque ad novilunium, Elluchasem. Audio hanc apud nos quorundam persuasionem esse, ut ex ovis suppositis omnibus foeminae generentur, subijci oportere plenilunio, et ea quoque ad hoc praeferunt quae in plenilunio nata fuerint: et ita observandam temporis rationem, ut in plenilunio etiam excludantur pulli.

¶ Parentium et incubantium cura. Gallinas includere oportet, ut diem et noctem incubent, praeter quam mane et vespere, dum cibus ac potio his detur. Curator oportet circumeat diebus interpositis aliquot, ac vertat ova, ut aequabiliter concalefiant, Varro<sup>758</sup> et Florentinus. Recludere autem ostium<sup>759</sup> est opus, tum diluculo, tum crepusculo vespertino, illisque pro consuetudine offerre et nutrimentum et potum: ac postea rursus occludere, quod si aliquae non ascenderit ultro, cogendae sunt, Florentinus. Supponendi consuetudo tradita est ab iis, qui religiosius haec administrant eiusmodi. Primum quam secretissima cubilia eligunt, ne incubantes matricem ab aliis avibus inquietentur: deinde antequam consternant ea, diligenter emundant, paleasque quas substraturi sunt, sulfure, et bitumine, atque ardente taeda perlustrant, et expiatis cubilibus iniiciunt, ita factis concavatis nidis, ne ab advolantibus, aut etiam desilientibus evoluta decidant ova. Plurimi etiam infra cubilium stramenta graminis aliquid, et ramulos lauri, nec minus alii capita cum clavis ferreis subiiciunt: quae cuncta remedia creduntur esse

is twenty-one, while for peacocks and geese a little more than twenty-seven, Columella\*.

We have to put the eggs for incubation in waxing moon: that is, starting from full moon until the fourteenth day. In fact those put for incubation before new moon, liquefy and go bad, Florentinus. From eggs laid with lack of moon (chicks are not generated), but they are very fertile. (I don't succeed in understanding the meaning of the following words: and, if I am not wrong, they can be omitted) Since the eggs, starting from new moon up to full moon, are filling besides moistening, and are suitable for generation. And behave in an opposite way those laid from full moon up to new moon, Elluchasem Elimithar\*. I hear that some of ours are convinced of the fact that, in order that from all the eggs put for incubation females are born, it is necessary to put them during full moon, and for this purpose they also prefer those laid during full moon: and that likewise attention has to be paid in calculating the time, so that also the chicks are hatched during full moon.

¶ CARES TO BE TAKEN OF THOSE LAYING AND HATCHING. It is necessary to shut up the hens so that they brood day and night, except at morning and evening when to give them food and drink is needed. The person in charge has to take his stroll at regular intervals of some days and has to turn the eggs so that they get warm evenly, Varro and Florentinus. To open the entrance is needed both at dawn and twilight of evening, and regularly give them both food and drink: and then to close again, because if some of them didn't want spontaneously climb the nest, we have to force them, Florentinus. By those who rather scrupulously take care of these matters the method of placing eggs has been handed down as follows. They first choose nesting places the most secluded as possible so that incubating broody hens are not disturbed by other birds: then, before they cover the nests, carefully clean them and purify the chaff which are about to place under the hens with sulphur\*, bitumen\* and a flaming torch, and when have cleaned the chaff they throw it into the nests, nests which are made hollow so that the eggs by rolling will not fall out when the hens fly in or jump down. A lot of people under the straw of the nests also place some couch grass and twigs of laurel\* as

<sup>757</sup> Si emenda con <ter septenis opus est gallinaceo generi, at pavonino et anserino paulo amplius ter novenis> altrimenti il discorso sarebbe tronco non solo come contenuto, ma soprattutto dal punto di vista sintattico. - Columella *De re rustica* VIII,5,9-10: Semper autem cum supponuntur ova, considerari debet ut luna crescente ab decima usque ad quintam decimam id fiat. Nam et ipsa suppositio per hos fere dies est commodissima, et sic administrandum est ut rursus cum excluduntur pulli luna crescat. [10] Diebus quibus animantur ova et in speciem volucrum conformantur, ter septenis opus est gallinaceo generi, at pavonino et anserino paulo amplius ter novenis.

<sup>758</sup> *Rerum rusticarum* III,9,10-11: Eas includere oportet, ut diem et noctem incubent, praeterquam mane et vespere, dum cibus ac potio is detur. [11] Curator oportet circumeat diebus interpositis aliquot ac vertere ova, ut aequabiliter concalefiant.

<sup>759</sup> Andrés de Laguna\* in *Geoponica libri XIII-XX* (1541) da cui è tratto il testo di Gessner ha *ostium* e non *hostium* che pertanto viene emendato essendo scorretto.

subiiciunt: quae cuncta remedia creduntur esse adversus tonitrua, quibus vitiantur ova, pullique semiformes interimuntur ante, quam toti partibus suis consummentur. Servat autem qui subijcit, ne singula ova in cubili manu componat, sed totum ovorum numerum in alveolum ligneum conferat; deinde universum leniter in praeparatum nidum transfundat. Incubantibus autem gallinis iuxta ponendus est cibus, ut saturae studiosius nidis immorentur, neve longius evagatae refrigerent ova: quae quamvis pedibus ipsae convertant, aviarius tamen, cum desilierint matres, circumire debet, ac manu versare, ut aequaliter calore concepto facile animentur. Quin etiam si qua unguibus laesa, vel fracta sunt, ut removeat. Idque cum fecerit <duodeviginti diebus>, die undevigesimo animadvertat, an pulli rostellis ova {percuderint} <percusserint>, et auscultetur, si pipiant. nam saepe propter crassitudinem putaminum erumpere non queunt. Itaque haerentes pullos manu eximere oportebit, et matri fovendos subijcere, idque non amplius triduo facere, nam post unum et vicesimum diem silentia ova carent animalibus: eaque removenda sunt, ne incubans inani spe diutius detineatur effoeta, Columella<sup>760</sup>.

In cubilibus, cum parturient, acus substernendum: cum peperint, tollere substramen, et recens aliud subijcere, quod pulices et caetera nasci solent, quae gallinam conquiescere non patiuntur, ob quam rem ova aut inaequaliter maturescunt, aut consenescent, Varro<sup>761</sup>.

Curae autem debet esse custodi, cum

well as bulbs of garlic\* with iron nails: all things they believe to be remedies against the thunders by which the eggs are spoiled and the half-formed chicks are killed before are entirely completed in their parts. Besides, he who sets eggs for incubation, beware of arranging the eggs one by one in the nest with his hand, but has to place all the eggs in a small wood container; then to kindly transfer all of them in the arranged nest. The food has to be located near brooding hens so that, being satiated, they remain more gladly in the nest and so that don't allow the eggs to cool when they are strolling too much time: and although they themselves are turning them by feet, nevertheless the keeper of hen-pen, when broody hens jumped down, has to take his stroll and turn them with his hand, so that easily the eggs take life by receiving the warmth in a homogeneous way. Besides, if by chance they are injured or broken by toenails, he has to remove them. After having done this for eighteen days, at nineteenth he has to pay attention if the chicks with their little beaks are striking the eggs, and it has to be listened if they peep. In fact often, because of the thickness of the shell, they don't succeed in coming out. Insofar it will be needed to bring out with the hand the chicks which don't succeed in freeing themselves and to put them under the mother who warms them, and this has not to be done for more than three days, in fact the eggs keeping silent after the twenty-first day don't contain a living being: and we have to remove them so that the broody hen by now exhausted doesn't stay longer, urged by a vain hope, Columella.

In the nests, after they started to lay, some chaff has to be put: when they ended to lay, the straw has to be removed and to put some other new, since fleas and other parasites are usually born which don't allow the hen to rest, that's why the eggs either don't ripen in a homogeneous way, or they go bad, Varro.

The custodian will pay attention that when the hens

<sup>760</sup> *De re rustica* VIII,5,11-15: Subponendi autem consuetudo tradita est ab his qui religiosius haec administrant eiusmodi: primum quam secretissima cubilia legunt, ne incubantes matrices ab aliis avibus inquietentur; deinde antequam consternant ea, diligenter emundant, paleasque, quas substraturi sunt, sulphure et bitumine atque ardente teda perlustrant et expiatis cubilibus iniciunt, ita factis concavatis nidis, ne advolantibus aut etiam desilientibus decidant ova. [12] Plurimi etiam infra cubilium stramenta graminis aliquid et ramulos lauri nec minus alii capita cum clavis ferreis subijciunt. Quae cuncta remedio creduntur esse adversus tonitrua, quibus vitiantur ova pullique semiformes interimuntur, antequam toti partibus suis consummentur. [13] Servat autem qui subijcit ne singula in cubili manu componat, sed totum ovorum numerum in alveolum ligneum conferat. Deinde universum leniter in praeparatum nidum transfundat. [14] Incubantibus autem gallinis iuxta ponendus est cibus, ut saturae studiosius nidis immorentur, neve longius evagatae refrigerent ova. Quae quamvis pedibus ipsae convertant, aviarius tamen, cum desilierint matres, circumire debet ac manu versare, ut aequaliter calore concepto facile animentur, quin etiam, si qua unguibus laesa vel fracta sunt, ut removeat, idque cum fecerit duodeviginti diebus, undevicesimo animadvertat an pulli rostellis ova pertuderint, et auscultetur si pipiant. Nam saepe propter crassitudinem putamina rumpere non queunt. [15] Itaque haerentis pullos manu eximere oportebit et matri fovendos subijcere, idque non amplius triduo facere. Nam post unum et vicesimum diem silentia ova carent animalibus, eaque removenda sunt, ne incubans inani spe diutius retineatur effeta.

<sup>761</sup> *Rerum rusticarum* III,9,8: In cubilibus, cum parturient, acus substernendum; cum pepererunt, tollere substramen et recens aliud subijcere, quod pulices et caetera nasci solent, quae gallinam conquiescere non patiuntur; ob quam rem ova aut inaequaliter maturescunt aut consenescent.

parturient aves, ut habeant quam mundissimis paleis constrata cubilia, eaque subinde converrat, et alia stramenta quam recentissima reponat: nam pulicibus, aliisque similibus animalibus replentur, quae secum affert avis, cum ad idem cubile revertitur. Assiduus autem debet esse custos, et speculari parientes, quod se facere gallinae testantur crebris singultibus interiecta voce acuta. Observare itaque dum edant ova, et confestim circumire oportebit cubilia, ut quae nata sunt colligantur, notenturque quae quoque die sunt edita, ut quam recentissima supponantur glorientibus: sic enim rustici appellant aves eas, quae volunt incubare. Caetera vel reponantur, vel aere mutantur, Columella<sup>762</sup>. Cum volumus ut ovis gallinae incubent, stramen nitidum est substernendum, in eoque imponendus ferreus clavus: quod is videatur habere vim vitium quodvis propulsandi, Florentinus. Ova quae incubantur, si habeant in se semen pulli, curator quadriduo postquam incubari coeperint, intelligere potest: si contra lumen tenuit, et purum uniusmodi esse animadverterit, putant eijciendum, et aliud subijciendum, Varro<sup>763</sup>. Quarto die postquam coepere incubari, si contra lumen cacumine ovorum apprehenso una manu, purus et uniusmodi perluceat color, sterilia existimantur esse, proque eis alia substituenda, Plin.<sup>764</sup> Ova incubationi idonea, quarto die sanguineas habent venas: quo tempore si quae ad radios Solis clara apparuerint in [428] acutiore parte, reijciantur, Albertus.

will lay the eggs they have nests covered by straw as cleanest as possible, and often he has to clean them and put very recent straw: in fact the nests fill with fleas and other similar animals the hen brings with herself coming back to the nest. Moreover the custodian has to be industrious and observe the moment when they lay the egg, a thing of which the hens give notice with frequent gurgles intercalated by a sharp note. Therefore it will be needed to observe them while laying the eggs and at once to go round the nests, in order to pick up the laid ones, and a countersign is affixed on those laid in that day, so that under those doing the voice of broody hen very fresh eggs are put: in fact the farmers call in this way - *glorientes* - those hens wanting to brood. The other eggs are either preserved or exchanged for money, Columella. When we want that hens start to incubate eggs, we have to put under them very clean straw and add an iron nail: since it would seem to have the power to hold far whatever kind of negative effect, Florentinus. If the incubated eggs contain the germ of the chick, the person in charge of hen-pen can know this four days after they started to be brooded: if he holds it against a light and sees that it is uniformly transparent, it is believed that it must be thrown away and another to be put underneath, Varro. The fourth day after they started to be incubated, if the extremity of the eggs has been taken with a hand and they have been put against a light, and the color allows the light to pass uniformly in a transparent way, they are regarded as sterile, and in their place we have to put other ones for incubation, Pliny. The eggs fitting for incubation, at fourth day show some veins full of blood: at this moment, if some of them put against the rays of the sun will appear clear by the side of the sharp end, it must be eliminated, Albertus\*.

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Discernitur an id quod latet in ovis vitale sit, et prolificum, si post quartam diem quam foveri coeperit, nulla facta commotione vehementi sensim contra splendorem Solis et lumen ea quispiam speculetur. Nam si fibrosum aliquid

It is possible to see whether what is hidden in eggs is vital and bearer of chicks, if after the fourth day since it started to be warmed, without violently shaking them, somebody gently looks them against shining sun and an oil lamp. In fact if he sees that something

<sup>762</sup> *De re rustica* VIII,5,3-4: [3] Curae autem debebit esse custodi, cum parturient aves, ut habeant quam mundissimis paleis constrata cubilia, quae subinde converrat, et alia stramenta quam recentissima reponat. nam pulicibus atque aliis similibus replentur, quae secum affert avis, cum ad idem cubile revertitur. Assiduus autem debet esse custos et speculari parientes, quod se facere gallinae testantur crebris singultibus interiecta voce acuta. [4] Observare itaque dum edant ova et confestim circumire oportebit cubilia, ut quae nata sunt recolligantur, notenturque quae quoque die sunt edita, et quam recentissima supponantur glorientibus (sic enim rustici appellant avis eas quae volunt incubare), cetera vel reponantur vel aere mutantur.

<sup>763</sup> *Rerum rusticarum* III,9,12: Ova, quae incubantur, habeantne semen pulli, curator quadriduo post quam incubari coepit intellegere potest. Si contra lumen tenuit et purum unius modi esse animadvertit, putant eijciendum et aliud subijciendum.

<sup>764</sup> *Naturalis historia* X,151: Ova incubari intra decem dies edita utilissimum; vetera aut recentiora infecunda. Subici in pari numero debent. Quarto die post quam coepere incubari, si contra lumen cacumine ovorum adprehenso una manu purus et unius modi perluceat color, sterilia existimantur esse proque iis alia substituenda. Et in aqua est experimentum: inane fluitat, itaque sidentia, hoc est plena, subici volunt. Concuti vero experimento vetant, quoniam non gignant confusis vitalibus venis.



cruentumque videatur discurrere, prolificum est quod inest: sin contra perspicuum maneat, ceu infoecundum est reijciendum, in reictorumque locum substituenda alia. Nec nobis verendum est ne corrumpantur ova, vel si ab aliquo saepius sensim et commode permutentur, Florentinus. Multum refert ne moveatur manu, nam venae et humores inversione corrumpuntur, quod vel inde constat: quod cum gallina in occulto excubat, ova omnia foecunda fiunt: manibus vero hominum tractata plura corrumpuntur, Albertus. Ova incubanda deliguntur, in quibus Soli obtentis semen galli apparet, tum a septem (quatuor, ut Varro<sup>765</sup> et alii) dierum incubitu iterum inspiciuntur et si quod est quod Soli obtentum non appareat alteratum, abijcitur tanquam subventaneum et inutile, Idem. Vide supra ubi dictum est de ovorum ante incubationem delectu. Et in aqua experimentum est, (de hoc etiam tanquam ante incubationem potius adhibendo superius scriptum est,) inane fluitat, itaque sidentia, hoc est plena, subijci volunt. Concuti vero experimento vetant, quoniam non gignant confusis vitalibus venis, Plin.<sup>766</sup>

¶ Pulli exclusi a singulis gallinarum statim subtrahendi sunt, subijciendique illi quae paucis incubat: quae tamen sub ea sunt ova vel nondum concreta et formata, distribuere convenit inter alias quae adhuc fovent teporem suo, ut una cum aliis et ipsa calefacta animentur, Florentinus<sup>767</sup>. ¶ Sunt in Alexandria illa quae ad Aegyptum spectat, gallinae quaedam Monosirae (ex quibus pugnaces oriuntur galli) bis ac ter incubantes, post absolutionem scilicet pullis ipsis subtractis, seorsumque enutritis, sic ut contingat gallinam unam quadragintaduos, aut etiam sexaginta pullos excludere, Florentinus<sup>768</sup>.

¶ De ovis diversarum avium quae gallinis subijciuntur. Diversi generis ova aliqui gallinis

fibrous and bloody in appearance is stirring, what is inside is prolific: if on the contrary it stays transparent, it must be removed being infertile, and in place of removed ones they put other eggs. And we don't have to fear that the eggs rot even if by someone they are rather frequently turned in a delicate and suitable way, Florentinus\*. It is very important that it is not shaken with the hand, in fact the veins and the liquids are altered when turned, a thing that turns out evident also from the following: in fact when a hen broods in a hidden place, all the eggs become prolific: on the contrary when handled by human beings quite a lot of them rot, Albertus\*. They are chosen for incubation those eggs in which, put against sun, the semen of the rooster is visible, then after 7 days of incubation (4, as Varro\* and others say) they are once more observed and if there is something which put against sun doesn't appear modified, it is removed being regarded as windy and useless, still Albertus. See above when I spoke about the choice of the eggs before incubation. And a test exists to be done in water (also about this I wrote previously as a thing to be done preferably before incubation), the void one floats, and therefore those sinking, that is full, they say to put them to be brooded. For they forbid them to be shaken for trial, since they do not give birth to the chick if the vital veins have been ripped apart, Pliny\*.

¶ The born chicks have to be immediately taken away from each hen and put under that one is brooding few eggs: nevertheless those eggs she has underneath, not being yet delineated and formed, it is worthwhile to distribute them to the other hens already warming them with their warmth, and so, warmed up together with others, they take life, Florentinus. ¶ In Alexandria\*, that belonging to Egypt, there are certain monosir\* hens (from which are hatching some fighting roosters), and the former are brooding two and three times per year, after they have been freed, that is, after the chicks have been taken away from them, being the chicks bred separately, so that a single hen hatches 42 or even 60 chicks, Florentinus.

¶ THE EGGS OF DIFFERENT BIRDS PUT FOR INCUBATION UNDER. THE HENS. Some give hens for

<sup>765</sup> *Rerum rusticarum* III,9,12: Ova, quae incubantur, habeantne semen pulli, curator quadriduo post quam incubari coepit intellegere potest. Si contra lumen tenuit et purum unius modi esse animadvertit, putant eiciendum et aliud subijciendum.

<sup>766</sup> *Naturalis historia* X,151: Ova incubari intra decem dies edita utilissimum; vetera aut recentiora infecunda. Subijci in pari numero debent. Quarto die post quam coepere incubari, si contra lumen cacumine ovorum adprehenso ima manu purus et unius modi perluceat color, sterilia existimantur esse proque iis alia substituenda. Et in aqua est experimentum: inane fluitat, itaque sidentia, hoc est plena, subijci volunt. Concuti vero experimento vetant, quoniam non gignant confusis vitalibus venis.

<sup>767</sup> Andrés de Laguna\* *Geoponica libri XIII-XX* (1541), da cui Gessner trae la citazione, inizia la frase così: At pulli exclusi, a singulis gallinarum statim subtrahendi sunt. Janus Cornarius\* *Cassii Dionysii Uticensis de agricultura libri XX* (1543) apre il discorso nel modo seguente, che, come la virgola di Laguna dopo esclusi, mette chiarezza su come tradurre questa citazione tratta da Florentino: Exclusi autem pulli statim ab unaquaque gallina subtrahendi sunt.

<sup>768</sup> Citazione già fatta a pagina 381\*, dove viene omissa la frase finale: sic ut contingat gallinam unam quadragintaduos, aut etiam sexaginta pullos excludere

supponunt, Florentinus. Anatum ova gallinis saepe supponimus, etc. Cicero<sup>769</sup>. vide in Anate C. Anatum etiam sylvestrium ova, ut ibidem scripsimus, si incubantibus gallinis exclusa fuerint, anates inde cicures nascuntur. Anserum ova quomodo gallinis supponantur, vide supra in Ansero E. item pavonina quomodo, infra in Pavone, et Phasiani in Phasiano.

¶ Exclusio. Diebus fere viginti excludunt, Varro<sup>770</sup>. Phasiani ova non aliter quam gallinarum, ad vicesimamprimam diem excluduntur, Florentinus<sup>771</sup>.

¶ Quae gallinae propria comedunt ova, eas sic dissuadere oportet. Ex ovo enim albumine effuso, in luteum ipsum humidum gypsum injicito, ut testae duritiem contrahat. Volentes quippe gallinae in subiecto ovo gulam explere, nec in eo amplius inveniunt quid succi, cito quidem destiterint vastare ova, Florentinus.

¶ Ex phasiano mare et gallinis gallinaceis quomodo phasiani procreantur, ex dialogo Gyb. Longolii de Avibus, in quo author et Pamphilus colloquuntur. LONG. Novi quosdam, qui singulari artificio ingentem apud nostrates educatione et seminio phasianorum quaesitum faciebant, quorum sane aedes rectius officinam, quam vivarium phasianorum quispiam appellaverit. PAM. Quaeso rationem istam explices. LONG. Phasianum marem, qua poterat diligentia, curabat (quidam in) domuncula decem pedibus longa lataque, viminibus et luto undique bene ab aere tuta, in ea fenestellae omnes in meridiem spectantes, de summo tecto copiose satis lumen administrabant, in medio crates vimineae domunculam dividebant. intervallum cratium tantum erat opertum, quantum satis fuit avis capiti colloque transmittendo. In altero maceriae latere phasianus solus regnabat. PAM. Quid vero altera pars, carebatne habitatore? LONG. Audies. Sub initium veris, villaticas aliquot gallinas sibi comparabat, sed foecunditatis cognitae,

incubation the eggs belonging to a different species, Florentinus. We often give hens to brood the eggs of duck\*, etc., Cicero\*. See at the paragraph C\* of the duck. As I wrote still in this paragraph, if the eggs also of wild ducks have been hatched by broody hens, domestic ducks are hatching. What is the manner of putting eggs of goose under hens for incubation, see before in the paragraph E\* of the goose. Likewise, for the manner used for those of peacock, see farther in the chapter of the peacock\*, and in that of the pheasant\* for those of pheasant.

¶ HATCHING. They hatch within about twenty days, Varro. The eggs of pheasant hatch at 21st day, not otherwise than those of hen, Florentinus.

¶ The hens eating their own eggs have to be dissuaded in the following way. After the egg white has been sent out of the egg, add dampened chalk to the yolk, so that the former takes the consistence of the shell. So the hens wishing for satisfy their gluttony with the egg put under them, not finding any liquid, they will stop very soon in damaging the eggs, Florentinus.

¶ How from a male pheasant and from hens of the genus *Gallus* pheasants are generated, drawn from *Dialogus de avibus et earum nominibus Graecis, Latinis, et Germanicis* of Gisbert Longolius\* in which the author and Pamphilus\* are talking. LONGOLIUS. I am aware that some our fellow countrymen with a special artifice were drawing a huge profit by raising and hatching pheasants, and someone would have more correctly called workshop their residences rather than pheasants' farm. PAMPHILUS. I would like that you explain me the reason. LONG. Someone with the more possible diligence was taking care of a male pheasant in a small room wide and long ten feet - 290x290 cm, well protected from air at every side with rushes and clay, and in this room all the small windows have to be facing south, and from the summit of the roof they got in light rather abundantly, and in the middle some rush hurdles divided the room. The surface of the hurdles was closed so to be enough for admitting the head and the neck of the bird. At the other side of the wall the pheasant was reigning, who was alone. PAMPH. Was then the other part without lodger? LONG. Please

<sup>769</sup> *De natura deorum* II,124: Quin etiam anatum ova gallinis saepe subponimus; e quibus pulli orti primo aluntur ab his ut a matribus, a quibus exclusi fotique sunt; deinde eas relinquunt et effugiunt sequentes, cum primum aquam quasi naturalem domum videre potuerunt: tantam ingenuit animantibus conservandi sui natura custodiam.

<sup>770</sup> *Rerum rusticarum* III,9,16: Incubare oportet incipere secundum novam lunam, quod fere quae ante, pleraque non succedunt. Diebus fere viginti excudunt. De quibus villaticis quoniam vel nimium dictum, brevitate reliqua compensabo. Gallinae rusticae sunt in urbe raras nec fere nisi mansuetas in cavea videntur Romae, similes facie non his gallinis villaticis nostris, sed Africanis.

<sup>771</sup> Colin Harrison (*Nidi, uova e nidiacei degli uccelli d'Europa* - 1988) riferisce che il *Phasianus colchicus* ha una covata che dura 23-27 giorni. Altre fonti danno 25-26 giorni. Bernhard Grzimek (*Vita degli animali*, 1974) dà solamente 23 giorni. Probabilmente i tempi di schiusa sono inferiori se l'habitat è caldo. Ma nessuno degli autori moderni parla di 21 giorni.

plumisque variis, ut propemodum foeminam phasianum mentiri possent. has aliquot diebus communi pabulo alebat, verum ita obiecto cibo, ut phasianus in gallinarum convivio, traiecto per craticulam collo, lurcaretur. PAMP. Qua de causa obsecro non admittebatur? LONG. Principio hac ratione consuescere cum gallinis discunt, deinde molesti esse nequeunt, cum veluti carcere ab iniuria inferenda prohibeantur. Alioqui ita ferociunt capti, ut ne pavoni quidem parcant, quin mox ore dilacerent. At ubi iam aliquot dies consuetudine gallinarum mitior factus est, una, quam cognovit illi inter reliquas magis familiarem, intromittitur, pabulumque copiosius suggeritur. PAMP. Quid de reliquis fiet? LONG. Plerunque primam iugulare solet: ne gallinarius itaque custos omni spe sua decolletur, reliquas in subsidium alit. PAMP. Quid si res ad triarios redeat, solaque una superest spes gregis? LONG. Tum latrone comprehenso candente ferro rostrum illius tangunt, et vino Chymico<sup>772</sup> nares illius lavant. PAMP. O Apitianam diligentiam. LONG. Ubi cogoverint gallinas ab illo plenas factas, divortium statim procuratur, admittiturque nova pellex, quam cupiunt uxoris more ab illo tractari. Uxorem autem ad ovorum partionem alunt. Ova autem quotquot posuit, incubantibus aliis supponuntur. PAMP. Ea forte ab gallinaceis reliquis nihil distant. LONG. Im<m>o punctis nigris undique sunt maculata, et longe maiora speciosioraque<sup>773</sup>. Ubi autem post animationem exclusa sunt, a gallina seorsim educantur: maxime polenta illius frumenti triangularis, quod vulgo non inepte fagotriticum vocant, quod semen fago, (id est fagi semini,) farina<e> triticeae<sup>774</sup> perquam {similis} <simile> sit: idipsum aqua ex lacubus fabrorum hausta subigunt, apii folia recentia cultellis domita, immiscent: obijciunt etiam baccas, quae ex hyeme superfuere. hijs enim maxime delectantur, et ad incrementa proficiunt. PAMP.

hear. Toward the beginning of spring that man was getting some barnyard hens, but known as being fertile, and with motley feathers, so that they could almost seem a female of pheasant. For some days he was feeding them on shared food, that is, throwing food so that the pheasant, passing the neck through the hurdle, could guzzle at the banquet of hens. PAMPH. Why he was not admitted? LONG. First of all in this way they learn to familiarize with hens, besides they cannot be troublesome, being hindered in causing damage as being in a jail. On the other hand when are imprisoned they become so fierce that neither spare a peacock since in a while they tear it asunder with the mouth. But when he became meeker, after some days he entered in familiarity with hens, one of them is put inside, that one seen by that man as having with pheasant more intimacy in comparison with others, and food is given in larger quantity. PAMPH. What will happen with others? LONG. For the more he usually cuts the throat of the first hen: but so that the hen-pen's manager is not deprived of all hopes, he keeps the others in reserve. PAMPH. What would happen if the situation becomes very heavy and only one is surviving as hope of the group? LONG. Well, after the malefactor has been caught, with a red-hot iron they rub his beak and wash his nostrils with brandy\*. PAMPH. What a care in the manner of Apicius\*! LONG. When they believe that the hens have been made pregnant by him, at once a separation is carried out, and a new concubine is put with him, that they warmly desire to be by him treated as being a wife. In fact they feed the wife so that she lays the eggs. But all the eggs she laid are given for hatching to other hens. PAMPH. Perhaps they are not very different from the other eggs of hen. LONG. To say the truth they are widely speckled by black dots, and they are far larger and better in appearance. But once after having taken life they hatched, the chicks are raised separately from the hen: chiefly with a mash of that triangular wheat usually and rightly said wheat of beech - buck-wheat\*,

<sup>772</sup> L'acqua di vita - eau de vie - era anche detta vin distillé oppure vin sublimé in *Quatre livres des secrets de médecine, et de la philosophie chymique* (Lione, 1593). Per cui non si può escludere che il vinum Chymicum di Longolius da introdurre nelle narici del fagiano malfattore altro non fosse che acquavite, che ovviamente è assai irritante per la mucosa nasale, tanto quanto il ferro rovente per il becco.

<sup>773</sup> Tutte queste modificazioni dell'aspetto delle uova deposte dalla gallina che si accoppia col fagiano mi suona come una mera invenzione di Longolius al solo scopo di enfatizzare l'adulterio perpetrato della gallina nei confronti del genere *Gallus* cui appartiene. Io non ho mai creato ibridi di fagiano con gallina\* B.XV.02.0.htm, ma dubito molto assai che il potere dello sperma del fagiano giunga al punto di modificare le caratteristiche fenotipiche del guscio dell'uovo deposto dalla sua concubina, tanto da renderlo simile all'uovo di una fagiana. Le modificazioni riguardano solamente il corredo cromosomico dell'embrione, non il fenotipo del guscio né la volumetria dell'uovo. La volumetria dell'uovo deposto da una singola gallina - dedita o non dedita all'adulterio - non è mai costante in modo assoluto, in quanto esistono delle piccole oscillazioni, talora apprezzabili, altre volte insignificanti.

<sup>774</sup> Gisbert Longolius a pagina 31 del *Dialogus de avibus et earum nominibus Graecis, Latinis, et Germanicis* (Colonia, 1544) presenta il seguente testo: Maxime polentas illius frumenti triangularis, quod vulgo non inepte fagotriticum vocant, quod semen fago farinae triticiae perquam similis sit:[...]. - Si emenda in un modo che forse non è corretto, ma qualcosa non gira nella sintassi sia di Longolius che di Gessner, il quale forse ha compreso il discorso di Longolius anche se sintatticamente non corretto a causa di un *similis* invece di *simile* riferito a *semen*.

Non tamen fieri credo, ut per omnia patri similes sint. LONG. Non sunt: verum qui fucum istum non novere, fraudem [429] non facile sentiunt. Porro foeminae ex hoc seminio procreatae, cum ad patrem admittuntur, primo aut secundo partu, genus ad unguem propagant. PAMP. Mirum ergo mihi, non omnia aviaria phasianis esse plena. LONG. Non dubito magnum proventum cuius etiam polliceri, modo neque laboris sit impatiens, et sumptus magnos ferre possit. Cogitur enim paupertinos aliquot alere, qui pro baccis quotidie in sylvam excurrant. Nam sine hijs nihil ab illis boni sperare licet, Haec omnia Longolius.

because the seed of this flour of wheat is very similar to beech's seed (that is, to the seed of the beech tree\*): and they dip this seed in water taken from the tubs of blacksmiths and mix fresh leaves of garlic\* cut up with some little knife: they also add some fruits left from winter. In fact they very delight in them and they are useful for growth. PAMPH. Nevertheless I don't believe that it happens that they are wholly similar to their father. LONG. They aren't: to say the truth those who don't know this trick don't easily realize this deception. Furthermore the females procreated through this crossing, when put in contact with their father, at first or second delivery they perfectly reproduce the species. PAMPH. I'm therefore surprised by the fact that not all the aviaries are bulging in pheasants. LONG. I don't doubt that it is a great outcome so that it has also to be flaunted, and neither that it is bearable as work, and that it is able in causing big expenses. In fact we are forced to maintain some poor fellows who daily have to go round in the woods to pick up some fruits. Indeed without the fruits it is not possible to hope for something of good from them - from chicks, Longolius writes all this.

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Phasiani non modo e Media accersebantur: sed villaticae quoque gallinae ovis e phasiano mare conceptis copiam illorum praebebant, Ptolemaeus apud Athenaeum<sup>775</sup>.

The pheasants\* were brought from Media\*: but also the barnyard hens offered plenty of them through the eggs fertilized by a male pheasant, Ptolemy VII\* in Athenaeus\*.

¶ Exclusio ovorum absque incubatione. Si aut tempus sit bene temperatum, aut locus, in quo ova manent, tepidus, concoquuntur et avium ova, et quadruped<i>um oviparorum sine parentis incubitu. haec enim omnia in terra pariunt, concoquunturque ova tepore terrae. nam si quae quadrupedes oviparae frequentantes fovent quae {a}ediderint ova, custodiae gratia potius id faciunt, Aristot.<sup>776</sup> Et alibi<sup>777</sup>, Incubitu avium ova excludi naturae ratio est: non tamen ita solum ova aperiuntur, sed etiam sponte in terra, ut in Aegypto obruta fimo pullitiam

¶ EGGS' HATCHING WITHOUT INCUBATION. If the season is very mild or the place where the eggs lie is lukewarm, not only the eggs of the birds come to maturity without incubation of the parent, but also those of quadruped oviparous animals. In fact all these animals lay on earth, and the eggs get warm thanks to the warmth of the earth. In fact if some of the oviparous quadrupeds, often visiting them, warm the eggs they laid, they do so above all for defending them, Aristotle\*. And elsewhere he writes as follows: It is a rule of nature that eggs of birds hatch by incubation: but eggs open not only in this manner,

<sup>775</sup> *Deipnosophistai* XIV,69,654c. - La citazione è tratta dal XII libro delle *Memorie* - Ὑπομνήματα - di Tolomeo VII Evergete II.

<sup>776</sup> *De generatione animalium* III,2 752b: Il piccolo dunque nasce quando, come si è detto, l'uccello lo cova. Nondimeno anche quando la stagione è temperata o soleggiato il luogo in cui si trovano deposte, sia le uova degli uccelli sia quelle dei quadrupedi ovipari giungono a cozione. Tutti questi depongono le uova al suolo ed esse giungono a cozione per effetto del calore della terra; quanti poi dei quadrupedi ovipari sono soliti covare, lo fanno soprattutto a scopo di difesa. (traduzione di Diego Lanza) § The chick then, as has been said, comes into being by the incubation of the mother; yet if the temperature of the season is favourable, or if the place in which the eggs happen to lie is warm, the eggs are sufficiently concocted without incubation, both those of birds and those of oviparous quadrupeds. For these all lay their eggs upon the ground, where they are concocted by the heat in the earth. Such oviparous quadrupeds as do visit their eggs and incubate do so rather for the sake of protecting them than of incubation. (translated by Arthur Platt - 1910)

<sup>777</sup> *Historia animalium* VI,2 559a-559b: Le uova si schiudono in seguito alla cova da parte degli uccelli; possono tuttavia farlo anche spontaneamente al suolo, come in Egitto, se vengono immerse nel letame. E dicono che a Siracusa un ubriacone, messe delle uova in terra sotto la sua stuoia, continuò a bere ininterrottamente per tanto tempo che fece schiudere le uova. Ed è anche capitato che delle uova, poste in vasi caldi, maturassero e si aprissero spontaneamente. (traduzione di Mario Vegetti)

procreant. Et Syracusis potator quidam, ovis sub storea in terra positus, tandiu potabat, donec ova {a}ederent foetum. Iam vero et cum in vasis quibusdam tepidis (ἄλεινοῖς) essent coniecta, sponte ova pullos prompsere. Caeterum Albertus pro recitatis iam postremis philosophi verbis, ita habet: Ovis positus in vasis calidis, superposita stupa calida, leni calore fovente et non adurente extrahuntur pulli. et praecipue calore vitali alicuius animalis, ut si in sinu hominis teneantur: aut si forte sub fimo calido ponantur, aut sub cineribus lente calefactis, aut aliquo huiusmodi. Ova quaedam et citra incubitum sponte naturae gignunt, ut in Aegypti fimetis. Scitum de quodam potore reperitur, Syracusis tandiu potare solitum, donec cooperta terra foetum {a}ederent ova. Quin et ab homine perficiuntur, Plinius<sup>778</sup>.

Et rursus, Livia Augusta ovum in sinu fovendo exclusit, (ut referetur infra in h.) inde fortasse nuper inventum ut ova in calido loco imposita paleis igne modico foverentur, homine versante pariter, ut stato tempore illinc erumperet foetus. Si gallina non incubet, hac industria complures habebis pullos. qua die incubanti gallinae ova subijcis, eadem stercus gallinaceum accipiens id ipsum contere, cribraque ac denique in vasa inijsce ventricosa, pennas illi gallinarum circumpone. posthaec autem, figura recta imposito ova, sic ut pars mucronata superne tendat, ac dein rursus ex eodem fimo tandiu illis inspergito, donec undique inducta videantur. At, ubi duos aut tres dies primos sic intacta esse ova permiseris, singulis postea diebus illa convertito, cavens ne contingantur mutuo, ut videlicet ex aequo incalescant. post vigesimam autem diem, dum sub gallina ova excludi incipiunt, invenies ea quae in alveis sunt circumfracta. Ob quam nimirum caussam etiam inscribunt diem qua supponuntur, ne dierum numerus ignoretur. Vigesima igitur die putamen extrahens, pullos in cophinum coniicito, eos alens delicatissime. Ascisce etiam gallinam, quae moderabitur omnia, Democritus in Geoponicis, Andrea a Lacuna interprete.

but also spontaneously in the earth, as in Egypt where they give birth to a clutch of chicks after they have been covered up by dung\*. And in Syracuse a drunkard, after he placed eggs in earth under a mat, was going on with drinking until eggs didn't give birth to the fetus. But the eggs hatched out chicks by themselves even when placed in some warm (*aleinois*) vessels. Furthermore Albertus\*, instead of the last just quoted words of the philosopher, expresses himself in this way: The chickens are hatched from eggs put in warm containers with warm tow above, by warming with moderate and no burning heat. And above all with the natural heat of some animal, as if they were kept in the womb of a human being: or if they are even set under warm dung or slightly heated ashes, or somehow as well. On the contrary some eggs naturally and spontaneously hatch without incubation, as in dunghills of Egypt. It is well-known that a drinker in Syracuse was usual to drink until the eggs covered with earth hatched. Or rather, they hatch also by the human being, Pliny\*.

And he goes on as follows: Livia Drusilla\* - or Julia Augusta - hatched an egg by warming it in her bosom (as I shall say later in the paragraph h), and perhaps hence recently it has been discovered how eggs placed in a warm place upon straw are warmed up with little fire, while a man is turning them at the same time, so that the fetus comes out at the stated time. If a hen does not incubate, you will have many chicks by the following job. On the day when you place the eggs under an incubating hen, on the same day take some chicken dung, crumble and sieve it, and then place it in bellied pots and put hen feathers all around the dung. After this, place over it the eggs upright so that their pointed ends are upturned, and in addition sprinkle them with the same dung until they seem to be wholly covered. But allow the eggs to remain this way untouched for first two or three days, then on each day thereafter turn the eggs over, taking care that they do not touch each other, of course so that they may be warmed evenly. After the twentieth day, when eggs under a hen begin to hatch, you will search the eggs cracked all around laying in the hollow pots. Just for this reason they also write down the day on which they are placed for incubation, so that the number of days is not unknown. Therefore on the twentieth day take off the egg shells, put the chicks into a basket, and nourish them with very tiny feed. Take also a hen who will supervise everything, Bolos of Mendes\* in

<sup>778</sup> *Naturalis historia* X,153-154: Quaedam autem et citra incubitum sponte naturae gignunt, ut in Aegypti fimetis. Scitum de quodam potore reperitur Syracusis tam diu potare solitum, donec cooperta terra fertum ederent ova. [154] Quin et ab homine perficiuntur. Iulia Augusta prima sua iuventa Tib. Caesare ex Nerone gravida, cum parere virilem sexum admodum cuperet, hoc usa est puellari augurio, ovum in sinu fovendo atque, cum deponendum haberet, nutrice per sinum tradendo, ne intermitteretur tepor; nec falso augurata proditur. Nuper inde fortassis inventum, ut ova calido in loco inposita paleis igne modico foverentur homine versante, pariterque et stato die illinc erumperet fetus.

qui Graecam vocem γάστρας vasa ventricosa interpretatur, Cornarius ventriculos: Hieronymus Cardanus qui hunc locum in libros de subtilitate transcripsit, pulvinaria, his verbis: Pulvinaria duo reple stercore gallinarum tenuissime trito, inde plumas gallinarum annecte consuendo utriusque molles ac densas. ova vero capite tenuiore supra extante, colloca super alterum pulvinar. deinde reliquum superpone in loco calido. permittetque immota duobus diebus, post vero ad vigesimam usque diem illa sic verte, ut undique aequaliter foveantur, inde stata die, quae iuxta vigesimam primam est, pipillantes iam ex ovo sensim educito. Ego etsi hoc etiam modo ova excludi posse existimem: video tamen aliud sensisse Democritum verbis eius Graecis perpensis, et placet gastran vas ventricosum verti, ut primum in tale vas intelligamus fimum iniiciendum, tum super fimo imponendas plumas, (ut ἐπίβαλλε potius quam περίβαλλε legatur:) in plumis ova: postremo rursus fimum addendum donec contegantur ova. Erat et gaster<sup>779</sup> vas, et gastrā<sup>780</sup> fictilis Dioscoridi. sed et gasterium<sup>781</sup> vocat Aristophanes, servatque adhuc nomen, Caelius. huiusmodi est quod corrupta voce guiscardum<sup>782</sup> appellant Itali, ut quidam in Lexicon Graecolatinum retulit. Scaphos cavitatem navis vocat Thucydides, quam, inquit interpres, gastéra dicimus, Caelius.

Τὸ μὲν ἔδαφος τῆς νεῶς κύτος, καὶ γάστρα καὶ ἀμφιμήτριον ὀνομάζεται, Pollux. Eustathius gastrā vocem factam ait ab accusativo gastéra per syncopen: et vulgo ab idiotis sic vocari fundum navis. Idem apud Homerum gastrā tripodis interpretatur cavitatem tripodis aut fundum eius, Hesychio gastrā, posterior pars femoris est. Γάστρα, ἡ εἰς κύτος γεννηθεῖσα τοῦ λαίμου, Varinus. est autem locus, ut suspicor, corruptus.

Who translates the Greek word *gástras* - large bellied pots - with *vasa ventricosa*, Janus Cornarius\* with *ventriculos*, bellies: Gerolamo Cardano\*, who transcribed this passage in his books *On subtlety*, with cushions, and by these words: Fill two cushions with crumbled hen's dung: then by sewing fasten on both soft and thick hen's feathers. Upon either cushion place the eggs but with the sharper end sticking out upward. Then place over it the other one in a warm place. And let them not be moved for two days, then until the twentieth day turn them in such a way that they are warmed evenly on all sides: afterwards at the stated day, corresponding approximately to the twenty-first, you will bring carefully the already peeping ones out of the egg. Although I am thinking that eggs can hatch also in this manner, nevertheless it seems to me that Bolos of Mendes, after his Greek words have been more carefully checked, meant another thing, and it is my opinion to translate *gástran* with *vas ventricosum* - bellied pot, since I mean that dung must first be thrown into it, afterwards feathers are to be placed upon the dung (reading *epiballe* - put on - rather than *periballe* - put around) and the eggs within the feathers: lastly further dung must be added until eggs are covered. Also the *gastēr* was a container, and *gástra* for Dioscorides\* was an earthenware bellied pot. But Aristophanes\* calls it also *gastérion* and still it keeps this name, Lodovico Ricchieri\*. It corresponds to what Italians call guiscardo using a corrupt word, as someone quoted in the Greek-Latin lexicon. Thucydides\* calls *skáphos* the hollow part of a ship, which, the translator says, we call *gastéra* - hollow, Lodovico Ricchieri.

Τὸ μὲν ἔδαφος τῆς νεῶς κύτος, καὶ ἀμφιμήτριον ὀνομάζεται - In fact the bottom of the ship is said either hollow, or belly, or *amphimétrion* - a thing surrounding the uterine hollow, Julius Pollux\*. Eustathius of Thessalonica\* says that the term *gástra* is derived from *gastéra* - accusative of *gastēr*, belly/stomach - through a syncopation\*: and that commonly by ignorant persons is so called the bottom of the ship. Likewise in Homer\* the *gastra tripodis* is meant as the hollow of a tripod - a three footed vase - or its bottom, for Hesychius of Alexandria\* *gástra* corresponds to the rear of the thigh. *Gástra, hē eis kýtos gennētheísa tou*

<sup>779</sup> Il sostantivo femminile γαστήρ significava per lo più ventre/pancia/stomaco, talora cavità.

<sup>780</sup> Il sostantivo femminile γάστρα significava pancia/rigonfiamento, m anche vaso panciuto/marmitta.

<sup>781</sup> Thomas Cooper *Thesaurus Linguae Romanae et Britannicae*. GASTER, vel GASTERIUM. A certaine vessell. GASTRIMARGIA. Gluttonie: ingurgitation. (<http://archimedes.mpiwg-berlin.mpg.de>)

<sup>782</sup> In un italiano del 2007 secondo l'Accademia della Crusca ([www.accademiadellacrusca.it](http://www.accademiadellacrusca.it)) la parola *guiscardo*, 'astuto, scaltro', deriva dall'antico francese *guischart* di analogo significato. Nei dialetti siciliano e calabrese è presente anche la forma *biscardu* (cfr. anche l'italiano *biscardo*) con lo stesso significato. § Per [www.santiebeati.it](http://www.santiebeati.it) il nome di persona Guiscardo deriva dall'antico sassone *Visichart*, latinizzato in *Guiscardus*, e significa "forte, robusto". § Per il web il nome di persona Guiscardo deriva dal nome normanno *Wiscard* o *Wbiskard*, formato da *viska*, scaltrezza, e *hardbur*, forte.

Fertur in quadam regione inveniri homines, qui furnos ita temperate calefaciant, ut eorum calor par sit calori gallinae incubantis, et in furno seu clibano ponere quam plurimas plumas, et mille gallinacea ova, quae post viginti dies nascantur ac erumpant, Crescentiensis. In Aegypto circa Alcairum ova arte excluduntur: Clibanum parant cum multis foraminibus, quibus ova diversa gallinarum, anserum, et aliarum avium imponunt. tum fimo calido integunt clibanum: et si opus fuerit, ignem circumquaque faciunt: sic ova suo quaeque tempore maturescunt, ut serpentium apud nos per se in fimo calido, Tragus. Apud Aegyptios magna est copia pullorum gallinaceorum. nam apud eos gallinae sua ova non incubant, sed ea in clibanis tepore sensim adhibito ita foventur, ut mirabili arte compendioque pulli intra paucos dies progignantur simul et educantur, Paulus Iovius lib. 18. historiarum sui temporis.

¶ Pullorum recens exclusorum cura. Excusos pullos subducendum ex singulis nidis, et subijciendum ei, quae habeat paucos. Ab eaque si reliqua sint ova pauciora, tollenda, et subijcienda aliis, [430] quae nondum excuderint, et minus habent triginta pullos. Hoc enim gregem maiorem non faciendum, Varro<sup>783</sup>.

Gallinae quae paucis incubat, triginta tantum subijciendi sunt pulli, quandoquidem generi gallinarum res infensissima est frigus, Florentinus<sup>784</sup>. Veruntamen servare oportet modum, neque enim debet maior esse quam triginta capitum. negant enim hoc ampliorem gregem posse ab una nutriri, Columella. Pulli autem duarum aut trium avium exclusi, dum adhuc teneri sunt, ad unam quae sit melior nutrix, transferri debent, sed primo quoque die, dum mater suos, et alienos propter similitudinem dignoscere non potest, Idem<sup>785</sup>.

*laimoñ - gástra*, that - word - created for indicating the hollow of the throat, Varinus\*. But, as I suspect, this is a definition non corresponding to the truth.

They say that in a locality there are men heating the ovens in such a mild way that their temperature is equivalent to the warmth of a brooding hen, and that in the oven, or *klíbanos* in Greek, they put quite a lot of feathers, and thousand eggs of hen, which after twenty days are born and hatch, Pier de' Crescenzi\*. In Egypt in neighborhoods of Cairo eggs are hatched with cleverness: they prepare an oven with many openings on which they place different sorts of eggs, of hens, geese and other birds. Then they cover the oven with warm dung, and if there is need, they light a fire all around, so each egg comes to maturity at its proper time, as it happens among us for those of snake which come to maturity by themselves on warm dung, Tragus - Hieronymus Bock\*. Among Egyptians there is a large abundance of chickens. For among them the hens do not incubate their eggs, but in ovens, with warmth used moderately, they are so warmed that with admirable ability and time's shortening within a few days the chicks are hatched, and at the same time they are raised, Paolo Giovio\* in 18th book of *Historiarum temporis sui libri XLV*

¶ CARE OF JUST HATCHED CHICKS. The just hatched chicks must be immediately withdrawn from each nest and must be placed under that hen who has few of them. But if the remaining eggs are rather few, they must be removed from her and put under other hens who didn't yet hatched and having less than thirty chicks. In fact a clutch larger than this has not to be done, Varro\*.

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To a hen covering few of them - chicks, we have to put under her no more than thirty chicks, since the cold is a very harmful thing for a member of the genus *Gallus*, Florentinus\*. Nevertheless a limit has to be set, in fact it - the crowd - doesn't have to be larger than thirty subjects. For they say that by only a hen a crowd larger than this number is not raised, Columella\*. The chicks born under two or three hens, when are still newborns, they must be transferred to only a hen who has to be a rather good breeder, and this must happen at the first day of life, when the mother is not able to distinguish her own

<sup>783</sup> *Rerum rusticarum* III,9,13: Excusos pullos subducendum ex singulis nidis et subijciendum ei quae habeat paucos; ab eaque, si reliqua sint ova pauciora, tollenda et subijcienda aliis, quae nondum excuderunt et minus habent triginta pullos. Hoc enim gregem maiorem non faciendum.

<sup>784</sup> Questa citazione è tratta dalla traduzione dei *Geoponica* di Andrés de Laguna (1541). La traduzione di Janus Cornarius (1543) è molto più decifrabile e suona così: Et tamen ei quae paucos pullos habet, non plures quam triginta summittantur.

<sup>785</sup> *De re rustica* VIII,5,7: Pulli autem duarum aut trium avium excusi, dum adhuc teneri sunt, ad unam quae est melior nutrix transferri debent, sed primo quoque die, dum mater suos et alienos propter similitudinem dignoscere non potest. Veruntamen

Pullos autem non oportet singulos, ut quisque natus sit, tollere, sed uno die in cubili sinere cum matre, et aqua ciboque abstinere, dum omnes excludantur. Postero die, cum grex fuerit effectus, hoc modo deponitur. Cribro vitiario, vel etiam loliario, qui (quod) iam fuerit in usu, pulli superponantur: deinde pulegii surculis fumigantur. Ea res videtur prohibere pituitam, quae celerrime teneros interficit. Post haec cavea cum matre claudendi sunt, et farre ordaceo cum aqua incocto, vel adoreo farre vino resperso modice alendi. nam maxime cruditas vitanda est, et ob hoc tertia die cavea cum matre continendi sunt, priusque, quam emittantur, ad recentem cibum singuli tentandi, ne quid hesterni habeant in gutture: nam si vacua non est ingluvies, cruditatem significat, abstinereque debent, dum concoquant. Longius autem non est permittendum teneris evagari, sed circa caveam continendi sunt, et farina ordacea pascendi, dum corroborentur. Cavendumque ne a serpentibus adflentur, quarum odor tam pestilens est, ut interimat universos. id vitatur saepius incenso cornu cervino, vel galbano, vel muliebri capillo; quorum omnium fere nidoribus praedicta pestis submovetur.

Sed et curandum erit, ut tepide habeantur. nam nec calorem, nec frigus sustinent: Optimumque est {infra} <intra> officinam clausos haberi cum matre, et post quadragesimum diem potestatem vagandi fieri. Sed primis quasi infantiae diebus pertractandi sunt, plumulaeque sub cauda clunibus detrahendae, ne stercore coinquinatae durescant, et naturalia praecludant. Quod quamvis caveatur, saepe tamen evenit, ut alvus exitum non habeat: itaque pinna pertunditur, et iter digestis cibus praebetur, Columella<sup>786</sup>. Obijciendum pullis diebus

chicks from the intruders, since they are similar, still Columella. It is not a good thing to remove the chicks one by one the day on which they hatched, but they have to be left an entire day in the nest with the mother, and they must to abstain from water and food until are all hatched. On next day when the flock will be hatched, it has arranged in this way: the chicks must be placed upon an already used sieve for vetch\* or darnel\*: then fumigated with sprigs of pennyroyal - *Mentha pulegium*\*. It seems that this practice prevents the pip\* which kills the very young birds quite swiftly. Subsequently they must be shut up in a hencoop with the mother and given a moderately feeding of barley\* flour boiled in water or of wheat\* flour sprinkled with wine. For indigestion must be avoided as much as possible, thus until third day the chicks should be kept in the hencoop with the mother, and before they are sent out for fresh food, each should be touched to see if they have nothing of the day before in their crops: for if their ingluvies is not empty this indicates digestive disorders and they should abstain from food until they concluded the digestion. While they are quite young they should not be allowed to stray far but be kept around the hencoop and fed with barley flour until they become stronger. We have also to pay attention that they are not reached by the breath of the snakes, whose scent is so pestilential to kill all of them. This is avoided by burning rather often horn of buck, or galbanum\*, or hair of woman; for the more the aforesaid calamity is held off by acrid exhalations of these materials.

But also care has to be taken that they stay at lukewarm: in fact they bear neither hot nor cold. And it is a good thing to keep them closed in the hen-pen together with their mother and that have the possibility to go round after forty days - from the birth. But practically since the first days of their childhood they are to be taken in hand and to remove the down from buttocks under the tail so that, dirty of dung, the former doesn't become hard obstructing thus the cloaca. Even if this attention is paid, nevertheless often it happens that the bowel doesn't have outlet: and then it is pierced with a

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servari oportet modum, neque enim debet maior esse quam triginta capitum. Negant enim hoc amplio gregem posse ab una nutrir.

<sup>786</sup> *De re rustica* VIII,5,15-20: Pullos autem non oportet singulos, ut quisque natus sit, tollere, sed uno die in cubili sinere cum matre et aqua ciboque abstinere, dum omnes excludantur. Postero die, cum grex fuerit effectus, hoc modo deponatur: [16] cribro vitiario vel etiam loliario, qui iam fuerit in usu, pulli superponantur, deinde pulei surculis fumigantur. Ea res videatur prohibere pituitam, quae celerrime teneros interficit. [17] Post hoc cavea cum matre cludendi sunt, et farre hordeaceo cum aqua incocto vel adoreo farre vino resperso modice alendi. Nam maxime cruditas vitanda est. Et ob hoc iam tertia die cavea cum matre continendi sunt, priusque quam emittantur ad recentem cibum, singuli temptandi ne quid hesterni habeant in gutture. Nam nisi vacua est ingluvies, cruditatem significat, abstinereque debent dum concoquant. [18] Longius autem non est permittendum teneris evagari, sed circa caveam continendi sunt et farina hordeacea pascendi, dum corroborentur; cavendumque ne a serpentibus adflentur, quarum odor tam pestilens est ut interimat universos. Id vitatur saepius incenso cornu cervino vel galbano vel muliebri capillo, quorum omnium fere nidoribus praedicta pestis summovetur. [19] Sed et curandum erit ut tepide habeantur, nam nec calorem nec frigus sustinent. Optimumque est intra officinam clausos haberi cum matre, et post quadragesimum diem potestatem vagandi fieri. Sed primis quasi



quindecim primis mane subiecto pulvere (ne rostris noceat terra dura) polentam mistam cum nasturtii semine, et aqua aliquanto ante facta<m> intrita<m>, et ne tum deinde in eorum corpore turgescat, aqua prohibendum, Varro<sup>787</sup>.

Nutrimendum quo utuntur primis quindecim diebus, est farina mista cardami semini, ac vino perfusa cum aquae fervefactae portione<sup>788</sup>. porri<sup>789</sup> etiam folia tenerima cum caseo musteo contusa, illis porrigimus. Hordeum autem exactis duobus (sex, in Graeco codice. sed interpretis mendam suspicatur<sup>790</sup>) mensibus offeratur, Didymus<sup>791</sup>. Ut nutriantur pulli, accipiens hordeaceum fermentum, id, atque etiam furfur, aqua irrorato, Democritus. Recentes pulli ubi primum in corbem coniecti sunt, statim suspenduntur in tali loco, ubi levem fumum excipiant. Alimentum autem duobus primis diebus non sumunt. Vas porro in quo illis apponitur nutrimentum, fimum bubulum in se contineat, (βολβίτω κλειε, bubulo stercore claudatur, ut Cornarius vertit,) Didymus. Asininum sive equinum stercus, in vasa capacia iniicito, ex quo decem diebus exactis nascentur vermes pullorum nutritioni percommodi, Democritus.

Quando de clunibus coeperint habere pinnas, e

feather, allowing so the vent of digested foods, Columella. In the first fifteen days in the morning give them barley polenta to eat mixed with nasturtium\* seed and soaked with water as well as prepared rather in advance, with dust laid down (so that the hard earth doesn't damage their beaks), and then, so that the polenta will not swell inside of their bodies, they have to be kept away from water, Varro\*.

The nourishment they use in the first fifteen days consists in flour mixed with seeds of garden cress\* and dunked of wine together with an equivalent amount of hot water. We also offers them very tender leaves of leek\* crushed with fresh cheese. But barley should be given them when two months have passed (six in the Greek manuscript, but the translator suspects a mistake) Didymus - a geponic\*. To feed the chicks, take fermented barley and sprinkle it with water together with bran, Bolos of Mendes\*. The just born chicks, as soon as they have been put in a basket, they are sudden suspended in a place where can receive a thin smoke. But in the first two days they don't take up food. Besides the container, in which is given them the nourishment, has to contain cow dung (*bolbito, kleie*, must be plugged with cow dung, as Janus Cornarius\* translates), Didymus. Put inside of large vessels dung of donkey or horse, from which, when ten days are passed, worms will be born very suitable for feeding the chicks, Bolos of Mendes.

When from buttocks the feathers will start to sprout,

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infantiae diebus pertractandi sunt, plumulaeque sub cauda clunibus detrahendae, ne stercore coinquinatae durescant et naturalia praecludant. [20] Quod quamvis caveatur, saepe tamen evenit ut alvus exitum non habeat. Itaque pinna pertunditur, et iter digestis cibis praebetur.

<sup>787</sup> *Rerum rusticarum* III,9,13: Obiciendum pullis diebus XV primis mane subiecto pulvere, ne rostris noceat terra dura, polentam mixtam cum nasturtii semine et aqua aliquanto ante factam intritam, ne tum denique in eorum corpore turgescat; aqua prohibendum.

<sup>788</sup> La traduzione di Janus Cornarius di questo passo dei *Geoponica* (1543) suona in modo alquanto diverso da quella di Andrés de Laguna (1541) circa le modalità di preparazione del cibo. Infatti Cornarius dice: Cibus quidem quindecim diebus capiunt, polentam cum nasturtii semine vino et aqua macerato, aut etiam cocto.

<sup>789</sup> Vedi il lessico alla voce Aglio e Cipolla\*. - Dell'impiego del porro di Taranto ne parla Columella quando detta le regole alimentari dei pulcini di pavone. Il porro di Taranto è il *Porrum sectivum* di *De re rustica* XI 3.30 (cfr. anche X 371), di cui si mangiavano solo le foglie, e veniva indicato per le affezioni polmonari, per la gola e per la tosse: Nerone ne faceva una cura regolare, all'olio, per la sua voce (cfr. Plinio, XIX 108). Ecco il testo di Columella relativo ai pulcini di pavone, *De re rustica* VIII,11,14: Sed cum erunt editi pulli, similiter ut gallinacei primo die non moveantur, postero deinde cum educatrice transferantur in caveam. Primisque diebus alantur hordeaceo farre vino resperso, nec minus ex quolibet frumento cocta pulcicula et refrigerata. Post paucos deinde dies huic cibo adiciendum erit concisum porrum Tarentinum et caseus mollis vehementer expressus. nam serum nocere pullis manifestum est.

<sup>790</sup> Il codice greco di Didimo potrebbe essere stato esatto, cioè indicare 6 mesi e non 2. Infatti Columella a proposito dei pulcini di pavone, che vanno nutriti come quelli di gallina, dice che l'orzo lo si dà loro al sesto mese quando si smette di nutrirli con cavallette (*De re rustica* VIII,11,15): Lucustae quoque pedibus adeptis utiles cibandis pullis habentur. Atque his pasci debent usque ad sextum mensem, postmodum satis est hordeum de manu praebere.

<sup>791</sup> Didimo di Alessandria, vissuto presumibilmente nel sec. VI dC, la cui opera - *Περὶ γεωργίας ἐκλογαί* - servì come fonte alla *Geoponica* che ci è stata tramandata, per esempio, dal codice marciano 524 (della Biblioteca Marciana o biblioteca nazionale di Venezia), sotto il nome di Cassiano Basso (in realtà una compilazione bizantina del sec. X, realizzata per iniziativa dell'imperatore Costantino VII Porfirogenito\*). La prima edizione moderna, con traduzione latina e commento, si deve a I.N.Niclas, 1781. § L'aggettivo greco *didymos* significa duplice, doppio, nonché gemello. Il plurale sostantivato indica non solo due fratelli gemelli, ma anche i testicoli. Infatti l'epididimo è quella formazione allungata situata sulla parte postero-superiore del testicolo che costituisce la porzione iniziale delle vie spermatiche, per poi continuarsi nel condotto deferente.

capite, et e collo eorum crebro eligendi pedes. Saepe enim propter eos consenescent. Circum caveas eorum incendendum cornu cervinum, ne qua serpens accedat: quarum bestiarum ex odore solent interire. Prodigendi in solem et sterquilinum, ut se volutare possint, quod ita alibiliores fiunt. Neque pullos tantum, sed omne ὀρνιθοβοσκεῖον cum aestate, tum utique cum tempestas est, molle, atque apricum eligi debet intento supra rete, quod prohibeat eas extra septa volare, et in eas involare extrinsecus accipitrem, aut quid aliud. Evitare item caldorem, et frigus oportet, quod utrunque his adversum. Cum iam pinnas habebunt, consuefaciendum, ut unam aut duas gallinas sectentur. Caeterae ut potius ad pariendum sint expeditae quam in nutricatu occupatae, Varro<sup>792</sup>. Ut pulli multum et cito crescant: Testas e quibus emergerunt pulli, tunica interiore dempta, contritas, cum sale et ovo cocto duro miscebis, et pullis primi alimenti loco appones, Innominatus.

¶ Servatio ovorum. Ova in lomento servari utilissimum, Plinius<sup>793</sup>. aut hyeme in paleis, aestate in furfuribus, Idem et Leontinus. Ut primum emissa sunt ova, statim reponenda sunt in vasis cum furfure, Florentinus. Qui ova diutius servare volunt, perfricant sale minuto, aut muria: atque ita sinunt tres aut quatuor horas, eaque abluta condunt in furfures aut acus, Varro<sup>794</sup>. Aliqui aqua abluentes ova, ea sale minutissimo inducunt, (καταπλάττουσι, malim καταπάττουσι, id est conspergunt,) et sic conservant. Nec desunt qui tres horas aut quatuor, ova ipsa in tepidam salsuginem infundentes, eaque postea eximentes in furfure aut paleis reponunt, Leontinus. Ovorum quoque longioris temporis custodia non aliena est huic curae: quae commode servantur per hyemem, si paleis obruas, aestate si furfuribus. Quidam prius trito sale sex horis adoperiunt: deinde eluunt, atque ita paleis, aut furfuribus obruant: nonnulli solida, multi etiam fresa faba

frequently the lice\* have to be removed from their head and neck. Often in fact because of them they weaken. Around their enclosures horn of buck has to be burnt so that in some way a snake doesn't come in: they usually die because of the smell of these animals. They have to be sent in the sun and in the dunghill so that can roll, since in this way they are raised better. And not only the chicks, but the whole hen-pen, both in summer, and especially in bad weather, a slightly undulated place and exposed to sunlight has to be chosen, stretching above a net which prevents these birds from flying out of fences, and that from the outside flights on them a sparrowhawk\* or something else. Likewise it is necessary to avoid the hot and the cold, since are both harmful for them. When already they will have the feathers, it will be necessary to accustom them to follow one or two hens. So that the other ones are free to lay eggs rather than busy in raising them, Varro. So that they may grow large and quickly: In place of their first food give the chicks the shells from which they emerged, with the inner tunic removed, ground up and mixed with salt and hard boiled egg, an anonymous author.

¶ PRESERVATION OF THE EGGS. It is very useful that the eggs are preserved in flour of broad beans, Pliny\*. Or in the straw in winter, in summer in the bran, still he and Leontinus - a geponic. The eggs, as soon as laid, are suddenly to be put in pots with bran, Florentinus. Those people who want to preserve the eggs for a longer time rub them with fine salt or brine: and leave them thus for three or four hours and after washed they place them in bran or in chaff, Varro. Some people, washing the eggs with water, cover them with very fine salt (*katapláttonsi* - they smear, I would prefer *katapáttonsi*, that is, they sprinkle) and they preserve them this way. Neither are missing those people who, dipping the eggs for three or four hours in lukewarm salty water, and when then they remove them, put them in bran or in straw, Leontinus. Also the preservation of the eggs for a rather long time is not unrelated with the following manner of taking care of them: they keep well during the winter if you cover them with straw, in the summer with bran. Some people cover them

<sup>792</sup> *Rerum rusticarum* III,9,14-15: Qua de clunibus coeperint habere pinnas, e capite, e collo eorum crebro eligendi pedes; saepe enim propter eos consenescent. Circum caveas eorum incendendum cornum cervinum, ne quae serpens accedat, quarum bestiarum ex odore solent interire. Prodigendae in solem et in sterquilinum, ut volutare possint, quod ita alibiliores fiunt; [15] neque pullos, sed omne ornithoboscion cum aestate, tum utique cum tempestas sit mollis atque apricum; intento supra rete, quod prohibeat eas extra saepta evolare et in eas involare extrinsecus accipitrem aut quid aliud; evitantem caldorem et frigus, quod utrumque iis adversum. Cum iam pinnas habebunt, consuefaciendum ut unam aut duas sectentur gallinas, ceterae ut potius ad pariendum sint expeditae, quam in nutricatu occupatae.

<sup>793</sup> *Naturalis historia* X,167: Ova aceto macerata in tantum emolliuntur, ut per anulos transeant. Servari ea in lomento aut hieme in paleis, aestate in furfuribus utilissimum. Sale exinaniri creduntur.

<sup>794</sup> *Rerum rusticarum* III,9,12: Qui haec volunt diutius servare, perfricant sale minuto aut muria tres aut quattuor horas eaque abluta condunt in furfures aut acus.

coaggerant; alii salibus integris adoperiunt. Alii muria tepefacta durant. Sed omnis sal quemadmodum non patitur putrescere, ita minuit ova, nec sinit plena permanere, quae res ementem deterret. Itaque ne in muriam quidem qui dimittunt, integritatem ovorum conservant, Columella<sup>795</sup> et Leontinus. Sale exinaniri creduntur, Plinius<sup>796</sup>. Ova recentiora quidam servari aiunt frumenti genere quod secale vocant, nostri rogggen: vel cinere, ita ut acutior pars ovi inferior sit, tum rursus secale aut cinerem superinfundunt.

before for six hours with fine salt: then wash them and after cover them with straw or bran: some piles up them with entire broad beans, many people also with ground broad beans, others cover them with uncrushed salt. Others harden them with lukewarm brine. But whatever kind of salt, as it doesn't allow the eggs to become rotten, at the same time reduces their weight and doesn't allow them to remain full, a fact which keeps away him who has to buy them. Therefore neither those people putting them in brine are preserving the integrity of the eggs, Columella. Some people say that the most recent eggs must be preserved with a kind of wheat they call rye\*, ours call it Roggen: or with ash, in such a way that the most pointed part of the egg is downwards, then they still put above rye or ash.

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¶ Nonnulli purgant domunculas gallinarum et nidos, ipsasque aves sulphure, asphalto, picea, [431] (πεύκαις.)<sup>797</sup> sed et ferri laminam aut clavorum capita atque lauri surculos imponunt nidis, ut quae ad arcenda prodigia (διοσημείας, tempestates<sup>798</sup>) omnia magnam vim habere videatur, Leontinus.

¶ Some people purify the little houses of the hens and the nests as well as the birds themselves with sulphur\*, bitumen\*, rosin\* (peúkais - with torches of pine wood) but they put in the nests also an iron foil or heads of nails as well as sprigs of laurel\*, since it seems that these things have the great power to keep away all the prodigious wonders (diosēmeías, the

<sup>795</sup> *De re rustica* VIII,6,1-2: Ovorum quoque longioris temporis custodia non aliena est huic curae; quae commode servantur per hiemem, si paleis obruas, aestate, si furfuribus. Quidam prius trito sale sex horis adoperiunt, deinde eluunt, atque ita paleis ac furfuribus obruunt. Nonnulli solida, multi etiam fresa faba coaggerant, alii salibus integris adoperiunt, alii muria tepefacta durant. [2] Sed omnis sal, quemadmodum non patitur putrescere, ita minuit ova, nec sinit plena permanere, quae res ementem deterret. Itaque ne in muriam quidem qui demittunt, integritatem ovorum conservant.

<sup>796</sup> *Naturalis historia* X,167: Ova aceto macerata in tantum emolliuntur, ut per anulos transeant. Servari ea in lomento aut hieme in paleis, aestate in furfuribus utilissimum. Sale exinaniri creduntur.

<sup>797</sup> La fonte da cui Gessner trae i brani dei Geponici è rappresentata dalla traduzione latina di Andrés de Laguna (1541). Dobbiamo tuttavia riconoscere che la traduzione di Janus Cornarius\* (1543) è assai più intelligibile, in quanto certi termini di Laguna avrebbero bisogno di una lunga disquisizione per poterne ricavare l'esatto significato. Una riprova che anche Gessner non si fidasse della traduzione di Laguna è il fatto che offre al lettore il termine greco *πεύκαις*, lasciandolo pienamente libero di interpretarselo. Il primo pretesto per una lunga disquisizione è *asphalt* che giustamente Cornarius rende con *bitumine*, cui fa seguito il greco *peúkais* che Laguna, nonostante sia un plurale, traduce col singolare *picea*, mentre Cornarius lo traduce col plurale *tedis*. Il vocabolo greco femminile *peúké* significa pino di varie specie, e il latino *picea* significa pino selvatico (si pensi alla *Picea excelsa* o *Picea abies*, abete rosso\* o peccio), ma *peúké* è poi passato a indicare un oggetto in legno di pino, quindi la torcia. È assai probabile che Leontino prescrivesse di dare una pennellata di fuoco - non certo alle galline, bensì ai pidocchi che talora pullulano nei pollai, nonché a virus e batteri ancora sconosciuti a quei tempi - servendosi di torce, *tedis* come traduce Cornarius, confezionate con legno resinoso di pino. Se dobbiamo tradurre *picea* di Laguna in un modo da poterci adeguare a come lo zolfo si presenta (bisogna spargerlo con le mani o con un attrezzo idoneo), dobbiamo rendere *picea* con pece greca o colofonia, residuo della distillazione della trementina. § Ecco l'equivalente testo di Janus Cornarius: Aliqui domunculas et nidos purgant, imo etiam ipsas gallinas sulphure et bitumine et tedis. Sed et ferri laminam aliquam, aut clavorum capita, et lauri ramulos nidis imponunt. Haec enim adversus prodigiosos ac monstrosos partus auxiliaria pharmaca esse putantur. § Per comprendere la parte finale di questa citazione bisogna tenere presente che il titolo di questo capitolo (XI in Laguna, XVII in Cornarius) tratto dal libro XIV dei *Geponica*, errori a parte, suona rispettivamente così: UT GALLINAE MAGNA OVA EDANT. CAP. XI. EX LEONTINO. - UT GALLINA MAGNA OVA PARIAT, & DE CUSTODIA OVORUM. LEONTIJ. CAP. XVII. § L'edizione in greco di Teubner ha le galline al plurale: Ὀρνίθας μεγάλα ὡὰ τίκτειν, καὶ περὶ τῆς τῶν ὡῶν φυλακῆς. Λεοντίου. (*Geponica sive Cassiani Bassi Scholastici De Re Rustica Eclogae* - recensuit Henricus Beckh - Teubner - Stoccarda e Lipsia - 1994 - pagina 417 - libro 14, capitolo 11) § *Leontij* di Cornarius non è in sé e per sé un errore: egli traduce *Λεοντίου* con *Leontij* in quanto nei *Geponica* - per esempio, in apertura del libro I - lo stesso autore ricorre nelle vesti di *Λεοντίου*.

<sup>798</sup> La proposta di Gessner di tradurre *διοσημείας* (segni di Zeus, presagi celesti) con *tempestates* (calamità) mi pare assai più confacente di quella di Laguna (*prodigia* - fenomeni prodigiosi, esseri mostruosi) e di Cornarius (*prodigiosos ac monstrosos partus* - deposizione di uova mostruose). Infatti costoro colgono solo parzialmente nel segno, in quanto le calamità che possono colpire un nido sono parecchie. Sappiamo appunto da Plinio che era buona cosa mettere nei nidi un chiodo di ferro per difendere gli embrioni dai tuoni. *Naturalis historia* X,152: Si incubitu tonuit, ova pereunt; et accipitris audita voce vitiantur. Remedium contra tonitrus

¶ Ius de carne salsa gallinis mortiferum existimatur. item liquor e vini aut eiusdem faecis vapore vi ignis collectus, ni fallor. ¶ Ut gallinae vertigine afficiantur, Ὀρνιθας σκοτῶσαι: Frumentum maceratum lasere et melle mixtis, obijcito, Berytius. videtur autem hoc fieri, non tantum ad gallinas, sed alias etiam aves, feras praesertim, capiendas. quanquam haec inter ea quae de gallinis scribuntur in Geoponicis Graecis legantur{.}<,> Andreas a Lacuna hoc fieri ait, ut gallinae vertiginosae non fiant<sup>799</sup>. quod ego probare non possum, cum neque verba Graeca sic habeant: neque talis aliqua laseris vis legatur apud scriptores, sed potius plerisque animalibus prope venenosa. Pecora enim tradunt eo sumpto cum aegrotant, aut sanari protinus, quod fere consequitur, aut emori. si quando inciderit pecus in spem nascentis, hoc deprehendi signo: ove, cum comederit, protinus dormiente, capra sternutante. serpentes avidissimas vini admistum rumpere. praecipitasse se quendam ex alto cum in dentium dolore cavis addidisset inclusum cera.

¶ Contra morbos gallinarum. Pullis iam validioribus factis, atque ipsis matribus etiam vitanda pituitae pernicies erit. quae ne fiat, mundissimis vasis, et quam purissimam praebebimus aquam. nam in cohorte per aestatem consistens, immunda, stercorosa, pituitam (coryzam, nostri vocant das pfipfe) eis concitat, Columella et Paxamus. Nec minus gallinaria semper fumigabimus, et emundata stercore liberabimus, Columella<sup>800</sup>. Inimicissima gallinaceo generi pituita, maximeque inter

calamities), Leontinus - a geoponic writer\*.

¶ The broth gotten out of salty meat is regarded as lethal for the hens. Likewise the liquid gotten from the wine or from the vapor of its dregs through the fire, if I am not mistaken. ¶ So that the hens are seized by dizzies Ὀρνιθας σκοτῶσαι - To daze the birds: Feed them on wheat\* steeped in a mixture of juice of silphium\* and honey, Berytius - a geoponic writer. But it seems that this has to happen not to capture the hens, but also the other birds, above all the wild ones. Even though this is read among the things written in Greek Geoponics about the hens, Andrés de Laguna\* says that this is done so that the hens are not seized by dizzies. But I cannot agree, since neither the Greek words are expressing this, nor is read among the writers that the silphium has a similar worth, but rather that for most of animals it is almost poisonous. In fact they say that the livestock, when ill, after took it, either immediately recovers, which for the more happens, or dies. If an animal is waiting for a birth, this is inferred by this sign: a sheep, after ate it, immediately falls asleep, a goat sneezes. If mixed it makes to burst the snakes which are very avid of wine. Someone threw himself from above having placed it included in the wax in the caries during a toothache.

¶ AGAINST THE ILLNESSES OF THE HENS. The chicks, when strengthened, and the mothers themselves, we have to keep from they getting sick because of that disaster represented by the pip\*. So that it doesn't occur, we will give to drink water as purest as possible in exceedingly clean containers. In fact during the summer remaining dirty and polluted by excrements in the barnyard, it makes to rise in them the pip (the cold, ours call it pfipfe), Columella\* and Paxamus, a geoponic. For the chickens the pip is very harmful, especially in the period between

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clavus ferreus sub stramine ovorum positus aut terra ex aratro. - Se tuonerà durante l'incubazione, le uova si rovinano: e se hanno udito la voce del falco vanno a male. Un rimedio contro il tuono è rappresentato da un chiodo di ferro posto sotto la lettiera delle uova, oppure della terra presa dall'aratro. § Ecco il testo greco relativo a questa profilassi proposta da Leontinus: Ἄλλὰ καὶ σιδήρου ἔλασμα τι ἐντιθέασιν, ἢ κεφαλὰς ἤλων, καὶ δάφνης κλωνία ταῖς νεοτταῖς. Δοκεῖ γὰρ ἀλεξιφάρμακον εἶναι πρὸς τὰς διοσημείας.

<sup>799</sup> Forse senza saperlo, Gessner sta convalidando la traduzione di Janus Cornarius sul fatto di far venire le vertigini alle galline, contrapponendosi giustamente alla sua fonte dei *Geoponica*, Andrés de Laguna, che non si capisce da dove abbia tratto la negazione *non*. Però Gessner è più acuto da un punto di vista ornitologico: secondo lui ὀρνιθας può benissimo essere tradotto con galline, ma andrebbe soprattutto interpretato con uccelli in senso lato, puntualizzando che magari conviene rendere vertiginosi gli uccelli selvatici per poi riuscire a catturarli. § Ecco il testo completo di questo telegrafico capitolo presente nella traduzione dei *Geoponica* di Andrés de Laguna (1541): UT GALLINAE VERTIGINOSAE NON FIANT. CAP XIII. EX BERYTIO. Melle cui laser permistum sit, frumentum ungito, apponitoque. § La traduzione di Janus Cornarius (1543) suona così: UT GALLINAE TENEBRIS OFFUSIS VERTIGINOSAE FIANT. BERYTIJ CAP. XIX. Laser et mel misceto, et in ipsis frumentum macerato, idque gallinis obijcito. § Ed ecco il testo greco tratto da *Geoponica sive Cassiani Bassi Scholastici De Re Rustica Eclogae* (recensuit Henricus Beckh - Teubner - Stoccarda e Lipsia - 1994) pagina 419 - libro 14, capitolo 13: Ὀρνιθας σκοτῶσαι. Βηρυτίου. Λάσαρ μέλιτι μίξας βρέχε τὸν σῖτον, καὶ παράβαλε.

<sup>800</sup> *De re rustica* VIII,5,20: Saepe etiam validioribus factis atque ipsis matribus etiam vitanda pituitae pernicies erit. Quae ne fiat, mundissimis vasis et quam purissimam praebebimus aquam. Nec minus gallinaria semper fumigabimus et emundata stercore liberabimus.

messis et vindemiae tempus, Plin.<sup>801</sup> Id vitium maxime nascitur cum frigore et penuria cibi laborant aves. item cum ficus aut uva immatura nec (videtur menda) ad satietatem permissa est, quibus scilicet cibis abstinendae sunt aves: eosque ut fastidiant efficit uva labrusca de vepribus immatura lecta, quae cum farre triticeo minuto cocta (Plinius simpliciter cibo incoctam dari iubet, alibi cum farre miscendam<sup>802</sup>) obijcitur esurientibus: eiusque sapore offensae aves, omnem aspernantur uvam, Columella<sup>803</sup>. Uvae florem in cibis si edere gallinacei, uvas non attingunt, Plinius (alibi<sup>804</sup>;) fortassis autem oenanthem<sup>805</sup> e Graeco uvae florem transtulit. A Dioscoride quidem memoratur genus vitis sylvestris sterile, quod fructum non profert, sed florem tantum quem oenanthem vocant<sup>806</sup>. Similis ratio est etiam caprifici, quae decocta cum cibo praebetur avibus, et ita fici fastidium creat, Columella. Praeservans contra coryzam seu gravedinem remedium: Origanum humectans (in aqua macerans) da bibendum, Leontinus.

¶ Gallinacei generis pituitae medicina in fame: et cubatus<sup>807</sup> in fumo, si utique ex lauro et herba savina<sup>808</sup> fiat, (savinae herbae fumi adversus hunc morbum vis alibi<sup>809</sup> etiam ab eo celebrantur:) penna per transversas inserta nares, et per omnes dies mota. cibus allium cum farre: aut aqua perfusus, in qua laverit noctua: aut cum semine vitis albae coctus, et quaedam

reaping and vintage, Pliny\*. This illness arises above all when the birds suffer from cold and shortage of food. Likewise when the fig or the grape are not still ripe and they are not (it seems an error) available up to be satiated of them, that is, foods from which the birds have to abstain: and in order that they have an aversion to them is effective the wild grape - or *labrusca*\*, picked sour among the thorny bushes, and when they are hungry is given to eat cooked with fine flour of wheat\* (Pliny simply recommends that cooked is given in the food, in another passage to mix it with emmer\*): and the birds, disgusted by its taste, refuse every type of grape, Columella. The chickens, if in the feed they eat the flower of the grape, they don't attack the grape, Pliny (in another passage), in fact perhaps he translated flower of the grape from the Greek *oinánthē*. Indeed by Dioscorides\* a sterile type of wild vine is mentioned which doesn't give fruits, but only a flower they call *oinánthē*\*. The same thing is also applied to the caprifig\* - or wild fig - which, well cooked, is given the birds to be eaten, and so it causes an aversion for the fig, Columella. A prophylactic remedy for the catarrh or cold: Gives to drink oregano\* making it to dampen (making it to soak in water), Leontinus.

¶ The remedy against the pip of the chickens lies in abstinence from food and in sleeping perched among the smoke, especially if it is done with laurel and sabin herb\* - *Juniperus sabina* - (the power of the smoke of sabin herb against this illness is praised by Pliny also in another passage), after a feather has been transversally inserted in the nostrils and moving it every day. The food lies in garlic\* with emmer, or

<sup>801</sup> *Naturalis historia* X,157: Inimicissima autem omni generi pituita maximeque inter messis ac vindemiae tempus. Medicina in fame et cubitus in fumo, utique si e lauro aut herba sabina fiat, pinna per transversas inserta nares et per omnes dies mota; cibus alium cum farre aut aqua perfusus, in qua maduerit noctua, aut cum semine vitis albae coctus ac quaedam alia.

<sup>802</sup> *Naturalis historia* XIV,99: Universi numquam maturescunt, et si prius quam tota inarescat uva incocta detur cibo gallinaceo generi, fastidium gignit uvas adpetendi. - Roberto Ricciardi\* afferma che non si trova in Plinio un passo in cui si parli della *labrusca cum farre*.

<sup>803</sup> *De re rustica* VIII,5,23: Id porro vitium maxime nascitur cum frigore et penuria cibi laborant aves, item cum per aestatem consistens in cohortibus fuit aqua, item cum ficus aut uva immatura nec ad satietatem permissa est, quibus scilicet cibis abstinendae sunt aves. Eosque ut fastidiant efficit uva labrusca de vepribus immatura lecta, quae cum hordeo triticeo minuto cocta obijcitur esurientibus, eiusque sapore offensae aves omnem spernantur uvam. Similis ratio est etiam caprifici, quae decocta cum cibo praebetur avibus, et ita fici fastidium creat.

<sup>804</sup> *Naturalis historia* XXIII,12: Uvae florem in cibo si edere gallinacei, uvas non attingunt.

<sup>805</sup> Il vocabolo greco di genere femminile *oinánthē* significa: gemma della vite, vite silvestre, fiore della vite, fiore della clematide.

<sup>806</sup> Nell'edizione del *De materia medica* di Jean Ruel\* del 1549, e di conseguenza in quella di Pierandrea Mattioli\* del 1554, si parla della vite selvatica oenanthem nel libro V capitolo V.

<sup>807</sup> Si accetta *cubatus* di Gessner anche se dovrebbe suonare *cubitus*. Lo si accetta in quanto l'infinito del verbo *cubo* è *cubare*, mentre il supino suona *cubitum*.

<sup>808</sup> Per deferenza nei confronti di Gessner, e per il fatto che *savina* ricorre due volte di seguito, accettiamo questo termine al posto di *sabina*.

<sup>809</sup> *Naturalis historia* XXIV,102: Herba Sabina, brathy appellata a Graecis, duorum generum est, altera tamarici folium similis, altera cupresso; quare quidam Creticam cupressum dixerunt. A multis in suffitus pro ture adsumitur, in medicamentis vero duplicato pondere eosdem effectus habere quos cinnamum traditur. Collectiones minuit et nomas conpescit, inlita ulcera purgat, partus emortuos adposita extrahit et suffita. Inlinitur igni sacro et carbunculis cum melle; ex vino pota regio morbo medetur. Gallinacii generis pituitas fumo eius herbae sanari tradunt.

alia, Plin.<sup>810</sup> Idem ligustri acinos alibi hoc malum sanare docet, nimirum in cibo.<sup>811</sup> Pituita gallinis nasci solet, quae alba pellicula linguam vestit extremam. haec leviter unguibus vellitur, et locus cinere tangitur, et allio trito plaga mundata conspergitur, Palladius<sup>812</sup>. Sunt qui spicas allii tepido madefactas oleo faucibus earum inferant, (inserant,) Columella<sup>813</sup>. Alii mica (lego, spica) trita cum oleo faucibus inseritur, Palladius. Allia minutim scissa in calidum oleum iniiciens, illis ubi refrixerint, ora gallinarum colluito. quod si illa etiam voraverint, efficacius restituentur, Paxamus. Allio rostri foramina inunge: aut in aquam ipsum allium coniciens, potandum dato, Leontinus. Aliqui in lotio humano elixantes allia, rostrum gallinae foveant: verum circumspecte, ne scilicet portio aliqua in oculos illabatur, Paxamus. Lotio ablue, (rostra nimirum et ora,) Leontinus. Quidam hominis urina tepida rigant ora, et tandiu comprimunt, dum eas amaritudo cogat per nares emoliri pituitae nauseam, Columella.

Uva quoque quam Graeci ἀγρίαν σταφυλήν vocant, (staphisagria, Pallad.<sup>814</sup>) cum cibo (assidue, Palladius. sola, aut mista orobo, Paxamus<sup>815</sup>) mista prodest. vel eadem pertrita, et cum aqua potui data, Columella<sup>816</sup>. Munda etiam scilla, macerataque ex aqua, atque exhibita cum farina, idem praestat, Paxamus<sup>817</sup>. Sunt qui

soaked in water in which a little owl\* bathed, or cooked with seeds of white bryony\* - *Bryonia dioica*, and some other remedies, Pliny. Still Pliny in a passage teaches that privet\* berries recover this illness, undoubtedly put in the food. In the hens usually arises the pip, that white film covering the fore extremity of the tongue. It is gently removed with fingernails and the area is sprinkled with ash and the sore, after has been cleaned up, is sprinkled with minced garlic, Palladius\*. Some put in their mouth cloves of garlic dipped in lukewarm oil, Columella. Is put in mouth a morsel (I say a clove) of garlic minced with oil Palladius. Placing garlic finely chopped in warm oil, when cooled apply it in the mouth of the hens. Since, even though they eat it, they will recover more quickly, Paxamus. Rubs the openings of the beak - the nostrils - with garlic: or give it to be drunk putting the garlic itself in water, Leontinus. Some people, cooking the garlic in human urine, pack the beak of the hen: but with caution, that is, so that nothing of this enter the eyes, Paxamus. Wash with urine (undoubtedly the beak and the mouth), Leontinus. Some soak the mouth with lukewarm human urine and keep it closed until the bitter taste doesn't force them to expel through nostrils the nuisance provoked by the pip, Columella.

Also does good the grape which the Greeks call *agrían staphylèn* - *Bryonia alba*\* or black-berried white bryony (Palladius writes staphisagria\* - *Delphinium staphisagria*) mixed with the food (given assiduously, Palladius says alone, or, as Paxamus says, mixed with vetch\*). Or the same *agrían staphylèn* - *Bryonia alba* or black-berried white bryony - finely minced and given

<sup>810</sup> *Naturalis historia* X,157: Inimicissima autem omni generi pituita maximeque inter messis ac vindemiae tempus. Medicina in fame et cubitus in fumo, utique si e lauru aut herba sabina fiat, pinna per transversas inserta nares et per omnes dies mota; cibus alium cum farre aut aqua perfusus, in qua maduerit noctua, aut cum semine vitis albae coctus ac quaedam alia.

<sup>811</sup> *Naturalis historia* XXIV,74: Ligustrum si eadem arbor est, quae in oriente cypros, suos in Europa usus habet. sucus discutit nervos, articulos, algores; folia ubique veteri ulceri, cum salis mica et oris exulcerationi prosunt, acini contra phthiriasin, item contra intertrigines vel folia. Sanant et gallinaceorum pituitas acini.

<sup>812</sup> *Opus agriculturae* I, XXVII *De gallinis*, 2: Pituita his nasci solet, quae alba pellicula linguam vestit extremam. Haec leviter unguibus vellitur et locus cinere tangitur et allio trito plaga mundata conspergitur. Item allii mica trita cum oleo faucibus inseritur: staphis agria etiam prodest, si cibus misceatur assidue.

<sup>813</sup> *De re rustica* VIII,5,21: Quod si tamen pestis permanserit, sunt qui micas alii tepido madefaciant oleo et faucibus inferant. Quidam hominis urina tepida rigant ora, et tandiu comprimunt dum eas amaritudo cogat per nares emoliri pituitae nauseam. Uva quoque, quam Graeci agrían staphylèn vocant, cum cibo mixta prodest, vel eadem pertrita et cum aqua potui data.

<sup>814</sup> *Opus agriculturae* I, XXVII *De gallinis*, 2: Pituita his nasci solet, quae alba pellicula linguam vestit extremam. Haec leviter unguibus vellitur et locus cinere tangitur et allio trito plaga mundata conspergitur. Item allii mica trita cum oleo faucibus inseritur: staphis agria etiam prodest, si cibus misceatur assidue.

<sup>815</sup> Anche Paxamus ha *stafis agría: καὶ σταφίς δὲ ἀγρία καταμόνας ἢ καὶ σὺν ὀρόβῳ μυχθεῖσα ὠφελεῖ*. (*Geoponica sive Cassiani Bassi Scholastici De Re Rustica Eclogae* - recensuit Henricus Beckh - Teubner - Stoccarda e Lipsia - 1994)

<sup>816</sup> *De re rustica* VIII,5,21: Quod si tamen pestis permanserit, sunt qui micas alii tepido madefaciant oleo et faucibus inferant. Quidam hominis urina tepida rigant ora, et tandiu comprimunt dum eas amaritudo cogat per nares emoliri pituitae nauseam. Uva quoque, quam Graeci agrían staphylèn vocant, cum cibo mixta prodest, vel eadem pertrita et cum aqua potui data.

<sup>817</sup> *Καὶ σκίλλα καθαρθεῖσα* [...]. (*Geoponica sive Cassiani Bassi Scholastici De Re Rustica Eclogae* - recensuit Henricus Beckh - Teubner - Stoccarda e Lipsia - 1994) - Plinio *Naturalis historia* XIX,93: Proxima hinc est bulborum natura, quos Cato in primis serendos praecipit celebrans Megaricos. verum nobilissima est scilla, quamquam medicamini nata exacuendoque aceto. Nec ulli amplitudo maior, sicuti nec vis asperior. Duo genera medicae, masculae albis foliis, feminae nigris. Sed tertium genus est cibus gratum, Epimenidu vocatur, angustius folio ac minus asperum.

ex origano, hyssopo et thymo suffimentum molientes, caput gallinae exponant ut fumum excipiat, allioque perfricent eius rostrum, Paxamus. Atque haec remedia mediocriter laborantibus adhibentur. nam si pituita circumvenit oculos, et iam cibos avis respuit, ferro rescinduntur genae, (scalpello aperiuntur quae sub gena consistunt partes, Paxamus,) et coacta sub oculis sanies omnis exprimitur. atque ita paulum triti (subtilissime, Paxamus) salis vulneribus infriatur, Columella<sup>818</sup>. Vide supra etiam in C.

¶ Si pituita et sanies circumvenit oculos, etc. lege quae proxime retro ex Columella recitavimus. Si amarum lupinum comedant, sub oculis illis grana ipsa procedunt, quae nisi acu leviter apertis pelliculis auferantur, extinguunt (oculos, Crescentiensis, qui haec ita recitat, ac si remedia quae sequuntur, ex portulacae succo, etc. ad hunc ipsum affectum pertineant, quod mihi non probatur: et Paxamus etiam aliter habet,) {Columel.} <Palladius>. Oculos portulacae succo forinsecus, et mulieris lacte curemus: vel Ammoniaco sale, cui mel et cyminum aequale miscentur, (particulas affectas fovendo. caeterum ad umbram ducendae sunt, Paxamus,) Idem [Crescentiensis]<sup>819</sup>.

¶ Pediculos gallinarum (quibus plurimum infestantur, praecipue cum incubant, Crescent.) perimit staphisagria, et torrefactum cyminum pari pondere, et pariter tinsa cum vino: et amari lupini aqua, (sylvestris lupini decoctum in aqua, Paxamus,) si penetret secreta pennarum, Palladius et Paxamus. ¶ Diarrhoea correptas curabis, si farinae (ἀλφίτων. polentae,

to drink with water, Columella. Also the scilla\* - perhaps *Scilla maritima*, sea squill - polished up and soaked in water, and given to eat with flour, gets the same result, Paxamus. Some people, preparing a fumigation with oregano\*, hyssop\* and thyme\*, place there the head of the hen so that receives its smoke, and they rub its beak with garlic, Paxamus. However these remedies are used for subjects only moderately ill. For if the pip surrounded the eyes and the bird at this point rejects the foods, the eyelids are incised with an iron (with a lancet are opened those areas lying below the eyelid, Paxamus) and the whole pus collected under to the eyes is pressed out. And subsequently on the wounds is rubbed a little bit of minced salt (Paxamus says that it must be minced very finely), Columella. You also see before in the paragraph C.

¶ If the pip and the pus surrounded the eyes, etc., you see what I quoted from Columella a little while ago. If they eat the bitter lupine\*, under their eyes grow some granules, which, if not removed by a needle after having delicately opened the pellicle covering them, they bring to the death (they cause the loss of the eyes, Pier de' Crescenzi\* says, who reports thus these things, and that if the following remedies, gotten from the juice of common purslane\*, etc. are suitable in this same illness, which to me doesn't seem right: and also Paxamus reports otherwise), Palladius. We have to treat the eyes with outer applications of juice of common purslane and milk of woman: or with ammonium chloride\* equally mixed with honey and cumin\* (warming the small areas, besides they - the birds - must be lead into the shade, Paxamus), still Pier de' Crescenzi.

¶ The lice\* of the hens (by which they are quite a lot infested, especially when brooding, Pier de' Crescenzi) are killed by staphisagria and roasted cumin in identical weight, and crushed along with wine: and the water of bitter lupine (a decoction in water of wild lupine, Paxamus) if enters the recesses of the feathers, Palladius and Paxamus. ¶ You can take care of those struck by diarrhea if making

<sup>818</sup> *De re rustica* VIII,5,22: Atque haec remedia mediocriter laborantibus adhibentur. Nam si pituita circumvenit oculos et iam cibos avis respuit, ferro rescinduntur genae, et coacta sub oculis sanies omnis exprimitur. Atque ita paulum triti salis vulneribus infria[n]tur.

<sup>819</sup> Si tratta di una delle rare sviste di Gessner. Infatti la citazione non è tratta da Columella, bensì da Palladio, come specifica Pier de' Crescenzi a pagina 320 di *De omnibus agriculturae partibus et de plantarum et animalium generibus*, edizione di Basilea del 1548 del *Ruralium commodorum libri XII*: Si amarum lupinum comedant, sub oculis suis ipsa grana procedunt, ut ait Palladius, quae nisi acu leviter apertis pelliculis auferantur, oculos extinguunt, portulacae succus forinsecus et mulieris lacte curari eas affirmant, vel armoniaco sale, cui mel et cyminum aequaliter misceantur, pediculis etiam plurimum molestantur, et praecipue cum incubant, quos perimit staphisagria pariter infusa cum vino, et amari lupini aqua, si penetrat secreta pennarum. § Palladio *Opus agriculturae* I, XXVII *De gallinis*, 2-3: Si amarum lupinum comedant, sub oculis illis grana ipsa procedunt. Quae nisi acu leviter apertis pelliculis auferantur, extinguunt. [3] Oculos portulacae succo forinsecus et mulieris lacte curemus, vel ammoniaco sale, cui mel et cyminum aequale miscentur. Peduclos earum perimit stafis agria et torrefactum cyminum, paria et pariter tinsa cum vino et amari lupini aqua, si penetret secreta pennarum. § A mio avviso le granulosità non sono un effetto dei lupini, bensì una manifestazione cutanea del difterovaiolo aviario. Vedi il lessico alla voce Pipita\*.

Cornarius<sup>820</sup>) quantum manu apprehendi possit tantundemque ex cera vino laevigans, atque pastam conficiens, ante alium cibum obtuleris devorandum: aut pomorum<sup>821</sup> etiam, [432] cydoniorumve decoctum bibendum. Quae mala, etiam sub cineribus cocta, auxiliantur, Paxamus.

homogeneous with wine how much of flour (*alpbítou* - barley meal - Cornarius translates it with polenta of barley) can be taken with a hand and as many of wax, and doing a mash of them you will give it to eat before any other food: or even if you will give to drink a decoction of apples or of quinces\*. These apples, also cooked under ashes, are helping; Paxamus.

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¶ Suo laeduntur stercore, quod cum pedibus uncis adhaesit podagram creat, Columella<sup>822</sup>. ¶ Gallinae abortum non facient, si ovi luteum (alias album) assatum cum uvae passae (tostae) pari portione contusum, ante alium cibum porrexeris, Leontinus et Pamphilus<sup>823</sup>.

¶ They are damaged by their dung giving rise to gout\* - bumblefoot - after the former stuck in hooked claws, Columella\*. ¶ The hens won't abort if before another food you will give them the yolk of the egg (otherwise the egg white) fried with raisin (toasted) in the same amount and crushed, Leontinus and Pamphilus, geaponics\*.

¶ De animalibus gallinaceo generi infestis, leges etiam supra in Gallo D. Ne gallinae a cat<t>is laedantur: Cat<t>us non invadit gallinam, si ruta agrestis sub eius (gallinae) ala appendatur, Africanus. Idem remedium etiam adversus vulpes et alias animantes gallinis noxias valere legimus<sup>824</sup>: et multo efficacius fore (contra feles nimirum et vulpes) si vulpis aut felis fel cibo admistum exhibueris, ut etiam Democritus confirmat. Vulpes gallinis insidiatur, Albertus. et idcirco forte mutui hostes sunt milvus et vulpes, quoniam utrique gallinas rapiunt, Stumpfius. Circa caveas

¶ About the animals harmful to chickens you can also read what previously reported in the chapter of the rooster, paragraph D. So that the hens are not injured by the cats: The cat doesn't attack the hen if under her wing (of the hen) wild rue\* is hung, Sextus Julius Africanus\*, geaponic. I read that the same remedy is helpful against foxes and other animals harmful to hens: and that it will become very more effective (obviously against cats, as well as foxes) if you will give bile of fox or cat mixed with the food, as also Bolos of Mendes\* confirms. The fox sets traps for the hens, Albertus\*. And perhaps because of this the kite\* and the fox are mutual enemies, since both abduct the

<sup>820</sup> L'impiego della cera in caso di dissenteria era consigliato anche da Dioscoride (II,76 nell'edizione di Pierandrea Mattioli, 1554). § Paxamus: Διάρροϊαν δὲ ἰάση ἀλφίτων χειροπληθὲς καὶ κηροῦ τὸ ἴσον οἴνω μίξας, καὶ μάζας ποιήσας, καὶ διδοῦς πρὸ τῆς ἄλλης τροφῆς: (*Geoponica sive Cassiani Bassi Scholastici De Re Rustica Eclogae* - recensuit Henricus Beckh - Teubner - Stoccarda e Lipsia - 1994) § Andrés de Laguna: At diarrhoea correptas curabis, si farinae quantum manu apprehendi possit, tantundemque ex cera vino levigans, atque pastam conficiens, ante alium cibum obtuleris devorandum: [...] (*Geoponica libri XIII-XX*, 1541) § Janus Cornarius: Alvi pro<>fluvio medeberis, polentae manus plenae mensura et cerae pari copia, vino ammixtis, et in massas coactis, si has ante reliquum cibum praebueris. (*Cassii Dionysii Uticensis de agricultura libri XX*, 1543)

<sup>821</sup> Paxamus ha μήλων = pomi, mele, con cui pertanto si traduce *pomorum*.

<sup>822</sup> *De re rustica* VIII,3,7: Tabulatis insistere dormientem avem non expedit, ne suo laedatur stercore, quod cum pedibus uncis adhaesit, podagram creat. Ea pernicies ut evitetur, perticae dolantur in quadrum, ne teres levitas earum supersilientem volucrem non recipiat conquadrate deinde foratis duobus adversis parietibus induuntur, ita ut a tabulato pedalis altitudinis et inter se bipedali latitudinis spatio distent.

<sup>823</sup> Leontinus ha l'albumine (λευκόν), mentre Pamphilus ha il tuorlo (λέκιθον).

<sup>824</sup> È assai verosimile che Gessner avesse a disposizione un'edizione dei *Geoponica* diversa da quella usata da Andrés de Laguna e da Janus Cornarius\*. Infatti nessuno dei due traduttori riporta questa notizia, reperibile invece nel libro XIV capitolo 9 di *Geoponica sive Cassiani Bassi Scholastici De re rustica eclogae* - recensuit Henricus Beckh (Teubner, 1994). Il testo del capitolo 9 - Περὶ νεοττοτροφίας. Διδύμου. - è attribuito a Didimo e ciò che ci interessa suona così: Ἐὰν δὲ πήγανον ὑπὸ τὰς πτέρυγας τῶν ὀρνίθων προσδεθείη, οὔτε αἴλουρος, οὔτε ἀλώπηξ, οὔτε ἄλλο τι θηρίον ἄψεται αὐτῶν· καὶ πολλῶ μᾶλλον, ἐὰν εἰς τὴν τροφήν χολὴν ἀλώπεκος ἢ αἰλούρου ἀναφυράσας δῶς, ὡς ὁ Δημόκριτος διαβεβαιούται. § Nel 1805 veniva pubblicato a Londra ΓΕΩΠΟΝΙΚΑ *Agricultural Pursuits* tradotto da Thomas Owen. Anche la sua traduzione del capitolo 9 riporta quanto citato da Gessner: If rue is tied under the {hen's} <hens> wings, neither a cat, nor a fox, nor any other noxious animal, will touch them; and especially if you give them food with which the gall of a fox or of a cat has been mixed, as Democritus positively affirms. - Bisogna sottolineare che nel capitolo 9 di Owen non compare alcun intestatario (IX. - Concerning the feeding of chickens.), probabilmente perché il testo greco era lo stesso di quello usato da Gessner, che non ne dà la fonte. § Andrés de Laguna non specifica di quale testo greco si è servito. Invece Janus Cornarius ci informa di essersi basato su un esemplare greco messogli a disposizione dall'amico boemo Matteo Aurogallo: exemplar Graecum, quod unicum habui a veteri amico meo doctissimo viro Mattheo Aurogallo Bohemo mihi suppeditatum.



gallinarium incendendum est cornu, ne serpens accedat, cuius odore solent interire.

Multas a vulpibus et quibusdam aliis animalibus noxiis patiuntur insidias, ideoque circa loca in quibus versantur extirpanda et removenda sunt omnia in quibus vulpes latere possint. Noctu claudantur in caveis diligenter circumquaque et septis, nec permittantur foris cubare. fertur enim vulpem subdolam intueri eas, quantumcunque in alto remotas loco, ita ut videant oculos eius lucentes tanquam faculas: et cauda quasi baculo quodam minari eis, ut sic prae metu delapsas rapiat. Patiuntur etiam insidias milvorum et aliarum rapacium avium, praecipue aquilarum. contra quas tendantur funes vel vites seu vitalbae (audio vitam sylvestrem causticam in Italia alicubi vitalbam vocari) supra loca in quibus interdum morantur. Capiantur etiam vulpes taliolis, vel aliis artibus, et milvi retibus, {fisco}<sup>825</sup> <visco> vel laqueis, Crescentiensis. Putorii et martari (viverrae seu mustelae sylvestres) omnes infesti sunt gallinis, quibus captis primus caput et cerebrum auferunt ne clamare possint, Albertus. Mustela etiam gallinis infesta, ova earum exorbet, et ipsas interficit, Albertus. ova tantum rapit, nec aliter nocet, Stumpfius. Ἀλέκτορας {γαλή} <γαλή> δειματοῖ, Philes<sup>826</sup>. Vite nigra aiunt si quis villam cinxerit (ut modo de vitalba ex Crescentiensi retuli) fugere accipitres, tutasque fieri villaticas alites, Plin.<sup>827</sup>

Cibi. Eo tempore quo parere desinent aves, id est ab idibus Novembris, pretiosiores cibi subtrahendi sunt, et vinacea praebenda, quae

hens, Johann Stumpf\*. All around the pens of the hens horn has to be burnt, so that the snake doesn't enter, at whose smell they - the snakes - usually die.

They suffer quite a lot of traps from foxes and some other harmful animals, that's why around the places where they are strolling around we have to take away and remove all the things in which the foxes could hide themselves. At night they have to be shut up in pens with enclosures all around and well done, and they have not to be allowed to sleep outside. For they say that the fox being astute catches them even if they are secluded in a place as far as tall it is, so much so that her bright eyes like small torches succeed in seeing: and that she threatens them with the tail as being a baton, so much to abduct them after they are fallen because of fear. They are also subjected to the traps of the kites and other rapacious birds, above all of eagles\*. Against them ropes either black-berried white bryony or white grapevines - *Bryonia alba*\* - have to be set (I hear that somewhere in Italy the caustic wild grapevine is called white grapevine) above the places in which they stay during the day. The foxes have also to be captured with traps or other dodges and the kites with nets, birdlime or snares, Pier de' Crescenzi\*. The ferrets\* - *Mustela putorius furo* - and the beech martens\* - *Martes foina* - (wild *viverra* and *mustela*) are all and sundry harmful to hens, and after captured them they remove their head and brain so that they cannot cackle, Albertus. Also the weasel\* - *Mustela nivalis* - is harmful to hens, it sips their eggs and kills them, Albertus. It only steals the eggs, but doesn't harm in other way, Johann Stumpf. Ἀλέκτορας γαλή δειματοῖ, The weasel terrifies the roosters, Manuel Philes\*. They say that if somebody will have surrounded the farm with black bryony\* or black grapevine - *Tamus communis* - (as a little ago I reported from Pier de' Crescenzi apropos of the white bryony) he keeps away the sparrow hawks\*, and the fowls of the farm stay safely, Pliny\*.

THE FOODS. In that time when hens cease laying, that is, starting from Ides of November - November 13<sup>th</sup>, more expensive foods should be withheld and marcs

<sup>825</sup> La citazione di *fisco* da parte di Gessner è corretta, in quanto nel testo latino di Pier de' Crescenzi (*De omnibus agriculturae partibus et de plantarum et animalium generibus*, 1548) sta proprio scritto *fisco*. Ma nella traduzione italiana (*Ruralia Commoda*, 1490) leggiamo: et nibbi chon rete o con veschio o con lacciuoli. Il *chon* è veritiero. Non ha senso cacciare i nibbi con una cesta (tale è il significato di *fiscus*). Più confacente alla realtà è invischiarli con del vischio o pania che dir si voglia, *viscus* oppure *viscum* in latino. § E il *fisco*, derivato da *fiscus*, è una cesta per il denaro che oggi, 2007, appare sempre più priva di fondo.

<sup>826</sup> Ἀλέκτορες (δειματοῦσι) ... τῶν λεόντων φύσιν, | τούτους δὲ γαλή. - galli (perterrent) leonum naturam, | hos vero mustela. - Philes, *De animalium proprietate* vv. 702-703, DE ANIMALIUM INTER SE INIMICITIA vv.52-53, in *Poetae Bucolici et didactici*, recensuit A. Koechly, Parisiis 1851.

<sup>827</sup> *Naturalis historia* XXIII,27-28: [27] Est ergo et nigra, quam proprie bryoniam vocant, alii Chironiam, alii gynaecanthen aut aproniam, similem priori, praeterquam colore; huius enim nigrum esse diximus. Asparagos eius Diocles praetulit veris asparagis in cibo urinae ciendae lienique minuendo. [28] In fructectis et harundinetis maxime nascitur. radix foris nigra, intus buxead colore. ossa infracta vel efficacius extrahit quam supra dicta, cetera eadem. Peculiare quod iumentorum cervicibus unice medetur. aiunt, si quis villam ea cinxerit, fugere accipitres tutasque fieri villares alites. Eadem in iumento homineque flemina aut sanguinem, qui se ad talos dieicerit, circumligata sanat. Et hactenus de vitium generibus.

satis commode pascunt adiectis interdum tritici excrementis, Columella<sup>828</sup>. Maxime observandum ne vinaceos acinos vorent, ut qui foecunditatem (Andreas a Lacuna vertit firmitudinem. legit enim {μόνιμα} <μόνιμον> non {γόνιμα} <γόνιμον><sup>829</sup>, quod non probo) earum cohibeant, Florentinus. Vinacea quamvis tolerabiliter pascant, dari non debent, nisi quibus temporibus anni avis foetus non edit. nam et partus raro, et ova faciunt exigua. Sed cum plane post autumnum cessant a foetu, possunt hoc cibo sustineri, attamen quaecunque dabitur esca per cohortem vagantibus die incipiente, et iam in vesperum declinante bis dividenda est, ut mane non protinus a cubili latius evagentur, et ante crepusculum propter cibi spem temporius ad officinam redeant, possitque numerus capitum saepius recognosci. nam volatile pecus facile pastoris custodiam decipit, Columella<sup>830</sup>. Gallinas aiunt illas suavioris esse carnis, quae cibo non abunde eis apposito, sed quem ipsae pedibus fodientes eruant non absque labore pastae fuerint, Clemens Stromatέων secundo.

Chondro<sup>831</sup>, id est alica aut farre pascebantur etiam gallinae. βούλομαί σε δίκην ἀλεκτρούονος ἐμφορηθέντα τοῦ χόνδρου κορύξασθαι, Aemilianus apud Athenaeum circa finem libri tertii<sup>832</sup>. Cibaria gallinis praebentur optima, pinsitum ordeum, et vicia, nec minus cicercula, tum etiam milium, aut panicum: sed haec ubi utilitas annonae permittit. ubi vero ea est carior, excreta tritici minute commode dantur. nam per se id frumentum, etiam quibus locis utilissimum

have to be given, being nourishing well enough, occasionally adding discards of wheat, Columella. Above all we have to watch out that they don't eat the grapes of the marcs, since the latter would stop their fecundity (Andrés de Laguna\* translates with vigor, for he reads *mónimon* - steady - and not *gónimon* - fertile, but I don't agree), Florentinus\*. Grape-stones, even though rather nourishing, must not be given but in the periods of the year when the hen doesn't lay; in fact they cause a laying which happens seldom and the hens lay little eggs. But when, after the autumn, they wholly stop to lay eggs, they can be fed on this food, nevertheless, whatever food will be given to the subjects wandering in the barnyard, it has to be subdivided in two times, at the beginning of the day and when it verges on the evening, so that straight away, early in the morning, they don't excessively stray from hen-pen, and before the twilight they bring forward their return to hen-pen for hope of food, and the head's number can be counted quite a lot of times. In fact the flock of fowls easily deceives the watch of the keeper, Columella. They say that are of more tasty meat those nourished not with an abundantly provided food, but with that they dig up scratching out with their feet and not without labor, Titus Flavius Clemens Alexandrinus\*, II book of *Stromata*.

The hens were also nourished with *chóndros*, that is the emmer\*. *Boúloμαί σε δίκην ἀλεκτρούονος ἐμφορηθέντα τοῦ χόνδρου κορύξασθαι*, I want that you become swollen by stuffing yourself with emmer after the manner of the rooster, the grammarian Maurus Aemilianus in Athenaeus\* toward the end of the III book of *Deipnosophistai*. The hens are provided with good foods, crushed barley\* and vetch\*, as well as chick-peas\*, then also millet\* or foxtail millet\*: but these last two when the market's low price of grain is allowing. But when it is more high, chaff of wheat in small quantity can conveniently be given. In fact such whole wheat

<sup>828</sup> *De re rustica* VIII,5,25: Eodem quoque tempore cum parere desinent aves, id est ab Idibus Novembribus, pretiosiores cibi subtrahendi sunt et vinacea praebenda, quae satis commode pascunt, adiectis interdum tritici excrementis.

<sup>829</sup> Si emenda in base a *Geoponica sive Cassiani Bassi Scholastici De re rustica elogae* - recensuit Henricus Beckh (Teubner, 1994) - 14,7,4: Ὅταν δὲ ὠτοκῶσι, παρατηρεῖν μάλιστα χρή, ὅπως μὴ γίγαρτα φάγωσι. τὸ γὰρ γόνιμον αὐτῶν ἐπέχει. - Oltretutto Gessner nel suo *Lexicon graecolatinum* (1537) dà γόνιμος solo come sostantivo maschile e non come aggettivo, anche se poi, incomprensibilmente, lo traduce come aggettivo: Γόνιμος. οὐ. ὁ. fertilis, naturalis, genitalis, prolificus. § Gessner si oppone alla traduzione presente nella sua fonte, Andrés de Laguna, che recita: ...ne vinaceos acinos vorent, ut qui firmitudinem earum cohibeant. § Invece Janus Cornarius traduce alla Gessner: ...ne vinacea edant, foecunditatem enim ipsarum supprimunt. § Ma μόνιμον è presente nell'edizione dei *Geoponica* curata da Johannes Alexander Brassicanus\*, alias Johann Alexander Köl/Köll = cavolo = *Brassica oleracea* (Basilea, 1539). Verosimilmente Laguna si servì di questo testo greco.

<sup>830</sup> *De re rustica* VIII,4,2-3: [2] Cytisi folia seminaque maxime probantur et sunt huic generi gratissima, neque est ulla regio in qua non possit huius arbusculae copia esse vel maxima. Vinacea quamvis tolerabiliter pascant dari non debent, nisi quibus anni temporibus avis fetum non edit, nam et partus raros et ova faciunt exigua. [3] Sed cum plane post autumnum cessa[n]t a fetu, potest hoc cibo sustineri. Ac tamen quaecumque dabitur esca per cohortem vagantibus, die incipiente et iam in vesperum declinato, bis dividenda est, ut et mane non protinus a cubili latius evagentur, et ante crepusculum propter cibi spem temperius ad officinam redeant, possintque numerus capitum saepius recognosci. Nam volatile pecus facile custodiam pastoris decipit.

<sup>831</sup> Il sostantivo greco maschile χόνδρος significa granello, grano macinato grossolanamente, farina grossa, sèlta, farinata, polenta, cartilagine.

<sup>832</sup> III,99,127a (*Dipnosophistarum libri XV* - vol I - recensuit Georgius Kaibel - Teubner, Stuttgart,1985).

est, non utiliter praebetur, quia obest avibus. potest etiam lolium decoctum obijci, nec minus furfures modice a farina excreti, qui si nihil habent farris, non sunt idonei, nec tantum aptuntur (appetuntur,) <ieiunis,><sup>833</sup> Columella. Cibus illis est offerendus, elixum hordeum, aut milium aut frumenti furfur, aut zizania vocata lolium, quae quidem ad nutritionem est commodissima: ac humida folia cytisi. Haec enim eas maxime durabiles et firmas reddunt, (foecundiores potius. γονιμώτερα, non μονιμώτερα,<sup>834</sup>) Florentinus.

Cibus idoneis foecunditas earum elicienda est, quo maturius partum edant. Optime praebetur ad satietatem ordeum semicoctum. nam et maius facit ovorum incrementum, et frequentiores partus. Sed is cibus quasi condiendus est interiectis cytisi foliis ac semine eiusdem, quae utraque maxime putantur augere foecunditatem avium. Modus autem cibariorum sit, ut dixi, vagis binorum cyathorum ordeum, aliquid tamen admiscendum erit cytisi, vel si id non fuerit, viciae, aut milii, Columella<sup>835</sup>. Sed quinam cibi simul et nutriant et foecundas reddant, supra etiam hoc in capite dictum est, non procul initio. {Ieiunis cytisi} <Cytisi> folia, seminaque maxime probantur, et sunt huic generi gratissima: neque est ulla regio, in qua non possit huius arbusculae copia esse vel maxima, Columella<sup>836</sup>. Cytisum in agro esse quam plurimum refert, quod gallinis et omni generi pecudum utilissimus est, quod ex eo

can conveniently be given. In fact such whole wheat, also in those places where it is very cheap, is not profitably given to eat, being harmful to birds. You can also give boiled darnel\* and moreover bran little impoverished of flour, for if the bran doesn't have flour anymore, it is not suitable, nor is desired when they have an empty crop, Columella. Boiled barley has to be given them as food, or millet, or bran of wheat, or darnel - *Lolium temulentum* - said bearded darnel, which actually is very proper for feeding; and the green leaves of cytisi\*. In fact these make them very resistant and strong (it is preferable *more fertile*, that is, *gonimōtera*, not *monimōtera*, stronger), Florentinus.

Their fertility must be stimulated with proper foods, so that they lay more promptly. It is excellent to give them half cooked bowline to satiety. In fact it makes the eggs larger and a more frequent laying. But this food must be made somehow pleasant mixing it with leaves and seeds of cytisi, both things regarded as very suitable for increasing the fertility of the birds. The quantity of food, as already I said, has to be of two *cyath*\* - 100 ml - of barley apiece for the subjects free to stroll around, nevertheless we have to mix a little bit of cytisi or, if it is not available, of vetch or millet, Columella. But what foods are at the same time nourishing and stimulating of the fertility, it is already been told previously in this chapter, not afar from the beginning. The leaves and the seeds of cytisi are very appreciated and this genus of birds likes them a lot; and there is no region where this small bush is not abundantly present, but even in overabundance, Columella. It is very important that the cytisi is present in the fields, being very useful to hens and every kind of animals, since thanks to it the animals

<sup>833</sup> Probabilmente la fonte di Gessner per il testo di Columella presentava qualche errore oltre ad *aptuntur*. Infatti *ieiunis* dovrebbe trovarsi appena dopo *appetuntur*, per cui questo *ieiunis* va tolto dalla successiva citazione di Columella. § *De re rustica* VIII,4,1-2: Cibaria gallinis praebentur optima pinsitum hordeum et vicia, nec minus cicercula, tum etiam milium aut panicum. Sed haec ubi vilitas annonae permittit; ubi vero ea est carior, excreta tritici minuta commode dantur. Nam per se id frumentum, etiam quibus locis vilissimum est, non utiliter praebetur, quia obest avibus. Potest etiam lolium decoctum obijci, nec minus furfures modice a farina excreti, qui si nihil habent farris, non sunt idonei, nec tamen appetuntur ieiunis. [2] Cytisi folia seminaque maxime probantur et sunt huic generi gratissima, neque est ulla regio in qua non possit huius arbusculae copia esse vel maxima. Vinacea quamvis tolerabiliter pascant dari non debent, nisi quibus anni temporibus avis fetum non edit, nam et partus raros et ova faciunt exigua.

<sup>834</sup> Anche questa volta Gessner riceve il conforto di Henricus Beckh (*Geoponica sive Cassiani Bassi Scholastici De re rustica eclogae* - recensuit Henricus Beckh, Teubner, 1994). Infatti in questa edizione dei *Geoponica* le parole di Florentino suonano così: καὶ κυτίσου φύλλα ὑγρά: ταῦτα γὰρ καὶ γονιμώτατας ποιεῖ. § Sia Cornarius che Laguna disponevano verosimilmente di un μονιμωτάτας. Cornarius: ...et cytisi folia humecta, haec enim et durabiles ipsas faciunt. Laguna: ...ac humida folia cytisi. Haec enim, eas maxime durabiles et firmas reddunt. § Nel 1805 veniva pubblicato a Londra ΓΕΩΠΟΝΙΚΑ *Agricultural Pursuits* tradotto da Thomas Owen. Anche la sua versione concorda con quella di Gessner: ...and the green leaves of cytisi, for these make them very prolific. § Ma μονιμωτάτας è invece presente nell'edizione dei *Geoponica* curata da Johannes Alexander Brassicanus, alias Johann Alexander Köhl/Köll = cavolo = *Brassica oleracea* (Basilea, 1539).

<sup>835</sup> *De re rustica* VIII,5,2: Sed cibus idoneis fecunditas earum elicienda est, quo maturius partum edant. Optime praebetur ad satietatem hordeum semicoctum, nam et maius facit ovorum incrementum et frequentiores partus, et is cibus quasi condiendus est interiectis cytisi foliis ac semine eiusdem, quae maxime putantur augere fecunditatem avium. Modus cibariorum sit, ut dixi, vagis binorum cyathorum hordei. Aliquid tamen admiscendum erit cytisi, vel si id non fuerit, viciae aut milii.

<sup>836</sup> *De re rustica* VIII,4,2: Cytisi folia seminaque maxime probantur et sunt huic generi gratissima, neque est ulla regio in qua non possit huius arbusculae copia esse vel maxima. Vinacea quamvis tolerabiliter pascant dari non debent, nisi quibus anni temporibus avis fetum non edit, nam et partus raros et ova faciunt exigua.

cito pinguescit, Idem<sup>837</sup>. {Aristomachus} <Amphilochus> viridem cytisum gallinis dari iubet, aut si aruerit madefactum, Plin.<sup>838</sup> Gallis cytisi semen foliaque (arida) perfusa aqua, offerenda sunt, quippe quae non minus quam viridia eos nutriant, Florentinus. Cannabis semen in homine genituram extinguit, gallinis auget. nam quae in hyeme hoc semine pascuntur gallinae ova pariunt, caeterae non item, Amatus Lusitanus.

¶ Saginatio. Vides et hic prope villae culinam quasdam caveis inclusas. has villica copiosiore cibo pascit, ut quam mox plenas factas, carius mercatori vendat. has farctas et altiles nuncupant, (Germani masthennen,) Gyb. Longolius. Altiles dictae quod sagina altae et enutritae sint, Platina.

Pascitur et dulci facilis gallina farina, | Pascitur et tenebris. ingeniosa gula est, Martialis sub lemme Gallina altilis<sup>839</sup>. Interdictum est lege C. Fannii consulis, ne quid volucrum poneretur, praeter unam gallinam quae non esset altilis, Plin.<sup>840</sup> Capos et gallinas saginare ligur<r>itores ipsi invenere, quo unctius ac lautius devorarent, Platina. Gallinas saginare Deliaci coepere: unde pestis exorta, opimas aves et suoapte corpore unctas devorandi. Foeminae quidem ad saginam non omnes eliguntur, nec nisi in cervice pingui cute. Postea culinarum artes, ut clunes spectentur, ut dividantur in tergora, ut a pede uno dilatatae repositoria occupent. Dedere et Parthi cocis suos mores, Plinius<sup>841</sup>. Hyeme melius quam

fatten up in a hurry, still Columella. Amphilochus of Athens\* - not Aristomachus of Soli\* - prescribes that green cytisus is given to the hens, or moist if it is dried up, Pliny. To the roosters have to be given seeds and leaves (dry) of cytisus soaked in water, being nourishing not less than the green ones, Florentinus. The seed of the hemp\* in human beings reduces the reproductive ability, in the hens increases it. In fact those hens eating this seed during the winter, lay eggs, the others don't do the same, Amatus Lusitanus\*, alias João Rodriguez do Castelo Branco.

FATTENING. And you can see some of them confined in the pens, here, near the kitchen of the farm. The wife of the farmer nourishes them with food in greater amount, so that, as soon as they became fat, she can sell them to the poulterer at a higher price. They call these hens as filled and fattened (the Germans say *masthennen*), Gisbert Longolius\*. They are said fattened having been fed and stuffed with fattening mash, Platina\*.

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The hen is easily nourished also with the sweet meal, | she is also nourished by darkness. The palate is ingenious, Martial\* at the item *Hen to be fattened*. By the law of Caius Fannius\* was forbidden of putting in table any bird except for only a not fattened hen, Pliny\*. They have been the gluttons themselves who invented the fattening of capons and hens, in order to gorge themselves in a more delicious and sumptuous way, Platina\*. They have been the inhabitants of Delos\* who began to fatten the hens, whence arose the very bad practice of eat fat poultry basted in its own greasy. To say the truth, not all the hens are chosen for being fattened, but only if they have fat skin on the neck. Afterwards the culinary arts got involved so that the legs were looking well, so that they were bending at the sides of the back, so that stretched beginning from a leg

<sup>837</sup> *De re rustica* V,12,1: Cytisum in agro esse quam plurimum maxime refert, quod gallinis, apibus, ovibus, capris, bubus quoque et omni generi pecudum utilissimus est; quod ex eo cito pinguescit, et lactis plurimum praebet ovibus, tum etiam quod octo mensibus viridi eo pabulo uti et postea arido possis. Praeterea in quolibet agro quamvis macerrimo celeriter comprehendit; omnem iniuriam sine noxa patitur.

<sup>838</sup> Si tratta di una prescrizione di Anfiloco. § Plinio *Naturalis historia* XIII,130-131: Frutex est et cytisus, ab Amphilocho Atheniense miris laudibus praedicatus pabulo omnium, aridus vero etiam suum, spondetque iugero eius annua HS MM vel mediocri solo reditus. utilitas quae ervo, sed ocior satias, perquam modico pinguescente quadrupede, ita ut iumenta hordeum spernant. non ex alio pabulo lactis maior copia atque melio, super omnia pecudum medicina validas a morbis omnibus praestante. [131] quin et nutricibus in defectu lactis aridum atque in aqua decoctum potui cum vino dari iubet — firmiores excelsioresque infantes fore —, viridem etiam gallinis aut, si inaruerit, madefactum. apes quoque numquam defore cytisi pabulo contingente promittunt Democritus atque Aristomachus.

<sup>839</sup> *Epigrammi* XIII, 62, *Gallinae altiles*. Pascitur et dulci facilis gallina farina, | pascitur et tenebris. Ingeniosa gula est.

<sup>840</sup> Già citato a pagina 387.

<sup>841</sup> *Naturalis historia* X,139-140: Gallinas saginare Deliaci coepere, unde pestis exorta opimas aves et suoapte corpore unctas devorandi. Hoc primum antiquis cenarum interdictis exceptum invenio iam lege Gai Fanni consulis undecim annis ante tertium Punicum bellum, ne quid volucrum poneretur praeter unam gallinam quae non esset altilis, quod deinde caput translatum per omnes leges ambulavit. [140] Inventumque deverticulum est in fraudem earum gallinaceos quoque pascendi lacte madidis cibis: multo ita gratiores adprobantur. Feminae quidem ad saginam non omnes eliguntur nec nisi in cervice pingui cute. Postea culinarum artes, ut clunes spectentur, ut dividantur in tergora, ut a pede uno dilatatae repositoria occupent. Dedere et Parthi cocis suos mores. Nec

aestate saginatio fiet, probabiliorque erit fartura, Platina. Gallinae et capi impinguntur cito, si cerevisia eis in potu apponatur pro aqua. Vide plura superius in Capo E.

Pinguem quoque facere gallinam, quamvis factoris, non rustici sit officium, tamen quia non aegre contingit, praecipendum putavi. Locus ad hanc rem {desyderatur} <desideratur> calidus maxime, et minimi luminis, in quo singulae caveis angustioribus, vel sportis inclusae pendeant aves, sed ita coarctatae, ne versari possint. Verum habeant ex utraque parte foramina. Unum, quo caput exeratur: alterum, quo cauda, clunesque, ut et cibos capere possint, et eos digestos sic edere, ne stercore coinquantur. Substernatur autem mundissima palea, vel molle foenum, id est cordum. Nam si dure cubant, non facile pinguescunt. Pluma omnis e capite, et sub alis atque clunibus detergetur. Illic ne pediculum creet, hic ne stercore loca naturalia exulceret. Cibus autem praebetur ordacea farina, quae cum est aqua conspersa et subacta, formantur offae, quibus aves saginantur. Eae tamen primis diebus dari parcius debent, dum plus concoquere consuescant. Nam cruditas miranda est maxime, tantumque praebendum, quantum digerere possint. neque ante recens admovenda est, quam tentato gutture apparuerit nihil veteris escae remansisse. Cum deinde satiata est avis, paululum deposita cavea dimittitur, sed ita ne vagetur: sed potius, si >quid est, quod eam stimulet aut mordeat, rostro persequatur. Haec enim fere communis est cura farcientium. Nam illi, qui volunt non solum opimas, sed etiam teneras ave{is} efficere, mulsa {recente} <recenti> aqua praedicti generis farinam conspergunt, et ita farciunt. nonnulli tribus aquae partibus unam boni vini miscent, madefactoquo triticeo pane obesant avem, quae prima luna (quoniam id quoque custodiendum est) saginari coepta,

they were filling the whole dish of course. Even the Parthians\* gave their customs to the cooks. The fattening will take place better in winter than in summer, and they will become fat more probably, Platina. The hens and the capons\* fatten quickly if beer is given to drink in place of water. See more data in what has been said previously in the paragraph E of the capon.

Also to fatten a hen, although this is a task of he who by profession fattens them and not of the farmer, nevertheless, since it is not a hard work, I reckoned proper to teach it. For this purpose is required a very warm place and with very little light, in which the hens have to stay individually hanging and shut up in rather narrow cages or in baskets, but kept in the narrow so that they cannot move. However they must have available holes at two extremities. A hole through which the head is let out: the other through which the tail and the buttocks escape, in such a way that they are able both to take food and to expel that digested without fouling themselves with dung. Very clean straw has to be spread under them or soft hay, that is, late. In fact if they lie down on hard they don't easily fatten. All the feathers from the head have to be removed, from under the wings and from buttocks: in the first two places so that they don't give birth to lice\*, in the latter place in order to not create with the dung ulcerations in the region roundabouts the cloaca. As food is given barley\* meal which, after has been wetted and kneaded with water, is shaped in pellets by which the hens are fattened. However in the first days they have to be given with a certain parsimony, until when the hens don't get used to digest a greater quantity of them. In fact we have to watch out a lot for indigestion and to give them just enough they are able to digest. And new food has not to be given before we won't be sure, by feeling the crop, that there old food has not remained. When then the hen is satisfied, the cage is lowered and she is allowed to go out for a little bit, without allowing her to go away, but only so that she can chase with the beak something, if there is, bothering or pestering her. In fact this is roughly the way in which have to act the fatteners. In fact those people who want not only to make fat the hens, but also tender, wet the meal of the above-mentioned kind with fresh water mixed to honey, and they fatten them in this way. Some mix a

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tamen in hoc mangonio quicquam totum placet, clune, alibi pectore tantum laudatis. § Non si capisce in cosa consista la scappatoia stando alle parole di Plinio. Per la legge Fannia non si poteva porre in tavola alcun volatile eccetto una gallina che non doveva essere stata ingrassata. Ma i galli, nutriti con cibi inzuppati nel latte per renderli di sapore più raffinato, erano anch'essi dei volatili, salvo che li facessero passare per galline asportando cresta e speroni, oppure che i cibi inzuppati nel latte fossero capaci - ma non lo erano - di castrarli e di farli somigliare a galline. Misteri interpretativi! Oltretutto, grazie al latino di Plinio, *quae non esset altilis* potrebbe magari tradursi con *gallina che non fosse grassa = che doveva essere grassa*, come ci permettiamo noi italiani di usare il *non* con il condizionale con finalità affermative anziché negative. Ma se la gallina doveva essere grassa, addio parsimonia nelle spese per le mense, perché ingrassare un volatile costa di più.

vigesima pergliscit, Columella<sup>842</sup>.

Gallinae saginantur maxime villaticae. Eas includunt in locum tepidum, et angustum, et tenebrosum, quod motus earum, et lux pinguitudini inimica, electis ad hanc rem maximis gallinis, nec continuo his, quas Melicas appellant, cum Medicas deberent, Varro<sup>843</sup>. Antiquissimum est maximam quanque avem lautioribus epulis destinare. Sic enim digna merces sequitur operam et impensam, Columella. Amplas omnes e villaticis, evulsis (pennis extremis, Florentinus) ex alis pinnis, et cauda, farciunt turundis hordeaceis partim admistis ex farina loliacea, aut semine lini ex aqua dulci: (Alii tritici pollinem miscent. Sunt qui his omnibus infundant vinum, Florentinus.) Bis die cibum dant, observantes ex quibusdam signis, ut prior sit concoctus, quam secundum dent. Dato cibo, tum perpurgant caput, ne quos habeant pedes, et rursus eas concludunt. Hoc faciunt usque ad dies viginti quinque. Tum denique pingues fiunt. Quidam ex triticeo pane intrito in aquam, mixto vino bono et odorato farciunt, ita ut diebus viginti pingues reddant ac teneras. Si in farciendo nimio cibo fastidiunt, remittendum in datione pro portione, sic ut decem primis processit, in

part of good wine with three parts of water and after they wetted bread of wheat\* they fatten the hen, who, having started to be fattened at the beginning of the new moon (in fact we have also to consider this), after twenty days she comes at the end of the fattening, Columella\*.

Above all are fattened the courtyard's hens. They shut up them in a lukewarm, narrow and dark place, since their moving and the light are enemies of the obesity, and for this purpose the larger hens have to be chosen, and not necessarily those they call *Melicae*, while they should be called Median\*, Varro\*. It is a very ancient custom to assign any very large hen to the more sumptuous banquets. In fact so a right profit is coming hence for the carried out work and the sustained expense, Columella. They fatten all the bulky courtyard's hens, after they removed the feathers from the wings (the peripheral feathers, Florentinus\*) and from the tail, with mashes of barley partly mixed with meal of darnel\* or with flaxseed\* in sweet water (others mix superfine flour of wheat, some pour wine in all these ingredients, Florentinus). They feed twice a day, keeping in mind some signs, that the previous food has been digested before giving the next one. Once the food has been given, then they polish up the head so that they don't have any lice, and newly they shut up them. They do this for 25 days. Then finally they become fat. Some fatten them with wheat's bread soaked in water mixing good and perfumed wine, so to make them fat in the turn of 20 days, and tender. If during the fattening they are finicky because of too much food, it has to be proportionally reduced, in such a way that as it has been increased in the first 10 days,

<sup>842</sup> *De re rustica* VIII,7,1-5: [1] Pinguem quoque facere gallinam, quamvis fartoris, non rustici sit officium, tamen quia non aegre contingit, praecipendum putavi. Locus ad hanc rem desideratur maxime calidus et minimi luminis, in quo singulae caveis angustioribus vel sportis inclusae pendeant aves, sed ita coartatae ne versari possint. [2] Verum habeant ex utraque parte foramina, unum quo caput exseratur, alterum quo cauda clunesque, ut et cibos capere possint et eos digestos sic edere ne stercore coinquentur. Substernantur autem mundissimae paleae vel molle foenum, id est cordonum. Nam si dure cubant, non facile pinguescunt. Pluma omnis e capite et sub alis atque clunibus detergetur, illic ne pediculum creet, hic ne stercore loca naturalia exulceret. [3] Cibus autem praebetur hordeacea farina, quae cum est aqua consparsa et subacta, formantur offae, quibus avis salivatur <aves saginantur>. Hae tamen primis diebus dari parcius debent, dum plus concoquere consuescant. Nam cruditas maxime vitanda est, tantumque praebendum quantum digerere possint. Neque ante recens admovenda est quam temptato gutture apparuerit nihil veteris escae remansisse. [4] Cum deinde satiata est avis, paululum deposita cavea dimittitur, et ita ne evagetur, sed potius, si quid est quod eam stimulet aut mordeat, rostro persequatur. Haec fere communis est cura farcientium. Nam illi qui volunt non solum opimas sed etiam teneras avis efficere, mulsea recenti aqua praedicti generis farinam conspargunt, et ita farciunt. nonnulli tribus aquae partibus, unam boni vini miscent, madefactoque triticeo pane obesant avem, quae prima luna (quoniam id quoque custodiendum est) saginari coepta vicensima pergliscit. [5] Sed si fastidiet cibum, totidem diebus minuere oportebit quot iam farturae processerint, ita tamen ne tempus omne opimandi quintam et vicesimam lunam superveniat. Antiquissimum est autem maximam quamque avem lautioribus epulis destinare. Sic enim digna merces sequitur operam et impensam.

<sup>843</sup> *Rerum rusticarum* III,9,19-21: De tribus generibus gallinae saginantur maxime villaticae. Eas includunt in locum tepidum et angustum et tenebrososum, quod motus earum et lux pinguitudinis vindicta, ad hanc rem electis maximis gallinis, nec continuo his, quas Melicas appellant falso, quod antiqui, ut Thetim Thelim dicebant, sic Medicam Melicam vocabant. Hae primo dicebantur, quae ex Media propter magnitudinem erant allatae quaeque ex iis generatae, [20] postea propter similitudinem amplae omnes. Ex iis evulsis ex alis pinnis et e cauda farciunt turundis hordeaceis partim admixtis farina lolleacia aut semine lini ex aqua dulci. Bis die cibum dant, observantes ex quibusdam signis ut prior sit concoctus, antequam secundum dent. Dato cibo, quom perpurgarunt caput, nequos habeat pedes, rursus eas concludunt. Hoc faciunt usque ad dies XXV; tunc denique pingues fiunt. [21] Quidam et triticeo pane intrito in aquam, mixto vino bono et odorato, farciunt, ita ut diebus XX pingues reddant ac teneras. Si in farciendo nimio cibo fastidiunt, remittendum in datione pro portione, ac decem primis processit, in posterioribus ut deminuat eadem ratione, ut vicesimus dies et primus sint pares. Eodem modo palumbos farciunt ac reddunt pingues.

posterioribus ut diminuat eadem ratione, ut vigesimus dies et primus sit par, Varro. Si fastidiet cibum, totidem diebus minuere oportebit, quot iam farturae processerint: ita tamen, ne tempus omne opimandi quintam et vigesimam lunam superveniat, Columella.

Caeterum maior pars milio alunt gallinas, Florentinus. Gallinas et anseres sic farcito: Gallinas teneras, quae primum parie{ri}nt, concludas, polline, vel farina ordacea conspersa, turundas facias: eas in aquam intinguat, et in os indat: paulatim quotidie addat, et ex gula {consyderet} <consideret>, quod satis fiet. Bis in die farciat, et meridie bibere dato. nec plus aquam ante (in vase appositam) sinas quam horam 1 {j}. Eodem modo anserem alito, nisi prius dato bibere bis in die, et bis escam, Cato<sup>844</sup>.

¶ Febrientibus magis conveniunt gallinae castratae, quanquam veteres castrationis earum non meminerunt. ego castratas domi alo, quarum caro albior, melior et friabilior est. Facile et cito coquuntur, et tenerae fiunt et gratae palato, Mich. Savonarola<sup>845</sup>.

¶ Si cibus deesse sentiatur apibus, ad fores earum posuisse conveniet crudas gallinarum carnes, et uvas passas, etc. Plinius<sup>846</sup>.

¶ Albuminis usus. Aurum marmoris et iis quae candefieri non possunt, ovi candido illinitur, Plinius<sup>847</sup>. Candidum ex ovis admixtum calci vivae glutinat vitri fragmenta, vis vero tanta est ut lignum perfusum ovo non ardeat, ac ne

the same it must be decreased in the following days, so that the twentieth and the first day are corresponding, Varro. If the hen will become finicky towards the food, it will be advisable to reduce it for so many days already passed from when we started to fatten them: nevertheless in such a way that the fattening time doesn't go beyond the 25<sup>th</sup> day of the moon, Columella.

On the other hand, the generality feeds the hens with millet\*, Florentinus. Fatten hens and geese in the following way: you have to shut up the young hens as soon as they will start to lay, prepare mashes by wetting superfine flour or meal of barley: dip the mash in water and shove it into the mouth: add it bit by bit every day and judge according to the crop if it will be sufficient. Stuff them twice a day, and gives them to drink at midday. And don't allow them to have in front water (put in a container). for more than a hour. Nourish in the same way the goose, but only having first given her to drink twice a day, and twice the food, Cato\*.

¶ For those people having fever the castrated hens\* are more suitable, although the ancients didn't make mention of their castration. In my house I am raising castrated hens and their meat is more white, better and friable. They easily cook and quickly, and become tender and pleasant to the palate, Michele Savonarola\*.

¶ If you were under the impression that the bees lack food, near the entry of their nest it will be worthwhile to have put raw meat of hen and raisin, etc., Pliny.

¶ USE OF THE ALBUMEN. The gold is smeared on marble and on those things which cannot be made incandescent, by the use of egg white, Pliny. The white obtained from eggs mixed with quicklime joins the fragments of glass: in truth the strength in it is so great

<sup>844</sup> Non si procede a emendare tutti i verbi alla II oppure alla III persona singolare. Però si traduce con la II persona singolare nonostante l'imperativo *farcito* sia adatto sia per l'una che per l'altra. - *De agricultura*, 89: Gallinas et anseres sic farcito. Gallinas teneras, quae primum parient, concludat. Polline vel farina hordeacia conspersa turundas faciat, eas in aquam intingat, in os indat, paulatim cotidie addat; ex gula consideret, quod satis sit. Bis in die farciat et meridie bibere dato; ne plus aqua sita siet horam unam. Eodem modo anserem alito, nisi prius dato bibere et bis in die, bis escam.

<sup>845</sup> Mai sentito dire che si castrassero anche le galline, nonostante sia possibile. Non si è mai finito d'imparare! Forse l'*eviratore* di galline era il medico Michele Savonarola, nonno del famosissimo Girolamo\*. Le galline castrate furono decantate anche dal medico e poeta Giovanni Battista Fiera\*. Si veda Aldrovandi a pagina 294: Sic humens Gallina vices huic cedet honoras | Vel nigra, vel partus sit licet indocilis. - Michele Savonarola *Practica medicinae sive de aegritudinibus* (1497) TRACTATUS II, CAP. I, RUBRICA I: Infertur tertio quod febrientibus competunt magis gallinae iuvenes castratae. Nec miretur quisque de castratura gallinarum: nam satis habeo in domo. Et sine dubio caro earum est albior, et mollior, et frangibilior: et statim cum sunt decoctae sunt tenerae et esui delectabilissimae: remque istam ut expertam scribo. - *Practica canonica* (1560) DE FEBRIBUS, CAP. IV, DE DIAETA FEBRIUM IN UNIVERSALI, RUBRICA II DE CIBIS TEMPERATIS: Pullus moderate pinguis, qui non coire coeperit. Capones & caponissae moderate pingues.

<sup>846</sup> *Naturalis historia* XXI,82: Si cibus sentiatur deesse apibus, uvas passas siccasve ficos tusas ad fores earum posuisse conveniat, item lanas tractas madentes passo aut defruto aut aqua mulsa, gallinarum etiam crudas carnes. quibusdam et aestatibus iidem cibi praestandi, cum siccitas continua florum alimentum abstulit. Alvorum, cum mel eximatur, inlini oportet exitus melissophyllo aut genista tritis, aut medias alba vite praecingi, ne apes diffugiant. Vasa mellaria et favos lavari aqua praecipiant, hac decocta fieri saluberrimum acetum.

<sup>847</sup> *Naturalis historia* XXXIII,64: Marmoris et iis, quae candefieri non possunt, ovi candido inlinuntur, ligno glutini ratione composita; leucophorum vocant. quid sit hoc aut quemadmodum fiat, suo loco docebimus. Aes inaugurari argento vivo aut certe hydrargyro legitimum erat, de quis dicemus illorum naturam reddentes.

vestis quidem contacta aduratur, Plin.<sup>848</sup> Aurum ovatum ex Grammaticis quidam dictum volunt, quoniam ovi albo antea illito, aera ac marmora auri et argenti laminis decorarentur. Papaver candidum panis rustici crustae inspergitur affuso ovo inhaerens, etc. Plinius. Pharmacopolae ut serapia et alias potiones clariores reddant, ovi albumine, aliquando etiam testis pariter utuntur, decocto interim agitando iniicientes. Ovi albumen ex aqua frigida scopulis agita, donec in spumam abeat, quam particulatim syrupo, vel alteri decocto ferventi inspergas: et ubi nigruerit, cochleari foraminulento deradas, novam inspergas: id fac donec erit syrupus clarior. [Iac. Sylvius]

that a wood piece sprinkled with egg doesn't burn, and even a clothing smeared with it doesn't catch fire, Pliny. Some grammarians are thinking that eggy gold took the name from the fact that bronzes and marbles were decorated with gold and silver leaves after egg white was first smeared. The seeds of the white poppy\* - *Papaver alpinum* - are sprinkled on the crust of homemade bread after egg has been shed on it to which they glue, etc, Pliny. The apothecaries to make more clear syrups - see *serapium*\* - and other potions use egg white and sometimes the shells too, plunging them into meanwhile are mixing up the decoction. Shake with small brooms the egg white in cold water until became a foam which you add little by little to a syrup or another decoction while boiling: and when it darkened they remove the foam with a perforated spoon, add some new foam: continue to do so until the syrup became more clear, Jacques Dubois\*.

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Alii ubi ex bullis clarius decoctum vi ignis factum animadvertunt in id tepidum (nam calidius decoctum albumen coqueret, in frigidiore minus prompte et parcius spuma elicitur) albumina [434] singulis libris singula, sed etiam pluribus pauciora iniiciunt, scopulis agitant, ut spumescat, {saccharum} <saccharon> in particulas confractum coniiciunt, recoquunt: ubi spuma subsedit, igni aufertur, calidum, si crassum est vix colatur. si facile colatur, sed turbidum, tepidum vel frigidum colatur, per manicam<sup>849</sup> Hippocratis, melius autem per pannum clavis quatuor, angulis quatuor firmatum. Colatur autem ter quater si non satis claruerit: si ne sic quidem albumen separatim in aqua agitatum, scopulis inspergitur decocto igni reddito, spuma illa usta, alia iniicitur, idque toties donec bullae clarum satis produnt. tunc colatur quoties est necesse, Iac. Sylvius<sup>850</sup>. Surrentina vafer qui miscet faece Falerna | Vina, columbino limum (id est faecem) bene colligit ovo, | Quatenus ima petit volvens aliena vitellus, Horatius Serm. 2. 4.<sup>851</sup>

Others, when through the bubbles realize that the decoction became clearer thanks to the power of the fire, when it became lukewarm (in fact a warmer decoction would cook the albumen, in a more cold one the foam is produced less quickly and in less quantity) they add an egg white to each pound [327.45 g] of decoction, but add even less than an egg white to several pounds, they shake with small brooms so that it foams, put in finely minced sugar and boil again: when the foam lowers, it is removed from fire when still hot, if it is thick it strains with difficulty: if it strains easily but is turbid, is strained through a conic flannel sleeve of Hippocrates\*, even better through a cloth fixed at its four corners by four nails. For it is strained three or four times if didn't become clear enough: if it is not thus, on the decoction put back on fire by small brooms is poured egg white beaten apart in water, when this foam has consumed, other is added, and this is done time after time until the bubbles reveal that it is clear enough. Then it is strained as many times as necessary, Jacques Dubois\*. The sly fellow mixing wines of Sorrento\* with dregs of the Falerno\*, carefully collects the deposit (i.e. dregs) with a dove's egg, since the yolk wrapping up the foreign substances goes towards the bottom, Horace\*, *Sermones* II,4..

Vinum ut pellucidum confestim fiat: Alba ovorum conice in vas quotquot suffecerint, et vinum quoad spumat concutiatur. cum vino et

In order that the wine becomes clear very quickly: Put in a vessel as many egg whites as enough and the albumen is beaten until it foams. Along with the wine

<sup>848</sup> *Naturalis historia* XXIX,51: Et, ne quid desit ovorum gratiae, candidum ex iis admixtum calci vivae glutinat vitri fragmenta; vis vero tanta est, ut lignum perfusum ovo non ardeat ac ne vestis quidem contacta aduratur.

<sup>849</sup> Una manica conica in flanela usata per filtrare i liquidi, che in inglese suona *chausse*, come riferisce Lind (1963): *chausse*, a conical bag, made of flannel, for straining liquids. Dunglison. - Robley Dunglison, *Medical Lexicon - A Dictionary of Medical Science* - Blanchard and Lea, Philadelphia, 1865.

<sup>850</sup> *Methodus medicamenta componendi, ex simplicibus indicio summo delectis, et arte certa paratis* (1553).

<sup>851</sup> *Satirae* II,4,55-57.



modicum salis albi tenuis, et fit album, etc. Nic. Myrepsus. Quoniam vitellus ovi naturam habet cognatam cum faece vini et albugo cum vino: ideo est quod cum ova immittuntur vino (turbato per aestatem propter calorem austrinum) cum harena et calce clarificatur vinum. nam harena et calx perforant (penetrant) v<i>ni substantiam, et vitellus attrahit faecem, Albertus in Aristot. de generat. anim. 3. 2.

¶ Vitelli usus. Cum aqua decoquitur in salem, non constat sal, qui terrestris est naturae, nisi per ova vel sanguinem. quia sanguis, et vitellus in ovis, eiusdem sunt naturae, Albertus. De usu vitelli ad vinum faeculentum purificandum, iam proxime dictum est. quoniam idem fere albuminis etiam ad claritatem medicatis potionibus conciliandam usus esse videtur. Vitellus ovi in plenilunio exclusi, sordes panni abstergit. si vero alio tempore exclusum sit, id efficere non potest. huius causam dicunt quidam esse, quia media saginata (sic habet codex impressus. forte sanguinea) gutta in vitello, prima quidem generatione existens, calorem penetrantem et dividentem maculas ex multo lumine lunae humidum movente tunc concipit, quod alio tempore facere nequit, Albertus.

¶ Gallinarum pennae culcitris imponuntur, Crescentiensis.

¶ Maio mense caseum coagulabimus {syncero} <syncero> lacte, coagulis vel agni, vel hoedi, vel pellicula quae solet pullorum (gallinaceorum scilicet) ventribus adhaerere, Palladius<sup>852</sup>.

¶ Cavendum est ne ad praesepia boum gallina perrepat. nam hoc quod decidit immistum pabulo bubus affert necem, Columella<sup>853</sup>.

¶ Avienus Arati interpres Latinus inter pluviae signa ponit, pectora cum curvo purgat gallinula rostro. Gallinae si ultra solitum se concutiant in arena: vel segregentur plures earum in uno loco simul, et in pluviae principio quaerant locum opertum ubi a pluvia protegantur, signum est magnae futurae pluviae, Gratarolus.

also put a little bit of fine white salt, and the wine becomes white, etc. Nicolaus Myrepsus\*. Since the egg yolk has a composition having affinity with wine dregs and the egg white with wine: and therefore it happens that when the eggs are put in wine (which in summer is turbid because of heat due to southern winds) along with sand and lime, the wine becomes clear. For sand and lime pierce (penetrate) the wine's constituents and the yolk attracts the dregs. Albertus Magnus\* in the commentary to *De generatione animalium* of Aristotle\* III,2.

¶ USE OF THE YOLK. It is boiled with the water until to reduce it to a salt, the salt being of terrestrial nature doesn't last for a long time except thanks to eggs or blood. Since the blood and the egg yolk are of the same nature, Albertus. About the use of the yolk to purify the wine rich in dregs I have just spoken. In fact it seems that the yolk is practically used as the egg white also for conferring transparency to medicinal potions. The yolk from an egg laid in full moon time removes the dirtiness of a cloth, but if it has been laid in another time it cannot do this. Some people say that the reason of this lies in the fact that the central fattened drop in the yolk (so reports the printed text, perhaps it stands for bloody) which grows up at the beginning of the conception, then is producing a warmth which penetrates and dissolves the stains thanks to the big amount of moon light which budes the dampness, a thing which it cannot do in another period of time, Albertus.

¶ The feathers of the hens are put in the pillows, Pier de' Crescenzi\*.

¶ In the month of May we will curdle the cheese using pure milk, with rennet\* of lamb or of kid, or with that membrane usually sticking to the stomach of the chicks (that is, of the chickens) - the coilin\* membrane of the gizzard or muscular stomach, Palladius\*.

¶ We have to watch out that the hen doesn't slip in the mangers of the oxen. In fact what is expelled, mixed to the forage, causes the death to the oxen, Columella\*.

¶ Avienus\*, translator into Latin of the *Phenomena* of Aratus of Solis\*, puts among the premonitory signs of the rain when the little hen is cleaning up the breast with the bent beak. If the hens shake themselves more than usual in the sand, or quite a lot of them sets apart together in one place, and when starting to rain they look for a sheltered place where to be able to protect themselves from the rain, this is a sign of a future big

<sup>852</sup> *Opus agriculturae* VI,9 - DE CASEO FACIENDO. Hoc mense caseum coagulabimus sincero lacte coagulis vel agni vel haedi vel pellicula, quae solet pullorum ventribus adhaerere, vel agrestis cardui floribus vel lacte ficulno, cui serum debet omne deduci, ut et ponderibus urgeatur.

<sup>853</sup> *De re rustica* VI,5,1: Nullo autem tempore et minime aestate utile est boves in cursum concitari; nam ea res aut cit alvum, aut movet febrem. Cavendum quoque est, ne ad praesepia sus aut gallina perrepat. Nam hoc quod decidit, immistum pabulo, bubus affert necem; et id praecipue, quod egerit sus aegra, pestilentiam facere valet.

F.

**DE OVORUM APPARATU AD CIBUM,  
ET SALUBRITATE,**

Tractatio septem partium.

- Pars 1. De ovorum diversis nominibus secundum cocturae differentiam.
- 2 De ovorum salubritate simpliciter.
- 3 De eadem pro diversa cocturae ratione.
- 4 Electio ad cibum.
- 5 De vitello et albumine seorsim quod ad salubritatem, etc.
- 6 Apparatus diversi.
- 7 Primo ne an ultimo loco mensae sumenda.

De ipsius gallinae in cibo usu, satis dictum est supra in Gallo F. hic de ovis tantum agemus, quae etsi ex aliis etiam nonnullis avibus in cibum veniant, de gallinaceis tamen maxime et praecipue quaecumque hic adferemus accipi debent.

¶ Febrientibus magis conveniunt gallinae castratae, Savonarola<sup>854</sup>.

¶ Ova diversis modis coqui et ad cibum parari solent, aut simpliciter: aut cum aliis mista, sive praecipuo ipsa loco, sive condimenti duntaxat. Par est autem ut de iis quae parantur simpliciter primo dicatur. Coquantur autem haec vel in aqua, vel sub cineribus calidis, vel in sartagine. Et quanquam quovis horum modo magis minusve liquida et dura fiant pro coctionis modo, de iis tamen quae in aqua elixantur maxime sentiunt authores cum sorbilia, mollia durave aut similibus ova nominibus appellant. licebit autem horum proportione comparationeque de iis etiam quae alio coquendi modo magis minusve cocta fuerint, quid sentiendum sit iudicare.

¶ Pars 1. De ovorum diversis nominibus secundum cocturae differentiam. Sorbilia, Graece ῥοφητὰ, ova dicuntur, quae dum coquantur exalfiunt (incalescunt) tantum, Galenus lib. 3. de alimentorum facult. Et in libro de alimentis boni et mali succi, sorbilia prodesse scribit gutturi exasperato, si modus in coctione adhibeatur, ita ut liquidum (albumen) adhuc coactumque non sit. Brasavolus etiam

F.

**ABOUT THE PREPARATION AND SALUBRIOUSNESS  
AS FOOD OF THE EGGS,**

List of the seven sections.

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

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

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

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

¶ SECTION 1 - THE DIFFERENT DENOMINATIONS OF THE EGGS ACCORDING TO THE DIFFERENT WAY OF COOKING. They are said to be sipped, *rhophētā* in Greek, those eggs which during the cooking only get warm, Galen\* book III of *De alimentorum facultatibus*. And in the treatise *De probis pravisque alimentorum succis* he writes that those to be sipped are effective in case of irritated throat if during the cooking we do so that (the egg white) is still liquid and not hard-boiled. Also Antonio

<sup>854</sup> *Practica medicinae sive de aegritudinibus* (1497) TRACTATUS II, CAP. I, RUBRICA I: Infertur tertio quod febrientibus competunt magis gallinae iuvenes castratae. Nec miretur quisque de castratura gallinarum: nam satis habeo in domo. Et sine dubio caro earum est albior, et mollior, et frangibilior: et statim cum sunt decoctae sunt tenerae et esui delectabilissimae: remque istam ut expertam scribo. - *Practica canonica* (1560) DE FEBRIBUS, CAP. IV, DE DIAETA FEBRIUM IN UNIVERSALI, RUBRICA II DE CIBIS TEMPERATIS: Pullus moderate pinguis, qui non coire coeperit. Capones & caponissae moderate pingues.

adhuc coactumque non sit. Brasavolus etiam sorbilia interpretatur, quae vix densari coepere coctura, his (inquit) non utimur, nisi cum ova sunt recentissima, ut naturalem gallinae calorem adhuc servant. Tragus haec Germanice interpretatur ganz laurer gesotten oder gebzaten. Sed elixa in aqua apud autores sorbilia vocantur, potius quam aliter parata. videnturque etiam ea potius intelligi quae e testis suis sorbentur, non autem e testis evacuata. etsi quod consistentiae modum attinet idem fere in utrisque forsitan observari posset.

Ova quae coquuntur in aqua, quandoque absque testa, quandoque cum testa imponuntur, et ἐξάφητα a Graecis dicuntur, Brasavolus in Aphorismos<sup>855</sup>. Hermolaus in Corollario exapheta eadem facit quae pnicta. Ego apud Graecos scriptores veteres reperiri hoc nomen non puto, Lexicorum quidem scriptores qui vocabula vel Graece vel Latine exposuerunt, non ponunt. Videntur autem mihi ἐξάφητά (syll. ultima acuta) ova appellari, quae e testis suis effusa coquuntur integra, sive in aquam calidam, ut sorbilia vel mollia coquenda, sive aliter ut pnicta, ut quidam putant. Nam si non integra, sed fracta mistaque liquoribus addendis coquuntur pnicta, (ut mihi quidem videtur, et explicabo inferius,) non putarim exapheta vocanda: Quod ad vocabuli originem certi nihil habeo. His scriptis locum Symeonis Sethi inveni, quem aliis errandi occasionem dedisse video. sunt autem verba haec, ἐπαινοῦνται δὲ τὰ πνικτὰ ὡσπερ γε καὶ τὰ ὀνομαζόμενα ἐξεφετά (Gyraldus legit ἔξεφθα, quasi ἔξω τοῦ ἰδίου κελύφους ἐψόμενα insinuans. sed hoc nomen apud alios autores non extat. malim ego ἐξαφετά legere, hoc est emissa et effusa, a verbo ἀφήμι. talia autem vocabula non usitata veteribus Graecis, nec analogice composita non pauca recentiores habent a vulgo sumpta,) τὰ ἐπὶ θερμοῦ ὕδατος σκευαζόμενα, hoc est, laudantur quae pnicτὰ dicuntur, et exaphetá, quae in aqua calida coquuntur. quod autem intelligat de iis quae in aqua calidam e testa sua effunduntur, vel hinc patet, quoniam de aliis iam supra egerat, et quod haec ova ab aliis etiam, praecipue Arabibus, quos Symeon in multis sequi solet, probantur: et quod Galenus

Brasavola\* means as eggs to be sipped those which just started to become hard with cooking, and he says: we don't use them but when the eggs have been just laid, so that they still keep the natural warmth of the hen. Hieronymus Bock\* called Tragus translates them in German with *ganz laurer gesotten oder gebzaten*. But by the authors those cooked in water are said to be sipped rather than those prepared in another way. And it also seems that with this name are meant those directly drunk through their shell, without making them to escape from the shell. Although, as far as the consistence's amount is concerning, perhaps in both cases we can remark that it is almost alike.

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The eggs cooked in water, sometimes are put there without shell, sometimes with the shell, and by Greeks are told *exáphēta*, Antonio Brasavola\* *In Hippocratis aphorismos commentarii* of Galen\*. Ermolao Barbaro\* in *Corollarium ad Dioscoridem\** says that the *exáphēta* and the *pniktà* are the same. I don't believe that among the ancient Greek writers we succeed in finding this word, since the lexicographers who quoted either Greek or Latin words don't mention it. Really it seems to me that are said *exaphētá* (with the acute accent on the last syllable) those eggs which after having made them to escape from their shell are whole cooked, both in hot water, as those cooked for being sipped, or soft, either in different way as the *pniktà*, as some think. In fact if the *pniktà* are cooked not whole, but dissolved and mixed with the liquids which have to be added (as it seems to me, and which I will explain more later), I would be of the opinion that they must not be called *exaphētá*. As far as the etymology of the word is concerned, I have nothing of certain. Among these writings I have found a passage of Simeon Sethi\* which I think supplied others with the occasion to be wrong. In fact these words: *epainoúntai δὲ τὰ πνικτὰ ὡσπερ γε καὶ τὰ ὀνομαζόμενα exephetá* - those smothered are appreciated as those said *exephetá* (Giglio Gregorio Giraldi\* reads *éxephtba*, almost insinuating that *éxo τοῦ ἰδίου κελύφους hepsómēna* - cooked outside of their own shell. But this word doesn't exist among other authors. I would prefer to read *exaphetá*, that is made to go out and dispersed, from the verb *aphiēmi* - I make to go out. In fact such words are not used by ancient Greeks, and more recent ones have composed a lot of them by analogy inferring them from common speaking) they mean *τὰ ἐπὶ θερμοῦ ἕδατος σκευαζόμενα*, that is, those said *pniktà* and *exaphetá* are praised, cooked in hot water. But that it want to point out those made to go out of their shell into the hot water is clear also from this phrase, since he already disserted about the others previously, and since these

<sup>855</sup> Probabilmente si tratta del *In Hippocratis aphorismos commentarii* di Galeno contenuto in *Galenii Omnia quae extant opera in Latinum sermonem conversa* curato da Brasavola.

quoque eorum meminit post pñictà, periphrastice nominans τὰ ἐπιχέόμενα ἄνωθεν ταῖς λοπάσιν, hoc est patellis (calidam scilicet continentibus) infundi solita, infundi autem nisi fracta testa non possunt.

Symeon autem cum caetera ex Galeno (lib. 3. de alim. cap. de ovis) mutuatus sit, hanc etiam partem non omissam ab eo esse credendum est. Nostri haec vocant in wasser gefelt/in wasser geflagen; et vel per se edenda, aegris praesertim afferre solent, vel coctis panis segmentis imposita. In his parandis (inquit Galenus) similiter ut in pñictis curandum est, ne supra mediocrem consistentiam incrassentur: sed cum adhuc succum suum retinent, vas ab igne submovendum. Symeon Sethi etiam ἀγοκούλικά ova nominat, quam vocem Gyraldus interpres relinquit, ea forte fuerint quae non ut exapheta extra testa, sive parum sive multum coquantur. Graecus quidem Symeonis textus corruptus videtur: nam post nominata simpliciter sorbilia, mollia, et dura, mox subiicitur: καὶ κοινῶς δὲ τούτων τὰ ἀγοκούλικά, nulla idonea constructione. Graeci quidem hodie vulgo ova vocant ἀγά<sup>856</sup>. culica testas intelligo. nam et culleolam<sup>857</sup> et guliocam (ut Calepinus scribit) nucis iuglandis summum et viride putamen dici inuenio.

¶ Ad mediocrem usque consistentiam cocta τρομητά, id est tremula nuncupantur, Galenus et Symeon Sethi. Quod Dioscorides ἀπαλόν, id est tenerum ovum dixit, nos ex Celso molle vertimus, Marcellus {Vergilius} <Virgilius>. Τρομητά, tremula interpretantur nonnulli, ut sint eadem cum iis quae liquida seu mollia, vel hapala etiam dicuntur. tamquam hoc nomine dicuntur Neapolitanis, quae sine testa enascuntur, Caelius. Tenerum, sive liquidum, sive (ut Cornelius) molle, ἀπαλόν Graeci vocant, quod recentiores elixum et semicoctum interpretantur, Hermolaus. Et rursus, Sunt et quae τρομητά, hoc est tremula dicantur. sed haec alii aliter cognominant. et quantum conijcio, tenera et tremula sint eadem. Ego liquida, non ut Caelius et Hermolaus tremula aut mollia dixerim, sed potius sorbilia, quae

eggs are appreciated also by others, above all by Arabs, whom Simeon Sethi usually follows in many points: and since also Galen mentions them after the pñictà, quoting by a periphrasis τὰ ἐπιχέόμενα ἄνωθεν ταῖς λοπάσιν, that is, those usually emptied in frying pans (which obviously contain hot water), in fact they cannot be poured there but after the shell has been broken.

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

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

<sup>856</sup> L'etimologia di ἀγά e dell'equivalente ἄβγό è la seguente: τὰ ὠά > ταυά > τ'αγά / τ'άβγά che sono ovviamente il plurale di uovo. La forma attualmente in uso è ἀγά, mentre è passata in secondo piano la forma dimotikí ἄβγό.

<sup>857</sup> Culeus, culleus e culleum indicano un sacco di cuoio per liquidi, nonché il culleo\*, il sacco in cui venivano rinchiusi i parricidi e fatti annegare.

cum tota adhuc liquida sint, tota etiam exorberi possint. mollibus panis intingi solet, dura manduntur dentibus.

Sorbile, ῥοφητόν, ovum vocat Dioscor. quod in coctura concepto tantum calore vix densari incoeperit, et liquidum adhuc caleat potius quam coctum sit. Tenerum deinde sive molle, quod ulteriore coctura, densatum quidem, non tamen duratum penitus fuerit, Marcellus {Vergilius} <Virgilius>. Hapalà, id est tenella vel liquida dicuntur ova cocta, ut albumen in coagulati lactis speciem veniat, recentes semicocta interpretantur et elixa, sed an bene, iudicium ferre nolo. sunt autem forte illa quae a Celso capite secundo lib. 2. mollia dicuntur<sup>858</sup>. Quod si adhuc magis coquantur, ut ad mediocrem usque consistentiam veniant, et ita fiant, ut cum e putamine educuntur, tremere videantur, τρομητά, id est tremula dicuntur. Sunt qui velint haec illa esse quae Celsus mollia vocavit. Sed et tremula, et mollia et sorbilia, ac si idem sint accipimus, nec ullam differentiam quae digna notatu sit, facimus, quamvis Galenus sentiat tremula omnium optime nutrire: sorbilia minus, sed expeditius descendere, Brasavolus. Tragus ova mollia vel tremula, interpretatur Germanice totterweiche eyer.

¶ Ἐφθά et ἐψηθέντα absolute Galeno et Symeoni Sethi dicuntur, non simpliciter elixa, sed ad duritatem aliquam: Ovum σκληρόν, hoc est durum, quod ita sit coctum ut indurescat, videtur autem idem ἐφθόν, Hermolaus. Ἐφθά vocant perfecte cocta, quae vulgo ova apta ut ex pane comedantur, nuncupamus, at si adhuc magis coquantur, dura (σκληρά) fiunt. Galenus tamen hephthà et dura pro iisdem sumere videtur, Brasavolus. Durum sive igne duratum ovum, quod extrema coctura ad eam duritiam pervenerint, ut commanducari et teri dentibus opus sit, Marcellus {Vergilius} <Virgilius>. Nostri huiusmodi ova testis suis exuunt, et in partes aliquot secant, ut alternis vitelli ac albuminis segmentis lances acetariorum coronent. Eisdem etiam partes, seorsim utrasque minutim dissectas, duobus in lance intervallis distinguunt, et tertium addunt de carne infumata rubente, donec alternis lanx repleatur, quam sacro die pascali qui ecclesiae Romanae ritus sequuntur, in templum sacerdoti consecrandum afferunt.

bread, those hard-boiled are chewed with the teeth.

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

¶ If they acquired a little bit of consistence, by Galen and Simeon Sethi are said in no uncertain terms *hephthá* and *hepsithénta* - boiled - and not simply cooked. The egg *sklērón*, that is hard, since it is cooked in such a way to become hard, seems to be the same thing as *hephthón*, Ermolao Barbaro. They call *hephthá* those perfectly cooked, which we usually label as eggs proper to be eaten with bread, but if they were further cooked they become hard (*sklērà*). Nevertheless Galen seems to mean as equivalent the boiled ones - *hephthà* - and those hard-boiled, Antonio Brasavola. Is said hard or hard-boiled by fire that egg which by an extreme cooking reached such a point of hardness to have to be chewed and fragmented with teeth, Marcello Virgilio Adriani. Ours strip such eggs from their shells and cut them in a certain number of pieces so to decorate the dishes of salad seasoned with vinegar by fragments of yolk and albumen alternatively placed. And still these fragments, both finely chopped in a separate way, they alternatively place them in the dish and add a third element represented by bloody smoked meat until the dish doesn't come alternatively filled, and in the sacred day of Easter the followers of the rites of the Church of Rome bring it in the church to the priest to be

<sup>858</sup> *De medicina* II,18,10: Tum res eadem magis alit iurulenta quam assa, magis assa quam elixa. Ovum durum valentissimae materiae est, molle vel sorbibile inbecillissimae. (Loeb Classical Library, 1935) - Questo è l'unico riferimento che mi è stato possibile reperire.

¶ Assa vel tosta, ὀπτά ἢ ὀπτῆθέντα, quae in cineribus coquuntur, vel assantur, Galeno et aliis. Tostum ovum dissilit facile, non dissilit aqua concoctum, (ut in C. explicatum est) quamobrem perfundi prius frigida solent ova, Caelius.

¶ De Graeco penu est Babylonios venatibus assuetos, [436] ubi in solitudine deprehenderentur, nec cibaria percoquendi esset occasio, cruda ova fundae imposita, vertigine assidua tandiu rotare consuevisse, donec coquerentur, Caelius.

¶ Postremo τηγανιστὰ dicuntur ova in sartagine spissata, oleo scilicet vel butyro fricta. nam teanon Graecis patellam vel sartagine significat. nostri vulgo ova in butyro nominant, eyer in ancken. His vesci solent, praecipue in ientaculo, ebriosis etiam aliqui in comessatione, Tragus. Alhagie ex vitellis ovorum est cibus, factus in sartagine ex ovis conquassatis, quem Veneti fritaleam appellant, Andreas Bellunensis.

¶ Ova quae pnicta<sup>859</sup>, id est suffocata appellant, elixis (hephthis, id est duris) et assis sunt meliora. parantur autem ad hunc modum. ubi ipsa oleo et garo et pauco vini conspersa fuerint, vas, quo continentur, cacabo aquam calidam habenti indunt. deinde ubi ipsum totum superne obturarint, ignem substruunt, quoad ova mediocrem habeant consistentiam. Quae enim supra modum fiunt crassa, elixis et assis sunt similia. quae vero ad mediocrem crassitiem pervenerunt, et melius quam dura concoquuntur, et alimentum corpori dant praestantius, Galenus lib.3. de alim. facult. ut quidam transtulit. sed verbum Graecum ἀναδέυσαντες, quo Galenus et Aegineta utuntur, non conspergere, sed subigere et permiscere significat: quod miror nec Hermolaum, nec alios (quod sciam) praeter Cornarium animadvertisse. is enim in annotationibus suis in Galeni libros de compos. medic. sec. locos, haec Aeginetae verba super his ovis, ἀναδέυθεντα ὠμά μετὰ γάρου καὶ οἴνου καὶ ἐλαίου, καὶ ἐν διπλόμασι συμμετρῶς πηγνύμενα: sic vertit, Cruda cum garo vinoque ac oleo subacta, (Albanus irrigata vertit, et diplomata inepte

Rome bring it in the church to the priest to be consecrated.

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

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

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

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

<sup>859</sup> L'aggettivo greco *pniktós* significa soffocato, strangolato, cotto in vaso ben chiuso, stufato.

vasa aenea testaceave) in duplici vase coquantur donec mediocriter condensentur.

Galenus lib. 11. de simplic. medic. de ovis agens, utiliter ovum crudum ambustis imponi scribit, sive albumen tantum imponas lana molli exceptum: sive ovum totum una cum vitello conquassatum, ἀναδεύσας. Ἀναδεύειν, φυρᾶν, μαλάττειν, Hesychius. Δεύειν, βρέχειν, Varinus: id est irrigare, madefacere. Videtur autem verbum compositum ἀναδεύειν, permixtionem quae per totum fiat, praesertim in humido vel liquido, (quasi ἄνω καὶ κάτω καὶ διὰ παντός γιγνομένην) significare. hanc enim vim praepositio ἀνά in compositione quandoque habet, ut in verbis ἀναφυρᾶν, ἀναμιγνύναι, ἀνακινεῖν, ἀναθολοῦν. nam et extra compositionem ultro citroque significat, ut ἀνά τόπον, ἀνά στρατόν. itaque ova cum oleo et vino ἀναδεδευμένα, permixta et agitata vertere licebit: ita ut tale fere hoc ferculum fuisse videatur, (sed densius tamen) quale apud nos ius est cui vulgo a vino calido nomen. neque enim ova integra permanent, sed franguntur agitanturque. Hermolaus primum non recte exaphetὰ et pnicτὰ confundit. deinde pnicτὰ interpretatur, quae in aquam calidam mittuntur immergunturque cum garo, etc. hoc quoque perperam, ut ex Galeni et Aeginetae verbis iam recitatis facile percipitur.

Pnicτὰ Galenus vocat quod praefocari videantur dum certo genere coquantur, etc. Caelius: qui nec ipse verbi ἀναδεύειν vim animadvertit. Pnicτὸν vocant etiam quoddam obsonandae carnis genus. quod equidem reor haud multum distare ab eo quod ἀνάβραστον appellant, Hermolaus.

Nos huiusmodi genus cocturae appellamus verdempffen, quoniam vase operto et incluso intus vapore veluti suffocari videatur quod intus coquitur. unde etiam ova pnicτὰ non inepte puto Germanice dixeris verdempffte eyer. Ad ova pnicτὰ coquenda Galenus oleo utitur, nos butyro, Brasavolus. Suspicio autem edulium non aliud ab ipso intelligi, quam in quo ova integra relinquuntur. audio enim in Italia ova parari, ita ut eis in vas purum stanneum plerunque evacuatis, superinfundatur parum aceti, vini, et olei aut butyri, ut ova integantur. coquantur autem donec album densari supra vitellos et albescere coeperit. Sed haec pnicτὰ Graecorum non esse

for bain-marie\* - foolishly translates them with bronze or terracotta pots) are cooked in a double pot until didn't harden a little bit.

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

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

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

ex praedictis patet.

¶ Pars II. De ovorum salubritate simpliciter. Cibos quot modis iuvent ova, notum est. Nullus est alius cibus qui in aegritudine alit neque oneret, simulque vim potus (quidam legunt vini usum) et cibi habeat, Plin. Recentia alimentum sunt sanguini proximum, R. Moses. Temperamentum ovi (Galenus hoc non de ovo, sed de albumine scribit. albumen quidem mole sua vitellum in ovo superat, ut totum ovum corporis temperati respectu frigidius existimari possit, etsi Aggregator<sup>860</sup> absolute calidum faciat) frigidius est corpore temperato. refrigerat enim temperate, et sine morsu desiccatur, Serapio. Temperata sunt ova: sed albumen ad frigiditatem declinat, vitellus ad caliditatem. utraque humida sunt, praecipue tamen albumen, Avicenna.

¶ Ova, ut autor est Galenus, alimentum humens conferunt, In libro de ptisana. Multum nutriunt, Methodi 8. Victum plenum faciunt, In Aphorismos. Velociter nutriunt propter suae substantiae subtilitatem. Ova cum materia et nutrimentum omnium avium existant, necesse est ut validissimi et multi sint nutrimenti. totum enim assimilatur sanguini, etc. Isaac. Aliquando vim carnis retinent, ut scribit Rasis. Nutriunt secundum omnes sui partes, praesertim vitellos, ita ut ex eis nulla fere pars excrementitia sit, Nic. Massa. Ova, praesertim vitelli, valde corroborant cor. sunt enim naturae temperatae, et cito in sanguinem vertuntur, et parum superflui relinquunt: et sanguinem generant subtilem et clarum: hoc est conforme sanguini quo nutritur cor, Avicenna in libro de medicinis cordialibus. commendat autem ova ex gallina, perdice, phasiano, starna. Ova temperata dicuntur, albumine scilicet et vitello simul sumptis: quorum alioqui alterum per se ad calidum, alterum ad frigidum inclinatur, Nic. Massa. Ova humectant et hecticis<sup>861</sup> conferunt, Ant. Gazius. Boni succi sunt, De euporistis. Crassi et boni succi, et humorum acrimoniam

don't correspond to the *pnictà* of Greeks.

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

The eggs, as Galen writes, supply a damp food, in the treatise *De ptisana*. They nourish quite a lot, book VIII of *Methodus medendi*. They make complete a food, In *Hippocratis aphorismos commentarii*. They nourish quickly because of the delicacy of their composition. The eggs, since are representing the moulding substance and the nourishment of all bird's embryos, it is necessary that they have a very strong and abundant nourishing power. In fact the whole turns into blood, etc., Isaac Judaeus\*. Sometimes they have the energy of the meat, as Razi\* writes. They nourish with all their parts, above all the yolks, so that almost no part of them flows unused in the excrements, Nicola Massa\*. The eggs, mainly the yolks, strengthen quite a lot the heart. In fact they are of temperate nature, and quickly turn into blood, and leave a little residue: and give origin to a fluid and clear blood: this is proper for the blood by which the heart is fed, Avicenna in the treatise *De medicinis cordialibus*. He recommends the eggs of hen, partridge\*, pheasant\*, grey partridge\*. They are said temperate eggs when obviously the albumen and the yolk are taken together: on the other hand one of them tends for nature to the warmth, the other tends to the cold, Nicola Massa. The eggs hydrate and are good for those people having a continuous fever, Antonio Gazio\*. They have a dense and good composition, *Euporista* of Oribasius\*. They

<sup>860</sup> Potrebbe trattarsi del medico francese Symphorien Champier nato nel 1471 o 1472 e morto nel 1539 o 1540, quindi contemporaneo di Gessner, galenista convinto, che si autodefinì *aggregator*, raccogliitore. Tra i suoi numerosi scritti si può proprio annoverare il *Practica nova in medicina. Aggregatoris lugdunensis domini Simphoriani Champerii de omnibus morborum generibus: ex traditionibus grecorum, latinorum, arabum, penorum ac recentium auctorum: aurei libri quinque. Item ejusdem aggregatoris liber "De omnibus generibus februm"* (Venetiis: per heredum Octaviani Scoti ac sociorum, 1515).

<sup>861</sup> *Hectica* = febbre continua, dal greco *hektikós* = che ha un'abitudine, abituale, da cui *hektikòs pyretós* = febbre continua che porta alla consunzione.



infr{a}enant, De victu in morbis acutis<sup>862</sup>. Non dura bene parata et cocta, generant bonum humorem, medium inter crassum et tenuem, De dissolutione continui<sup>863</sup>.

have a dense and good composition and curb the harshness of the humours, in the treatise *De diaeta in morbis acutis secundum Hippocratem*. Not hard, well prepared and cooked they produce a good humor, fifty-fifty road among dense and fluid, *De dissolutione continua*.

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Ab [437] aliquibus difficulter coquunt, Libro I. de locis affectis. Ab ovorum uso multo seni cavendum, Libro 5. de sanit. tuenda. Languentibus dari consueverunt, De victu in morb. ac.<sup>864</sup> In febrī cum syncope ex tenuibus succis Galenus ova (ovorum vitellos) dedit ante quartum diem, et post ova etiam carnem, Methodi 12. Purgatis tuto exhibentur, In praesagio experim. confirm.<sup>865</sup> Haec omnia Galenus.

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

¶ Cibi qui viscosum aliquid habent, ut ova, acrocolia<sup>866</sup>, cochleae, edacitatem prohibent, (περιγράφει τὴν πολλὴν βρωσίν,) quod diutius in ventriculo immorentur, et inhaerendo humores (alimentum, chylum<sup>867</sup>) secum detineant, Athenaeus<sup>868</sup>. Sunt bona, sed facile et subito tamen ova putrescunt, Sic nihil ex omni parte iuvare potest, Bapt. Fiera. De ovorum usu in tenui victu et quod aliquando

¶ The foods having a certain stickiness, as eggs, legs, snails, curb the greed (*perigráphēi tēn pollēn brōsīn*) since they remain for rather a long time in the stomach, and by sticking they retain with themselves the humors (the food, the chyme\*), Athenaeus\*. The eggs are good, but nevertheless they rot easily and quickly, so they cannot be good for anything under whichever point of view, Giovanni Battista Fiera\*. About the employment of the eggs in the light feeding and why sometimes they are

<sup>862</sup> Due possibilità: *De diaeta in morbis acutis secundum Hippocratem* oppure *In Hippocratis de acutorum victu commentarii IV*.

<sup>863</sup> Un titolo praticamente equivalente di un'opera di Galeno riferito da Smith - *Dictionary of Greek and Roman Biography and Mythology* v. 2, page 213 - è il *De dissolutione continua, sive De alimentorum facultatibus*.

<sup>864</sup> Due possibilità: *De diaeta in morbis acutis secundum Hippocratem* oppure *In Hippocratis de acutorum victu commentarii IV*.

<sup>865</sup> Un trattato con questo titolo non è reperibile neppure nell'*Index Galenicus - auf der Grundlage des elektronischen Textes im Thesaurus Linguae Graecae (TLG) bearbeitet von Jost Gippert - dove vengono riportate due opere che contengono praesag...: De praesagitione ex pulsibus libri IV* e *Praesagatio omnino vera expertaque*. - Lo stesso titolo usato da Gessner era verosimilmente noto anche a Gerolamo Cardano\* che nel *De apoplexia* scrive: Videndus est Galenus de Praesagio, &c. ubi loquitur de hectica pestilentiali, scilicet ea quae imbibita est in substantia cordis.

<sup>866</sup> Hadrianus Junius\* - Adriaen de Jonghe - apre il capitolo XI DE CIBIS del suo *Nomenclator octilinguis: omnium rerum propria nomina continens*, proprio con ACROCOLIA anseris, trunculi Celso. {ἀκροκόλια} <ἀκροκόλια> χηνός. *Extremitates membrorum truncatae, quae inter ollicoqua exta elixari solent, piperato iusculo incocta*. Gansen gheroof, croost, afval, testament van de gans. § Quindi gli akrokólia possono essere o le zampe d'oca oppure i trunculi suum - gli zampini di maiale - di Celso, di cui parla nel libro II,20-22 del *De medicina*: [20] Boni suci sunt triticum, siligo, halica, oryza, amulum, tragum, tisana, lac, caseus mollis, omnis venatio, omnes aves, quae ex media materia sunt, ex maioribus quoque eae, quas supra nominavi; medii inter teneros duosque pisces, ut mullus, ut lupus; verna lactuca, urtica, malva, cucumis, cucurbita, ovum sorbibile, portulaca, cocleae, palmulae; ex pomis quodcumque neque acerbum neque acidum est; vinum dulce vel lene, passum, defrutum; oleae, quae ex his duobus in altero utro servatae sunt; vulvae, rostra, trunculique suum, omnis pinguis caro, omnis glutinosa, omne iecur. [21] Mali vero suci sunt milium, panicium, hordeum, legumina; caro domestica permacra omnisque caro salsa, omne salsamentum, garum, vetus caseus; siser, radícula, rapa, napi, bulbi; brassica magisque etiam cyma eius, asparagus, beta, cucumis, porrus, eruca, nasturcium, thymum, nepeta, satureia, hysopum, ruta, anetum, feniculum, cuminum, anesum, lapatium, sinapi, alium, cepe; lienes, renes, intestina; pomum quodcumque acidum vel acerbum est; acetum, omnia acria, acida, acerba, oleum; pisces quoque saxatiles, omnesque, qui ex tenerrimo genere sunt, aut qui rursus nimium duri virosique sunt, ut fere quos stagna, lacus limosique rivi ferunt, quique in nimiam magnitudinem excesserunt [22] Lenes autem sunt sorbitio, pullicula, laganus, amyllum, tisana, pinguis caro et quaecumque glutinosa est; quod fere quidem in omni domestica fit, praecipue tamen in unguis trunculisque suum, in petiolis capitulisque haedorum et vitulorum et agnorum, omnibusque cerebellis; item qui proprie bulbi nominantur, lac, defrutum, passum, nuclei pinei. Acria sunt omnia nimis austera, omnia acida, omnia salsa, et mel quidem, quo melius est, eo magis. Item alium, cepa, eruca, ruta, nasturcium, cucumis, beta, brassica, asparagus, sinapi, radícula, intubus, ocimum, lactuca, maximaque holerum pars.

<sup>867</sup> I due sostantivi greci *chylós* e *chymós* sono sinonimi e significano succo, derivati ambedue dal verbo *chéo*, versare, spandere.

<sup>868</sup> *Deipnosophistai* II,67,64 e-f. § Gessner omette le cipolle. Magari nella traduzione o nel testo greco a sua disposizione non erano presenti. Sta di fatto che nelle edizioni e nelle traduzioni a nostra disposizione la sequenza dei cibi che frenano l'ingordigia è la seguente: uova, cipolle, zampe, lumache - ὀψών, βολβών, ἀκροκωλίων, κοχλιών.

ovorum usu in tenui victu et quod aliquando prohibeantur non quia calidiora sint, sed quia plenius nutriant, pulchre disserit Aloisius Mundella dialogo secundo Medicinalium.

¶ Pars III. De ovorum salubritate pro diversa cocturae ratione. Coctura ovorum quae in aqua fit, melior est caeteris: et quae in calidis cineribus, melior quam quae in sartagine, nempe si eiusdem generis semper inter se conferas, dura duris, mollia mollibus. nam mollia in cineribus, duris in aqua coctis praefere oportet, Brasavolus. Ovum molliculum plus alit sorbili, et durum plus molli, Dioscor. Quantum sane ovo cocturae accesserit, tanto τροφιμότερον fiet, hoc est tantum in nutriendo virium illi accrescet, Marcellus {Vergilius} <Virgilius>. ¶ Ovum sorbile cibus est levissimus, Galenus de dynamidiis<sup>869</sup>. Boni succi est, non calefacit, vires potest reficere acervatim, antiquitus sumebatur cum garo, lenit gutturis asperitates, Galenus in libris de compos. sec. locos. et alibi. Ovum sorbile boni succi est, pituitam crassiorem facit, imbecillissimae materiae est (id est minimum alit. ut durum valentissimae) ovum molle vel sorbile: eadem minime inflant, Celsus<sup>870</sup>. Ut sapidiora sint et citius e ventriculo descendant, modicum quid salis addendum est, Nic. Massa.

Multos vidi qui ex sorbilibus ovis molliorem ventrem habuere: et nonnullos qui uno etiam exhausto, quinquies vel sexies deiicerent, Brasavolus. Ova mollia omnium praestantissima sunt ad nutriendum. sorbilia minus nutriunt, sed facilius subducuntur, et gutturis leniunt asperitates, Galenus et Symeon Sethi. Salubris est usus ovorum recentium fractorum (effusorum) in aquam (bullientem) et mollium, Elluchasem, Arnoldus de Villanova, et Symeon Sethi. Ova elixa in aqua cum testis suis, peiora sunt quam fracta in aqua. quia crassos et fumosos halitus testa cohibet. unde ex frequente eorum esu inflatio oritur, et stomachi ventrisque gravatio, Isaac.

prohibited not because they are warmer, but because they nourish excessively, Luigi Mondella\* has disserted in an outstanding way in the second of ten *Dialogi Medicinales*.

¶ SECTION 3 - ON THE SALUBRIOUSNESS OF THE EGGS DEPENDING ON THE DIFFERENT WAY OF COOKING. The cooking of the eggs occurring in water is better than others: and that done in hot ashes is better than that in frying pan, provided that you make a comparison within those of the same kind, the hard with the hard ones, the soft with the soft ones. In fact the soft ones cooked in ashes are to be preferred to those hard-cooked in water, Antonio Brasavola\*. A coddled egg\* nourishes more than one *à la coque* - or soft-boiled - and a hard one more than a soft one, Dioscorides\*. As much the egg increases when cooking, so much it will become *trophimáteron*, that is, so much it will increase in nourishing power, Marcello Virgilio Adriani\*. ¶ The egg *à la coque* is a very light food, Galen in *De alimentorum facultatibus*. It is endowed with good taste, doesn't warm, can completely restore the energies, in past times it was taken with sauce of fish, it assuages the irritation of the throat, Galen in *De compositione medicamentorum secundum locos* and in other treatises. The egg to be sipped has a good taste, makes the catarrh fatter, the soft egg or to be sipped is made up by material entirely deprived of energies (that is, it nourishes very little; while the hard one is made up by very energetic material): the soft eggs or to be sipped practically don't give swelling of belly, Celsus\*. In order that they are tastier and go down more quickly beyond the stomach we have to add very little salt, Nicola Massa\*.

I have seen quite a lot people that after the eggs *à la coque* showed a looser bowel: and some who had discharges for five or six times after drunk even only one, Antonio Brasavola. The coddled eggs are the best of all from a nutrient point of view. Those *à la coque* nourish less, but are digested more easily and give relief to irritations of the throat, Galen and Symeon Sethi\*. The employment of fresh eggs broken (poured) in water (hot boiling water) and of the coddled ones turns out to be beneficial, Elimithar Elluchasem\*, Arnaldus from Villanova\* and Symeon Sethi. The eggs cooked in water with their shell are worse than those broken in water. Since the shell keeps the thick and smoky exhalations. Then from the fact of frequently feeding on them an abdominal swelling and a weight of

<sup>869</sup> Il *De dynamidiis*, suddiviso in due libri, è attribuito a Galeno ma a quanto pare non era farina del suo sacco. Del primo libro si possiede solo un frammento. Completo è il secondo libro, ma è un *Liber magna ex parte ex Aetio desumptus, erroribus tamen plurimis scatens*. - Il titolo proviene dal greco *dynamis*, forza, e infatti in apertura del primo libro si legge: *Verum haec est virtutis demonstratio omnium medicamentorum, quae ad artis medicae scientiam pertinet*.

<sup>870</sup> *De medicina* II,18,10: Tum res eadem magis alit iurulenta quam assa, magis assa quam elixa. Ovum durum valentissimae materiae est, molle vel sorbile imbecillissimae. - II,26,2: Minima inflatio fit ex venatione, aucupio, piscibus, pomis, oleis, conchyliisve, ovis vel mollibus vel sorbilibus, vino vetere. (Loeb Classical Library, 1935)

Et rursus, Ova in aqua fracta meliora sunt elixis in testa, quia calor aquae temperate penetrat, et crassas ovi partes subtiliat, et gravitatem odoris aufert. Et alibi, Ova in aqua sine testa cocta, naturalem suam humiditatem servant, et sui odoris gravitatem exuunt. Sed aliqui magis appetunt in testa sua cocta quam effusa, ex quorum numero se etiam fuisse scribit Ant. Gazius. Vitanda sunt ova cocta in ventribus gallinarum, et involuta (nescio quid sibi velit haec vox) et frixa, Arnoldus de Villanova.

Crassi succi sunt ova, quae vel elixa vel tosta, penitus densata sint. frixa etiam mali succi, fumosaeque in stomacho cocturae sunt, secum etiam admistos cibos corrumpentis. quapropter inter deterrimas earum rerum habentur, quae concoqui nequeunt. Mediocriter vero cocta, quae ideo tremula appellantur, ad concoctionem, digestionem, nutritionem, bonique succi generationem praestantiora, Galenus in libro de cibis boni et mali succi. Ova non obdurata multum alunt, Psellus. Molle ovum stomacho aptum est, Celsus.<sup>871</sup> Ova dura (ἐφθά καὶ ὀπτά, id est dura tum elixa tum assa) et ad coquendum sunt difficilia, et tardi transitus, (descensus,) crassiusque alimentum corpori tribuunt, Galenus et Symeon. Tarde et paulatim nutriunt, Galenus. Valentissimae materiae sunt, (id est plurimum alunt si concoquantur,) Celsus<sup>872</sup>. Crassum et viscosum alimentum praebent, R. Moses. Ova obdurata, assa et frixa, difficulter concoquuntur, Psellus. Duris in aqua coctis peiora habentur quae sub cineribus calidis induruerint. nam si quid habent humidi exiccatum est. et rursus his quoque peiora, quae in sartagine cocta induruere, Brasavolus. Ova dura vel fastidium movent, vel non cito descendunt, Elluchasem. Ova in aqua durata sunt fugienda in epilepsia, Galenus de puero epilept.

Monachus quidam Franciscanus cum in festo {paschatis} <Paschatis> collecta a se ova ad duritiem cocta, alba ac rubra (albumina et vitellos: solent enim eo tempore incisae minutatim utraeque hae partes in patinis digeri)<sup>873</sup> ad saturitatem edisset, astricto ventre

stomach and bowel spring from them, Isaac Judaeus\*. And still: the eggs broken in water are better than those boiled with the shell, since the heat of the water penetrates with a moderator effect and makes fluid the thick parts, and eliminates the heaviness of the smell. And in another point: the eggs cooked in water without shell preserve their natural damp and strip themselves of their heavy smell. But some prefer them cooked in their shell rather than poured in water, and Antonio Gazio\* writes to have belonged to this group of persons. The eggs cooked in the belly of the hens are to be avoided, and wound (I don't know what means this word) and fried, Arnaldus from Villanova.

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

A Franciscan monk, after on the occasion of Easter's festivity ate to satiety the eggs he picked up and which had been hard-cooked, whites and red (the egg whites and the yolks: in fact in that period is usual to arrange in the dishes both these parts cut up into small pieces), since his bowel constipated so that it was not

<sup>871</sup> *De medicina* II,24,2: Stomacho autem aptissima sunt, [...] molle ovum, palmulae, nuclei pinei, oleae albae ex dura muria, eadem aceto intinctae, vel nigrae, [...].

<sup>872</sup> *De medicina* II,18,10: Tum res eadem magis alit iurulenta quam assa, magis assa quam elixa. Ovum durum valentissimae materiae est, molle vel sorbibile inbecillissimae.

<sup>873</sup> Anche stavolta è colpa di una virgola. Si tratta della virgola posta dopo *cocta*, con successiva trasformazione di due aggettivi in due sostantivi neutri: *alba* e *rubra*. Aldrovandi - il cui testo è strutturato diversamente - non dà questa interpretazione personale di

ut neque clysteribus neque medicamentis cederet, obiit, Brasavolus.

Duris <Dura> in aqua coctis <cocta> tardius permeant: et crassioris sunt succi quae calidis cineribus assantur, (nimium assantur, Symeon. ὑπεροπταθέντα,) Galenus. Ova assata sub cinere, ab igne calorem suscipiunt, ut fumosum quoque et gravem odorem. itaque magis siccant minusque refrigerant quam elixa in aqua. Isaac. Ova cum duobus modis assentur, inter carbones et in cinere, Isaac ea quae in cinere assantur deteriora esse scribit. quoniam cum calor foci circumeat ipsa, fumosos eorum halitus extre [extra] prohibet: quod super carbones non fit, Ant. Gazius. In sartagine vero cocta, (spissata,) pessimum habent omnibus modis alimentum. nam interim dum concoquantur in nidorem (ructus fumosos) vertuntur: et non modo crassum succum, sed etiam pravum gignunt atque excrementitium, Galenus et Sethi. Et alibi Galenus, Ova frixa tarde descendunt, mali succi sunt, et corrumpunt etiam secum admixtos cibos, et inter deterrima earum rerum habentur quae concoqui nequeunt. Mox in nidorem et cholericos humores ac putredinem vertuntur. quare sunt causa fastidii et nauseae, Isaac.

¶ Ova pnicata elixis (duris in aqua coctis) et assis sunt meliora, Galenus: ut supra recitatum est. Videntur quidem pnicata tanquam in diplomate cocta, cum sapidiora esse, idque condimentorum quoque ratione, tum magis [438] lenire ac mitigare, quam quae in vase statim igni imposito parantur, quae facilius empyreuma<sup>874</sup> aliquod trahunt.

responding neither to clysters nor drugs, he died, Antonio Brasavola.

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

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

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¶ Pars III. De electione ovorum ad cibum.

¶ SECTION 4 - CHOICE OF THE EGGS AS FOOD. We

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Gessner, lasciando così intendere che il monaco aveva mangiato uova sode il cui guscio - abitualmente bianco - veniva dipinto di rosso in occasione della Pasqua secondo un'usanza che potrebbe risalire a Maria Maddalena, come mi fu precisato dalla Dsa Irina Moiseyeva: "L'usanza di presentare uova rosse riguarda Maria Maddalena. Dopo l'ascensione di Cristo visitò Roma e presentò un uovo rosso all'imperatore Tiberio con queste parole: «Cristo ha una resurrezione». Un uovo è un simbolo di vita e il suo colore rosso è un simbolo del sangue di Cristo (Enciclopedia della Bibbia, 1991)." - Il testo di Aldrovandi suona così: Dura ad coquendum sunt difficilia, tarde descendunt, crassiusque alimentum corpori tribuunt, quinimo et [301] viscosum: alvum constipant, adeo ut Brasavolus referat, monachum quendam Franciscanum, cum in festo Paschatis collecta a se eiusmodi ova alba, et rubra ad saturitatem edisset, astricto ventre, ut neque clysteribus, neque medicamentis cederet, obiisse. Nostri eiusmodi ova testis suis exuunt, et in partes aliquot secant, ut alterius vitelli, ac albuminis segmentis lances acetariorum coronent. Idem Germanos tam superiores, quam inferiores facitare audio. - Sia a causa della virgola incriminata che della sostantivizzazione dei due aggettivi il testo di Gessner è solo lievemente diverso da quello di Aldrovandi, ma possono essere effettivamente interpretati in modo del tutto differente. L'ideale sarebbe disporre del testo di Brasavola, ma sarebbe disumano leggerne tutte le opere alla ricerca di questo breve passo. § Ma Elio Corti - che, strano a dirsi, stavolta crede di più ad Aldrovandi - il 29 novembre 2007, essendo forse masochista, ha voluto frustrarsi attraverso una ricerca infruttuosa del monaco francescano nelle seguenti opere messe a disposizione nel web da Gallica: *Examen omnium simplicium medicamentorum* (1537) - *Examen omnium catapotiorum, vel pilularum* (1556) - *Aphorismorum Hippocratis sectiones septem...De ratione victus* (1543) - *Examen omnium electuariorum, pulverum, et confectionum catharticatorum* (1548) - *Examen omnium syruporum, quorum publicus usus est* (1545) - *Examen omnium trochiscorum, unguentorum, ceratorum, emplastrorum* (1560). § Per cui il problema della virgola dopo *cocta* - collecta a se ova ad duritiem cocta, alba ac rubra - rimane *per ora* insoluto.

<sup>874</sup> Il sostantivo greco neutro *empyreuma* significa carbone acceso nascosto sotto la cenere, scintilla, residuo.

Ova gallinarum prae caeteris eligimus. non opus est autem aliorum quoque ovorum facultates enumerare, quod natura eorum cum gallinaceis conveniat, Serapio. Gallinarum ac phasianorum ova praestantiora sunt, deteriora vero anserum ac struthocamelorum, Galenus. Inter ova principatum tenent pavonina, deinde vulpanseris, tertio gallinarum, Epaeetus et Heraclides Syracusanus apud Athenaeum<sup>875</sup>. Secundum a gallinaceis locum merentur ova avium, quae cursu gallinae procedunt, (quae affinitatem cum gallinis habent,) ut sunt altedarigi et alduragi<sup>876</sup>, et alchabegi, et altheiugi, Avicenna. Gallinae et perdicis ova laudantur prae caeteris ceu magis temperata, deinde anatis, (forte, anseris,) quamvis malum reddant nutrimentum. Alia vero ova, ut parvarum avium aut magnarum, comedenda non sunt nisi medicinae causa, Rasis.

Ova gallinarum omnibus praeferunt, maxime si ex gallo conceperint. nam zephyria minus sapiunt, Platina. Ova subventanea minora sunt, et minus iucundi saporis (utpote minus concocta<sup>877</sup>) et magis humida quam ea quae foecunda gignuntur, Aristot.<sup>878</sup> et Plinius<sup>879</sup>. Ova recentia veteribus plurimum praestant. quippe optima sunt recentissima, vetustissima autem pessima quae vero in horum medio sunt, proportione recessus ab extremis, bonitate aut pravitate inter se differunt, Galenus lib. 3. de alim. et alibi, et Serapio. ova recentia, plena sunt: vetustiora ut plurimum circa partem latiore inania. Sunt quae dum aperiuntur vel refringuntur, diffluant, vitello praesertim: quod signum est vetustatis. Quod si vitellus ovo aperto integer manserit, et medio eius gutta rubicunda et veluti sanguinea apparuerit, (ex qua corda pullorum initio constitui solent,) signum est ova esse ad cibum adhuc laudabilia, Tragus.

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

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

<sup>875</sup> *Deipnosophistai* II,50,58b - Ἐπαίνετος δὲ καὶ Ἡρακλείδης ὁ Συρακούσιος ἐν Ὀψαρτυτικῷ τῶν ᾠῶν φασι προτεῦειν τὰ τῶν ταῶν μεθ'ἂ εἶναι τὰ χηναλωπέκεια· τρίτα καταλέγοντες τὰ ὀρνίθεια.

<sup>876</sup> A pagina 390, grazie ad Andrea Alpagò\*, viene riportato il significato di alduragi, il francolino: Inter aves melior est caro alduragi, (id est francolini, Bellunensis) et gallinarum est subtilior ea. et non sunt cum nutrimento carnis alchabugi, et altaiaigi et altedarigi, Avicenna. - Come si può notare, sempre a pagina 390 alchabegi suona alchabugi e altedarigi suona altaiaigi. - Una bella bagarre!

<sup>877</sup> Cioè sottoposto a riscaldamento, a incubazione, covato sì da farlo maturare. - Si tratta di un termine molto usato da Aristotele.

<sup>878</sup> *Historia animalium* VI,2, 559b 5-9: Le uova che alcuni chiamano *kynosoura* o «sterili» compaiono più spesso d'estate. Certi poi chiamano le uova sterili «zefirine», perché è in primavera che le femmine degli uccelli recepiscono i venti tiepidi; si ha lo stesso effetto anche quando le si palpa con la mano in un certo modo. (traduzione di Mario Vegetti) - *De generatione animalium* III,1, 749a 34-749b 7: Negli uccelli si formano anche prodotti spontanei, che sono chiamati da alcuni «ventosi» e «di zefiro». Essi si hanno negli uccelli che non volano e non hanno le unghie ricurve, ma sono prolifici, perché sono dovuti all'abbondanza del residuo (negli uccelli dalle unghie ricurve invece siffatta secrezione è volta alle ali e alle piume, e il loro corpo è piccolo, asciutto e caldo) e perché la secrezione mestruale e lo sperma sono un residuo. (traduzione di Diego Lanza)

<sup>879</sup> *Naturalis historia* X,166: Inrita ova, quae hypenemia diximus, aut mutua feminae inter se libidinis imaginatione concipiunt aut pulvere, nec columbae tantum, sed et gallinae, perdices, pavones, anseres, chenalopeces. Sunt autem sterilia et minora ac minus iucundi saporis et magis umida. Quidam et vento putant ea generari, qua de causa etiam zephyria appellant. Urina autem vere tantum fiunt incubatione derelicta, quae alii cynosura dixerunt.

Sapidiora sunt ova quae ex gallinis pinguibus, non macilentis, sunt nata: et ex depastis triticum, hordeum, milium, panicum, potius quam herbas, Platina. Ex ovis recentibus si quae in vitelli superficie venulas rubicundas habuerint, in cibo laudari audio. Ova oblonga a quibusdam mascula censerit, et salubriora sapidioraque rotundis, ab aliis vero rotunda haberi mascula, recitatum est supra in C. Arabes praeferunt oblonga, parva, tenuia, ut Tragus citat. Idem ova recentia in plenilunio exclusa, tanquam praestantiora, cum ad cibum ceu durabiliora, tum ut gallinis supponantur, colligi iubet. De ovis praecipue vitellus probatur Avicennae, et ova ipsa potius simpliciter parata, quam aliis admista, ut quidam citant. Magis nutriunt et subtiliora sunt ova, quae duos vitellos habent, Elluchasem.

¶ Omnia ova, praecipue passerum, Venerem promovent, Avicenna. Gallinae et perdicis ova genituram augent, et ad coitum stimulant, Rasis. Bulbi, cochleae, ova, et similia, semen augere videntur, non (tollenda videtur negatio<sup>880</sup>) eo quod habeant naturae suae principium cognatum, (ὁμοειδές) et facultates easdem semini, Heraclides apud Athenaeum. apud quem<sup>881</sup> Alexis poeta quoque ova inter cibos Venerem incitantes numerat. Ova promovent coitum, et maxime cum cepis et rapis, R. Moses. ¶ Avicenna in libro de viribus cordis<sup>882</sup>, ovis quoque cor roborandi potentiam adscribit. Galenus quidem ovum sorbibile vires defectas acervatim (ἀθρόως) restaurare scribit: et in febris cum syncope ex tenuibus succis ova (ovorum vitellos) ante quartum diem exhibuit,

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

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

<sup>880</sup> Verosimilmente le edizioni dei *Deipnosophistai* erano e sono alquanto divergenti. Infatti quella a disposizione di Gessner a proposito di questa frase doveva essere monca (cioè mancare di οὐ διὰ τὸ πολύτροφα εἶναι), così come diversa doveva essere l'edizione greca tradotta in inglese da C. D. Yonge (1854). § Il testo di Eraclide di Taranto è contenuto in *Deipnosophistai* II,65,64a-b: Ἡρακλείδης ὁ Ταραντῖνος ἐν Συμποσίῳ ' βολβὸς καὶ κοχλίας καὶ ὠὼν καὶ τὰ ὅμοια δοκεῖ σπέρματος εἶναι ποιητικά, οὐ διὰ τὸ πολύτροφα εἶναι, ἀλλὰ διὰ τὸ ὁμοειδεῖς ἔχειν τὰς πρώτας φύσεις αὐτὰς τὰς δυνάμεις τῷ σπέρματι. ' (*Deipnosophistarum libri XV* - vol I - recensuit Georgius Kaibel - Teubner, Stuttgart, 1985). § Traduzione di C. D. Yonge: Heraclides the Tarentine, in his Banquet, says "The onion, and the snail, and the egg, and similar things, appear to be productive of seed; not because they are very nutritious, but because their original natures are similar, and because their powers resemble that." § Quindi Yonge contraddice Gessner con il *not*, ma traduce σπέρματι con *that*.

<sup>881</sup> *Deipnosophistai* II,64,63e-f: Ἀλεξίς ἐμφανίζων τὴν τῶν βολβῶν πρὸς τὰ ἀφροδίσια δυνάμιν φησι | "πίννας, κάραβον, | βολβούς, κοχλίας, κήρυκας, ὦ', ἀκροκάλια, | τοσαῦτα· τούτων ἂν τις εὕρη φάρμακα | ἐρῶν ἐταίρας ἕτερα χρησιμώτερα . . ." - Traduzione di C. D. Yonge (1854): Alexis, while explaining the efficacy of onions in aphrodisiac matters, says - Pinnas, beetles, snails, muscles, eggs, calves'-feet | And many other philters, may be found | More useful still to one who loves his mistress.

<sup>882</sup> Sarei tentato - e cedo alla tentazione - di identificare questo *liber* con il *De medicinis cordialibus*, ma potrebbe anche trattarsi del titolo di un capitolo del *Liber canonis medicinae* o *Canon medicinae*.

Methodi 12.<sup>883</sup> Vitella, maxime sorbilia, corfovent ac membra nutriunt, Platina.

¶ Pars V. De albuminis e vitelli facultatibus alimentariis seorsim. Ova temperata sunt: sed albumen ad frigiditatem declinat, vitellus ad caliditatem: utrunque humidum est, praecipue albumen, Avicenna, et Isaac, quanquam Galenus Ovi crudi albumen (inquit) lana molli exceptum, vel totum ovum agitatum, utiliter imponitur ambustis, quae moderate refrigerat et sine morsu siccatur<sup>884</sup>. Sed dici potest, ovi tum album tum luteum, alimenti quidem ratione corpora nostra humectare: foris vero applicatum nonnihil siccare. Ovorum album aegre concoquitur, Galenus Methodi 12. Vitelli facilius coquuntur quam albumina, Idem ad Glauconem lib. I. Id cum fiat Aphrodisiensis inquirat problematum 2. 84. Vitellus (inquit) calidus, albumen humidum et frigidum est. Et rursus, Vitellus plus caloris quam siccitatis habet. Dandi sunt in syncope ex tenuibus humoris, Galenus Methodi 12. quod cum facillime concoquantur, subito et multum et probe alant, atque ita vires restaurent. Albumen frigidum est et viscosum, nec probum sanguinem generat, et aegre concoquitur: vitellus vero temperatus est, et caeteris albuminis vitiis caret, ut medici quidam referunt. De ovis sufficit vitellum sumpsisse ab autumni medio usque ad medium veris: reliquo tempore albumen etiam cum vitello sumere licebit, Arnoldus de Villanova. Vitella, maxime recentia et sorbilia, ex gallina, perdice, phasiano, corfovent ac membra nutriunt, in sanguinem enim purum convertuntur, quare qui inanitate laborant, hoc cibo, repurgato prius stomacho, quod facillime in alios humores convertitur, crebro in prima mensa utantur, Platina. Vitelli laudantur, maxime de gallinis iunioribus mares habentibus, Isaac.

¶ Pars VI. Apparatus diversi ex ovis. De diversis ovorum cocturis, in aqua, sub cinere, in sartagine, deque ovis pnicis, abunde iam explicatum nobis est Parte prima huius capituli. Ovum cum melle, vel garo, vel sale coctum, est compositum ex diversis facultatibus. Galenus de victus rat. in morb. ac. Commentario I.

days were elapsed he gave some eggs (yolks of egg), XII book of *Methodus medendi*. The yolks, above all to be sipped, warm the heart and nourish the limbs - or male members?, Platina.

¶ SECTION 5 - THE ALIMENTARY POWERS OF YOLK AND ALBUMEN SEPARATELY ANALYZED. The eggs have a balanced composition: but the albumen tends to the cold, the yolk to the warmth, and both are damp, above all the egg white, Avicenna and Isaac Judaeus\*, nevertheless Galen is saying: the egg white of a raw egg placed on a cloth of soft wool, or the whole beaten egg, is profitably applied on burns, and that it rather refreshes them and dry them without giving burning. But it can be said that both the white and the yellow of the egg even only as food dampen our body: in fact externally applied they don't dry up at all. The white of egg is badly digested, Galen in XII book of *Methodus medendi*. The yolks are digested with greater easiness in comparison with egg whites, still Galen in I book of *Ad Glauconem de medendi methodo*. Why this happens Alexander of Afrodisia\* is analysing in *Problemata* II,84 by saying: The yolk is warm, the albumen is damp and cold. And then: The yolk possesses more warmth than dryness. The yolks have to be given in case of collapse due to little thick liquids, Galen in XII book of *Methodus medendi*. Since, being digested with extreme easiness, they immediately nourish and quite a lot and in an excellent way, and in such a way they restore the energies. The albumen is cold and sticky, neither produces good blood, and is digested with difficulty: on the contrary the yolk has a balanced composition and doesn't possess the other negative characteristics of the albumen, as some physicians report. Of the eggs it is enough to have eaten the yolk from half autumn until half spring: in the remainder time it will be allowed to eat also the egg white together with the yolk, Arnaldo from Villanova\*. The yolks, above all fresh and *à la coque*, of hen, partridge and pheasant, warm the heart and nourish the limbs, in fact they are turned into pure blood, thence, the sick people have to use often at breakfast this food after having first polished up the stomach since this food with extreme facility is transformed into other humors, Platina. The yolks are praised, above all if they are of young hens having some males available, Isaac Judaeus.

¶ SECTION 6 - DIFFERENT WAYS OF PREPARING THE EGGS. In the first section of this chapter I have already supplied a lot of explanations about the different manners of cooking the eggs: in water, under the ash, in frying pan, as well as about the drowned eggs. The egg cooked with honey, or with sauce of fish, or with salt, is endowed with different properties, Galen in the first

<sup>883</sup> Già citato all'inizio di pagina 437.

<sup>884</sup> Già citato a pagina 436, tratto dall'XI libro del *De simplicium medicamentorum temperamentis et facultatibus*.

Candida si croceos circumfluit unda vitellos, |  
Hesperius scombri temperet ova liquor, id est  
garum, Martialis<sup>885</sup>. Ovis sorbilibus aut  
mollibus condimenti gratia quidam inspergunt  
cari semen, aliqui (pauci) aquilinae<sup>886</sup> semina,  
alii scobem nucis myristicae. sal quidem  
perpetuum est condimentum omnium.

commentary *In Hippocratis de victus ratione in morbis acutis*.  
If a candid wave flows around the saffron yolks, a  
western liquid has to season the eggs made with  
mackerel\*, that is the sauce of fish, Martial\*. As  
seasoning for *à la coque* or coddled eggs some people  
sprinkle seeds of German cumin\*, others (few of them)  
seeds of columbine - or aquilegia\*, other even grated  
nutmeg\*. And then, the salt is the universal seasoning  
for all the types of preparations.

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¶ Ova frixa, oenogarata, {obelixa}<sup>887</sup> <ova  
elixa> liquamine, etc. Apicius 7. 17.  
Hummelbergius sic legit. Ova frixa oenogaro  
(s<c>ilicet affuso inferuntur.) Ova elixa,  
liquamine, oleo, mero: vel ex liquamine,  
pipere, lasere. In ovis hapalis, nucleos  
infusos: suffundes mel, acetum: liquamine  
temperabis. Ova hapalà (inquit  
Hummelbergius) vocat Apicius tenera et mollia,  
quaeque sine cortice et putamine cocta sunt  
in aqua: qualia et stomachum confortant,  
authore Scribonio Largo Compositione  
medicinali 104. Sed Scribonius loco iam  
citato, simpliciter ova hapalà commendat, nec  
dicit ea sine putamine in aqua coqui: et  
Dioscorides<sup>888</sup> hapalòn ovum molle appellat,  
hoc est medium inter sorbile et durum, ut  
ipse interpretatur: et nos supra quoque ex  
aliorum sententia retulimus. Tyropatina<sup>889</sup>:  
Accipies lac, adversus quod patinam  
aestimabis: temperabis lac cum melle quasi ad  
lactantia, (id est lactaria, Hummelbergius) ova  
quinque ad sextarium mittis: sed ad heminam  
ova tria<.> in lacte dissolvis, ita ut unum  
corpus facias: in cumana colas, et igni lento  
coques: cum duxerit ad se, piper aspergis et  
inferes.

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

<sup>885</sup> *Epigrammaton* liber XIII,XI., OVA.

<sup>886</sup> In base a Pierandrea Mattioli\* *Compendium de plantis omnibus* (1571, pagina 368) possiamo identificare questa pianta con l'aquilegia: Aquilina, sive aquilegia, Italis, [...].

<sup>887</sup> Da <http://www.fh-augsburg.de>: 1. Ova frixa: oenogarata. - 2. Ova elixa: liquamine, oleo, mero vel ex liquamine, pipere, lasere. - 3. In ovis hapalis: piper, ligusticum, nucleos infusos. suffundes mel, acetum, liquamine temperabis.

<sup>888</sup> II,44. § Jean Ruel\* - e di conseguenza Pierandrea Mattioli\* - traducono *hapalòn* con *molliculum*. Mattioli, nella sua edizione in italiano (1585), traduce *molliculum* con "molle & tenero".

<sup>889</sup> Apicio, *De re coquinaria* VII,11. DULCIA DOMESTICA ET MELCAE. - 7. Tyropatinam: accipies lac, adversus quod patinam aestimabis, temperabis lac cum melle quasi ad lactantia, ova quinque ad sextarium mittis, si ad heminam, ova tria. in lacte dissolvis ita ut unum corpus facias, in cumana colas et igni lento coques. cum duxerit ad se, piper adspargis et inferes. (da [www.fh-augsburg.de](http://www.fh-augsburg.de))



Ova spongia ex lacte<sup>890</sup>: Ova quatuor, lactis heminam, olei unciam, in se dissolvit, ita ut unum corpus facias. in patellam subtilem adicies olei modicum, facies ut bulliat, et adicies (oleo bullienti) impensam (mixturem iam dictam ex ovis, lacte et oleo) quam parasti. una parte cum fuerit coctum, in disco vertes, melle perfundis: piper aspergis et inferes, Haec omnia Apicius. Humelbergius ova spongia interpretatur cibum qui ovorum formam prae se ferat, et spongiosum, id est ad modum spongiae rarum, tenerum et inflatum. Nostri hoc simile edulium vocant ein bratne milch: Graece Latineque oogala dici potest. quanquam Caelius, Pultem (inquit) ex ovis et lacte concinnatam oogala dicunt medicae rei studiosi. Laudatur hoc inter cibos dysentericorum ab Aetio, si bene memini.

Ova decoquuntur in aqua, vel iure carnis, integra, sine corticibus, quae sapida et optima sunt, praesertim si cum saccharo et cinnamomo condiantur. Sunt et qui in sartagine primo modo pauxilla ova primum pertractata, in aqua simplici, iuncto pauxillo saccharo vel aqua rosacea percoquunt, quae ego non vitupero. Fit etiam ex eis laudatissimum ferculum, si confusa in iure carniū comedantur, cum quibus conducit modicum aceti, vel succi uvae acerbae ponere. Ego tamen in senibus et convalescentibus vini aromatici aut Malvatici optimi portionem aliquam cum saccharo et cinnamomo libentissime porrigo. Utcunque parentur, semper portiunculam salis addere oportet, cum sic facilius et digerantur, et a stomacho etiam descendant, Nic. Massa in epistolis.

¶ Ex Platina. Ovorum albore utimur in condituris quorundam eduliorum ac bellariorum. Iusculum croceum e vitellis ovorum cum agresta, iure vituli aut capi, pauco croci, etc. describitur a Platina 6. 44. Fricella quomodo fiat ex albamento ovorum, polline et caseo recenti, leges apud eundem lib. 9. cap. 3.

¶ Quae sequuntur ab eodem authore omnia sunt, lib. 9. cap. 19. et deinceps prodita. De ovis agitatis et confractis: Ova cum modico aquae et lactis bene agitata, et confracta aut

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

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

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

¶ What follows is entirely drawn from the same author, book IX chapter 19, and is sequentially reported. BEATEN AN BROKEN EGGS: By an olives-squeezer or a spoon you will mix with shredded

<sup>890</sup> Apicio, *De re coquinaria* VII,11. DULCIA DOMESTICA ET MELCAE. - 8. Ova spongia ex lacte: ova quatuor, lactis heminam, olei unciam in se dissolvit, ita ut unum corpus facias. in patellam subtilem adicies olei modicum, facies ut bulliat, et adicies impensam quam parasti. una parte cum fuerit coctum, in disco vertes, melle perfundis, piper adspargis et inferes. (da www.fh-augsburg.de)

tudicula aut cochleari, caseo trito commiscebis. Mixta, ex butyro vel oleo coques. Suaviora erunt, si et parum cocta, et dum coquuntur, nunquam voluta fuerint. Herbacei colores si voles, his betae ac petroselini plusculum, succi buglossi, menthae. amaraci, salviae parum addes. Aliter: Easdem herbas concisas, et frictas modicum in butyro aut oleo, superiori impensae admiscebis, ac coques. {Nutriunt haec, tarde concoquuntur, hepar iuvant, obstructions et calculum generant.} <Nutriunt haec: tarde concoquit{ur} epar, iuvant oppil{ationes} & calculum generant.><sup>891</sup> Ova frictellata: In patellam ferventem oleo aut butyro, ova recentia et integra, abiecto putamine, indes: lentoque igne decoques, oleo semper, praesertim cochleari aut tudicula suffundendo. Ubi alba esse coeperint, cocta scito. Durioris concoctionis propter fricturam haec putant medici.

Ova elixa: In ferventem aquam ova recentia, abiecto folliculo indes. concreta ubi erunt, statim eximes. tenella esse debent, ac saccharo, aqua rosacea, aromatibus dulcibus, agresta aut succo malarancij suffundes. Sunt qui et tritum caseum inspergant: quod nec mihi nec Phosphoro placet, qui tali edulio persaepe vescimur. sine caseo enim optimum ac suavissimum est. Aliter: Ova in lacte aut in vino dulci coques, eo modo quo ante. Verum de caseo nulla fiat mentio. plus alit hoc: etsi ad {phlegmonen} <phlegmonem> sanguinem ducit. Ova fricta: Ova recentia diu coquendo dura facies. ablatis deinde putaminibus, ova ipsa ita per medium scindes, ut nullibi albamentum comminuat. Exempta vitella, partim cum bono caseo tum veteri tum recenti, et uva passa contundes, partim reservabis ad pulmentum colorandum. Parum item petroselini, amaraci, menthae minutatim concisae, addes. Sunt qui et duos

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

BOILED EGGS: You will pour fresh eggs in hot water after you removed their shell. When they will be hardened, immediately you will remove them. They have to be rather soft, and you will pour above them sugar, water of roses, sweet aromas, agresta - verjuice - or orange juice. There are some people sprinkling them with minced cheese, a thing not pleasant neither to me nor to Fosforo, who are eating this course very often. In fact without cheese it is excellent and very tasty. IN ANOTHER MANNER: You will cook the eggs in the aforesaid manner in milk or in sweet wine. In truth the cheese has not to be mentioned at all. It nourishes more: even if leading the blood to become inflamed. FRIED EGGS: You will have to harden some fresh eggs cooking them for a long time. Then, after the shells have been removed, you will cut in half the eggs themselves so that the egg white doesn't break in any point. After the yolks have been removed you will crush them partly with cheese of good quality both old and fresh and with raisin, partly you will keep them available to give color to the dish. At the same time

<sup>891</sup> Insomma, tra tutte le azioni negative di queste uova così preparate, si salverebbe il fegato, proprio il fegato che è il laboratorio attraverso il quale tutte le sostanze ingerite debbono transitare. Non solo si salva, addirittura ne riceve dei benefici. Allora - come discepolo di Esculapio\* - non ho potuto frenare la mia curiosità e ho confrontato il testo di Gessner e di Aldrovandi con l'unico testo del Platina a mia disposizione. E forse la cosa diventa ancora più intricata, ma a una lettura affrettata, non certo favorita dalla strana e carente punteggiatura di certi testi antichi. Ecco il testo del Platina in *Libellus platinae de honesta voluptate ac valitudine* (Bononiae, per Johannem Antonium Platonidem, 1499). Questa ricetta si trova nel libro IX, capitolo 19: Nutriunt haec: tarde concoquitur epar iuvant oppillationes & calculum generant. - Se vogliamo una trascrizione più confacente, eccola: Nutriunt haec: tarde concoquit{ur} epar, iuvant oppil{ationes} & calculum generant. - Come al solito è questione di una virgola, ma stavolta si aggiunge un concoquitur del Platina (invece di un corretto concoquit) trasformato da Gessner e Aldrovandi, o da chi per essi, in concoquuntur. Grazie a ciò, e alla fatidica virgola, agli occhi di Gessner e di Aldrovandi il fegato si salva e ne esce vittorioso, e si salva in un contesto che secondo il loro punto di vista sarebbe alquanto deleterio. Invece il Platina afferma che le uova così preparate sono nutrienti, il fegato fa fatica a digerirle, sono utili contro le ostruzioni intestinali, ma sono causa di calcolosi (non sappiamo se biliare oppure urinaria, tralasciando la calcolosi salivare, altrimenti verrei tacciato di ridondante perfezionismo). - Per cui, per puri motivi medici, sfuggiti ai miei due illustri colleghi, il testo viene emendato, con grande gioia del Platina.

albores ovorum aut plures cum aromatibus indant. Hac impensa albamenta ovorum repleta et conclusa, lento igne in oleo friges. Frictis, moretum ex reliquis vitelli et uva passa simul tunsis, ac ex agresta et sapa dissolutis, addito gingibere, caryophyllo, cinnamo, infundes: efferveantque paululum cum ipsis ovis, facies. Hoc plus mali in se habet quam boni.

Ova in craticula: Ova tunsis in patellam extendes et coques, donec concreta plicari quadrifariam possint. Haec in quadrae modum redacta, in craticulam ad focum positam extendes. Ova deinde recentia, ablatis putaminibus, huic indes: {saccharumque} <saccharonque> et cinnamum, dum coquitur, insperges. Cocta convivis appones. Ova in veru: Veru bene calefacto, ova per longum transfiges, et ad ignem, ac si caro esset, torrebis. Calida sunt edenda. Stolidum inventum, et coquorum ineptiae ac ludi. Aliter: Ova recentia in cinere calido diligenter ad ignem volves, ut aequaliter coquantur. Exudare ubi coeperint, recentia et cocta putato, ac convivis apponito. Optima haec sunt, et cuivis apponi percommode possunt. Aliter: Ova recentia in ollam cum recenti aqua imposita, ubi parum ebullierint eximito atque edito. Optima enim sunt et bene alunt.

you will add a little bit of parsley, marjoram and finely chopped mint. There are some people putting also two or more egg whites with aromas. After having stuffed and leveled the egg whites with this mixture, you will fry in oil on slow fire. Once fried, you will put above them a bun gotten from the remnant yolks, crushed together with raisin, and dissolved in agresta and in cooked must with the addition of ginger\*, cloves\*, cinnamon: and you will do so that they boil a little bit together with the eggs themselves. All this carries more evil than good.

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

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Ova fricta Florentinorum more: In ferventem ex oleo patellam, ova recentia, ablatis putaminibus [440] singillatim indes, tudiculaque aut cochleari circunquaque restringes, in rotundum redigens. Coloratiora ubi esse coeperint, cocta scito. tenella intus sint necesse est. Coqui difficilior haec, quam quae supra, consueverunt. Aliter: Ova integra in carbones ardentis conijcito, ac calida donec frangantur, fuste percussito. Cocta et exempta, petroselino et aceto suffundito. Ova fricta: Caseum pinguem et tritum, parum menthae ac petroselini concisi, uvae passae minimum, modicum piperis tunsis, duo vitella ovorum cruda simul miscebis. mixta, in ova more Florentino fricta, ubi inde per tenue foramen vitellum eximeris, indito: ac iterum frigit, donec farcimen coquatur. Convolvenda saepius sunt, et cocta agresta aut succo malarancij cum gingiberi suffundenda sunt.

FRIED EGGS IN FLORENTINE STYLE: You will put fresh eggs one by one, deprived of shells, in a warm frying pan with oil, and by an olive squeezer or a spoon pile them going round in circles, giving them a round shape. When they begin to appear rather colored, remember that they are cooked. They must be rather soft inside. The cooks got accustomed with a certain difficulty to cook these eggs in comparison with the previous ones - in spit. IN ANOTHER MANNER: Put whole eggs on live charcoals and while they are hot beat them with a stick until get broken. When cooked and after the shell has been removed sprinkle them with parsley and vinegar. FRIED EGGS: You will mix together fat and minced cheese, a little bit of chopped mint\* and parsley, very little raisin, a small quantity of ground pepper, two raw egg yolks. Introduce all these amalgamated things into Florentine style fried eggs in that point whence you drew out their yolk through a small hole, and fry again until the stuffing is cooked. They should be turned rather frequently and when cooked have to be sprinkled with

Ova in pastilli morem: Farinam subactam, tenuem admodum facies: extensae per tabulam, ova recentia distincta spatiis addes, inspergendo semper unicuique parum sacchari, aromatum, minimum salis. Involuta deinde, ut pastillos solemus, aut elixabis aut friges. fricta tamen laudabiliora sunt. Dura fiant caveto. Hucusque Platina.

Idem cap. 29. septimi libri iusculum verzum describit: quod recipit ovorum vitella quatuor, sacchari unc. quatuor, succi mali {arancii} <aurantii> tantundem, semunciam cinnami, aquae rosaceae unc. duas. Iubet autem eo modo coqui, quo iusculum croceum coquitur: et quo magis placeat, etiam crocum addere. Hoc genus cibarii (inquit) aestate praecipue salubre habetur. multum enim ac bene alit, parum refrigerat, et bilem reprimat.

¶ Germani *kroßeyer* vocant ova cum putamine suo in cinere assa, vel in butyro frixa, quibus in mucrone apertis aliquid salis et aromatum, ut cinnamomi, macis, et nucis myristicae iniicitur, et omnibus intus ligello<sup>892</sup> inserto diligenter permixtis, foramen iterum clauditur crustula testae cum albumine apposita, ut in Magirico quodam libro Germanice scripto reperimus. Ex quo etiam sequentem apparatus transcribere volui. Ova farcta: (author anonymus *globosa* vocat, *kugelecht eyer*;) Vitellos ovorum agita et misce cum pane de simila friato, nuce moschata et sale. hac impensa testas ovorum reple per foramen, quod crustula testae albumine illita rursus claudes. et ova coques pro libito, elixabis, assabis, aut friges in butyro. Placentam quae ex ovis fit nos frictatam vocamus, quae et tardi et nidorosi nutrimenti causa est, Brasavolus.

*Mutagenat*, id est cibus qui fit in aliquo vase cum lacte seminum communium et iure gallinae et vitellis ovorum cum saccharo et miscella aromatica e cin<n>amomo, spica, cubebis, calamo aromatico et cari semine. coquitur autem in igne et apposita super vas testa calida, Sylvaticus. Farinam quidam ex ovis aut lacte subigunt, Plinius<sup>893</sup>. Idem mulieres nostrae faciunt, et phoramata sic subacta cylindro extendunt in tabula, substrata inspersaque farina, in fascias oblongas, quas deinde per partes quadratas dividunt, quantas capere sartago potest, in qua oleo aut butyro frigi

verjuice\* or orange\* juice with ginger\*.

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

Still Platina in chapter 29 of VII book describes the *verzum* little broth, which requires four egg yolks, four ounces [around 100 g] of sugar, the same amount of orange juice, a half-ounce [13,64 g] of cinnamon\*, two ounces of rose water. He suggests to cook it like the saffron colored little broth is cooked, and to add also saffron\* so that it can be more tasty. He says that this kind of food is thought to be healthful especially in summer. For it nourishes a lot and well: it acts as a little laxative and represses anger.

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

*Mutagenat*, that is, a food prepared in a terracotta vase with a lactescent juice of common seeds, and with hen's broth and egg yolks with sugar and an aromatic mixture done with cinnamon, matgrass\*, cubeb pepper\*, sweet flag\* and German cumin\* seeds. It is cooked on fire and after a hot terracotta cover has been placed on the vase, Matteo Silvatico\*. Some mix the flour with eggs or milk, Pliny\*. The same are doing our women, and the gummy mixtures so gotten using a cylinder they stretch them in lengthened strips on a table sprinkling under and above with flour, and then they divide them in so many squares a frying pan can hold, in which the *eyerözle/milchözles* have to fry with oil

<sup>892</sup> Ligellum, Ein kleyns hütlen / heißlin. Est diminutivum à ligno. (www.staff.ncl.ac.uk/jon.west/. © 2001 Jonathan West)

<sup>893</sup> *Naturalis historia* XVIII,105: Quidam ex ovis aut lacte subigunt, butyro vero gentes etiam pacatae, ad operis pistorii genera transeunte cura.

debent eyerözle/milchözle. Sed alia quoque innumera panum, placentarum, laganorum, eduliorumque diversorum genera ex ovis, aut eis admixtis, fiunt, vulgo cognita, (pfannenküchen/verbzütne küchle/eyermüser/jüssel/eyerziger/gebzatne milch, etc) quae omnia persequi infinitum foret. Sat fuerit ea quae authores de his tradiderunt collegisse.

¶ Pars VII. Ordo ovorum in cibo. Ova bina mensae inferri secundae apud priores solita scribit Athenaeus<sup>894</sup>, cum turdis, etc. Apud Romanos coenae initia habebant ova, attestante Porphyrio quoque. Unde Horatius<sup>895</sup>, Ab ovo usque ad mala citaret <“io Bacche”>, Sermonum I. Integram famem ad ovum affero: itaque usque ad assum vitulinum (alias vitellinum) opera ista perducitur, Cicero in epist. ad Paetum. Ubi integram famem ad ovum afferre (inquit Caelius) non aliud esse videtur, quam ad secundam usque mensam cibi appetentiam producere. Quod si sanitatis rationem spectes, ova quoquo modo parata tum a sanis tum ab aegris priore loco sumenda videntur. a sanis, quoniam facilius, sorbilia praesertim et mollia, concoquantur. liquidiora enim et facilia concoctu, quaeque facile corrumpuntur, priore sumi loco debent. a duris quidem sanos pariter et aegros, et hos multo magis abstinere prorsus convenit, nisi cum alvus solutior est, quam si durius coctis ovis coercere libuerit, ea quoque ante alios cibos esitari convenit: ut contra etiam si mollire alvum sorbili**us** exhaustiendis statueris, id quoque initio mensae faciendum.

## G.

### DE REMEDIIS EX OVIS,

#### PARTES.

- Pars I. De remediis ex ovis integris in genere primum, deinde particulatim.
- II. De oleo ovorum. Et remedium ex putidis.
- III. Remedia ex sorbilibus.
- IIII. E crudis.
- V. E duris, et ustis.

or butter. But with the eggs, or mixing them, are prepared also other innumerable types of breads, flat breads, fritters and different foods that people know, (pfannenküchen/verbzütne küchle/eyermüser/jüssel/eyerziger/gebzatne milch, etc) and that we would not stop in describing them. It will be enough to have gathered what the authors have handed down about them.

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

## G

### THE REMEDIES GOTTEN FROM EGGS

#### Sections

- Section 1 - At first general information on the remedies gotten from whole eggs, then in detail.
- 2 - The oil gotten from eggs. Remedy from rotten ones.
- 3 - Remedies from those *à la coque*.
- 4 - Remedies from those uncooked.

<sup>894</sup> *Deipnosophistai* XIV,49,641f. § Se fossero due uova ciascuno, oppure alcune uova, oppure un solo uovo, tutto dipende dai testi a disposizione. Georg Kaibel (*Dipnosophistarum libri XV* vol III, Teubner, Stuttgart,1985) riporta in prima istanza φόν, mentre dà φόν come alternativa. La traduzione di C.D.Yonge, (1854) che adotta φόν recita: Eggs too often formed a part of the second course, as did hares and thrushes, which were served up with the honey-cakes [...].

<sup>895</sup> *Satirae* I,3,6-8: [...] si conlibisset, ab ovo | usque ad mala citaret 'io Bacche' modo summa | voce, modo hac, resonat quae chordis quattuor ima.

- VI. Cum aceto.
- VII. Cum aliis diversis admixtis.
- VIII. De remediis albuminis.
- IX. De remediis vitelli.
- X. De pellicula interiore, et pullis ovorum, id est, nondum exclusis.
- XI. De testis ovorum

¶ Pars I. De remediis ex ovis totis, in genere. Anserina et pavonina ova idem quod gallinacea praestant, Kiranides. Ovum gallinaceum maxime nobis in usu est, utpote facillimum paratu. quare non indigemus aliis, licet eadem facultate praeditis. est autem temperamento frigidius symmetris, Galenus de simplic. 11. Posset tamen aliquis haec omnia ad album duntaxat ovi liquorem referre, cum et ante et post haec verba de eo ipso Galenus agat. sed ipsum quoque integrum ovum aliqui ad frigiditatem vergere sentiunt, eo quod albuminis in eo quam vitelli copia maior sit. Et ipse Galenus mox in eodem capite, ovi (inquit) vel albumen, vel id una cum vitello impositum ambustis, [441] mediocriter refrigerat<sup>896</sup>.

Dictum est saepe pharmaca illa quae vim eximiam nullam obtinent, vehementioribus materiae instar admisceri. unde fit ut polychresta<sup>897</sup>, hoc est multiplici usu celebria habeantur, et potentioribus (diversis) inserviant. Huiusmodi etiam ovum est, quod diverso insuper elixationis aut assationis accedente modo, magis etiam varium de se praebet usum. nam siccantibus humores pharmacis, elixando duratum, vel assatum vel frixum miscetur: iis vero quae contentos in thorace et pulmone humores incidunt, sorbibile, hoc est leviter elixum dum incalescat tantum, Galenus. Idem in libro de boni et mali succi cibis, ovorum vires prope ad alicam accedere scribit.

¶ De iisdem particulatim. Ova medentur apostematibus circa anum et pectinem: et supponitur licinium infusum in eis et in oleo rosarum, propter abscessus ani et percussionem eius, Avicenna. Et rursus, Emplastris

- 5 - Remedies from those hard-boiled and toasted.
- 6 - Remedies from those with vinegar.
- 7 - From eggs mixed with other components.
- 8 - The obtainable remedies from albumen.
- 9 - The obtainable remedies from yolk.
- 10 - The inner membrane and the chicks into the egg, that is, not yet born.
- 11 - The eggshells.

¶ Section 1 - GENERAL INFORMATION ON THE REMEDIES GOTTEN FROM WHOLE EGGS. The eggs of goose and peacock are equivalent to those of hen, Kiranides\*. We use the egg of hen more than all other eggs, since it is very easy to be gotten. Therefore we don't need the other eggs, even if endowed with the same faculties. But that of hen has a colder temperament in comparison with those equivalent to it, Galen\* in XI book of *De simplicium medicamentorum temperamentis et facultatibus*. Nevertheless someone could ascribe all this only to egg white, being that both before and after these words Galen really speaks of egg white. But some people are of the opinion that really the whole egg tends to the cold being that in it is present a greater quantity of egg white than of yolk. And the same Galen soon after in the same chapter says: the egg white or in association with yolk applied on burns is rather refreshing.

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Often has been affirmed that those drugs not having some special faculty must be mixed as excipients with those more effective. Thence it happens that they are judged as famous thanks to their manifold employment, *polychresta*, and on the contrary they are in the service of those more powerful (endowed with different action). Also the egg is endowed with these characteristics, since, being that the manner of presenting itself is different besides the boiled or roast one, it offers an employment that is even more various. In fact it is joined with drugs drying the humors either hard-boiled through the boiling, or roast or fried: but to those acting against the liquids contained in thorax and in lung it is joined prepared *à la coque*, that is, boiled just so that it warms itself, Galen\*. Still he in the treatise *De probis pravisque alimentorum succis* writes that the faculties of the eggs are very close to the emmer\* - *Triticum dicoccum*.

¶ DETAILS ON THE REMEDIES GOTTEN FROM THE WHOLE EGGS. The eggs are curative towards perianal abscesses and in their pubic location: and a bandage soaked in eggs and in oil of roses is applied in case of anal abscess and of its injury, Avicenna\*. And still:

<sup>896</sup> A pagina 438 viene riportato *moderate*. Per non entrare in contraddizioni - anche se si tratta di sottigliezze linguistiche - attribuiamo a *mediocriter* e a *moderate* lo stesso significato: *abbastanza*.

<sup>897</sup> L'aggettivo greco *polychrēstos* in Galeno significa 'di grande uso o utilità'.

apostemata prohibentibus miscentur ova: item clysteribus propter ulcera et apostemata: et erysipelata eisdem utiliter illinuntur cum oleo. Ova confracta contusa (illita) super tumores apostematum, prohibent ea augeri, et oleum rosarum cum eis mixtum, Petrus Aponensis in *Problemata Arist.* Cur pelles recenter detractae, maximeque arietum, verberum vulneribus et vibicibus admotae, et ova super confracta (ἐπικαταγνύμενα) prohibent ulcera, ne consistant, Aristoteles quaerit in *Problematis* 9. 1. Vide in Ariete G. quod autem ad ova, inquit ea viscositate sua cutim veluti agglutinare, et prohibere ne ulcerum calore nimio humores attrahi possint.

¶ Recentia illita adustiones ignis sanant, Kiranides. Ambusta aquis si statim ovo occupentur, pustulas non sentiunt. quidam ammiscent farinam hordeaceam, et salis parum, Plin.<sup>898</sup> Ova medentur adustioni ignis. uteris autem eis cum lana, et prohibent ulcerationem. ac similiter adustioni aquae etiam, Avicenna. Plura lege inferius inter facultates albuminis. Ova cum oleo trita ignes sacros<sup>899</sup> leniunt, betae foliis superilligatis, Plin.

¶ Tumorem mamillae repelles agitato ovo cum vino quinquies copiosiore, eo liquore madefactum linteum imponens, Ex libro Germanico manuscripto. ¶ Ovo gallinaceo caput inlinito, postea aqua vel succo herbae cyclamini{s} caput lavato: hoc pacto lendes necati ultra non renascuntur, Marcellus. Galenus alicubi in opere de medic. compon. sec. locos, ova extergere negat.

¶ Dioscorides<sup>900</sup> inter aconiti remedia numerat ova in oleum evacuata, ita ut totum hoc cum muria misceatur, et sorbeatur tepidum. Verba

The eggs are mixed with the poultices making to regress the abscesses: likewise to the clysters for ulcerations and abscesses: and they are successfully smeared on erysipelas with oil. The eggs broken and beaten (smeared) on swellings of the abscesses prevent them to grow, also mixing oil of roses, Pietro d'Abano\* in *Expositio problematum Aristotelis*. Why the recently removed skins, and above all of rams, applied on whip's wounds and bruises, and the application of broken eggs (*epikatagnymena*) prevent the ulcers from persisting, Aristotle\* is wandering in IX,1 of *Problemata*. See in the chapter of the ram paragraph G. As far as eggs is concerned, he says that they with their stringiness almost agglutinates the skin and prevent the liquids from to be attracted by the excessive warmth of the ulcers.

¶ The fresh ones smeared make to recover the fire burns, Kiranides\*. The scalds from hot water, if suddenly covered with egg, don't give rise to vesicles. Some mix barley meal and a little bit of salt, Pliny\*. The eggs make to recover a burn produced by fire. You have to use them with wool, and they prevent the ulceration. And in the same manner also in a burn due to the water, Avicenna. Read further data more ahead among the properties of the egg white. The eggs beaten with oil mitigate the lesions due to carbuncle\* - due to erysipelas\*, to herpes zoster\* - by tying above leaves of beet, Pliny.

¶ After an egg has been beaten with a five times larger quantity of wine you can make to regress a swelling of the breast by putting above a napkin soaked with this liquid, from a manuscript German book. ¶ Smear the head with egg of hen, subsequently wash yourself with water or with juice of the green part of the cyclamens\*: in this way the nits having been killed don't revive, Marcellus Empiricus\*. Galen in a passage of *De compositione medicamentorum secundum locos* treatise denies that the eggs succeed in eliminating them.

¶ Dioscorides\* among the remedies against the aconite\* lists the eggs emptied in the oil, so that the whole is mixed with brine and drunk lukewarm. The

<sup>898</sup> *Naturalis historia* XXIX,40: Eadem cum oleo trita ignes sacros leniunt betae foliis superinligatis. Candido ovorum in oculis et pili reclinantur Hammoniaco trito admixtoque et vari in facie cum pineis nucleis ac melle modico. Ipsa facies inlita sole non uritur. Ambusta aquis si statim ovo occupentur, pustulas non sentiunt — quidam admiscent farinam hordeaciam et salis parum —, ulceribus vero ex ambusto cum candido ovorum tostum hordeum et suillo adipe mire prodest.

<sup>899</sup> Discussa è l'interpretazione di cosa fosse l'*ignis sacer*, che magari fu anche chiamato *ignis Persicus* - fuoco persiano\*. Umberto Capitani e Ivan Garofalo (*Naturalis historia* di Plinio, libro XXVIII, Einaudi, 1986) non citano il carbonchio\*, e puntualizzano che Celso in *De medicina* V,26,31 e 28,4 fa una distinzione fra erisipela\* e herpes zoster\* (o fuoco di Sant'Antonio\*), per cui il fuoco sacro dovrebbe poter corrispondere all'herpes zoster. Affascinanti problemi insoluti di medicina antica!

<sup>900</sup> Negativa la ricerca di questo rimedio nel libro VI cap. 7 sia nella traduzione di Jean Ruel che nell'identico testo riportato da Pierandrea Mattioli\* nonché da Marcellus Virgilius. Vi compaiono come rimedio contro l'aconito non le uova ma solo lisciva\* cotta a lungo con gallina e vino: lixiviaeque cum gallina, et vino decocta. - Difficile sapere dove Gessner abbia reperito questa citazione, che oltretutto - dopo una peregrinazione linguistica di difficile comprensione - conduce a vino e assenzio come possibile antidoto. § Sta di fatto che in Ruel, Mattioli e Virgilius, Dioscoride prescrive contro l'aconito anche vino - μετ'οἴνου - e assenzio.

Graeca sunt, Ὡά τε κενωθέντα ἐπὶ αὐτό καὶ χλιανθέντα, (Marcellus legit διεθέντα, quanquam vertit trita) σὺν ἄλμῃ καὶ ῥοφούμενα. Aegineta habet, Ὡά τε κενωθέντα ἐπὶ τὸ αὐτό, λειανθέντα, σὺν ἄλμῃ ῥοφούμενα. apparet autem vox λειανθέντα, corrupta a χλιανθέντα. Caeterum haec verba ἐπὶ αὐτό vel ἐπὶ τὸ αὐτό, Ruellius interpretatur in idem, scilicet oleum, quoniam impressi codices Graeci, proxime ante oleum nominant. tanquam id tum per se, tum cum absinthio potum prosit. Aegineta et Aetius non oleum eo loco, sed vinum merum vel per se vel cum absinthio potum auxiliari scribunt. et sic Marcellus {Virgilius} <Virgilius> quoque vertit, nec in annotationibus quicquam admonet, tanquam omnino in codice suo Graeco sic legerit.

Cornarius ex Aetio lib. 13. cap. 61., sic reddit, Ova in unum vasculum evacuata, conquassata et tepefacta, ex muriaque absorpta. Rursum Marcellus Ὡά κενωθέντα ovorum putamina vertit, quod ea tantum ovis depletis et evacuatis supersint, et quod apud Aeginetam legatur λειανθέντα, quam vocem ipse exponit trita et infracta. Nicandri<sup>901</sup> quoque versus citat ceu qui pro sua opinione faciant: Πολλάκι δ'ὄρταλίων ἀπαλὴν ὠδίνα κενώσας, | Ἀφρόν ἐπεγκεράσαιο θοοῦ δορπήϊα κέφρου. Mihi quidem Nicander nequaquam de putaminibus ovorum sentire videtur, sed de ipsis ovis (syne<c>dochice dico, pro albumine et vitello tantum) evacuatis, ita ut tota ovi interna substantia in vase aliquo una cum muria conquassetur et misceatur, bibaturque. nam pro muria (hálmen Dioscorides vocat) Nicander spumam marinam dixit, qua scilicet pasci et inescari solent ceppi<sup>902</sup> marinae aves. Sic et Nicandri Scholiastes sensisse videtur, scribens: Ova deplere praecipit et cum spuma marina miscere. Et Hermolaus ex Dioscoride, Ova in patinam depleri et subigi cum salsugine iubet.

¶ Lac cum ovo et rosaceo valet ad oculorum phlegmonas, Galenus lib. 10. de simplicib. Ad

Greek words are: Ὡά τε κενωθέντα ἐπὶ αὐτό καὶ χλιανθέντα - And the eggs evacuated in it and crushed (Marcellus Virgilius\* reads *diethénta* - dissolved, even if he translates minced), *σὺν ἄλμῃ καὶ ῥοφούμενα* - with salty water and sipped. Paul of Aegina\* reports: Ὡά τε κενωθέντα ἐπὶ τὸ αὐτό, λειανθέντα, σὺν ἄλμῃ ῥοφούμενα - And the eggs evacuated in it, crushed, sipped with salty water. Really it seems that the term *λειανθέντα* is a corruption issued from *χλιανθέντα*. Besides these words *ἐπὶ αὐτό* or *ἐπὶ τὸ αὐτό*, Jean Ruel\* translates them as *into the same*, that is, in the oil, since the printed Greek codex report them just before oil. As if the oil were giving benefit both alone and drunk with the absinthe\*. Paul of Aegina and Aetius of Amida\* write that in this case doesn't benefit the oil, but pure wine drunk alone or with absinthe. And in this way is also translating Marcellus Virgilius, and in his annotations he doesn't give any warning, like in the Greek codex at his disposal he had read just like we have just said.

Johann Haynpol, alias Janus Cornarius\*, translates from Aetius of Amida book XIII chapter 61 in the following way: The eggs emptied in a small container, beaten and made lukewarm, and drunk with salty water. On the contrary Marcellus translates *Ὡά κενωθέντα* - evacuated eggs - with *eggshells*, being that after the eggs have been emptied and evacuated only the shells remain, and since in Paul of Aegina is read *λειανθέντα* - crushed, a word that he translates with crushed and broken. He also quotes some verses of Nicander of Colophon\* which would support his point of view: *Polláki d'ortalíchon hapalèn odína kenosas, | Aphrón epenkerásaiο thooû dorpēia kēphrou* - Often of the birds the soft egg he empties, blends the foam of sea and the foods of the fast gull. Really it seems to me that Nicander doesn't want at all to mean eggshells, but the empty eggs themselves (I say that he uses a synecdoche\*, only meaning egg white and yolk), so that the whole contents of the egg is beaten and mixed in a vase along with salty water, and therefore drunk. In fact Nicander instead of salty water (Dioscorides calls it *hálme*) said foam of sea, that is that one with which it is custom to graze and lure the gulls, sea birds. It seems that also the commentator of Nicander meant in this way when writing: He prescribes to empty the eggs and to mix them with the foam of sea. And Ermolao Barbaro\*, inferring from Dioscorides: He prescribes to empty the eggs in a bowl and to beat them with salty water.

¶ The milk with egg and oil of roses is effective against the inflammations of the eyes, Galen book X

<sup>901</sup> *Alexipharmaca* vv. 165-166.

<sup>902</sup> Il sostantivo greco maschile *kēphros* significa gabbiano, talora anche folaga. Sulla sua identificazione si potrebbe comunque discutere assai, come ci insegna D'Arcy W. Thompson in *A Glossary of Greek Birds*, 1966 (1895).



oculorum dolores et vigilias<sup>903</sup>: Mulsam instillato, et ovum praemaceratum (nimirum in mulsa) ac putamine mundatum, in duas portiones secato, et super oculum deligato, et somno occupabitur, Idem Euporiston 3. 18. ¶ Cibo quot modis iuvent, notum est, cum transmeent faucium tumorem, calfactuque obiter foveant, Plinius<sup>904</sup>. Dantur et tussientibus cocta (ad duritiem nimirum. haec enim Graeci ἐφθά absolute vocant, et haec etiam proprie teri possunt. quanquam et sorbilia per se ad tussim prodesse non est negandum) et trita cum melle, Idem<sup>905</sup>. Ad tussim, Ovum melle teres domitum ferventibus undis, et sumes, Serenus. Vide infra in Ovo duro. ¶ Equo strophoso ova quatuor in os confringe, et ut simul cum putaminibus deglutiat cura, Anatolius. Ova gallin. numero quatuor adijciuntur cerato cuidam podagrigo apud Aetium 12.43.<sup>906</sup> ¶ Infunduntur et virilitatis vitii singula, cum ternis passi cyathis amylique semuncia a balneis, Plinius<sup>907</sup>.

¶ Pars II. De oleo ovorum. Oleum de ovis experientia plurima probatum est cutim expurgare, impetiginem, serpiginem, et alia cutis vitia persanare, capillos regnere, ulcera maligna et fistulosa curare. Vitelli ovorum elixando duratorum triginta, aut circiter, manibus friati, in sartagine terrea plumbata (sartagine lapidea, Monachi<sup>908</sup> in Mesuen) frigrantur igni mediocri, movendo cochleari ligneo aut ferreo, donec rubescant, et oleum ab his resolvatur, quod pressi cochleari largius remittent. Vel iidem

of *De simplicium medicamentorum temperamentis et facultatibus*. Against the ocular pains and the consequent sleepless nights: Instill mead, and cut in two parts an egg pre-macerated (obviously in mead) and polished up from the shell and do a bandaging over the eyes, and the sick person will be picked up by the sleep, still Galen - Oribasius\* - *Euporista* III,18. ¶ In how many ways the eggs become useful as food, it is known, since they succeed in passing through the swollen throat, and in the meantime with their heat they exert a beneficent effect, Pliny. They are given cooked also those people having cough, (obviously hard-cooked; in fact Greeks in no uncertain terms call them *hephthà* - hard-cooked, and just these can be minced; although we cannot deny that also those *à la coque* are good by themselves against the cough) and minced with honey, still Pliny. Against the cough: You will crush an egg with honey after having boiled it, and you will take it, Serenus Sammonicus\*. ¶ For a colicky horse break four eggs in its mouth and pay attention that it swallows them along with shells, Anatolius\*. In Aetius of Amida XII,43 are added four eggs of hen to a wax poultice for the gout. ¶ When leaving the bath, against the troubles of the virility also the eggs are given one at the time together with three cyathi [around 150 ml] of raisin wine and an one-half ounce [around 14 g] of starch.

¶ SECTION 2 - THE OIL GOTTEN FROM EGGS. According to a wide experience it has been shown that the oil gotten from eggs cleanses the skin, makes to perfectly recover the impetigo\*, the tinea\* - or ringworm - and other illnesses of the skin, regenerates the hair, recovers the malignant and associated with fistulae ulcers. They have to be fried at low fire in a terracotta frying pan internally coated with lead (in a frying pan of stone, *Callistus Monachus filius Mercurii* [?] expounding Mesue the Young\* or Pseudo Mesue) roughly thirty yolks of eggs hard-

<sup>903</sup> Aldrovandi - per la stessa ricetta ricavata da *Euporista* III,18 - a pagina 288 fa un'aggiunta assente in Gessner: i dolori oculari sono presenti in coloro che hanno la febbre: Ad dolores oculorum, et vigilias, quibus febricitantes frequenter torquentur, Galenus mulsam instillat, et ovum praemaceratum (nimirum in mulsa) ac putamine mundatum, in duas portiones secat, et super oculum deligat, aegrumque somno fruiturum pollicetur.- Per dirimere dove sta il vero, con tempo e voglia si può controllare il testo di *Euporista*.

<sup>904</sup> *Naturalis historia* XXIX,48: Cibo quot modis iuvent, notum est, cum transmeent faucium tumorem calfactuque obiter foveant. Nullus est alius cibus, qui in aegritudine alat neque oneret simulque vim potus et cibi habeat.

<sup>905</sup> *Naturalis historia* XXIX,47: Dantur et tussientibus cocta et trita cum melle et cruda cum passo oleique pari modo.

<sup>906</sup> La ricetta è un po' discordante - anche per numero di uova - da quanto Gessner riporterà a pagina 447: Ovorum quinque candida adijciuntur cerato cuidam podagrigo refrigeranti apud Aetium 12.43. § Il motivo della discordanza è ovvio, essendo quella di pagina 447 un'altra ricetta riferita da Ezio - Ceratum Jacobi Psychristae, ad ferventes pedum inflammationes - che in effetti richiede cinque bianchi d'uovo.

<sup>907</sup> *Naturalis historia* XXIX,47: Infunduntur et virilitatis vitii singula cum ternis cyathis passi amylique semuncia a balneis; adversus ictus serpentium cocta tritaque adiecto nasturtio inlinuntur.

<sup>908</sup> In base alla struttura della frase tra parentesi dovrebbe trattarsi di un non meglio identificabile Monachus. Nell'opera curata da Gessner *Nomenclator insignium scriptorum* (1555) nel capitolo dedicato alla medicina sono reperibili alcuni Monachus, ma il più indiziabile a mio avviso sarebbe Callistus Monachus filius Mercurii, che scrisse a proposito di oli. Il titolo riportato a pagina 151 del *Nomenclator* suona così: Callisti Monachi Mercurii filii lib. de Pulsibus, de antidotis, de emplastris, de Oleis. - Era un manoscritto in greco.

vitelli elixando indurati mola frangantur, deinde in offas tundantur, et torculari exprimantur, quale in oleo amygdalino explicuimus, et oleum destillabit. Vel ipsi vitelli corpulento [442] vasi (cucurbitae destillatoriae) oleumque in capitellum (alembicum) ignis violentia attollatur, qualiter oleum philosophorum post dicendum, Io. Mesues paraphraste Iac. Sylvio<sup>909</sup>.

cooked by boiling and crumbled with the hands, stirring with a wood or iron spoon until they became red and the oil comes out, and if squeezed with the spoon they release it in greater quantity. Or break with a grinder the same hard-boiled yolks, then they are crushed crowding them and are squeezed with a press as we explained when speaking about the oil of almonds, and the oil will drip. Or these same yolks in a rounded vase (distillatory pumpkin), and the oil has to be climbed in a capital (a still) by the violence of the fire, so as afterwards it will have to be said later about the oil of the philosophers, Mesue the Young paraphrased by Jacques Dubois\*.

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Cutis foeditatem mire aufert, (inquit Sylvius) ac cicatrices, praecipue in ambustis relictas. fere autem graviter olet: minus tamen postremum sublimando destillatum. Pilos auget Serapioni in Antidot.<sup>910</sup> aurium, dentium, sedis doloribus, et aliis plerisque sedis affectibus (utile) Rasi in Antidotario. Oleum ovorum Nicolai. Vitellos ovorum elixorum frige igni lento prunarum in patella ferrea, semper movendo rude ferrea, donec probe assentur, calidissimos linteo forti, oleo amygd. dulc. madefacto exprime. Satius est vitellos crudos frigare, cochleari assidue moveri, donec assati et cochleari pressi, vase inclinato reddant oleum: quod phiala conditum etiam diu integrum servatur. Ex viginti vitellis extrahes horis duabus unc. quatuor aut circiter, Haec Sylvius. In codice quidem Nicolai Myrepsi quem Leonardus Fuchsius nobis Latinum e Graeco reddidit, nullam olei de ovis descriptionem reperio. Oleum ovorum salubre et experimentis cognitum est adversus impetiginem aliosque morbos. admixto pauco sanguine gallinae curat scabiem cholericam. iniectum tepidum sedat statim vehementiam doloris in abscessibus aurium, et accelerat concoctionem eorum, aperitque ipsos: et facit nasci capillos. confert etiam adversus fistulas et ulcera melancholica. mitigat dolorem ambustorum et ardorem. cicatricem subtilem reddit, et dentium dolores anique eliminat, si illinatur cum pinguedine anseris. per diem curat aegrum vehementer affectum dolore hepatis propter flatus contracto. colorem corruptum restituit, praesertim in

The oil gotten from eggs - removes in a marvelous way the ugliness of the skin (says Jacques Dubois\*) and the scars, above all those remaining in the burns. It has almost a heavy smell: nevertheless it is lesser when the distillate is made to evaporate for the last time. According to Serapion\*, in *Antidotarium*, it makes the hair to grow. According to Razi\*, in *Antidotarium*, it is useful in pains of teeth, ears, and in most other affections of the latter district. Oil of eggs of Nicolaus Myrepsus\*: Fry at low fire of live coals in an iron cup the yolks of hard-boiled eggs by going on in mixing with an iron palette knife until they are well roasted, when they are still very hot squeeze them by a strong linen cloth soaked with oil of sweet almonds. It is more than enough to fry the raw yolks, to often stir them with a spoon, until once roasted and squeezed with the spoon they release the oil by holding tilted the container: put in a vial of glass it keeps intact even for a long time. From twenty yolks in the turn of two hours you will get more or less four ounces of it [109.12 g], Jacques Dubois is writing all that. But in the codex of Nicolaus Myrepsus, which Leonhart Fuchs\* translated for me from Greek in Latin, I don't find any description of the oil obtainable from eggs. The oil of eggs, also through experimentations, is known for being effective against the impetigo\* and other affections. By mixing with it a little bit of hen's blood it makes to regress the itch due to cholestatic jaundice\*. Instilled lukewarm it promptly relieves the piercing pain in case of purulent medium otitis and hastens its maturation, and does it to drain: and it makes the hair to grow again. It is also effective against the fistulae and the ulcers caused by

<sup>909</sup> Come dimostrano le annotazioni di Gessner fra parentesi, la parafrasi di Jacques Dubois è un po' fuliginosa, e forse è anche un po' scorretta dal punto di vista sintattico. Altrettanto fuliginosa è la mia traduzione.

<sup>910</sup> 9 Novembre 2005 - Di *Antidotarium* nel web ne esistono a bizzeffe, ma nessuno attribuibile a Serapione, né Vecchio, né Giovane. Nell'opera curata da Gessner *Nomenclator insignium scriptorum* (1555) nel capitolo dedicato alla medicina a pagina 156 si riporta: Ioan. filii Serapionis Antidotarium. Practica & lib. de simplicibus medicina. § Attualmente il *De simplicibus medicina* viene attribuito a Serapione il Giovane e la *Practica sive Breviarium medicinae* a Serapione il Vecchio. Per cui non saprei proprio a chi attribuire l'*Antidotarium* citato da Gessner, vista la confusione che regnò in passato circa l'esatta identificazione degli autori di due distinti trattati: *Practica sive Breviarium medicinae* - *De simplicibus medicina*.

albedine oculorum, Arnoldus de Villano.

Hoc oleum ipse hoc modo fieri observavi: Vitelli ovis ad duritiem elixis exempti, in sartagine assentur, vertendo subinde volvendoque paulatim cochleari, donec incipiant ita liquescere, ut iam chylum<sup>911</sup> aequabilem et pulvi similem convertantur. manet autem materia adhuc flavi coloris. eam mox infundes in linteum, quod utrinque torquens ac circumvolvens oleum subflavum exprimes. Alii cum vitelli sic in patella assi ad chylum illum pervenerunt, amplius adhuc coquunt, donec materia tota siccare ac denigrari incipiat: quae paulo post iterum liquescet, et multum humorem nigrum et ex adustione graveolentem remittet. Tum cochleari materiam in sartagine crassiusculam comprimunt, ut oleum et humor omnis vase in alterum latus inclinato defluat et colligatur. Et hoc tanquam maiore desiccandi vi praeditum superiori praeferunt.

¶ Praesentaneum colicis remedium sic: Ova putidissima in Sole ponito ut persiccentur, cum aruerint conteres, et minutissime percribrabis, et ad praesidium in doliolo vitreo condes. cumque in aliquo auspicabitur coli dolor, in hemina aquae calidae dabis bibenda cochlearia tria, Marcellus. ¶ Si ovi albumen cum vitello ponatur in matula alicuius, quem veneno infectum esse suspicio fuerit, intra aliquot horas locus veneni in {hepate} <hepati> demonstrabitur. nam si id in venis fuerit ultra gibba<m> hepatis, aut in viis urinalibus, ovum nigrescet ac foetebit. Sin citra concava hepatis, ut in orobo<sup>912</sup> (colo, vel alterius intestini nomen legendum apparet,) ovum rugas et colorem citrinum contrahet, absque foetore. Hoc annotatum reperi in margine codicis cuiusdam Serapionis iuxta caput de urina, Obscurus. Ad exustionem: Ovorum assorum vitellos in sartagine combure, et in modum emplastri impone, Galenus Euporist. 3. 198.

black bile\*. It mitigates the pain and the smarting of burns. It makes thin a scar and makes to disappear the pains of teeth and anus if smeared with fat of goose. In the turn of a day it makes to feel better a sick person suffering a lot because of pains at liver arisen because of intestinal meteorism. It makes to reappear a color that had changed, especially in case of leucoma, Arnaldus from Villanova\*.

I myself have seen to prepare this oil in the following way: The yolks extracted from hard-boiled eggs have to be roasted in a frying pan often turning them and gently flipping them over with a spoon until that so doing they start to liquefy, up to change into a homogeneous mash and similar to a polenta. And the material goes on remaining of yellow color. Then you will pour it in a linen cloth and by twisting and turning it at both the extremities you will do the yellowish oil to go out. Others, when the roasted yolks in frying pan in the above-mentioned way reached that state of mash, they further cook them until the whole material starts to become dry and blackish: soon after it will become again liquid and will allow to drain quite a lot of black liquid and of heavy smell because of the scorch. Then with a spoon they compress in the frying pan the rather dense material so that the oil and the whole liquid flow out and this collects itself in the container inclined toward the opposite side. And they prefer this to the previous one since it would be endowed with a greater dehydrating power.

¶ A remedy with immediate effect for those people suffering from colic is prepared in this way: Put in the sun very rotten eggs so that they dry completely, when they dried you will break them and pass through a sieve with very fine mesh and you will put them in a pot of glass in order to spare them. And when in a person the premonitory signs of a pain of the colon will appear, you will give to drink three spoons of them in a hemina [250 ml] of warm water, Marcellus Empiricus\*. ¶ If the egg white with the yolk is put in a chamber-pot of someone for whom is existing the suspect that he has been poisoned, in the turn of some hours can be shown the location of the poison in the liver. In fact if the poison will be gone in the veins beyond the liver's convexity or in the urinary tracts, the egg will become black and will stink. If on the contrary it will stop within the concavity of the liver, as in the broad bean\* (it is clear that we have to read colon or the name of another tract of the bowel) the egg will wrinkle and will take a lemon color without stench. I have found this annotated in the border of the chapter about urine in

<sup>911</sup> I due sostantivi greci *chylós* e *chymós* sono sinonimi e significano succo, derivati ambedue dal verbo *chéo*, versare, spandere.

<sup>912</sup> La lezione corretta dovrebbe essere *orbo*, cioè l'intestino cieco. Questo giustifica l'annotazione fra parentesi.

¶ Pars III. Remedia ex ovis sorbilibus. Ova sorbilia, in quibus liquidum (id est albumen) coactum adhuc densatumque non est, ad leniendas (laevigandas) gutturis (pharyngis) asperitates idonea sunt, Galenus in libro de alimentis boni et m. s. et alibi. In inflammationum arteriae principiis lenissima sunt (remedia), Idem in libro 7. de compos. sec. loc. Symeon Sethi scribit ova anserum proprietate quadam εὐφύϊαν, hoc est bonum ingenium facere, iis qui cum melle et butyro ea adsidue esitarint, sed verisimilius est, ova cum anserina tum non minus gallinacea sorbilia, sive per se, sive magis etiam cum melle ac butyro sumpta, non εὐφύϊαν, sed εὐφωνίαν, id est vocis bonitatem, repurgata laevigataque arteria, praestare. Ova sorbilia vocem clarificant, Elluchasem. Ovum sorbile miscetur iis quae contentos in thorace et pulmone humores incidunt, et usurpantur in illis quorum guttur exasperatum est clamore, vel acrimonia humoris. tenacitate enim sua partibus affectis inhaeret et immoratur cataplasmatibus instar: et pariter substantiae suae lenitate omnis morsus experti easdem mitigat curatque. qua ratione asperitates etiam circa stomachum, ventrem, intestina et vesicam obortas curat, Galenus<sup>913</sup>. Prodest nimium calidis oesophago, stomacho, vesicae, Elluchasem.

Acrochliaron<sup>914</sup>, id est leviter calefactum sorptumque prodest vesicae rosionibus, renum exulcerationibus, gutturis {scabritiae} <scabritiae>, reiectioibus sanguinis, destillationibus, et thoracis rheumatismis, Dioscorides tanquam de albumine privatim: sed videntur de toto ovo sorbili recte eadem praedicari posse<sup>915</sup>. Utile est tussi, pleuritidi,

a codex of Serapion, an unknown author. Against a burn: Burn in frying pan the yolks of roasted eggs and apply them like poultice, Galen\* - Oribasius\* - Euporista III,198.

¶ SECTION 3 - REMEDIES GOTTEN FROM EGGS Á. LA COQUE. The eggs *à la coque*, in which the liquid (that is the egg white) is not yet curdled and hardened, are proper for to soften (to smooth) the irritations of the throat (of the pharynx), Galen in the book *De probis pravisque alimentorum sucis* and in other treatises. They are (remedies) with very lenitive action in the initial stage of trachea's inflammations, still Galen in the book VII of *De compositione medicamentorum secundum locos*. Simeon Sethi\* writes that the eggs of goose because of some property give *euphyian*, that is a vivacious mind, in those people who will be assiduous in eating them with honey and butter, but it is more likely than the eggs *à la coque* both of goose and hen, drunk either alone, but still better if associated with honey and butter, are giving not an *euphyian*, but an *euphonian*, that is, a beautiful voice, once that the trachea has been polished up and made smooth. The eggs to be sipped make the voice clear, Elluchasem Elimithar\*. The egg to be sipped is mixed to those substances making the liquids contained in the chest and in the lung to disappear, and it is used in those people whose throat is irritated by the noisiness or by the sourness of the inflammatory liquid. In fact with its adhesiveness sticks to the involved zones and stays attached as if it were a cataplasm: which similarly with the softness of the material by which is composed, deprived of any irritating effect, softens them and makes them to recover. That's why it makes to recover also the burnings risen in stomach, belly, bowels and bladder, Galen. It benefits to an oesophagus, a stomach and a bladder excessively warm, Elluchasem Elimithar.

An egg *acrochliaron*, that is, lukewarm and sipped, is good in case of bladder's burnings and of violent renal pains, of throat's irritation, of haemoptysis - to spit blood, of catarrh as well as of sputum of pulmonary origin, Dioscorides\*, as if specifically being the egg white: nevertheless advisedly it seems that the same effectiveness can be extolled about the whole egg to be drunk. It is useful in case of cough,

<sup>913</sup> Citazione che ricorre in parte anche a pagina 441.

<sup>914</sup> L'aggettivo greco *acrochliaros* significa caldo alla superficie, in Dioscoride significa tiepido.

<sup>915</sup> L'aggettivo greco *acrochliaros* significa caldo alla superficie, in Dioscoride significa tiepido, come dimostra la traduzione di Jean Ruel\* del *De materia medica* (1549) II,55 CANDIDUM OVI: summe tepidum prodest vesicae rosionibus [...]. § Stando alla suddivisione in capitoli dell'edizione di Jean Ruel si tratta in effetti dell'azione dell'albumine. Invece Pierandrea Mattioli\*, pur adottando la traduzione di Ruel, congloba nel capitolo II,44 OVUM i capitoli di Ruel 54 OVI NATURA e 55 CANDIDUM OVI. Pertanto dal dipanarsi del testo di Dioscoride riferito da Mattioli potrebbe essere aleatorio riuscire a individuare quanto appartiene all'effetto dell'uovo nella sua totalità oppure al solo albumine, ma solo se la lettura è assai frettolosa.

phthisi, raucedini vocis a causa calida<sup>916</sup>, dyspnoeae: et sputo sanguinis, idque in primis cum vitellus tepidus sorbetur, Avicenna. Sanguinem spuētibus salutare est ovum sorbile, Elluchasem. Ova semicocta commendantur ad tormina (dysenteriam) sine febre, Galenus de victus in morbis acutis comment. quarto. Semicoccta stomachum roborant, et vires restaurant, ut alibi inter Notha Galeno adscripta legimus. Reperiuntur qui ex sorbili ovo ter quaterque excernant, Brasavolus. Ovorum trium aut quatuor candidum in aquae congio concussum bibat febriens. hoc valde frigefacit, et aegrum ad alvum exonerandam conturbat, Hippocrates libro 3. de morbis.

¶ De ovis quae cum remediis efficacioribus miscentur, inferius etiam dicitur in genere, et particulatim: in praesentia vero de sorbilibus tantum quae aliis ammiscentur. In ovum sorbile mastiches [443] pulverem mittes, sed opus est ut mox coagitatum statim sorbeas, ne dilatione fiat crusta: quo exhausto facile {tussem} <tussim> sedabis, si id saepius feceris, Marcellus.

pleurisy, tuberculosis, hoarse voice due to a warm agent, difficult breath: and in case of haemoptysis - to spit blood, and above all when the yolk is drunk lukewarm, Avicenna\*. The egg to be sipped is healthy for those people spitting blood Elluchasem. The coddled eggs are recommended against the intestinal pains (dysentery) without fever, Galen *In Hippocratis de acutorum victu commentarii IV*. Coddled, they strengthen the stomach and restore the energies, as I have read in a point among the spurious writings attributed to Galen. There are some people that because of an egg *à la coque* have three or four evacuations, Antonio Brasavola\*. Who has fever has to drink the egg white of three or four eggs beaten in a *congus* [3.27 l] of water. This refreshes quite a lot and stimulates the sick person to empty the bowel, Hippocrates\* in III book of *De morbis*.

¶ More ahead it will be spoken both in general and in detail also about the eggs mixed with more effective remedies: but in this section only about those to be sipped mixed with other ingredients. You will put dust of resin of mastic\* in an egg *à la coque*, but it is necessary to drink it immediately as soon as it has been shaken, so that because of a delay a crust is not formed: after having drunk it you will easily calm the cough, if you will do this rather frequently, Marcellus Empiricus.

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Amylon datur cum ovo his qui sanguinem reiecerint: in vesicae vero dolore, semuncia amyli cum ovo et passi tribus ovis (ea nimirum passi mensura, quantam tres ovorum testae caperent) suffervefacta{,} a balineo, Plin<sup>917</sup>. Ad vomitum nimium reprimendum sulphuris vivi pusillum, et ramenti de cornu cervi tantundem, in ovo sorbili tritum et permixtum bibi utile est, Marcellus. Sulfur cum ovo sorptum expurgat in icteris, ut legitur in libello de cura icteri qui Galeno tribuitur. {Tussem} <Tussim> quamvis gravem maiorum natu intra quinque dies, parvulorum etiam intra triduum sanat, qui sulphuris triti quantum tribus digitis capere potest, in ovo semicocto sorbili per triduum ieiuno, aut per quinque dies dederit, Marcellus. In ovo sorbili cimicem unum contritum ieiunus ignorans qui sorbuerit, desinet vomere, hoc saepe expertum est, Idem. Medici liquida resina

Starch with an egg is given those people who vomited blood: but in bladder's pain one-half ounce [13.64 g] of starch with an egg and three eggs of raisin wine (obviously that quantity of raisin wine that three eggshells were able to contain) almost boiled in bain-marie\*, Pliny\*. To repress an excessive vomit it comes useful to drink a little bit of pure sulphur\* and the same amount of splintered horn of deer minced in a fresh egg, Marcellus Empiricus\*. The sulphur drunk with an egg makes to recover during jaundice\*, as it can be read in a little treatise about the care of the jaundice attributed to Galen\*. Will heal also a serious cough in the turn of five days in adults, in the turn of three days in children, he who will have administered consecutively for three or five days at empty stomach in an egg *à la coque* a quantity of powdered sulphur corresponding to that amount that can be taken with three fingers, Marcellus Empiricus. He who unaware will drink on empty stomach a bug\*

<sup>916</sup> Non riesco a immaginare una raucedine dovuta a qualcosa di caldo, salvo si tratti di una raucedine dovuta a una faringo-laringite provocata da una sorsata di liquido troppo caldo trangugiato inavvertitamente. § Altra ipotesi: una faringo-laringite scatenata da un cibo "caldo", ma non in senso termico: caldo in quanto metabolicamente scalda più degli altri, come le proteine, una quota delle quali viene trasformata in calore, e pertanto sconsigliate nella stagione estiva. Ma l'ipotesi della sorsata di liquido bollente mi sembra più verosimile, anche se alquanto rara come causa di raucedine.

<sup>917</sup> *Naturalis historia* XXII,137: Datur cum ovo iis, qui sanguinem reiecerint, in vesicae vero dolore semuncia amyli cum ovo et passi tribus ovis subfervefacta a balineo.

raro utuntur, et in ovo fere e larice, propter tussim ulceraque viscerum, Plinius<sup>918</sup>. Eadem ratione sunt qui etiam catapotia ex ovo sorbili deglutiant, quod ita facile commodeque devorentur: sed hic ovum aliud nihil confert, ad tussim vero ulceraque viscerum ipsum quoque per se nonnihil iuvat.

¶ Pars III. Remedia ex ovis crudis integris (id est cum albumine et vitello) absorptis, primum per se extra et intra corpus: deinde aliis admixtis. Ovum crudeum utiliter mox imponitur ambustis, sive albumen tantum imponas lana molli exceptum, sive totum una cum vitello agitatum<sup>919</sup>, (ἀναδεύσας:) refrigerat enim moderate et sine morsu siccatur, Galenus. Ad ignem sacrum<sup>920</sup>: Ovo crudo linies corpus ubi fervor fuerit, et desuper folium betae impones: miraberis sanitatem, Sextus. Ad epiphoras oculorum sedandas: Limaces complures tere in mortario novo et nitido, et adijce ibi ovum gallinaceum incoctum, et tinge illic lanam succidam, et fronti impone, Marcellus. Saepe boum languor et nausea discutitur, si integrum gallinaceum crudeum ovum ieiunis faucibus inferas, ac postero die spicas Ulpici<sup>921</sup> vel alliū cum vino conteras, et in naribus infundas,

minced in an egg *à la coque*, will stop vomiting, and this has often been experimented, still Marcellus. The physicians rarely use liquid resin, and generally of that of larch put in the egg, for cough and ulcerations of bowels, Pliny. Of the same opinion are those people swallowing also pills with an egg to be sipped, since in this way they are easily taken and without uneasiness: but at this point the egg is useful to nothing else, in fact also alone it is rather useful in case of cough and ulcers in inner organs.

¶ SECTION 4 - REMEDIES GOTTEN FROM RAW EGGS TAKEN WHOLE (THAT IS, WITH EGG WHITE AND YOLK), AT FIRST ALONE EXTERNALLY AND INTERNALLY: THEN MIXED WITH OTHER INGREDIENTS. The raw egg is effectively and immediately applied on burns, either you only apply the egg white placed on a cloth of soft wool, or the whole beaten egg (*anadeúsas*) together with the yolk: in fact it refreshes enough and dry without giving burning, Galen. Against the holy fire - Persian fire\*, carbuncle\*, erysipelas\*, herpes zoster\*: you will have to sprinkle with raw egg that part of the body where is some burning, and you will put over a leaf of beet: you will be marvelled of the recovery, Sextus Placitus Papiensis\*. In order to abolish the draining of liquids from eyes: crush in a new and shining mortar a lot of snails and add a raw egg of hen, dip dampened wool and apply it on the forehead, Marcellus Empiricus. Often the tiredness and the

<sup>918</sup> *Naturalis historia* XXIV,33: Medici liquida raro utuntur et in ovo fere, e larice propter tussim ulceraque viscerum — nec pinea magnopere in usu —, ceteris non nisi coctis. Et coquendi genera satis demonstravimus.

<sup>919</sup> Citazione già presente a pagina 436 e 438. In ambedue i casi dopo *totum* c'è *ovum*. - La citazione è tratta dall'XI libro del *De simpliciū medicamentorum temperamentis et facultatibus*. Il verbo *anadeúo* significa bagnare, irrorare, inzuppare, impregnare.

<sup>920</sup> Discussa è l'interpretazione di cosa fosse l'*ignis sacer*, che magari fu anche chiamato *ignis Persicus* - fuoco persiano. Umberto Capitani e Ivan Garofalo (*Naturalis historia* di Plinio, libro XXVIII, Einaudi, 1986) non citano il carbonchio, e puntualizzano che Celso in *De medicina* V,26,31 e 28,4 fa una distinzione fra erisipela e herpes zoster (o fuoco di Sant'Antonio\*), per cui il fuoco sacro dovrebbe *poter* corrispondere all'herpes zoster. Affascinanti problemi insoluti di medicina antica!

<sup>921</sup> Secondo Margaret R. Mezzabotta (WHAT WAS ULPICUM? - *The Classical Quarterly*, New Series, Vol. 50, No. 1 (2000), pp. 230-237) per i botanici moderni l'*ulpicum* corrisponderebbe all'*Allium ampeloprasum* - great-headed garlic in inglese. § Plinio *Naturalis historia* XIX,111-112: Alium ad multa ruris praecipue medicamenta prodesse creditur. Tenuissimis et quae spernantur universum velatur membranis, mox pluribus coagmentatur nucleis, et his separatim vestitis, asperi saporis; quo plures nuclei fuere, hoc est asperius. Taedium huic quoque halitu, ut cepis, nullum tamen coctis. [112] Generum differentia in tempore — praecox maturescit LX diebus —, tum in magnitudine. Ulpicum quoque in hoc genere Graeci appellavere alium Cyprium, alii antiskorodon, praecipue Africae celebratum inter pulmentaria ruris, grandius alio. Tritum in oleo et aceto mirum quantum increscit spuma. Quidam ulpicum et alium in plano seri vetant, castellatimque grumulis inponi distantibus inter se pedes ternos. Inter grana digiti III interesse debent, simul atque tria folia eruperunt, sariri. Grandescunt, quo saepius sariuntur. § Garlic is generally supposed, in the country more particularly, to be a good specific<sup>2</sup> for numerous maladies. The external coat consists of membranes of remarkable fineness, which are universally discarded when the vegetable is used; the inner part being formed by the union of several cloves, each of which has also a separate coat of its own. The flavour of it is pungent, and the more numerous the cloves the more pungent it is. Like the onion, it imparts an offensive smell to the breath; but this is not the case when it is cooked. The various species of garlic are distinguished by the periods at which they ripen: the early kind becomes fit for use in sixty days. Another distinction, too, is formed by the relative size of the heads. Ulpicum<sup>3</sup>, also, generally known to the Greeks as "Cyprian garlic," belongs to this class; by some persons it is called "antiskorodon," and in Africa more particularly it holds a high rank among the dishes of the rural population; it is of a larger size than ordinary garlic. When beaten up with oil and vinegar, it is quite surprising what a quantity of creaming foam is produced. There are some persons who recommend that neither ulpicum nor garlic should be sown on level ground, but say that they should be planted in little mounds trenched up, at a distance of three feet apart. Between each clove, they say, there should be a distance of four fingers left, and as soon as ever three leaves are visible, the heads should be hoed; the oftener they are hoed, the larger the size they will attain. (<http://cts.perseus.tufts.edu> - Editions and translations: English ed. John Bostock, M.D., F.R.S., H.T. Riley, Esq., B.A.)

Columella<sup>922</sup>. Ovum si sorbeatur crudum, prodest contra sanguinis fluxum, eiusdemque mictum, Avicenna. Alexander Trallianus ova cruda in renum inflammatione sorberi consulit. Ovum crudum si sorbeatur, sistit fluxum muliebrem, et reiectionem sanguinis superiorem, et arteriam attenuat, et clarificat. Facit etiam ad inflammationem ani, et rupturas, et ad omnem dolorem perfecte, Kiranides.

Ovum crudum sitim prohibet, et raucedinem emendat, ut in nothis Galeno attributis legimus. Raucus si ova incocta recentia singula per triduum ieiunus hauserit, statim remediabitur, Marcellus. Caeterum toto ovo crudo utimur, admixto rosaceo, ad inflammationes circa palpebras, aures et mamillas, quae ex ictu istarum partium vel aliter oboriuntur: item circa corpora nervosa, ut cubitum, tendines digitorum, vel articulos in manibus pedibusque, Galenus. Andromachus apud Galenum in opere de compos. med. sec. locos, ova cruda integra duo immiscet medicamento cuidam composito ad sedem. Ova cruda cum passo oleique pari modo tussientibus dantur, Plin.<sup>923</sup> Si quis purulentum tussit, (Ad puris et sanguinis excreationem, Plinius<sup>924</sup>) ovum crudum cum pari mensura succi de porro sectivo expressi, tantundemque optimi mellis (Graeci, Plin.) permixtum, calefactum ieiunus sorbeat, Marcellus. Ad phthisicos: Ova cruda duo in calicem verguntur, eo adiiciuntur olei optimi, gari floris, passi Cretici, singulorum unciae quinque. cumque haec in calicem conieceris, axungiae vetustissimae tantundem in vase igne dissolves, eundemque liquorem calidum caeteris rebus adjicies: omniaque pariter super aquam ferventem remittes, et calida phthisicis bibenda praebebis, Marcellus.

Ova in aceto macerata ut emolliatur putamen, cum farina in pane subigunt: quibus coeliaci recreantur. quidam ita resoluta (aceto mollita) in patinis torreri utilius putant. quo genere non

inappetence of cattle is removed if on empty stomach you introduce in mouth a raw egg of hen, and the following day you mince some cloves of great-headed garlic\* or of garlic with wine and introduce them in the nostrils, Columella\*. The egg if drunk raw is effective against menorrhagia and haematuria, Avicenna\*. Alexander of Tralles\* prescribes to drink raw eggs in case of kidney's inflammations. If a raw egg is drunk, it stops the menstruations as well as the haemoptysis - to spit blood, and mitigates the tracheal irritations, and clears the voice. It is also effective against the inflammation of the anus and its lacerations, and perfectly acts against whatever pain, Kiranides\*.

The raw egg removes the thirst and takes away the hoarseness, as I have read in the spurious works attributed to Galen. One having hoarseness if on empty stomach will drink for three days a fresh raw egg, immediately will recover, Marcellus Empiricus. Moreover we use the whole raw egg, mixing oil of roses, against the inflammations of eyelids, ears and mammae taking origin from a trauma of these regions or from anything else: likewise for the sensitive areas as elbow, tendons of fingers or small articulations of hands and feet, Galen. Andromachus\* in Galen, in the treatise *De compositione medicamentorum secundum locos*, mixes two whole raw eggs with a compound medicine against the diseases of the buttocks. To those people having cough are given raw eggs with raisin wine and the same quantity of oil, Pliny. If someone has a cough with purulent expectoration (Against a purulent and haemorrhagic expectoration, Pliny), he has to drink on empty stomach a warmed raw egg and mixed with an identical quantity of juice gotten by squeezing some kitchen's leek and mixed with the same quantity of good honey (Pliny says *Greek*), Marcellus Empiricus. For consumptive patients: Two raw eggs are poured in a cup, are added five ounces each of good oil, of best sauce of fish, of Crete's\* raisin wine. And after you put these things in a cup, you will melt with the fire in a vase the same quantity of very old fat, and you will add this warm liquid to the other things: and similarly you will put all of them above boiling water and give them warm to drink to consumptive patients, Marcellus.

They work the eggs soaked in vinegar, so that the shell softens, with flour in order to bake bread: those suffering from intestinal pains are relieved by them. Some think as more profitable that they are toasted in

<sup>922</sup> *De re rustica* VI,4,2: Saepe etiam languor et nausea discutitur, si integrum gallinaceum crudum ovum ieiunis faucibus inseras, ac postero die spicas ulpici vel alii cum vino conteras, et in naribus infundas; neque haec tantum remedia salubritatem faciunt.

<sup>923</sup> *Naturalis historia* XXIX,47: Dantur et tussientibus cocta et trita cum melle et cruda cum passo oleique pari modo

<sup>924</sup> *Naturalis historia* XXIX,47: Ad puris et sanguinis excreationes ovum crudum cum porri sectivi suco parique mensura mellis Graeci calefactum hauritur.



alvos tantum, sed et menses foeminarum sistunt: aut si maior sit impetus, cruda (praemollita aceto) cum farina ex aqua hauriuntur, Plinius<sup>925</sup>. Ova ex aceto decocta ardores urinae, renum ulcera ac vesicae mirifice tollunt: et multo magis, si nuper nata et cruda excusso albamento deglutieris, Platina. vide etiam in Vitelli remediis infra. Ova cruda dysentericorum qui ardorem sentiunt clysteribus adduntur, cum vino modico ac largo rosaceo conquassata, Aetius. Qui praecordiorum ardore vexantur, si etiam febres et lumbricos habeant, hoc remedio sanabuntur: Ovum crudum summitter apertum exinanies, idque implebis oleo viridi, et defundes: et lotio virginis pueri implebis, et defundes: tum adijcies parum mellis, et in unum cum ovi ipsius interioribus permiscebis, et potandum ieiuno dabis. hoc et stercus vetustissimum et lumbricos noxios pellit, et febrem acutissimam relevat, Marcellus. Ad secundas mulieris morantes: Sapae cyathos duos, ovum crudum unum, et aquae calidae quod satis est, simul mixta bibenda praebeto. Et si sequitur quidem, confestim ipsam subvertet, eaque vomente statim {secunda eijcietur} <secundae eijcietur>. Si vero non excideri<n>t, {foenungraecum} <foenumgraecum> cum aqua coquito ad tertias. praebe bibendum. est enim probatum, Nic. Myrepsus.

¶ Pars V. Remedia ex ovis duris et ustis. Ova elixando indurata, assa et frixa, miscentur medicamentis iis quae humores (fluxiones) exiccare possunt, Galenus. In ovis est astrictio, et proprie in vitello eorum assato, Avicenna. Alvum astringunt dura ova, magisque si assa sunt, Celsus<sup>926</sup>. Ova assata in cinere sine fumo, medentur solutioni ventris et dysenteriae, (quod et in nothis quibusdam Galeno adscriptis legitur) cum sumuntur cum aliquibus astringentibus et aqua agrestae: item asperitati (ulcerationi) intestinorum ac vesicae, Avicenna. Galenus hoc scribit de ovis in aceto coctis, ut

frying pan after having so softened them (softened in vinegar). Prepared in this way they not only stop the diarrhoea, but also the menstruations: or if the flow is rather intense, they are swallowed raw (at first softened in vinegar) with flour and water, Pliny. The eggs cooked in vinegar make to regress in a marvellous way the strangury, the renal and vesical ulcerations, and they do this very more if you swallow them just laid and raw after the egg white has been removed, Platina\*. See also more ahead among the remedies gotten from the yolk. The raw eggs are added to the clysters for dysenteric people complaining burnings, beaten with little wine and a good quantity of oil of roses, Aetius of Amida\*. Those people suffering from burning of breast, even if having fever and being infested by worms, will be recovered by this remedy: You will empty a raw egg open at the top and you will fill it with green oil and you will pour out it: and you will fill it with urine of a virgin boy and you will pour out it: then you will put a small quantity of honey and you will mix up to make it to become an organic whole with the content of the egg itself, and you will give it to drink on empty stomach. This preparation expels the faeces stagnating since a lot of time and the harmful worms, and it reduces the very high fever, Marcellus Empiricus. Against the delay of placenta's expulsion of the woman: Give to drink two cyathi [around 100 ml] of cooked must, a raw egg and just about enough of warm water mixed together. And if she conforms herself to the prescription, it will put her immediately upside-down, and while she is vomiting the placenta will be expelled. But if it won't be gone out, cook some fenugreek\* with water up to reduce it to a third. Give it to be drunk. In fact it is tested, Nicolaus Myrepsus\*.

¶ SECTION 5 - REMEDIES GOTTEN FROM HARD-BOILED AND ROASTED EGGS. The hard-boiled, roasted and fried eggs, are mixed with those medicines being able to stop the humours (the flows of liquids), Galen. In the eggs an astringent power resides, and specifically in their roasted yolk, Avicenna. The hard eggs act as intestinal astringent, and still more if roasted, Celsus\*. The eggs roasted in ash without smoke heal diarrhoea and dysentery (it can also be read in spurious texts attributed to Galen) when taken with some astringent and with water of agresta - verjuice\*: likewise they are useful in case of roughness (ulceration) of bowel and bladder,

<sup>925</sup> *Naturalis historia* XXIX,49: Maceratorum in aceto molliri diximus putamen; talibus cum farina in panem subactis coeliaci recreantur. Quidam ita resoluta in patinis torrere utilius putant, quo genere non alvos tantum, sed et menses feminarum sistunt, aut, si maior sit impetus, cruda cum farina et aqua hauriuntur. Et per se lutea ex iis decocuntur in aceto, donec indurescant, iterumque cum trito pipere torrentur ad cohibendas alvos.

<sup>926</sup> *De medicina* II,30,2: Contra astringunt panis ex siligine vel ex simila, magis si sine fermento est, magis etiam si ustus est, [...] [2] dura ova, magisque si assa sunt; [...].



inferius referetur. Ova tota sistunt et menses mulierum cocta et ex vino pota, (dura intelligo,) [444] Plinius<sup>927</sup> ut quidam citat.

Avicenna. Galen writes this when speaking of the eggs cooked in vinegar, as it will be later reported. The whole eggs also stop the menstrual fluxes if cooked and drunk with wine (I mean hard-cooked), Pliny, as someone quotes.

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Si quae mulier menses ordinato tempore non habuerit, tria ova recentia ad duritiem cocta, putamine separato, et minutatim concisa lateri ignito infundat, et vaporem (quod per canalem aut infundibulum fieri poterit) utero concipiat: sic fiet ut paulatim hoc vitium emendetur, Ex libro Germanico manuscripto. videtur autem hoc remedium, non provocandis mensibus, sed coercendis illis qui intempestive fluunt destinatum esse. Ova cocta et cum melle trita tussientibus dantur, Plinius<sup>928</sup>. videtur autem de duris intelligere, ut supra exposui. Ex ovo duro interius quod est (albumen nimirum una cum vitello) passo intritum, adiectis aquae calidae cyathis duobus, si antequam cubitum eas biberis, quietiorem a tussi maiorem partem noctis habebis, et eius potionis adsiduitate sanabere, Marcel. Putant aliqui ova diutissime elixa et indurata immodice, homini venenum fieri.

If a woman didn't have menstruations at due term she has to put on a burning brick three fresh hard-boiled eggs, without shell, and finely minced, and she has to introduce until the uterus the vapor (and this can be gotten through a pipe or a funnel): in this way it will happen that little by little this trouble will clear up, from a German manuscript book. But it seems that this remedy is intended not to provoke the menstruations but to stop those arriving in advance. The eggs cooked and minced with honey are given those people having cough, Pliny\*. But it seems that he wants to mean the hard-cooked ones, as I reported before. What is inside a hard-cooked egg (obviously the albumen along with the yolk) minced in raisin wine, with the addition of two cyathi [100 ml] of warm water, if you will drink it before lying down, you will have most of the night almost without being tormented by cough, and drinking assiduously this potion you will recover, Marcellus Empiricus\*. Some believe that the eggs cooked for a long time and exaggeratedly hard-boiled, become a poison for the human being.

¶ Albumen et totum combustum ovum, et cum vino vel aceto potum vel impositum, omnes fluxus stringit, Constantinus. alii ex Aesculapio, nulla albumine mentione facta, sic legunt, Ovum totum combustum, etc. Ad sanguinis reiectionem e pectore, Ovorum cinis prodesse putatur, Serenus. Ad profluvium mulieris: Gallinae ovum totum comburas et conteras, et in vino mixtum illinies, restringit; Sextus. vide in Testa ovi usta inferius.

¶ The egg white and the whole egg toasted, and drunk or locally applied with wine or vinegar, reduces every type of flow, Constantinus Africanus\*. Others, inferring from Aesculapius\*, without making any mention of the egg white, interpret in the following way: The whole egg toasted, etc. Against the haemoptysis - to spit blood: It is believed that the ash of the eggs turns profitable, Serenus Sammonicus\*. Against the meno- metrorrhagia: You have to toast a whole egg of hen and to mince it, and you will smear it after having mixed it with wine, it acts as astringent, Sextus Placitus Papiriensis\*. See later about the incinerated eggshell.

¶ Pars VI. Remedia ex ovis cum aceto coctis, aut solum in eum maceratis et emollitis. Si aceto coctum edatur ovum, exiccat fluxiones ventris, Galenus et Symeon Sethi. quod si etiam admiscueris aliquid eorum quae dysentericis et coeliacis prosunt, deinde super igne mediocri et

¶ SECTION 6 - REMEDIES GOTTEN FROM EGGS COOKED IN VINEGAR, OR ONLY SOAKED AND SOFTENED IN VINEGAR. If an egg cooked in vinegar is eaten, it stops the diarrhoea, Galen\* and Simeon Sethi\*. And if you will mix also someone of those remedies beneficial to dysenteric patients and those

<sup>927</sup> Si traduce *ova tota* con *nova intere*, ma secondo Plinio sarebbe scorretto. Infatti egli sta parlando di *lutea*, di tuorli, ma quel *totis ovis pridie maceratis* diventa fuorviante in una citazione enucleata dal resto, inducendo ad assumere intere le uova per arrestare le mestruazioni anziché solo i tuorli: *Naturalis historia* XXIX,44: Et, cum opus sit, abellanae nucis magnitudine ex aqua pota, item ex oleo fricta terna, totis ovis pridie maceratis in aceto; sic et lientericis, sanguinem autem reicientibus cum III cyathis musti. Utuntur isdem ad liventia, si vetustiora sint, cum bulbis ac melle. Sistunt et menses mulierum cocta et e vino pota, inflationes quoque vulvae cruda cum oleo ac vino inlita.

<sup>928</sup> *Naturalis historia* XXIX,47: Dantur et tussientibus cocta et trita cum melle et cruda cum passo oleique pari modo.

minime fumoso, qualis carbonum est, frixeris, et exhibueris aegris, non parum eos adiuveris. Convenienter autem addetur huic remedio omphacium et rhus, tum ruber dictus<sup>929</sup> qui obsoniis aspergitur, tum succus ipsius: et galla, et sidia<sup>930</sup>, et cinis cochlearum quae integrae tostae fuerint: nec non vinacea, et fructus myrti, mespili, corni. his medicatiora sunt balaustia, et hypocistis, et cytini<sup>931</sup>, Galenus. Ova cocta sicut sunt (in testa sua nimirum) cum aceto, prohibent effusionem humorum ad stomachum et intestina, et fluxum ventris et dysenteriam: et medentur asperitati gulae et ventriculi, Avicenna. Ex aceto decocta ardores urinae, renum ulcera ac vesicae mirifice tollunt: et multo magis si nuper nata et cruda excusso albamento deglutieris, Platina.

Maceratorum in aceto putamen mollitur, talibus cum farina in pane subactis, coeliaci recreantur. Quidam ita resoluta (aceto mollita) in patinis torreri utilius putant. Quo genere non alvos tantum, sed et menses foeminarum sistunt aut si maior sit impetus, cruda (praemollita tamen aceto) cum farina ex aqua hauriuntur{:}<. Et per se lutea ex iis {decocta} <decocuntur> in aceto donec indurescant: iterumque cum trito pipere torrentur ad cohibendas alvos, Plinius<sup>932</sup>. Coeliacos recreabis pane, | Quem madido farre efficies ac mollibus ovis, | Quorum testa fero prius emollescat aceto, Serenus. Ova in aceto cum testis suis macerata, et alio die in patella infusa ibique tosta, coeliacis in cibo data plurimum prosunt, Marcellus. Ova decoquuntur ex aceto donec indurescant, et vitelli eorum tosti cum pipere esui coeliaco dantur, cito medentur, Marcellus.

people suffering from intestinal pains, and then you will fry it on a moderate fire and practically without smoke, like is that of coals, and you will give it to sick people, you will benefit them not a little. But it will be profitable to add to this remedy agresta\* - verjuice - and sumac\*, also said *red*, which is sprinkled on foods, then juice of the latter: and sour wine, and rinds of pomegranate\*, and ash of snails roasted entire: as well as grape-seeds, and fruits of myrtle\*, medlar\*, cornel\*. The flowers of pomegranate, the hypocistis\* and the calyces of pomegranate flowers are more effective than these last ingredients, Galen. The eggs cooked in vinegar so as they are (that is in their shell), inhibit the spillage of liquids toward stomach and bowel, as well as the metrorrhagia and the dysentery: and they cure the irritation of throat and stomach, Avicenna\*. Cooked in vinegar they make to regress in a marvellous way the strangury, the renal and vesical ulcerations, and they do this very more if you swallow them just laid and raw after having removed the albumen, Platina\*.

The shell of those soaked in vinegar softens, and the people suffering from intestinal pains are relieved by such eggs worked with bread flour. Some think more profitable that they are toasted in frying pan after having so softened them (softened in vinegar). Prepared in this way they not only stop the diarrhoea, but also the menstruations, or if the flow is enough intense, they are swallowed raw (however first softened in vinegar) with flour and water. Their yolks are cooked also alone in vinegar up to harden them: and then they are again toasted with pepper minced for stopping the diarrhoea, Pliny. You will make to be better a person suffering from intestinal pains with bread you will bake with soaked emmer\* and with raw eggs whose shell has first to soften in very strong vinegar, Serenus Sammonicus. The eggs soaked in vinegar together with their shell and poured in a frying pan the day after and here toasted, given as food to people suffering from intestinal pains are helping quite a lot, Marcellus Empiricus. The eggs are cooked in vinegar up to become hard, and their yolks toasted with pepper are given to eat to people suffering from intestinal pains, they are quickly recovered, Marcellus.

<sup>929</sup> Pierandrea Mattioli\* in *Commentarii in libros sex Pedacii Dioscoridis Anazarbei De Materia Medica*, 1554, pag. 123 riporta il testo di Dioscoride relativo al sommacco con le seguenti parole: Rhus, quae obsoniis aspergitur, ab aliquibus erithros appellata, [...]. Anche Ippocrate\* in *De morbis mulierum* II,181scrive: ῥοῦς ἐρυθρός, sommacco rosso. § Il sostantivo ῥοῦς deriva da ῥέω, scorrere, fluire.

<sup>930</sup> Il sostantivo greco neutro *sidion* significa scorza di melagrana. La melagrana corrisponde al sostantivo femminile *sidē*.

<sup>931</sup> Non sapendo a cosa corrispondesse il κῦτινος per Galeno, lo traduciamo con calice del fiore di melograno. Secondo Dioscoride corrispondeva invece all'ipocisto.

<sup>932</sup> *Naturalis historia* XXIX,49: Maceratorum in aceto molliri diximus putamen; talibus cum farina in panem subactis coeliaci recreantur. Quidam ita resoluta in patinis torrere utilius putant, quo genere non alvos tantum, sed et menses feminarum sistunt, aut, si maior sit impetus, cruda cum farina et aqua hauriuntur. Et per se lutea ex iis decocuntur in aceto, donec indurescant, iterumque cum trito pipere torrentur ad cohibendas alvos.

Tussis in equo (inquit Theomnestus in Hippiatricis Graecis) quam aestus aut pulvis excitavit, iis remediis abigitur. Ova quinque cum suis putaminibus in aceto acri cum advesperascere coeperit, macerabis. diluculo deprehendes exteriorem callum intabuisse, sic ut ea prorsus emollescant: qualia videri solent quae intempestive ponuntur et praecoci partu gallinarum eduntur: quorum folliculus tactui non renitens, in vesicae modum liquoris capax remanet. Ubi os diduxeris, linguam educens, integra singillatim faucibus impelles: singula auripigmento convolves. sed caput sublime teneatur, dum singula devoravit. Sub haec autem foenigraeci [fenograeci] aut ptisanæ cremor melle dilutus infunditur. ea triduo data vitium extenuabunt, Haec ille. Ad lentigines faciei, Pone in acerrimo aceto ova septem integra, et tandiu dimitte ibi donec exterior testa in modum interioris pelliculae mollescat, et cum eis admisce pulveris sinapis unc. 4. et simul tere et in faciem inunge frequenter, Trotula<sup>933</sup>.

Ad scabiem pruritusque: Ova gallinae integra in acetum acerrimum demitte per diem noctemque: quae si tria fuerint, ipsis cum putaminibus in eodem aceto contritis adijce sulphuris ignem non experti, arsenici scissilis, uvae taminiae, cerussae, spumae argenti, nerii succi, singulorum unciam unam, olei veteris quantum satis est, omnibus contritis obline in balneo, Galenus Eupor. 3.77. Ova decem in aceto acerrimo macerato, quoad omnis ipsorum testa marcescat et mollescat. Dein coquito ova cum aceto, et luteis ipsorum cum rosaceo et aceto laevigatis, adijce lithargyri unciam semis. Mixta et subacta bene redige ad glutinis crassitudinem et illine, Nicol. Myrepsus.

¶ Pars VII. Remedia aliquot ex ovis permixtis cum aliis diversis remediis efficacioribus. Etsi in praecedentibus etiam remedia aliquot ex ovis memoravimus, ubi ea cum aliis quibusdam miscentur. sunt enim ova (ut ab initio huius capituli dictum est ex Galeno) veluti materia plurimis aliis medicamentis. visum est tamen hoc in loco separatim quaedam recensere, huiusmodi praesertim ubi longe potentioribus remediis ova adduntur, ita ut prope materiae solum instar eis

In the horse (says Theomnestus\* in *Corpus Hippiatricorum Graecorum - Veterinariae medicinae libri duo*) the cough, to which the sultriness or the dust gave rise, is removed with the followings remedies. When it's growing dark you will soak five eggs with their shells in strong vinegar. At dawn you will check that the external layer has softened, so that they can completely soften: as are accustomed to present themselves those laid early and which are sent forth because of an early delivery of the hens: their wrap, nevertheless not opposing resistance to the touch, remains able to contain the liquid as if it were a bladder. When you will have opened its mouth, taking out its tongue, you will push them entire in the throat one by one: you will cover them one by one with gold colored dye. But the head has to be kept upward until it won't have swallowed them one by one. After them is given a juice of fenugreek\* or of pearl barley\* blended in honey. Given for three days they will lessen the illness, these his words. Against the freckles in face: Put in very strong vinegar seven unbroken eggs, and leave them here until the shell has softened like the inner membrane, and mix four ounces [109.12 g] of mustard\* powder and melt them here together and often apply them on the face, Trotula De Ruggiero\*.

Against the scabies\* and the itch: Put for one day and a night intact eggs of hen in very strong vinegar: if they will be three, after having melted them in the same vinegar with shells, add an ounce each [27.28 g] sulphur\* which didn't know the fire - milk of sulphur -, of flaky arsenic\*, of taminia grape - black bryony or *Tamus communis*\* -, of ceruse\*, of litharge\*, of juice of oleander\*, all the necessary of old oil, and after having crushed apply them taking a bath, Galen - Oribasius\* - *Euporista* III,77. Macerate in very strong vinegar ten eggs until their shell didn't become withered and soft. Then cook the eggs with vinegar, and add to their yolks softened with oil of roses and vinegar half a ounce of litharge. After you mixed and kneaded them very well bring them to the consistence of the glue and smear them, Nicolaus Myrepsus\*.

SECTION 7 - SOME REMEDIES GOTTEN FROM EGGS MIXED WITH OTHER MORE EFFECTIVE REMEDIES. Anyway also in previous sections I mentioned some remedies obtainable from the eggs when they are mixed with some other components. In fact the eggs are (as it has been said at the beginning of this chapter), so to speak, the excipient for a lot of other medicines. Nevertheless it seemed me advisable to examine separately some of them in this section, above all those in which the eggs are added to

<sup>933</sup> Verosimilmente la ricetta è tratta dal *Trotula minor* o *De ornatu mulierum*, un trattato sui cosmetici, le malattie della pelle e la loro cura di Trotula De Ruggiero.

sint, nec aliud quicquam suapte vi aut minimum conferant. Cum balsamitis (vox videtur corrupta, legerim diversis) rebus mixta ova, multis subveniunt aegritudinibus, Constantinus. Adversus ictus serpentium cocta ova tritaque adiecto nasturtio illinuntur, Plin.<sup>934</sup> Contra fungos gallinarum ova cum posca pota prosunt, addita aristolochiae drachma, Dioscorides<sup>935</sup>. Scabiem corporum ac prurimum oleo et cedria mixtis tollunt: ulcera quoque humida in capite cyclamino admixta, Plinius<sup>936</sup>. Ovaque cum betis prosunt saepe illita tritis, Serenus inter ignis sacri<sup>937</sup> remedia.

remedies by far powerful, so that they practically represent only the excipient, without absolutely adding nothing with their effectiveness. The eggs mixed to *balsamitis* (the word seems corrupt, I would read *different*) things help quite a lot of illnesses, Constantinus Africanus. Hard-boiled eggs and minced with addition of watercress\* are applied against the bites of snakes, Pliny. Against the mushrooms are useful the eggs of hen drunk with water and vinegar with the addition of a drachma [3.41 g] of birthwort\*, Dioscorides\*. The scabies and the itch of the body are removed by the oil of olive and by the oil of cedar\* mixed to the egg: mixed to the cyclamen\*, also the exuding ulcers of the scalp, Pliny. And the eggs are useful if applied with minced beets, Serenus Sammonicus among the remedies against the sacred fire.

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Ova lacti commista ({oogula} <oogala<sup>938</sup>> vocant) [445] dysentericis prosunt, Aetius 9.45. Torminibus quoque multi medentur, ova bina cum aliis piscis (cum allii spicis) quatuor una atterendo, vini que hemina calefaciendo, atque ita potui dando, Plinius<sup>939</sup>. Fit et dysentericis remedium singulare, ovo effuso in fictili novo, eiusdemque ovi mensura, ut paria sint omnia, melle, mox aceto, item oleo, confusis crebroque permixtis. Quo fuerint ea excellentiora, hoc praesentius remedium erit. Alii eadem mensura pro oleo et aceto resinam adijciunt rubentem, vinumque: et alio modo temperant, olei tantum mensura pari, pineique corticis duabus sexagesimis {denariorum} <denarii>, una eius quod rhus diximus, mellis obolis quinque simul decoctis, ita ut cibus alius post quatuor horas sumatur, Idem<sup>940</sup>. Tota ova adiuvant partum cum ruta et anetho et cumino pota ex vino, Plin.<sup>941</sup> Ova gallinarum imparia in urina asini elixata et

The eggs mixed with milk (they call them *oogala* - egg milk) are useful for dysenteric people, Aetius of Amida\* IX,45. Many people treat also intestinal pains mincing two eggs jointly with four *alii piscis* (together with four cloves of garlic - *allii spicis*), and warming an *hemina* [250 ml] of wine, and giving them so to drink, Pliny\*. Also an unusual remedy is prepared for dysenteric people with an egg poured in a new terracotta vase, and, in a measure identical to that of the egg, so that all the ingredients are in equal dose, honey, immediately after vinegar as well as oil, mixing and repeatedly remixing them. The more the components will be excellent, the more this remedy will be effective. Others in place of oil and vinegar put in equal measure red resin and wine: they also mix in a different way, a quantity of oil in equal measure and with two sixtieths of denarius\* [100 mg] of bark of pine, a sixtieth of what we call sumac\*, five obols [around 2.5 g] of honey cooked together, so that after four hours other food can be taken, still Pliny. The

<sup>934</sup> *Naturalis historia* XXIX,47: [...] adversus ictus serpentium cocta tritaque adiecto nasturtio inlinuntur.

<sup>935</sup> VI,23: Adversus fungos gallinacea ova cum posca proficiunt, adiecta aristolochiae drachma.

<sup>936</sup> *Naturalis historia* XXIX,47: Tota ova adiuvant partum cum ruta et anetho et cumino pota e vino. Scabiem corporum ac prurimum oleo et cedria admixtis tollunt, ulcera quoque umida in capite cyclamino admixta.

<sup>937</sup> Discussa è l'interpretazione di cosa fosse l'*ignis sacer*, che magari fu anche chiamato *ignis Persicus* - fuoco persiano\*. Umberto Capitani e Ivan Garofalo (*Naturalis historia* di Plinio, libro XXVIII, Einaudi, 1986) non citano il carbonchio\*, e puntualizzano che Celso in *De medicina* V,26,31 e 28,4 fa una distinzione fra erisipela\* e herpes zoster\* (o fuoco di Sant'Antonio\*), per cui il fuoco sacro dovrebbe *poter* corrispondere all'herpes zoster. Affascinanti problemi insoluti di medicina antica!

<sup>938</sup> Il sostantivo neutro *φoγάλα* è composto da *φόν* = uovo e *γάλα* = latte. È un termine che compare per esempio in Ezio di Amida IX,45 e in Paolo di Egina\* III,42 e VI,8.

<sup>939</sup> *Naturalis historia* XXIX,50: Torminibus quoque multi medentur ova bina cum aliis spicis IIII una terendo vini que hemina calefaciendo atque ita potui dando.

<sup>940</sup> *Naturalis historia* XXIX,50: Fit et dysentericis remedium singulare ovo effuso in fictile novum eiusdemque ovi mensura, ut paria sint omnia, melle, mox aceto, item oleo confusis crebroque permixtis; quo fuerint ea excellentiora, hoc praesentius remedium erit. alii eadem mensura pro oleo et aceto resinam adijciunt rubentem vinumque; et alio modo temperant, olei tantum mensura pari pineique corticis II sexagensimis denarii, una eius quod rhus diximus, mellis obolis V simul decoctis, ita ut cibus alius post IIII horas sumatur.

<sup>941</sup> *Naturalis historia* XXIX,47: Tota ova adiuvant partum cum ruta et anetho et cumino pota e vino.

esa, nephriticos et colicos sanabunt mirifice, Kiranides.

¶ Ovi testa aliquando mensurae usum praebet medicamentis quibusdam, quibus fere etiam ipsum ovum (hoc est interiora, albumen et vitellus) adjicitur. Marrubij succum Castor in ovum inane conijcit, ipsumque ovum infundit melle equis portionibus tepefactum, vomicas rumpere, purgare, persanare promittens, Plin.<sup>942</sup> Ad vomicam aut similem tumorem, Ovum defundes in fictile, deinde putamen | Marrubii succo implebis, post melle liquenti | Omnia consociata tepenti prospera potu | Sumuntur, reserantque malum, purgantque levantque, Serenus. Sed clarius idem medicamentum a Marcello traditur, his verbis: Ovum incoctum (crudum) in calicem defunditur, et testa eius succo marrubii impletur, et in ipsum (eundem scilicet in quem ovum depletum est) calicem defunditur: et mellis optimi despumati tantundem. omnia haec in se permiscuntur, ac tepefacta hauriuntur, miro modo vomicas rumpunt, et ad sanitatem laborantem stomachum perducunt. Ovum recentissimum aperies, et in calicem vacuabis, ac testam eius implebis melle optimo despumato, nec non oleo viridi bono, et in ipsum (eundem in quem defusum est ovum,) ac simul omnia permiscebis, et diu agitabis: ac postea in calida aqua ipsum calicem tepefacies, et sic dabis dysenterico cui medendum erit, mire proderit, Idem Marcellus.

Pastillus coeliacis et dysentericis: Ovum crudum recens perforato, et in vasculum evacuato, et cum testa subscripta mensurato: Olei omphacini testam ovi unam, piperis albi tenuissime triti tantundem, gallarum omphacitidum<sup>943</sup> tantundem, farinae tritici tantundem. Omnia (nimirum cum ovo, id est interioribus ovi evacuatis) subacta et mollita in pastillos redigito, et in sartagine fricta ante cibum dato, Asclepiades apud Galenum in opere de Compos. medic. sec. locos. In eodem Galenus ex Archigene describens fomentum cuius vapor intra os recipiendus est, ad gurguliones inflammatos et

eggs drunk whole with wine together with rue\*, dill\* and cumin\* facilitate the delivery, Pliny. An odd number of eggs of hen boiled in urine of donkey and then eaten, will make to recover in a marvelous way the nephritic patients and those people suffering from renal colics, Kiranides\*.

¶ Sometimes the eggshell offers a use of sizeable value for some types of medicines, to which the egg itself is also practically added (that is the inner parts, egg white and yolk). Antonius Castor\*, when guaranteeing to burst, drain and heal the abscesses, puts an extract of white horehound\* in an empty egg, and pours on the abscesses the same tepefied egg together with honey in equal parts, Pliny. Against an abscess or a swelling of the same type: You will pour an egg in a clay vase, and then you will fill the shell with extract of horehound, then the whole merged with liquid lukewarm honey is profitably drunk, and it makes open the lump, and makes it drain, and does it to disappear, Serenus Sammonicus\*. But the same remedy is handed down in a clearer way by Marcellus Empiricus\* with these words: A uncooked egg (raw) is put in a cup, and its shell is filled with juice of horehound, and is poured in the same goblet (that is, the same in which the egg has been emptied): and as much as good refined honey. All these things are mixed together and drunk lukewarm, in a marvelous way they burst the abscesses and recover a suffering stomach. You will open a just laid egg and empty it in a goblet and fill its shell with very good refined honey as well as with good green oil, and you will mix all together in the same (the same goblet in which the egg has been poured), and you will shake for a long time: and subsequently tepefy the same goblet in warm water, and you will give it so to the dysenteric needing to be treated, it will be good in a marvelous way, still Marcellus Empiricus.

A pie\* for one person suffering from intestinal pains and dysentery: Make a hole in a fresh raw egg and empty it in a pot, and with the shell pick up the followings doses: an eggshell of oil of sour olives, as many white pepper very finely ground, as many gallnut\*, as many of wheat flour. The whole (obviously with the egg, that is, with the emptied inner parts of the egg) kneaded and softened turn it into pies, and give to be eaten fried in frying pan before the meal, Asclepiades Junior\* in Galen\* in the treatise *De compositione medicamentorum secundum locos*. Still in this treatise Galen, describing on the basis of Archigenes\* a fomentation - a warm and damp remedy - whose

<sup>942</sup> *Naturalis historia* XX,244: Castor marrubii duo genera tradit, nigrum et, quod magis probat, candidum. In ovum inane succum addit is ipsumque ovum infundit cum melle aequis portionibus, tepefactum vomicas rumpere, purgare, persanare promittens. Inlinit etiam vulneribus a cane factis tusum cum axungia vetere.

<sup>943</sup> *Omphacitidum* è una ripetizione di *gallarum* e una latinizzazione del sostantivo femminile greco *omphakitis* che in Dioscoride significa noce di galla.

tonsillas, Origanum (inquit) aut hyssopum, cum sufficienti aceto diligenter in olla fervefacito obturata. operculum autem circa medium habeat foramen. deinde harundinem ad foramen operculi ac os aegri adaptato, ac fomentum admittito. Si vero os a fervore harundinis comburatur, ovum vacuum utrinque perforatum aegri in ore contineant, et per ipsum harundo inseratur.

¶ Pars VIII. De remediis ex albumine ovi. Petrus Aponensis problem. 69. quaerit an albumen ovi sit calidum, et vitellus frigidus: contra scilicet quam communis et recepta medicorum opinio est, eam quaestionem nos ceu supervacaneam omittimus. Candidum ovi crudum refrigerat, spiramenta cutis occludit, Dioscorid. Laevat exasperata, Celsus<sup>944</sup>. Acrimoniae expers est, collinit, et mitigat acres mordicationes, obstruit, Galenus in diversis locis. Glutinat vulnera, Celsus. Aiunt et {vulnera} <vulnera> candido glutinari, Plinius<sup>945</sup>. Albore ovi utimur in purgandis vulneribus, et in constringendis quae laxa sunt, Platina. Ambusta si statim eo perungantur pustulas non sentiunt, Dioscor. Ovi crudi albumen lana molli exceptum, vel totum (id est albumen simul cum vitello) agitatum, Galenus<sup>946</sup> utiliter imponi scribit ambustis, quod ea moderate refrigeret: et sine morsu siccet. Avicenna (si bene memini) vitellum pariter et albumen humectantis naturae facit, nutrimenti nimirum magis quam medicamenti ratione. At vero ambustum flammis qui candidus ovi | Succus inest, penna inductus sanare valebit, Serenus.

Lana albumine madens utiliter imponitur locis igne aut aqua fervida adustis, Serapio. Miscetur utiliter medicamentis profluvium sanguinis ex cerebri involucris supprimentibus, quae citra morsum obstruere et astringere possunt, Galenus, Avicenna, et Serapio. Ad sanguinem fluentem e naribus, aliqui thuris farinam cum calicis ovi cinere, et vermiculato gummi ex ovi candido linamento in nares conijciunt. Plinius si bene memini<sup>947</sup>. In Andromachi quadam potione

vapor must be pushed into the mouth against the inflammations of throat and tonsils, says: Fairly warm oregano\* or hyssop\* with a sufficient quantity of vinegar in a pot with cover. However the cover has to have a hole in the central part. Then fit a reed to the hole of the cover and to the mouth of the sick person, and push into the fomentation. But if the mouth is burnt by the heat of the reed, the patients have to hold in mouth an empty egg with a hole at both extremities, and the reed must be inserted through the egg itself.

¶ SECTION 8 - THE REMEDIES GOTTEN FROM EGG WHITE. Pietro d'Abano\* in the chapter 69 of *Expositio problematum Aristotelis* wonders if the egg white is warm and the yolk cold: obviously, contrarily to the common and diffused opinion of physicians, I skip these problems being superfluous. The raw white of the egg refreshes, closes the pores of the skin, Dioscorides\*. It mitigates the irritations, Celsus\*. It is devoid of irritating action, it soothes and mitigates the prickly feelings of bite, has an occluding action, Galen in many passages. It heals the wounds, Celsus. They say that also the wounds are healed by egg white, Pliny. We use the egg white to polish up the wounds and to reduce the extent of those being too much open, Platina\*. If the burns are suddenly smeared with egg white, they don't give rise to vesicles, Dioscorides. Galen writes that it is profitable to apply on burns the egg white of a raw egg placed on a cloth of soft wool, or the whole (that is, egg white with yolk) beaten egg, since it would refresh them enough and dry them without burning. Avicenna\* (if I well remember) believes that yolk and egg white are equivalent as moisturizing characteristic, obviously more because of nutritional than medicinal reasons. But in truth the burn from flames will be able to be recovered by that candid inner liquid of the egg smeared with a feather, Serenus Sammonicus.

The wool soaked with egg white is usefully applied on areas burnt by fire or hot water, Serapion\*. It is profitably mixed with those remedies stopping the spillage of blood from the membranes wrapping the brain, since without irritating they can have a haemostatic and astringent effect, Galen, Avicenna and Serapion. In case of nosebleed some people by using a gauze put in nostrils dust of incense\* together with ash of eggshell and rubber shaped like vermicules made with egg white, Pliny, if I well remember. In the

<sup>944</sup> *De medicina* V,13: Levat id, quod exasperatum est, spodium, hebenus, cummi, ovi album, lac, tragacanthum.

<sup>945</sup> *Naturalis historia* XXIX,41: Aiunt et vulnera candido glutinari calculosque pelli.

<sup>946</sup> Prescrizione ricorrente, già citata a pagina 436, 438 e 443, tratta dall'XI libro del *De simplicium medicamentorum temperamentis et facultatibus*.

<sup>947</sup> È assai verosimile che si tratti proprio di un lapsus mnemonico di Gessner Infatti la ricerca in Plinio di questa ricetta è negativa.

§ A pagina 450 Gessner dà la conferma che Plinio non ne parla, specificando che la citazione proviene da fonte incerta: Ad

pro haemoptoicis apud Aetium lib. 8. aliis quibusdam astringentibus candidum ovorum duorum adijcitur. Utendum est hoc liquore non solum in oculis, sed etiam caeteris omnibus partibus quaecunque remediis minime mordacibus indigent, ut ulcera maligna (rebellia) omnia circa sedem et pudenda, quae scilicet exiccare ea absque morsu possunt, quale pharmacum est pompholyx<sup>948</sup> lotus, et metallica quaedam abluta, Galenus et Serapio. Faciem a Solis adustione tuetur, Dioscor. et Plin. Epithema ex albumine prohibet corruptionem coloris a Sole et removet eam, Avicenna. Utiliter contra {haemorrhoidis} <haemorrhoidos> serpentis morsus crudum sorbetur, Dioscorid. quam vim Plinius<sup>949</sup> luteo adscribit. Sunt qui aegrotos plerosque iam desperatos intra duos ignes ovorum albuminibus conquassatis perfrictos, diebus aliquot, semel quotidie, restitutum iri polliceantur.

¶ Ova conferunt coryzae, Avicenna: qui forte hoc intelligit de albumine praesertim, quod fronti (ut mox dicetur) applicatum, fluxiones a capite descendere prohibet. Lac muliebre mixto ovorum [446] candido liquore, madidaque lana frontibus impositum, fluxiones oculorum suspendit, Plinius<sup>950</sup>.

Lanae habent et cum ovis societatem, simul fronti impositae contra epiphoras<sup>951</sup>. non opus est eas in hoc usu radica esse curatas: neque aliud quam candidum ex ovo infundi ac pollinem thuris, Idem<sup>952</sup>. Est et unum de collyriis mixtum cum thuris manna, ut id lana colligas, et circa tempora imponas. hoc fluentes oculorum lac{h}rymas stringit: et facit somnum, si exiguum oleum adijcias, Sextus. Infantes apud nos a matribus vel nutricibus post balneum

8<sup>th</sup> book of Aetius of Amida, in a potion of Andromachus\* for those people showing haemoptysis - spitting blood - the egg white of two eggs is added to other astringents. We must use this liquid not only at level of eyes, but also for all those areas not needing at all irritating medicines, as it is the case of malignant ulcers (refractory to therapy) in perineal and genital areas, that is, medicines which can dry without irritating, as also is representing a medicine the abluition with oxide of zinc and some metals used too with ablutions, Galen and Serapion. It protects the face from solar burnings, Dioscorides and Pliny. An external application made with egg white prevents the alteration of the color due to the sun and makes it to regress, Avicenna. It is useful to drink it raw against the bites of the snake hemorrhoid\* - dark green snake, *Coluber viridiflavus*, Dioscorides. Pliny ascribes this power to the yolk. There are some people that would guarantee that the patients, and mostly without hopes, will revert to be well if set among two fires they will be rubbed with strength for some days, and once a day, with beaten white of egg.

¶ The eggs are beneficial in case of cold, Avicenna: who perhaps means this above all apropos of egg white, which (as I will say anon) applied to forehead, prevents the flows to go down from the head. The milk of woman mixed with egg white and applied on forehead with soaked wool, stops the ocular secretions, Pliny.

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The wools form an alliance also with the eggs when are put together on the forehead against persisting lacrimations. It is not necessary for this use that they are treated with soapwort\* neither that is put above other but egg white and dust of incense\*, still Pliny\*. Also an ointment exists containing it mixed with grains of incense, so that you pick it up with wool and you apply it on the temples. This ointment reduces the lacrimation and allows to sleep if you add a little bit of oil, Sextus Placitus Papiriensis\*. Among us the

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sanguinem fluentem e naribus, aliqui thuris farinam cum calicis ovi cinere et vermiculato gummi, ex ovi candido, linamento in nares conijciunt, Incertus.

<sup>948</sup> Il sostantivo greco *pompholyx* è femminile, è femminile anche in Plinio, ma è maschile in Galeno.

<sup>949</sup> *Naturalis historia* XXIX,42: Prodest et tussientibus per se luteum devoratum liquidum ita, ut dentibus non attingatur, thoracis destillationibus, faucium scabritiae. Privatim contra haemorrhoidos morsui inlinitur sorbeturque crudum.

<sup>950</sup> *Naturalia historia* XXVIII,73: Mixto praeterea ovorum candido liquore madidaque lana frontibus inpositum fluxiones oculorum suspendit.

<sup>951</sup> Epifora - in greco ἐπιφορά, da ἐπιφέρω = portare sopra o contro - significa il portarsi contro, attacco, assalto. In seconda istanza assume svariati significati: aggiunta, supplemento (di paga ai soldati), crescita, incremento, seconda portata o dessert, conclusione (di sillogismo), séguito della frase, clausola di periodo, ripetizione, successione, sequenza e - finalmente - flusso, deflusso persistente di umori, di lacrime, di latte.

<sup>952</sup> *Naturalis historia* XXIX,39: Lanae habent et cum ovis societatem simul fronti inpositae contra epiphoras. Non opus est eas in hoc usu radica esse curatas neque aliud quam candidum ex ovo infundi ac pollinem turis. Ova per se infuso candido oculis epiphoras cohibent urentesque refrigerant — quidam cum croco praeferunt — et pro aqua miscentur collyriis; infantibus vero contra lippitudines, ut vix aliud, remedio sunt butyro admixto recenti.

statim quotidie toto corpore illinuntur albumine ovi conquassato cum modico vini tepido. Ovo (albo eius potissimum) tanquam sine morsu exiccante, utimur ad anacollema<sup>953</sup> quae fronti imponuntur. et palpebrarum etiam pilos (quorum ortus non est directus, Serap.) eodem reflectimus (ἀνακολλῶμεν.) idoneo aliquo admixto, quale etiam thus est, praesertim pingue, et non vetus aut aridum. Verum in his non ovi temperies, sed lentor ipse utilis est: quem forte aliquis etiam ideo utiliore esse dixerit, quod remedio cui miscetur, adversus non sit. nam alia quaedam lenta et viscosa adversantur, ut viscum quod acre et calidum est, Galenus et Serapio.

Candido ovorum in oculis et pili reclinantur, ammoniac trito admixtoque Plinius<sup>954</sup>. Agglutinatorium ad fluxionem oculorum, Ovi tenuis vitellum cum thure fronti imposito. Aut cochleam cum testa sua et ovi candido ad strigmentitiam formam redactam in splenio <a tempore> altero ad alterum extendendo imposito, sua sponte decidit ubi restiterit fluxus, Archigenes apud Galenum de compos. sec. locos. Candidum ovi fronti impositum cum thure fluxiones arcet, avertitque, Dioscorides<sup>955</sup>: pro cuius verbis Graecis Ἀνακόλλημά ἐστι ρευματιζομένων σὺν λιβανωτῶ κατὰ τοῦ μετώπου ἐπιτιθέμενον: Barbari translationem cum thuris polline, frontibus perunctis, rheumatismos reclinat Marcellus (Virgilius)

infants after the bath are suddenly smeared daily on the whole body by mothers or by nurses with beaten egg white with little lukewarm wine. We use the egg (above all its albumen), since it dry up without bothering, to prepare poultices applied on forehead. And still with the egg we give a fold (*anakollomen*) to the hair of eyelids (to those not having a correct direction, Serapion\*) mixing something of suitable, as also the incense is, above all greasy, and that must not be old or dry. To say the truth in these compounds is not the softness of the egg to be useful, but the glueyness itself: and perhaps someone will say that it is even more useful since it is not an antagonist of the remedy with which is mixed. In fact some other gluey and sticky compounds act as antagonists like the birdlime\* which is prickly and warm, Galen\* and Serapion.

With the egg white on the eyes also the eyelashes are folded, mixing it with crushed gum ammoniac\*, Pliny. Poultice to stop the lacrimation: Put on the forehead the yolk of a small egg with incense. Or put a snail with its shell and white of egg in the form of poultice contained in a cataplasm extending from a temple to the other, it spontaneously falls when the flow will stop, Archigenes\* in *De compositione medicamentorum secundum locos* of Galen. The white of egg applied on forehead with incense stops the flows of humours and makes them regress, Dioscorides\*: Marcellus Virgilius\* - Marcello Adriani - blames the translation of his Greek words *Anakollēma est rheumatizomēnon sūn libanotōi katà toū metotou epitithēmenon* done by Ermolao Barbaro\*: *with dust of incense, after having smeared the foreheads, it makes regress the catarrhs*. In fact - he says -

<sup>953</sup> In greco *anakollēma* è un cosmetico, un cataplasma, un empiastro adesivo. Il termine deriva dal verbo *anakollāo* che significa incollare, a sua volta derivato da *kōlla* che significa glutine, colla, anche lega di metalli.

<sup>954</sup> *Naturalis historia* XXIX,40: Candido ovorum in oculis et pili reclinantur Hammoniaco trito admixtoque et vari in facie cum pineis nucleis ac melle modico. § L'omissione di *a tempore* - da una tempia - nel successivo testo di Galeno tratto da Archigene è indubbiamente di origine gessneriana. Difficile arguire perché Gessner abbia ommesso *a tempore* che traduce il greco ἀπὸ κροτάφου di Galeno. Una della fonti che dal punto di vista cronologico è compatibile con la pubblicazione dell'opera di Gessner (1555) è rappresentata dalla traduzione di Janus Cornarius\*. che risale al 1549: *De compositione pharmacorum localium libri decem Iano Cornario interprete* (Lugduni apud Gulielmum Rouillium 1549). In questa pubblicazione troviamo *a tempore altero ad alterum*. Lo stesso dicasi per altre edizioni che contengono, magari revisionata, la traduzione di Cornarius e pubblicate dopo il 1555. Il famigerato *a tempore* lo troviamo anche in altre traduzioni, come quella di Iunius Cornelius del 1562 e di Carolus Gottlob Kühn del 1826. La mania delle abbreviazioni inutili ha pervaso i tipografi che sprecavano spazio in titoli dai caratteri enormi e lo risparmiavano con le abbreviazioni. Così in *Galenii librorum quinta classis* (Venetiis apud Iuntas 1565) troviamo la traduzione di Janus Cornarius e il nostro *a tempore* viene stringato in *à tpe* con la gamba della p attraversata da una sbarretta, ovviamente da leggere come se fosse scritto *a tempore*. Ma Gessner non ebbe a disposizione questa edizione, per cui possiamo essere certi che non gli sfuggì questo *à tpe* vista la brevità, ma che gli sfuggì *a tempore* di Janus Cornarius o di qualche altro traduttore. § Ecco il testo greco di Galeno tratto da Kühn cui fa seguito la mia traduzione. *De compositione medicamentorum secundum locos* liber IV cap. 8 - REMEDIA AD AFFECTOS OCULOS, AB ARCHIGENE IN PRIMO PHARMACORUM SECUNDUM GENUS CONSCRIPTA - AGGLUTINATORIUM AD FLUXIONEM. - ἡ κοχλίαν σὺν τῶ ὀστράκῳ, μετὰ ὡοῦ τοῦ λευκοῦ γλοιῶδες ποιήσας ἐν σπληνίῳ ἀπὸ κροτάφου, ἐπὶ κροτάφον ἐπιτίθει, αὐτόματον πίπτει ὅταν ρεῦμα στῆ, [...] - Oppure metti una chiocciola con il guscio insieme al bianco d'uovo dopo aver fatto una poltiglia contenuta in una benda - un cataplasma - che parte da una tempia fino all'altra tempia, essa - la benda - cade da sola quando il flusso si sarà arrestato [...]. (Elio Corti, sabato 23 agosto 2008) § Per cataplasma - in greco *katáplasma* derivato dal verbo *kataplássein* = spalmare - oggi si intende una forma farmaceutica per uso esterno composta da una pasta molle contenuta in una benda - *splēnion* in greco - fatta per esempio con della garza.

<sup>955</sup> Il testo di Dioscoride qui riferito corrisponde alla traduzione di Jean Ruel\* ed è riportato, per esempio, da Pierandrea Mattioli\* in *Commentarii in libros sex Pedacii Dioscoridis Anazarbei De Materia Medica*, 1554, pag. 187.



rheumatismos reclinat, Marcellus {Vergilius} <Virgilius> reprehendit. Ex Plinio<sup>956</sup> enim (inquit) accepto reclinandi verbo, voluisse videtur eadem Plinio, non Dioscoridi, hoc loco docere: et de reclinandis palpebrarum pilis in hoc scriptore praecipere, cum non de palpebris reclinandis, compescendis, firmandisve Dioscorides hic praecipiat, nisi nos fallimur: sed de compescenda omni a superiore parte in oculos destillatione, seu rheumatismo. quam ob causam iubet fronti imponi. Verbum quidem *anacollemma*, manifeste indicat vim remedii lentore suo glutinantis, aut naturae suae vi fluentia firmantis ac retinentis. Verum non eam ob causam, ut videtur, ex ovorum candido fieri *anacollemma* Dioscorides ait: sed quoniam glutinoso lentore fronti haereret, Haec ille.

Et ipsius translationem hoc in loco nos etiam potius quam Hermolai probamus. sed reclinandi verbum cum de palpebris sermo est, compescere aut firmare, ut ipse interpretatur, non significat. neque enim veteres Graeci medici ἀνακολλᾶσθαι dicunt palpebras (nam de his quoque hoc verbo utuntur aequae, quam de fluxione retinenda) quae effluant, sed quae retortae in oculum pungendo molestae sunt, cum ad situm et rigorem naturalem illitis quibusdam (glutinantibus et rigorem cum aruerint praestantibus) reducuntur. quos pilos aliqui forcice evellunt. Haec quod ad propriam vocum significationem, quod vero ad rem ipsam, ipsaque remedia, pleraque quae pilos reclinare possunt glutinoso humore suo, eadem si fronti illinantur, catarrhum etiam ad oculos sistere posse videntur.

¶ De *anacollemate* fronti apponendo ex albumine ovorum thurisque polline, ne fluxus (lacrymae et epiphorae) in oculos decumbant, et de pilis palpebrarum retortis albumine per se vel cum ammoniaco reclinandis, paulo ante scripsimus. Ova per se infuso candido oculis epiphoras cohibent, urentesque refrigerant, Plinius<sup>957</sup>. Inter ocularia pharmaca mordacitatis maxime expertia sunt quae dixi, suntque acrimoniae omnis expertes tres praecipue liquores, primus {foenigraeci}

after having inferred from Pliny the verb *reclinandi* - to bow backwards - it seems that he wanted to express in this passage the same things according to the point of view of Pliny and not of Dioscorides: and that in the text of this author he prescribes to straighten the hair of eyelids, while Dioscorides in this passage doesn't prescribe to subvert the eyelids, to hold them motionless or stuck, unless I am mistaken: on the contrary to stop whatever type of dripping or of catarrh into the eyes coming from the upper district. That's why he says to apply it on the forehead. Actually the word *anacollemma* clearly points out the power of the remedy of conglutinating thanks to its glueyness, or to stop with the strength of its nature the flowing liquids, and to stop them. In truth, as it seems, Dioscorides says to make a poultice from the egg white not for such a reason: but since with its sticky viscosity it sticks to the forehead. These the words of Marcellus Virgilius.

And I also agree with his translation of this passage rather than with that of Ermolao. But when there is some talk about eyelids, the verb *reclinandi* doesn't mean, as he interprets, to hold or to block them. In fact neither the ancient Greek physicians say that must be glued - *anakollāsthai* - the watering eyelids (in fact also for the eyelids they use this verb as to express the fact of stopping a lacrimation), but those that being folded in direction of the eye become bothersome being that they sting, hence they are carried back in their place and in their natural rigidity by smearing on something (conglutinating, which when dried up also produces the rigidity). Some pluck those hair with tweezers. All of this as far as an appropriate meaning of the words is concerned: but as far as the matter itself and the remedies themselves is concerned, most of those able in folding back the eyelashes through their sticky consistence, still the same remedies, if smeared on the forehead, it seems that they can also stop the catarrh coming down to the eyes

¶ Just before we wrote about the poultice to be applied on the forehead prepared with egg white and dust of incense so that the flows of liquids (tears and persisting lacrimations) don't go down in the eyes, as well as about the twisted eyelashes to be straightened with only egg white or joined with gum ammoniac. The eggs alone stop the persisting lacrimations putting the egg white on the eyes, and they refresh them when burning, Pliny. Among the remedies for ophthalmologic employment those more devoid of irritating effect are those I told, and above all three

<sup>956</sup> *Naturalia historia* XXIX,40: Candido ovorum in oculis et pili reclinantur Hammoniaco trito admixtoque et vari in facie cum pineis nucleis ac melle modico.

<sup>957</sup> *Naturalia historia* XXIX,39: Ova per se infuso candido oculis epiphoras cohibent urentesque refrigerant — quidam cum croco praeferunt — et pro aqua miscentur collyriis; infantibus vero contra lippitudines, ut vix aliud, remedio sunt butyro admixto recenti.

<fenograeci> decoctum, alter lac, tertius tenuis ovorum liquor. In hoc genere esse existimandum est tum gummi, tum tragacantham. et nisi praedicta tria copiaque et usu prompta et expedita essent, liceret parum gummi aut tragacanthae in multa aqua maceratum in eundem usum velut illa assumere, etc. Galenus in opere de compos. med. sec. loc. Et rursus, Eiusdem generis cum praedictis pharmacis, subtenuis ovorum liquor existit, ex redundanti potens humiditates abluere, et exasperata oblinere. verum obturandi meatus vim cum illis aequaliter non habet, sicut neque vim resiccandi. Atqui {foenigraeci} <fenograeci> succus quod ad viscositatem attinet, similis est albo ovorum liquori, etc. Et iterum, Lenitivos liquores dico ovi candidum et {foenigraeci} <fenograeci> decoctum, et lac.

Ut plurimum vero albus ovi liquor cum accommodatis pharmacis lippitudines curare sufficit: per collyria videlicet Monohemera, hoc est unius diei appellata, etc. Albus et tenuis ovorum liquor, quo ad ophthalmias etiam utimur, e numero pharmacorum ab omni morsu et acrimonia alienissimorum est, nec ita fallit ut lac non raro fallere solet, emulsum scilicet ab animalibus, quae cruditate, aut labore nimio, aut siti affecta fuerunt, aut malis usa cibariis, quod in mulieribus saepe accidit, unde lac intemperatum efficitur. Ova vero unum duntaxat, ex vetustate scilicet, vitium habent, quod facile est cavere recentibus utentem, Galenus de simplic. lib. 11. Albumen ovi sedat dolores acres, magis quam ulla alia eiusdem facultatis: quoniam agglutinatur et remanet, nec facile recedit ut lac, Avicenna. Gallinae ovum notissimum est omnibus habere vim ad omnium oculorum dolorem. album infusum in oculos sedat punctiones, Sextus: omnesque fervores et prurigines, Constantinus. Ovi candido ad lippitudines utimur, Galenus.

Ova per se infuso candido oculis epiphoras cohibent, urentesque refrigerant. quidam cum croco praeferunt, et pro aqua miscent collyriis. infantibus vero contra lippitudines vix aliud remedium est, butyro ammixto recenti,

liquids are devoid of any irritating effect, the first one is the decoction of fenugreek\*, the other one is the milk, the third one is the fluid liquid of the eggs. It needs to believe that belong to this type both the gum arabic\* and the gum tragacanth\*. And if the above-mentioned three medicines were not ready for use and available in abundance, as equivalent could be used and for the same purpose a little bit of gum arabic or gum tragacanth soaked in a lot of water, etc., Galen in the treatise *De compositione medicamentorum secundum locos*. And still: a rather fluid liquid of the egg of the same kind of the aforesaid medicines exists, extremely efficient in making regress the damp secretions and in mitigating the irritations. But it doesn't possess an equivalent power in closing the pores, and neither the power of dehydrating. But the extract of fenugreek, as far as the viscosity is concerned, is similar to the egg white, etc. And still: I affirm that they are liquids endowed with lenitive power the egg white and the decoction of fenugreek, as well as the milk.

That's how the egg white is able to recover from inflammations of the eyes joined with fitting medicines: certainly through eyewashes *monohemera*, that is called in a daily unique dose, etc. The white and fluid liquid of the egg, which we also use against the ophthalmitis, belongs to the number of remedies wholly devoid of any irritating and prickly effect, and it doesn't fail as not rarely usually fails the milk, that is that one milked from animals suffering from indigestion, or from excessive work, or from thirst, or fed on bad foods, a thing often happening in the women, hence the milk becomes rotten. But the eggs have only a defect, that is, due to the fact to be old, but it is easy to safeguard himself for he who uses the fresh ones, Galen book XI of *De simplicium medicamentorum temperamentis et facultatibus*. The egg white eases the piercing pains more than any other product endowed with the same properties: since it congeals and such it remains, and it doesn't easily go bad like the milk does, Avicenna\*. It is widely known that the egg of hen is endowed with power against the pain of whatever ocular affection. The egg white poured in the eyes soothes the piercing pains, Sextus Placitus Papiensis; and every burning and itch, Constantinus Africanus\*. We use the egg white against the inflammations of the eyes, Galen.

The eggs alone stop the persisting lacrimations by putting the egg white on the eyes, and they refresh them when burning. Some prefer them in association with saffron\* and mix them with the eyewashes in place of water. To say the truth for the infants it is

Plinius<sup>958</sup>. Candidum ovi inflammationes oculorum infusum lenit, Dioscor. Et rursus, Inflammationes oculorum lana exceptum, addito rosaceo, melle et vino, mitigat. Ad cruentos et sugillatos oculos candidum ovi instillatum prodest, atque amplius pura lana exceptum [447] et superne impositum, Archigenes apud Galenum de compos. sec. loc.

difficult that another remedy exists against the inflammations of the eyes, mixing with fresh butter, Pliny. The egg white by local application relieves the ocular inflammations, Dioscorides. And still: Picked up with a wool cloth, with the addition of oil of roses, honey and wine, it eases the inflammations of the eyes. The white of egg instilled is useful against the eyes showing haemorrhages and bruises, and still more picked with a cloth of pure wool and applied on, Archigenes in Galen in the treatise *De compositione medicamentorum secundum locos*.

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¶ Ad auris dolorem a calore, Ovi album instillato meatui auris, Nicolaus Myrepsus. Dolores aurium leniuntur ovi candido, Galenus de compos. sec. loc. Et rursus, Ad dolorem auris ex inflammatione obortum, Miscetur opium muliebri lacti et ovi candido, quae ipsa etiam per se saepe aurium inflammationibus profuere. Ad aurium nocumenta ex aqua, Ovi aquato, modo eodem quo in oculorum inflammationibus uti ipso consuevimus, praeparato utitor, Galenus Euporiston 1, 16.

¶ Against the earache due to the warmth: Instil egg white in the ear hole, Nicolaus Myrepsus\*. The earaches are attenuated by egg white, Galen\* in *De compositione medicamentorum secundum locos*. And still: Against earache arisen from an inflammation, opium is mixed with milk of woman and egg white, all things that alone have often been useful in case of otitis. Against the lesions of ears due to water: We have to use a watery solution of egg prepared like that we got into the habit to use in ocular inflammations, Galen - Oribasius\* - *Euporista* I,16.

¶ Summe tepidum (ἀκροχλίαρρον) prodest vesicae rosionibus, renum exulcerationibus, gutturis {scabriciae} <scabritiae>, reiectionibus sanguinis, destillationibus, et thoracis rheumatismis, Dioscorides<sup>959</sup>: tanquam de candido ovi tantum haec remedia accipienda sint. ego de toto ovo acrochliaro, id est non cocto, sed leviter calefacto sorptoque haec vere scribi putarim<sup>960</sup>. Aiunt et calculos pelli candido ovi, Plin.<sup>961</sup> Ex albumine fit clyster cum meliloto propter ulcera intestinorum et putrefactionem eorum, Avicenna. Dioscorides quidem vitellum cum meliloto utilem esse scribit ad inflammationes sedis et condylomata<sup>962</sup>. Ex albumine fit pessarium cum oleo de alcanna, quod ulceribus vulvae salubre est, et vulvam lenit, Avicenna. Ovorum quinque candida adijciuntur cerato cuidam podagrigo refrigeranti

¶ Lukewarm (*acrochliaron*) it is good a lot in case of vesical burnings, violent renal pains, irritation of throat, haemoptysis - to spit blood, catarrh as well as sputum of pulmonary origin, Dioscorides\*: as if these remedies had to be meant as gotten only from the egg white. In truth in my opinion these things are to be written about the whole *acrochliaron* egg, that is, not hard boiled, but slightly warmed and drunk. They say that also the stones are expelled by the white of egg, Pliny\*. With the egg white a clyster is prepared together with yellow melilot\* for intestinal ulcerations and related fermentations, Avicenna\*. But Dioscorides writes that the yolk with yellow melilot is useful against anal inflammations and condylomata acuminata\* - either rooster's combs or genital warts. From the egg white a vaginal suppository is prepared with oil of henna\*, which is curative for the ulcers of vulva, and mitigates the troubles in vulvar area,

<sup>958</sup> *Naturalis historia* XXIX,39: Ova per se infuso candido oculis epiphoras cohibent urentesque refrigerant — quidam cum croco praeferunt — et pro aqua miscentur collyriis; infantibus vero contra lippitudines, ut vix aliud, remedium sunt butyro admixto recenti. - Questa citazione, anche se parziale, ricorre già in questa pagina.

<sup>959</sup> Prescrizione di Dioscoride già citata a pagina 442. L'aggettivo greco *acrochliaros* significa caldo alla superficie, in Dioscoride significa tiepido, come dimostra la traduzione di Jean Ruel\* del *De materia medica* (1549) II,55 CANDIDUM OVI: summe tepidum prodest vesicae rosionibus [...].

<sup>960</sup> Stando alla suddivisione in capitoli dell'edizione di Jean Ruel si tratta in effetti dell'azione dell'albumine. Invece Pierandrea Mattioli\*, pur adottando la traduzione di Ruel, congloba nel capitolo II,44 OVUM i capitoli di Ruel 54 OVI NATURA e 55 CANDIDUM OVI. Pertanto dal dipanarsi del testo di Dioscoride riferito da Mattioli potrebbe essere aleatorio riuscire a individuare quanto appartiene all'effetto dell'uovo nella sua totalità oppure al solo albumine, ma solo se la lettura è assai frettolosa.

<sup>961</sup> *Naturalis historia* XXIX,41: Aiunt et vulnera candido glutinari calculosque pelli.

<sup>962</sup> Edizione di Jean Ruel, liber II, cap. 54 - OVI NATURA: inassatum sedis inflammationibus prodest, cum croco, et rosaceo: et condylomatis, cum meliloto. - La ricetta di Dioscoride è quindi un po' diversa.

¶ Est quando albumen ovi aliis et potentioribus fere medicamentis admiscetur, ex quibus nonnulla privatim hic conscribere libuit. Ulceribus ex ambusto cum candido ovorum tostum hordeum et suillo adipe, mire prodest. Eadem curatione ad sedis vitia utuntur. infantibus quidem etiam si quid ibi procidat, Plin.<sup>964</sup> Ad combusta igne, Ordea vel franges atque ovi candida iunges: Adsit adeps, (mira est nam forma medelae,) Iunge chelidionias, ac sic line vulnera succis, Serenus. Ad ignem sacrum candido ovorum {trito} <trium> cum amylo utuntur, Plinius<sup>965</sup>. Sunt qui sex aut septem albumina cum thure albo permisceant, et emplastrum inde paratum ossibus fractis imponant, Obscurus. Ad sanguinem sistendum, Cum ovi candido mistae et pilis leporis exceptae aloes pars dimidia et thuris pars una, medicamentum sunt optimum, Galenus quinto Methodi et in libro de curandi ratione per phlebot. Felle tauri cum ovi albo collyria fiunt (ad oculos,) aquaque dissoluta inunguntur per quadriduum, Plinius<sup>966</sup>. Aetius lib. 15. cap. 28. describit emplastrum ex ovis optimum, quod accipit spumae argenti, cerussae, ana unc. iiii. cadmiae unc. ii. cerae lib. i. rosacei lib. ii. ovorum albumina decem. Metallica (inquit) ex aqua et vino terito, deinde cum ovorum albuminibus subigito. postea liquatis quae liquari oportet admisceto, unito et utere. Usus ipse non exprimit, videtur autem ad ulcera maligna<sup>967</sup> facere, quaeque circa sedem sunt, quae citra morsum sicari convenit.

Describitur et apud Galenum alicubi, in opere de comp. sec. genera (ni fallor) ceratum quoddam ex ovis. Ut splendescat facies: Farinam fabarum

Avicenna. In Aetius of Amida\* XII,43: Five egg whites are added to a wax poultice with refrigerant effect for a gouty person.

¶ It occurs that the egg white is also mixed with remedies almost more effective, about which I want to report here some specific datum. For ulcers from burns will be good in a marvellous way the toasted barley\* associated with egg white and fat of pig. They use the same therapy against perianal diseases. And in the infants if some prolapse exists in this area, Pliny. Against the fire burns: Otherwise you will grind barley and you will add whites of egg: keep fat available (for it is a type of marvellous remedy), put together celandines\*, and so smear the lesions with the poultices, Serenus Sammonicus\*. Against the lesions from holy fire - Persian fire\*, carbuncle\*, erysipelas\*, herpes zoster\* - they use three whites of egg joined with the starch\*, Pliny. There are some people mixing six or seven egg whites with white incense\*, and they apply on the fractured bones the so prepared poultice, an unknown author. To stop a haemorrhage: Half a dose of aloe\* and a whole dose of incense joined with the white of egg and gathered in a skin of hare, represent a very good medicine, Galen in the 5<sup>th</sup> book of *Methodus medendi* and in the treatise *De curandi ratione per venae sectionem*. Eyewashes (for eyes) are prepared with bile of bull together with white of egg, and dissolved in water are applied for four days, Pliny. Aetius of Amida, book XV chapter 28, describes a good poultice obtainable with the eggs, which contains four ounces each [109.12 g] of litharge\* and white lead\*, two ounces [54.56 g] of oxide of zinc, a pound [327.45 g] of wax, two pounds [654.9 g] of oil of roses, ten egg whites. Mince (he says) the metallic ingredients in water and wine, then beat together with the egg whites. Then mix with the liquefied ingredients which must be made liquid, make the whole homogeneous and use it. He doesn't say what use to do of it, but it seems that he prepares it for the ulcers rebellious to the therapy and for those appearing in perianal area, which it is worthwhile to dry without provoking burning.

Also in some passage of Galen, in the treatise *De compositione medicamentorum secundum genera* (if I am not mistaken), is described a wax poultice prepared with

<sup>963</sup> La ricetta è un po' diversa da quella riportata a pagina 441: Ova gallin. numero quatuor adjiciuntur cerato cuidam podagrigo apud Aetium 12. 43. § Il motivo è ovvio, trattandosi di due ricette diverse. L'ultima ricetta di Ezio presente nel capitolo 43 - Ceratum Jacobi Psychristae, ad ferventes pedum inflammationes - richiede proprio cinque bianchi d'uovo.

<sup>964</sup> *Naturalis historia* XXIX,41: Eadem curatione ad sedis vitia utuntur, infantibus quidem etiam si quid ibi procidat; [...].

<sup>965</sup> *Naturalis historia* XXIX,41: [...] ad ignem sacrum candido ovorum trium cum amylo. aiunt et vulnera candido glutinari calculosque pelli. - Discussa è l'interpretazione di cosa fosse l'*ignis sacer*, che magari fu anche chiamato *ignis Persicus* - fuoco persiano. Umberto Capitani e Ivan Garofalo (*Naturalis historia* di Plinio, libro XXVIII, Einaudi, 1986) non citano il carbonchio, e puntualizzano che Celso in *De medicina* V,26,31 e 28,4 fa una distinzione fra erisipela e herpes zoster (o fuoco di Sant'Antonio\*), per cui il fuoco sacro dovrebbe poter corrispondere all'herpes zoster. Affascinanti problemi insoluti di medicina antica!

<sup>966</sup> *Naturalis historia* XXVIII,168: Felle tauri cum ovi albo collyria fiunt, aquaque dissoluta inunguntur per quadriduum.

<sup>967</sup> Ribelli alla terapia, come specifica Gessner a pagina 445.

miscere cum albuminis ovi, et inunge, Furnerius Gallus. Candido ovorum in oculis et pili reclinantur, ammoniaco trito admixtoque et vari in facie cum pineis nucleis ac melle modico, Plin.<sup>968</sup> Asclepiades apud Galenum in opere de compos. sec. loc. ad catapotii adipsi<sup>969</sup>, id est sitim extinguentis compositionem, seminum cucumeris et portulacae ana partes duas capit: et tragacanthae partem unam ovorum crudorum recentium candido dissolvit, et probe tritis aliis addit, et catapotia inde facta in umbra siccant, atque unum sub lingua teneri iubet, ut liquor inde solutus devoretur. Ramicosis cochlearum cinis cum thure ex ovi albi succo illitus per dies XXX. medetur Plin.<sup>970</sup> Ad pedum rimas ovorum candido decocto cum cerussae denariorum duorum pondere, pari spumae argenti, myrrhae, exiguo deinde vino utuntur, Plinius<sup>971</sup>.

¶ Sunt qui ad vulnera quaedam sananda, ovi albumen cum sale subactum in olla nova urant donec solvatur et clarum fiat, hoc deinde lapide calido in pulverem atterunt, ut in libro quodam Germanico manuscripto reperi. ¶ Liquor de albumine instrumentis chymicis destillatus, oculos refrigerat et confortat: utiliter miscetur collyriis aliisque oculorum remediis. Facies et manus eo ablutae nitore et claritate proficiunt. Cicatrices etiam foedas, combustionis aliarumque nozarum cutis vestigia emendat frequenti illitu, Ryffius ex Brunsvicensi ni fallor.

¶ Pars IX. De remediis vitelli. Vitellus ovorum eandem albumini vim obtinet, (hoc est similiter convenit iis quae remedia minime mordacia postulant:) quamobrem miscetur cerotis lenientibus (ἀδῆκτοις) ovis elixis vel assis exemptus. interest autem parum aliquid, eo quod ova assa, paulo magis exsiccent, eodemque nomine minus leniant aut mitigent. Miscet et

the eggs. So that the face shines: Mix flour of broad beans\* with egg white and apply, the French André Le Fournier\*. With the white of egg on the eyes also the eyelashes are straightened, mixing crushed gum ammoniac\*, and the pimples on the face disappear if it is associated with pine nuts and honey, Pliny. Asclepiades Junior\* in Galen in the treatise *De compositione medicamentorum secundum locos* in order to prepare the *catapotii adipsi*, that is the compound medicine able to remove the thirst, he takes two doses each of seeds of cucumber\* and purslane\*: and dissolves a dose of gum tragacanth\* with fresh and raw egg white, and after having properly minced the other components he adds them, and after having prepared pills he desiccates them in the shade, and he prescribes to keep one of them under the tongue so that the liquid contained in the dissolved tablet is swallowed. The ash of snails applied for thirty days with incense in egg white treats those people having the hernia, Pliny. For the chaps in the feet they use egg white cooked with white lead for a weight equivalent to two denarii\* [6.42 g], an equal weight of litharge, myrrh\*, and then little wine, Pliny.

¶ There are some people that to treat some wounds toast in a new pot egg white beaten with salt until it dissolves and becomes clear, then they pulverize this compound with a hot stone, as I have found written in a manuscript German book. ¶ The liquid distilled with the instruments of the chemistry starting from egg white, refreshes the eyes and gives them vigor: it usefully mixed with eyewashes and other ocular remedies. The face and the hands washed with this product earn in shine and brightness. Through a frequent application it reduces the entity of the scars even if marring as well as the remnants of burns and other damages to the skin, Walther Hermann Ryff\* inferring from Hieronymus Brunschwig\*, if I am not mistaken.

¶ SECTION 9 - THE REMEDIES GOTTEN FROM YOLK. The egg yolk has the same property indwelling in the egg white (that is, practically it has the same indication in those people who don't need at all irritating medicines), that's why it is mixed with wax-based and lenitive poultices (*adēktois*) drawing it from hard-boiled or roast eggs. Actually it is of little importance that the roasted eggs dry a little more, and that

<sup>968</sup> *Naturalis historia* XXIX,40: Candido ovorum in oculis et pili reclinantur Hammoniaco trito admixtoque et vari in facie cum pineis nucleis ac melle modico. - Prescrizione - anche se monca - già citata a pagina 446.

<sup>969</sup> *Adipsi* è la latinizzazione del genitivo dell'aggettivo greco *ádipsos* = che toglie la sete. Il latino *catapotium* deriva dal sostantivo greco *katapótion* che significa pillola, medicamento che si ingoia bevendolo.

<sup>970</sup> *Naturalis historia* XXX,136: Cochlearum saliva inlita infantium oculis palpebras corrigit gignitque. Ramicosis cochlearum cinis cum ture ex ovi albo specillo inlitis per dies XXX medetur.

<sup>971</sup> *Naturalis historia* XXIX,41: Eadem curatione ad sedis vitia utuntur, infantibus quidem etiam si quid ibi procidat; ad pedum rimas ovorum candido decocto cum cerussae denariorum II pondere, pari spumae argenti, murrae exiguo, dein vino; [...]. - Anche stavolta è questione di una virgola, per cui si passa dal pizzico di mirra di Plinio ai due denari di mirra di Gessner. Bisogna solo preparare i due tipi di farmaci e tirare poi le conclusioni terapeutiche.

nomine minus leniant aut mitigent. Miscet et cataplastatis<sup>972</sup> adversus inflammationes, ut in iis quae circa sedem fiunt, cataplastatis e meliloto, Galenus et Serapio. Ovi vitellus extrinsecus illitus paregoricus<sup>973</sup> vel stypticus invenitur, Inter notha de simplicibus Galeno adscripta. In ovis est astrictio, et proprie in vitello eorum assato, Avicenna. Corn. Celsus<sup>974</sup> scribit vitellum crudum mollire, discutere quae in aliqua parte corporis coierunt et vulnera purgare. Vitelli ovorum incoctorum (id est crudorum) coagitati et inliti, livores qui ex tumore aut collisione aliqua facti erunt, etiam veteres, extenuant, Marcellus. Ad liventia luteis ovorum utuntur: si vetustiora sint, cum bulbis ac melle, Plin.<sup>975</sup> Vitellus assatus et tritus cum melle, utiliter imponitur panno et nigredini, (sug{g}illatis et livoribus,) Avicenna: sed hoc de sug{g}illatis oculorum apud Galenum legitur, ut inferius recitabo.

¶ Vitellus assatus miscetur medicamento cuidam ad sedem ex Andromacho apud Galenum in opere de comp. sec. loc. Sedis etiam vitii utilia sunt ovorum lutea, durata igni, ut calore quoque prosint, Plin.<sup>976</sup> Extalem (id est anum<sup>977</sup>) nimis prominentem reprimit gallinaceus vitellus si coctus integer ab ipso aegro illic calidus assidue contineatur, Marcellus.

Ovorum lutea utilia sunt et cervicis doloribus cum anserino adipe et rosaceo, et condylomatis cum [448] rosaceo. item ambustis durata in aqua, mox in pruna putaminibus exustis, tum lutea ex rosaceo illinuntur, Plin.<sup>978</sup> Prodest et tussientibus per se luteum devoratum liquidum, ita ut dentibus non attingatur.} <, > thoracis

because of this they are able to soothe or mitigate less. Galen and Serapion mix it also with the cataplasts against the inflammations like in those occurring in perianal area, cataplasts with melilot. The egg yolk externally applied shows a lenitive or an astringent action, among the spurious works related with the simples attributed to Galen. In the eggs is present an astringent action, and in specific way in their roasted yolk, Avicenna. Aulus Cornelius Celsus\* writes that the raw yolk has an emollient action, it dissolves what thickened in some part of the body and cleans up the wounds. The yolks of eggs not cooked (that is, raw) beaten and locally applied, reduce the bruises coming from a swelling or a crush, even if of ancient date, Marcellus Empiricus\*. They use egg yolks against the bruises: if the latter are not too much recent, associating them with onions and honey, Pliny. The roasted and minced yolk with honey is usefully applied with a cloth also on blackish areas (contusions and bruises), Avicenna.: but this is read in Galen about ocular contusions, as I will say afterwards.

¶ The roasted yolk is mixed with a medicine for perianal diseases, as it can be inferred from Andromachus\* in Galen in the treatise *De compositione medicamentorum secundum locos*. The egg yolks, hardened on the fire, so to also help with the heat, are useful also in perianal diseases, Pliny. The egg yolk of hen makes regress the straight bowel (that is the anus) too much prominent if, cooked whole, is held there warm by the patient himself with tenacity, Marcellus Empiricus.

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The egg yolks are also useful in the pains of the neck together with fat of goose and oil of roses, and with oil of roses in the condylomata acuminata\* - either rooster's combs or genital warts. Likewise in the burns, hard cooked in water, and as soon as the shells have been disintegrated on embers, then the yolks are applied with oil of roses, Pliny\*. The yolk alone

<sup>972</sup> In greco non esiste un *katáplasma* da latinizzare in *cataplastum*, ma solo *katáplasma*, *kataplásmatos*, che dà il latino *cataplastibus*. Tuttavia alcuni autori hanno usato *cataplastis* per il dativo e l'ablativo plurale.

<sup>973</sup> L'aggettivo greco *parēgorikós* significa lenitivo.

<sup>974</sup> *De medicina* V,5: Purgant aerugo, auripigmentum, [...] sed ubique validior est, fel, vitellus crudus, cornu cervinum, [...] - V,11: Ad discutienda vero ea, quae in corporis parte aliqua coierunt, maxime possunt habrotonum, helenium, amaracus, alba viola, mel, liriium, [...] crudus vitellus, amarae nuce, sulphur.

<sup>975</sup> *Naturalis historia* XXIX,44: Ad liventia, si vetustiora sint, cum bulbis ac melle.

<sup>976</sup> *Naturalis historia* XXIX,45: Utilia sunt et cervicis doloribus cum anserino adipe, sedis etiam vitii indurata igni, ut calore quoque prosint, et condylomatis cum rosaceo; item ambustis durata in aqua, mox in pruna putaminibus exustis, tum lutea ex rosaceo inlinuntur.

<sup>977</sup> Marcello Empirico ha perfettamente ragione di chiamarlo *extalis* - intestino retto - in quanto nel prolasso anale ciò che fuoriesce è la porzione terminale del retto. L'ano infatti è solo un orifizio.

<sup>978</sup> *Naturalis historia* XXIX,45: Utilia sunt et cervicis doloribus cum anserino adipe, sedis etiam vitii indurata igni, ut calore quoque prosint, et condylomatis cum rosaceo; item ambustis durata in aqua, mox in pruna putaminibus exustis, tum lutea ex rosaceo inlinuntur.

distillationibus [destillationibus], faucium {scabriciae} <scabritiae> {,}<. > privatim contra haemorrhoidum morsum illinitur, sorbeturque crudum, (Dioscorides hanc vim albumini tribuit.) Prodest et renibus, vesicae rosionibus exulcerationibusque, et cruenta excreantibus, Idem<sup>979</sup>. Ova sorbilia prosunt tussi et pleuritidi, et phthisi, et raucedini vocis ex caliditate, et stricturae anhelitus, et sputo sanguinis, praesertim cum sorbetur vitellus eorum tepidus, Avicenna<sup>980</sup>. Et rursus, Vitellus confert ulceri renum et vesicae, praecipue si sorbeatur crudus, (hoc Platina de integro ovo scribit.) Vitelli ovorum crudi quinque cum vini tribus cyathis haemoptoicis prosunt, Constantinus et Aesculapius. Cum vini veteris aut mulsi cyathis tribus permixti, et calide per triduum poti, excreationes cruentas emendant, Marcellus.

Suggillata in oculis ovi vitellus impositus discutit: sunt qui mel misceant, Archigenes apud Galenum de compos. sec. loc. 5.1. Ovi assi vitellus miscetur cataplasmaticis ad oculos lippientes, inter Asclepiadis medicamenta in eodem opere 4.7. item ad fluxiones cohibendas. Agglutinatorium ad fluxionem oculorum, Ovi tenuis vitellum cum thure fronti imponito, (ὠοῦ λεπτοῦ λέκυθον, vide an legendum ὠοῦ λεπτόν [vel λευκόν] ἢ λέκυθον. nam et albumen et luteum ovi convenit.) Archigenes apud Galenum de compos. sec. loc. 4. 8. Ad haemalopes et hyposphagmata, id est cruentos et sugillatos oculos, statim a principio tum ad inflammationem tum ad dolorem compescendum prodest ovi assi luteum cum vino impositum, Ibidem. ¶ Vitellus apostemati calido in aure medetur, Avicenna.

swallowed liquid is also good for those people having cough, doing so that it is not touched by teeth, in the catarrhal states of chest, against the inflammation of fauces. Especially it is smeared against the pain provoked by haemorrhoids, and is drunk raw (Dioscorides\* ascribes this power to egg white). It also is good for kidneys, for vesical burnings and pains, and for those people spitting blood, still Pliny. The eggs to be sipped are useful in case of cough and pleurisy and consumption - by pulmonary tuberculosis - and hoarse voice due to the warmth as well as in case of difficult breath and haemoptysis - to spit blood, above all when the yolk is drunk lukewarm, Avicenna\*. And still: The yolk is good for ulcer of kidneys and urinary bladder, above all if drunk raw (Platina\* writes this about the whole egg). Five raw egg yolks with three cyathi [150 ml] of wine are good for spitting blood people, Constantinus Africanus\* and Aesculapius\*. Mixed with three cyathi of old wine or mead, and drunk warm for three days, make disappear the haemorrhagic expectorations, Marcellus Empiricus\*.

The egg yolk applied on eyes makes the bruises disappear: there are some people mixing honey, Archigenes\* in Galen\* in *De compositione medicamentorum secundum locos* book V,1. The yolk of roasted egg is mixed with cataplasms for rheumy eyes, among the remedies of Asclepiades\* in the same treatise, book IV,7; and the same is worth for stopping the lacrimation due to irritation. Poulitice against the lacrimation: Put on forehead the yolk of a small egg with incense\* (consider if the expression *οοῦ λεπτοῦ λέκυθον* - the yolk of a thin egg - has on the contrary to be read *οοῦ λεπτόν* [or else *λευκόν*] *ἢ λέκυθον* - the non-thick part, that is the white, or rather the egg yolk; in fact so it is fitting to both egg white and egg yolk), Archigenes in Galen in *De compositione medicamentorum secundum locos* IV,8. Against *haemalopes* and *hyposphagmata*, that is, for eyes with haemorrhages and bruises, immediately starting from their rising, shows itself as profitable the toasted egg yolk applied with wine to restrain both inflammation and pain, still in IV,8. ¶ The yolk recovers a warm abscess of the ear, Avicenna.

<sup>979</sup> *Naturalis historia* XXIX,42-43: Prodest et tussientibus per se luteum devoratum liquidum ita, ut dentibus non attingatur, thoracis destillationibus, faucium scabritiae. Privatim contra haemorrhoidos morsui inlinitur sorbeturque crudum. [43] Prodest et renibus, vesicae rosionibus exulcerationibusque. § È sempre questione di punti o di virgole. In ambedue le mie fonti pliniane disponibili il punto viene posto dopo *scabritiae*. Gessner lo mette dopo *attingatur*. È logico che il tuorlo dall'essere ingoiato contro il mal di gola passa ad essere spalmato. Si emenda il punto e la virgola. § Altro problema. Le lezioni sono discordanti: c'è chi riporta *contra haemorrhoidos morsui inlinitur*, chi dà *contra haemorrhoidas morsui inlinitur*, chi - come Gessner e Aldrovandi - riporta *contra haemorrhoidum morsum inlinitur*. *Contra* regge l'accusativo. Se l'accusativo è *haemorrhoidas*, allora è un accusativo plurale, e il dativo *morsui* bisogna farlo reggere da *inlinitur*, cui forse sarebbe più appropriato associare un ablativo. Insomma, la versione di Gessner e di Aldrovandi sembrerebbe la più corretta dal punto di vista sintattico, e oltretutto dal contesto pliniano si potrebbe evincere che il *morsum* non è dei serpenti emorroide, bensì è il tormento suscitato dalle emorroidi anali, delle quali si parla sempre al plurale - "Ho le emorroidi che mi danno un dolore boia!" -, salvo che con l'ispezione o con la palpazione si sia stabilito che di emorroide anale ne esiste una sola, e allora il paziente imprecherebbe giustamente così: "Ho un'emorroide che mi dà un dolore boia!".

<sup>980</sup> Prescrizione già citata a pagina 442.

¶ Dolores stomachi lenit ovi vitellus tostus et in farina comminutus, cum polenta potus, Archigenes apud Galenum de compos. sec. loc. et Euporiston 1.97. Ovorum vitelli cum vino vel oleo cocti, adiecta polenta, mane sumpti, medentur his qui cibos non continent, Constantinus. In patinis frigitur vitellus ut cibo alvos sistat, per se vel admixta galla aut fructu rhois,<sup>981</sup> Dioscorid. Sistunt et menses mulierum cocta ovorum lutea, et ex vino pota: inflationes quoque vulvae cruda cum oleo ac vino illita curant, Plinius<sup>982</sup>.

¶ De remediis ex eodem cum aliis medicamentis admixto: primum extra corpus, deinde intra. Ad liventia ovorum luteis utuntur: si vetustiora sint, cum bulbis ac melle, Plin.<sup>983</sup> Contra adustionem ignis, unguentum laudatur ex vitellis ovorum recentium, oleo rosaceo, cera alba et {sepo} <sebo - sevo> arietino, Galenus ut quidam citant. Vitelli cum oleo rosaceo et croco inuncti medentur dolori podagricorum: et si valde doluerint, misceatur modicum opii, Idem ut quidam citant. Ovorum assatorum lutea quinque apud Aetium 12.44. adduntur unguento cuidam arthritico anodyno<sup>984</sup>. Ad exanthemata curanda ovi cocti vitellus cum melle et psim{m}ythio tritus rectissime adhibetur, Marcellus. Si quae maligna pustula in facie, vel brachiis vel pedibus, non frangat eam ne forte de vita periclitetur. sed vitellum ovi cum pari sale ad spissitudinem subactum imponat et leniter fricet. vel in ovum albumine eiecto salem iniectum diligenter misce, et cum linteo impone et illiga pustulae, Obscurus.

¶ Ovi vitellus tostus cum rosaceo et croco utilis est oculorum doloribus, (περιωδυνίαις,) Dioscorid. Lutea ovorum cocta ut indurescant, admixto croco modice, item melle et lacte mulieris illita, dolores oculorum mitigant. vel cum rosaceo et mulso lana oculis imposita, vel cum trito apii semine ac polenta in mulso illita, Plinius<sup>985</sup>. Si chemosis<sup>986</sup> (id est utriusque

¶ The toasted egg yolk and minced in flour, drunk with polenta of barley\*, relieves the pains of stomach, Archigenes in Galen in *De compositione medicamentorum secundum locos* and in *Euporista* - of Oribasius\* - I,97. The egg yolks cooked with wine or oil, with the addition of barley polenta, taken in the morning, make recover those people who don't succeed in keeping the foods - in the stomach, Constantinus Africanus. The yolk is fried in frying pan to stop the bowel, both alone and mixing gallnut\* in it or the fruit of the sumac\*, Dioscorides. The hard boiled egg yolks, and drunk with wine, also stop the menstruations: they also recover the swellings of the vulva if they are raw and smeared with oil and wine, Pliny.

¶ REMEDIES OBTAINABLE STILL FROM THE YOLK MIXED WITH OTHER MEDICINES: FIRST FOR EXTERNAL USE, THEN FOR INTERNAL USE. They use the egg yolks against the bruises: if the bruises are not too much recent, with onions and honey, Pliny. Against a fire burn is very appreciated an ointment done with yolks of fresh eggs, rose-oil, white wax and fat of ram, Galen, as some are quoting. The yolks smeared with rose-oil and saffron\* recover the pains of gouty persons: and if the pain will be strong, a little bit of opium has to be mixed, still Galen, as some are quoting. In Aetius of Amida\* XII,44 are added five roasted egg yolks to an ointment against arthritic pains. To treat the exanthemata with great benefit is used cooked egg yolk minced with honey and white lead\*, Marcellus Empiricus. If in the face or in the arms or in the feet is present some malignant pimple, who has it doesn't have to break it so that perhaps he doesn't endanger his life. But he has to superimpose a beaten egg yolk with an equal quantity of salt up to thicken it and has to rub gently. Otherwise properly mix salt put in an egg after having removed its white, and apply it using a flax cloth and fix it on the pimple, an unknown author.

¶ The egg yolk roasted with rose-oil and saffron is useful for the strong pains (*periodyniāis*) at eyes, Dioscorides. The egg yolks cooked so that become hard, and locally applied after having mixed a little bit of saffron as well as of honey and milk of woman, mitigate the pains of the eyes. Otherwise applied with wool joining rose-oil and honeyed wine, or smeared with seeds of celery\* minced and barley polenta

<sup>981</sup> In greco il vocabolo *rhois* significa sommacco.

<sup>982</sup> *Naturalis historia* XXIX,44: Sistunt et menses mulierum cocta et e vino pota, inflationes quoque vulvae cruda cum oleo ac vino illita.

<sup>983</sup> Già citato a pagina 447. - *Naturalis historia* XXIX,44: Ad liventia, si vetustiora sint, cum bulbis ac melle.

<sup>984</sup> L'aggettivo greco *anodynos* significa senza dolore, che calma il dolore.

<sup>985</sup> *Naturalis historia* XXIX,42: Lutea ovorum cocta, ut indurescant, admixto croco modice, item melle, ex lacte mulieris illita dolores oculorum mitigant, vel cum rosaceo et mulso lana oculis inposita, vel cum trito apii semine ac polenta in mulso illita.



palpebrae distortio ex inflammatione) fortis contigerit, ovi luteum cum muscae (μυίας.<sup>987</sup> sed in hoc remedio caro muris non muscae adhibenda legitur apud Galenum Euporiston 1.31.) carne terito, atque ubi ad cerati formam deducta fuerint, linteolo excepta impone, confestim sedant, Archigenes apud Galenum de compos. med. sec. loc. 4.8. Et mox: Oblitiones oculorum, Ovi assi luteum cum modico croco ac vino tritum imponito. Vitellus cum croco et oleo rosaceo utilissimus est ictibus (magnis doloribus, Dioscor.) oculorum: et cum ex eo fit cataplasma cum farina hordei avertit fluxionem ab oculis: et cum thure fronti illinitur eandem ob causam, Avicenna. Vitellum ovi (eodem die positi) aliqui cum sale subigunt: et ustum inde pulverem oculis equorum lunaticis inspergunt: quo remedio cicatrices etiam aboleri aiunt.

¶ Ad cervicum tumores sedandos, ovorum vitelli cocti cum adipe anserina illinuntur, felle caprino, aquis ponderibus permixto, atque inde cervices fricantur, Marcellus. ¶ Ad mamillas Aegineta 3.35. ovorum luteis crudis cum cerato utitur. ¶ Fissuras ac rimas pudendorum iuvat resina fricta cum rosaceo trita ad strigmentitiam crassitudinem, ammixto etiam ovi assati vitello, Asclepiades apud Galenum lib. 9. de comp. sec. loc. ¶ Luteum ovi inassatum cum meliloto sedis inflammationibus prodest et condylomatis, Dioscor.<sup>988</sup> Cum vitello, sale et melle, sunt qui et crocum addant, balani ad alvum proritandam componuntur. Nonnulli cum celeritate opus est, vel alia desunt, vitellum copioso sale mixtum linteolo illigant. Cum propter haemorrhoides locus inflammatur, maxime ubi dura alvus eum locum laesit: tum in aqua dulci desidendum est, et vitium fovendum ovis, imponendi vitelli cum rosae foliis ex passo subacti, Celsus<sup>989</sup>. ¶ Ovorum vitellum (ut alibi etiam candidum) Hippocrates mollitoriis uteri medicamentis admiscet.

prepared with honeyed wine, Pliny. If it will happen to have an intense chemosis (that is a deformation of both eyelids due to inflammation), mince an egg yolk with meat of fly (*myias* in Greek; but it is read in Galen - Oribasius - *Euporista* I,31 that in this remedy we have to use meat of mouse and not of fly), and when to both ingredients the consistence of a wax poultice will be given, apply them after having put them on a flax cloth, they quickly relieve, Archigenes in Galen in *De compositione medicamentorum secundum locos* IV,8. And then: Ointments for the eyes: Apply yolk of roasted egg and minced with a little bit of saffron and rose-oil. The yolk with saffron and rose-oil is useful in case of traumata (intense pains, Dioscorides) at eyes: and when by it a cataplasm is dome with barley meal, it stops the lacrimation: and together with the incense is smeared on the forehead for the same reason, Avicenna. Some beat with salt the yolk of an egg (laid in the same day): and they sprinkle the dust so gotten and toasted on the horses' eyes turned white like the moon - from leucoma\*?: they say that by this remedy also the scars are removed.

¶ In order to attenuate the swellings of the neck, cooked egg yolks are smeared in association with fat of goose which has to be mixed with bile of goat in equal parts, and rubbings are done at the neck, Marcellus Empiricus. ¶ For the mammae Aetius of Amida in III,35 uses raw egg yolks with a wax poultice. ¶ It is good for genital chaps and rhagades the fried resin minced with rose-oil up to bring it to the consistence of skin's scraping gotten by the strigil\*, also mixing the yolk of a roasted egg, Asclepiades in Galen, book IX of *De compositione medicamentorum secundum locos*. ¶ The egg yolk roasted with yellow melilot\* is good for perianal inflammations and condylomata acuminata, Dioscorides. To stimulate the bowel suppositories are prepared with yolk, salt and honey, and there are some adding also saffron. Some people, when hurrying up, or when the other ingredients are missing, make a flax little bundle putting the yolk mixed with abundant salt. When the area is inflamed because of haemorrhoids, above all when the hard faeces injured that area, then the bottom has to be soaked in sweet water, and the disease must be treated with the eggs, the yolks must be applied beaten with petals of rose in raisin wine, Celsus\*. ¶ The egg yolk (as, in another passage, also the egg white)

<sup>986</sup> Il sostantivo greco *chemosis* significa gonfiore a forma di guscio d'ostrica, da *chemē* = cama, che è una conchiglia.

<sup>987</sup> L'errore di trascrizione degli amanuensi è facile da dipanare, non foss'altro che per la difficoltà di reperire carne di mosca. In greco il topo suona *μῦς*, genitivo *μυός*. La mosca suona *μύια*, genitivo *μυίας*.

<sup>988</sup> Edizione di Jean Ruel\*, liber II, cap. 54 - OVI NATURA: inassatum sedis inflammationibus prodest, cum croco, et rosaceo: et condylomatis, cum meliloto. - Come già puntualizzato a pagina 447, la ricetta di Dioscoride è un po' diversa.

<sup>989</sup> *De medicina* VI,18,9: Tum in aqua dulci desidendum est, et fovendum ovis; inponendi vitelli cum rosae foliis ex passo subactis; idque si intus est, digito inlinendum; si extra, superinlitum panniculo imponendum est.

¶ Intra corpus cum aliis remediis. Gallinacei ovi vitellum semicoctum oleoque permistum si quis sorbeat, sitire desinet, Marcellus. ¶ Cum uva fruticis eius quem rhoa dicunt, aut galla in patinis frigitur vitellus, ut cibo alvos sistat: qui per se etiam offerri solet, Dioscor. Damus et ovorum assatorum lutea dysentericis cum modico aceto ac rhoe, paucissimo oleo admixto, Aetius. Quinque ovorum lutea in vini hemina cruda sorbentur dysentericis, cum {iure} <cinere> putaminis sui, et papaveris [449] succo ac vino, Plin.<sup>990</sup>

Vitelli tosti cum pipere esui coeliaco dantur, cito medentur, Marcellus. Lutea ovorum per se decoquuntur in aceto donec indurescant, iterumque cum trito pipere torrentur ad cohibendas alvos, Plin.<sup>991</sup> Et rursus<sup>992</sup>, Ovorum lutea dantur coeliacis cum uvae passae pinguis pari pondere, et malicorio, per triduum aequis portionibus. Et alio modo, lutea ovorum trium (cum) lardi veteris et mellis quadrantibus, vini veteris cyathis tribus trita ad crassitudinem mellis, et cum opus sit avellanae nucis magnitudine ex aqua pota. Item ex oleo fricta terna, totis ovis pridie maceratis in aceto. Sic et lien<ter>icis<sup>993</sup>. Sanguinem autem reijcientibus cum tribus cyathis musti.

¶ Ad eminentias expertum valde probatum: Ovum elixato donec durum fiat, et repurgato: quod in eo testaceum est, abijcito. interiorem autem eius partem cum albo ipsius in carbones conijcito, et tantisper assato, donec totum albescat, dein vitellum eius conijce in mortarium plumbeum, cum cerussa et oleo rosaceo sufficienti: et omnia simul diligenter subigito,

Hippocrates\* mixes it with emollient remedies for the uterus.

¶ Internal employ with other remedies. If someone sips a yolk of a coddled\* hen's egg and mixed with oil, he stops in being thirsty Marcellus Empiricus. ¶ The yolk is fried in frying pan together with a drupe of that bush they call sumac, or together with a gallnut, so that as food it stops the bowel: it is custom to offer it also alone, Dioscorides. We also give the dysenteric patients the yolks of roasted eggs in association with a little bit of vinegar and sumac, mixing very little oil, Aetius of Amida. By dysenteric patients are sipped five raw egg yolks in a *hemina*\* [250 ml] of wine together with the ash of their shells and with juice of poppy\* and wine, Pliny.

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The yolks roasted with pepper are given as food to people suffering from intestinal pains, they recover quickly, Marcellus Empiricus\*. The egg yolks alone are cooked in vinegar up to harden them, and then are toasted with pepper to stop the diarrhea, Pliny\*. And still: The egg yolks are given to those people suffering from intestinal pains together with an equivalent weight of raisin of good quality and peel of pomegranate\*, and in identical doses for three days. And in another way, the yolk of three eggs (with) a quadrant - the fourth part of one as\* or of one pound = 67 g - of old lard and honey, and when it is necessary, drunk big like a hazelnut with water. Likewise three yolks fried in oil, gotten from whole eggs soaked the day before in vinegar. So also to lenteric\* people. But to those vomiting blood, with three cyathi [150 ml] of must.

¶ Proven and very appreciated remedy against swellings: Cook an egg until became hard, and polish up it: throw away what there is of shell. Put its inner part with its albumen on coals and toast for a little until when became wholly white, then put its yolk in a lead mortar with white lead\* and a sufficient quantity of oil of roses: and knead together the whole with diligence until reached the consistence of the glue.

<sup>990</sup> *Naturalis historia* XXIX,43: Cruenta excreantibus V ovorum lutea in vini hemina cruda sorbentur, dysintericis cum cinere putaminis sui et papaveris suco ac vino.

<sup>991</sup> *Naturalis historia* XXIX,49: Et per se lutea ex iis decocuntur in aceto, donec indurescant, iterumque cum trito pipere torrentur ad cohibendas alvos.

<sup>992</sup> *Naturalis historia* XXIX,43-44: Dantur coeliacis cum uvae passae pinguis pari pondere et malicorii per triduum aequis portionibus, et alio modo lutea ovorum III, lardi veteris et mellis quadrantibus, vini veteris cyathis III, trita ad crassitudinem mellis [44] et, cum opus sit, avellanae nucis magnitudine ex aqua pota, item ex oleo fricta terna, totis ovis pridie maceratis in aceto; sic et lentericis, sanguinem autem reijcientibus cum III cyathis musti.

<sup>993</sup> Termine derivato dal greco *léton* = liscio + *énteron* = intestino. Essendo l'intestino liscio come un tavolo da biliardo, esso non assorbirebbe i cibi, che scorrono via indigeriti. Per notizie aggiornate al 2005, si veda la voce Lienteria del lessico. § In latino esiste anche il termine *lienicus*, usato per esempio da Celio Aureliano\*, ma significa tutt'altra patologia: sofferente di milza. Infatti la milza in latino è detta *lien/lienis*. Celio Aureliano usa l'aggettivo *lienicus* in *De morbis chronicis* III,4 DE IECOROSIS, QUOS GRAECI EPATICOS VOCANT, & LIENOSIS, QUOS SPLENICOS DICUNT, capitolo in cui parla di cirrosi epatica associata a splenomegalia. Ecco l'impiego di *lienicus*: Alii enim phlebotomiam recusarunt in lienicis [...].

quoad glutinis crassitudinem nanciscantur. Dein chamaemelon coquito in aqua ad tertias, et foveto cum spongia saepius locum. Post unctionem cum penna illito, et sic curato bis die. assidue observando, Nicolaus Myrepsus.

¶ Aqua de vitellis destillata vestigia combustionis et ex aliis laesionibus cutis relicta sanat (ut etiam de albumine destillata) et omnem scabiem cutis: sed multo efficacius ad haec est oleum de vitellis, (de quo supra scripsimus,) Ryffius.

¶ Pars X. De remediis ex pellicula ovi interiore, et ex pullis ovorum, id est nondum exclusis. Membrana putaminis detracta ovo sive crudo, sive decocto, labiorum fissuris medetur, Plinius<sup>994</sup>. In ovi testa membrana quae haeret, ruptis labiis recte adponitur, Marcellus. Labiorum fissorum cura mirabilis, Ovi internam pelliculam fissuris eorum agglutina, Nic. Myrepsus. Hymen, id est pellicula ovi, ad labra scissa et aurium fractionem facit, et ad asperam linguam. item ad cruris<sup>995</sup> fracturam, Kiranid. Vestem (id est tunicam) ovi delicatam interiorem siccata, contere, vino misce, et cola, et ex aqua calida dysenterico da bibendam, Marcellus. ¶ Stomachum dissolutum confirmant pulli ovorum cum gallae dimidio, ita ut ne ante duas horas alius cibus sumatur. Dant et dysentericis pullos in ipso ovo decoctos, admixta vini austeri hemina, et pari modo olei polentaeque, Plin.<sup>996</sup>

¶ Pars XI. De remediis ex testis ovorum: primum simpliciter, deinde ustis, tertio de testis ovorum unde pulli exclusi sunt. Amiantum Sylvaticus interpretatur testas ovorum e quibus pulli in nido excluduntur, manifesto errore, cum amiantus genus lapidis sit. hoc forsitan fieri potest, ut ad medicinam amianti loco testae ovorum usurpari possint. ¶ Crito apud Galenum lib. 5. de compos. med. sec. loc. praescripto ad lichênas medicamento, Forinsecus (inquit) conservandi pharmaci gratia vesicae pelliculam, aut ovi testam, aut viridia folia quantum satis est

Then cook chamomile in water up to reduce it to a third and rather often stupe the affected area using a sponge. Subsequently apply with a feather the ointment and do this treatment twice a day. Checking with assiduousness, Nicolaus Myrepsus\*.

¶ The water distilled from the yolks recovers the signs left by burns and other causes injurious for the skin (as well as that distilled from egg white) as well as any type of cutaneous itch: but very more effective for these affections is the oil gotten from the yolks (about which I have spoken previously), Walther Hermann Ryff\*.

¶ SECTION 10 - THE REMEDIES GOTTEN FROM THE INNER MEMBRANE OF THE EGG AND FROM THE CHICKS OF THE EGGS, THAT IS NOT YET BORN. The shell membrane gotten from an egg, both raw and cooked, recovers the chaps of the lips, Pliny. The membrane sticking to the shell of the egg is profitably applied to chapped lips, Marcellus Empiricus. Marvelous treatment of the chapped lips: Stick the inner membrane of the egg to their chaps, Nicolaus Myrepsus. The hymen, that is the shell membrane, is good for chapped lips and fissured ears, as well as for rough tongue. Likewise for a fracture of the leg, Kiranides\*. Mince the inner soft veil (that is the tunic) of the egg after you dried it, mix with wine and strain, and give it to a dysenteric to be drunk with warm water, Marcellus Empiricus. ¶ The chicks contained in the eggs with half gallnut\*, doing so that no other food is assumed before two hours passed, strengthen a weakened stomach. They also give dysenteric people the chicks cooked for a long time within the egg itself mixing a hemina [250 ml] of dry wine and the same quantity of oil and barley\* polenta, Pliny.

¶ SECTION 11 - THE REMEDIES GOTTEN FROM EGGSHELLS, FIRSTLY AU NATUREL, THEN TOASTED, AND THIRDLY THE EGGSHELLS WHENCE THE CHICKS HATCHED. Matteo Silvatico\* translates amiantus\* with eggshells from which the chicks are hatching in the nest, because an evident mistake, since the asbestos is a type of mineral. Perhaps this can happen since the eggshells can be used for medicinal purpose in place of the asbestos. ¶ Crito\* in Galen\* book V of *De compositione medicamentorum secundum locos*, after having prescribed a medicine against the impetigo\* says: To preserve a remedy applied outside, put on it

<sup>994</sup> *Naturalis historia* XXIX,46: Membrana putamini detracta sive crudo sive cocto labrorum fissuris medetur, putaminis cinis in vino potus sanguinis eruptionibus.

<sup>995</sup> Dal punto di vista medico è un po' enigmatica quest'azione terapeutica in caso di frattura di una gamba. Non vorrei che *crus* assumesse il significato di *palo di sostegno*, come in Catullo, e quindi di *pene*, da alcuni considerato anche come una terza gamba, specialmente quando le sue dimensioni lo giustificano appieno. Per cui la membrana testacea sarebbe utile in caso di rottura del membro virile conseguente a manipolazioni violente o a usi forsennati.

<sup>996</sup> *Naturalis historia* XXIX,45: Dant et dysintericis pullos in ipso ovo decoctos admixta vini austeri hemina et pari modo olei polentaeque.

imponere. ¶ Unguentum ad splendorem faciei: Putaminum ovorum pulvis, semina melonum mundata, misceatur cum pinguedine anatis lota, Furnerius.

¶ Ovi testa tosta cum mirro (myrto) attritiones pedum ex calceamentis sanat. omnemque tumorem et rheumatismum constringit. Utilis est etiam in pessariis, et in his quae sunt circa sedem, hoc est ad matricis passiones, et dolores sedis: maxime vero tumores erysipelatum et nascentiarum, Kiranid. ¶ Ad sanguinis narium eruptiones: Putaminis ovi partem unam, gallae omphacitidis<sup>997</sup> partem unam, trita linamento torto aqua aut aceto madefacto excipito et indito. frontem vero aut nasum gypso aut luto figulino integito. aures autem contente obturare iubeto, Asclepiades apud Galenum de comp. med. sec. loc. Sunt qui ad hoc remedium ovi putamine usto uti malint: Vide inferius. Ad sanguinem sistendum: Cortices ovorum in aceto acri donec molliantur maceratos, in Sole siccabis, conteres, et insperges ubicunque sanguis fluit. Vel, pulverem ex ovorum corticibus cum fuligine pistoria mistum, insperge, et mox sistetur, Ex libro Germanico manuscripto. ¶ Ad dolorem dentium: Ovorum putamina, sepiam et oleum misceto et coquito, donec tertia pars relinquatur, et tepidum ore contineto, Galenus Euporiston 3.17.

¶ Si alvus fluat, Torridus ex vino cortex potabitur ovi, Serenus. ¶ Recentiores authores inter calculi remedia celebrant ovi testas, Alex. Benedictus. Ad eliciendam urinam: Ex ovo recente interiora (album et vitellum) effundas: et testam digitis in calicem vinum continentem confriato: et mox pariter ebibito, urina statim sequetur, Obscurus. Sunt qui ad hoc remedium testa ovi ex quo pullus exclusus sit, utantur. ¶ Ad penis dolorem et inflammationem: Cuminum et ovorum putamina bene decoquito, et foveto: effectum miraberis, Galenus Euporiston 3.279.

¶ Equo strophoso ova quatuor in os confringito, et ut simul cum putaminibus deglutiat, curato, Anatolius.

¶ E testis ustis remedia. De corticibus ovorum urendis scribit Bulcasis tractatu tertio. Comburi

the mucous membrane of the urinary bladder, or an eggshell, or green leaves for the time being enough. ¶ Ointment to brighten the face: Dust of eggshells and seeds of melon polished up are mixed with clean fat of duck, André Le Fournier\*.

¶ The eggshell toasted with the *mirro* (myrtle\*) recovers the lesions from feet's rubbing due to footwear. And it reduces any swelling and kind of catarrh. It is also useful for vaginal suppositories and those medicines useful for perianal affections, that is, for the diseases of the uterus and the anal pains: but above all for the swellings of the erysipelas\* and for those due to the birth, Kiranides. ¶ Against the nosebleed: One part of eggshell, one part of gallnut, after having minced put them in a twisted bandage soaked in water or vinegar, and apply it. But cover the forehead or the nose with chalk or potter clay. It must be prescribed to properly bung the ears, Asclepiades\* in Galen in *De compositione medicamentorum secundum locos*. There are some preferring to use toasted eggshell for this remedy: see further. To stop the blood: You will dry in the sun eggshells soaked in strong vinegar until became soft, you will mince them and sprinkle anywhere there is a hemorrhage in progress. Or else, sprinkle a mixture gotten from the dust of eggshells together with soot of the baker, and immediately it will stop, from a German manuscript book. ¶ Against toothache: Mix eggshells, ink of cuttlefish and oil, and cook until a third remains, and it has to be held lukewarm in mouth, Galen - Oribasius \* - *Euporista* III,17.

¶ If the intestine had to be diarrhoeic: The roasted eggshell will be drunk with wine, Serenus Sammonicus\*. ¶ The most recent authors among the remedies for the calculosis praise the eggshells, Alessandro Benedetti\*. To provoke the issue of urine: You have to make go out the content of a fresh egg (white and yolk): and with the fingers sprinkle the shell in a glass containing wine: and gulp down it instantly, and the urine will immediately gush, an unknown author. There are some that in order to realize this remedy use the shell of an egg from which a chick hatched. ¶ Against the pain and the inflammation of the penis: Overcook cumin\* and eggshells, and stupe, you will be marveled by the result, Galen - Oribasius - *Euporista* III,279.

¶ Break four eggs in the mouth of a horse suffering from colics and pay attention that it swallows them together with the shells, Anatolius\*.

¶ Remedies gotten from toasted shells. Albucasis\* writes about the eggshells to be toasted in the third

<sup>997</sup> Il sostantivo greco femminile *omphakâtis*, al genitivo *omphakâtidos*, significa noce di galla in Dioscoride\* e Galeno.

putamina sine membrana oportet, Plinius<sup>998</sup>. Pulvis ad ulcus antiquum in crure siccandum: Cortices ovorum et soleas calciamentorum [calceamentorum] veterum ure, quibus addes fimum bubulum de mense Maio arefactum et tritum. De his mistis pulverem insperge ulceri, et lanuginem typhae superinsperge. Calx alba de testis ovorum in furno ustis, chirurgis erodens praestat medicamentum, Tragus. ¶ Ovi putaminis cinis in vino potus, sanguinis eruptionibus medetur, Plinius<sup>999</sup>. Si sanguis ex vulnere immodice fluat, fimi caballini cum putaminibus ovorum cremati cinis impositus mire sistit, Idem<sup>1000</sup>. Si vero infrenus manat de vulnere sanguis, fimus manni (equi) cum testis uritur ovi, Et reprimat fluidos miro medicamine cursus, Serenus. Cortex ovi ustus tritusque inflatur naribus ad [450] sistendum sanguinem, Kiranides. alii etiam non usto utuntur. ut supra dictum est.

volume of his treatise *al-Tasrif*. The shells have to be toasted without the shell membrane, Pliny. Dust to desiccate a long standing ulcer in the leg: Burn eggshells and soles of old footwear, to which you will add bovine dung picked up in the month of May, desiccated and crushed. Sprinkle on the ulcer the dust gotten from these things mixed together, and sprinkle on them the floss of cattail\*. The white lime gotten from eggshells burnt in oven, supplies the surgeons with a medicine with erosive properties, Hieronymus Bock called Tragus\*. ¶ The ash of eggshell drunk with wine stops the hemorrhages, Pliny. If the blood escapes in an excessive manner from a wound, the application of an ash gotten from the cremation of dung of horse together with eggshells stops it in an amazing way, still Pliny. But if the blood escapes unrestrainedly from a wound, dung of foal (of horse) is toasted with eggshells, and it stops the flowing of the liquids as if it were a portentous remedy, Serenus Sammonicus. The eggshell toasted and pulverized is insufflated into the nostrils to stop the blood, Kiranides. Others use it even if not toasted, as it has been said beforehand.

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Ad sanguinis e naribus profusionem: Ovi putamen integrum comburito, et liquorem ex eo extractum cum fissili arsenico permisceto, in naresque patientis immittito. si arsenicum praesto non fuerit, solus ovi liquor sufficet, Galenus Euporiston 3.97. Ad sanguinem fluentem e naribus, aliqui thuris farinam cum calicis ovi cinere et vermiculato gummi, ex ovi candido, linamento in nares conijciunt, Incertus. Putaminis cinis in vino potus sanguinis eruptionibus medetur. sic fit et dentifricium, Plin.<sup>1001</sup> Dentifricium praestat cinis ex ovis, sed non sine vino, Serenus. atqui Plinius in verbis iam recitatis scribens, Sic fit et dentifricium, intelligere videtur, non quasi id quoque cum vino fiat, ut medicamentum proxime ab eo memoratum in vino bibendum contra sanguinis eruptiones: sed usto similiter putamine, et absque membrana ut de proximo remedio dixerat. Cortex ovi ustus collutus (forte affricus: nisi cum vino colluendum dicas, ut Serenus sentire videtur) dentes purgat, Kiranides.

Against a profuse nosebleed: Toast an entire eggshell and mix the liquid you extract from it with minced arsenic\*, and put it in the nostrils of the patient. If the arsenic won't be available, the mere liquid of the egg will be enough, Galen\* - Oribasius\* - *Euporista* III,97. Some people, in case of nosebleed, using a gauze put dust of incense\* in the nostrils together with ash of eggshell and rubber, shaped like vermicules, done with egg white, uncertain source. The ash of eggshell drunk with wine stops the hemorrhages. In this manner also a toothpaste is made, Pliny\*. The ash of the eggs supplies also a toothpaste, but not without wine, Serenus Sammonicus\*. But Pliny by writing *so also a toothpaste can be made* in the just quoted phrase, it almost seems that he wants to say not that it can also be done with the wine as the remedy by him just remembered to be drunk with wine against the bleedings: but after having burnt to ashes the shell in the same manner, and without the shell membrane, as he had said about the just previous remedy. The incinerated eggshell used as rinsing (perhaps rubbed: unless you say to use it as rinsing together with wine, as Serenus seems to mean) polishes up the teeth,

<sup>998</sup> *Naturalis historia* XXIX,46: Membrana putamini detracta sive crudo sive cocto laborum fissuris medetur, putaminis cinis in vino potus sanguinis eruptionibus. Comburi sine membrana oportet.

<sup>999</sup> *Naturalis historia* XXIX,46.

<sup>1000</sup> *Naturalis historia* XXX,112: Si vero ex vulnere inmodice fluat, fimi caballini cum putaminibus ovorum cremati cinis inpositus mire sistit.

<sup>1001</sup> *Naturalis historia* XXIX,46: Membrana putamini detracta sive crudo sive cocto laborum fissuris medetur, putaminis cinis in vino potus sanguinis eruptionibus. Comburi sine membrana oportet. Sic fit et dentifricium. - Citazione parzialmente presente anche a pagina

¶ Ventris dolori: Praeterea nivei sterilis testa uritur ovi, | Quae postquam in tetram fuerit conversa farinam, | Ex calidis potatur aquis, et pota medetur, Serenus. ¶ Recentiores ad geniturae profluvium corticis ovi cinerem laudant, Alex. Benedictus. ¶ Si ramex in scrotum descenderit, utiliter illinitur cinere de testis ovorum mixto cum vino. sic enim intestina in locum suum redeunt, Obscurus. ¶ Idem cinis mulierum menses cum myrrha illitus sistit, Plinius<sup>1002</sup>. Ad profluvium mulieris, Gallinae ovum totum (cum testa scilicet) comburas, et conteras, et in vino mixtum illinies, restringit, Sextus. Ad alba mulierum profluvia, cineris corticis ovi, cineris cornus cervi, farinae succini, seminis anethi, singulorum drachmas duas misce, cribra, fiat pulvis, utatur cum aqua.

Remedia de testis ovorum unde pulli exclusi sunt. Nicolaus Florentinus in difficultate urinae mirifice commendat corticem ovi e quo pullus exclusus est, cuius a pellicula sua repurgati drachmam propinat. ego eundem cum nobili cuidam foeminae exhibuissem, emisit duodecim (vasa) vitrea urina plena. est enim hoc summum remedium, Gatinaria. Alii simpliciter testam ovi e vino propinant. Eosdem cortices, a quibus pullus exierit, et eodem pondere Leonellus cum aqua saxifragae bibi consulit ad provocandam urinam. Idem remedium bestiis etiam et pecoribus prodesse reperio. ¶ Si mulieri matrix prociderit, abluat eam aqua, et linteo abstergat. et ungat unguento quod Martiatum<sup>1003</sup> appellant, et postremo inspergat testas ovorum tritas e quibus pulli exclusi fuerint, Obscurus.

Kiranides\*.

¶ For bellyache: Furthermore the empty shell of an egg white as the snow is incinerated | Which, after will be turned into a dark dust, | Is drunk with warm water, and after has been drunk it recovers, Serenus Sammonicus. ¶ The most recent authors praise the ash of eggshell to increase the quantity of seminal liquid, Alessandro Benedetti\*. ¶ If a hernia went down in the scrotum, is successfully smeared with ash gotten from eggshells mixed with wine. In fact in this way the bowel goes back to its place, an unknown author. ¶ Still the same ash sprinkled together with myrrh\* stops the menstruations, Pliny. Against the metrorrhagia: You have to incinerate a whole egg of hen (then with the shell) and reduce it to powder, and you will smear it mixed with wine, it acts as astringent, Sextus Placitus Papiriensis\*. Against the leucorrhoea mix two drachmas each [around 7 g] of ash of eggshell, of ash of deer horn, of powder of yellow amber\*, of seed of dill\*, sieve, a powder has to be done, which has to be used with water.

Remedies gotten from shells of eggs whence chicks hatched. Niccolò Falcucci\* in case of dysuria recommends as marvelous remedy the shell of an egg from which a chick hatched, and he gives a drachma of it [3.41 g] after having polished up it from the shell membranes. After having given it to a noble lady, she sent forth twelve glass containers (vases) full of urine. In fact it is the maximum of the remedies, Marco Gattinara\*. Others simply give eggshell with wine. Leonello Vittori\* is of the opinion that these shells whence the chick went out and in the same weight have to be drunk with water of saxifrage\* to trigger the discharge of urine. I find written that the same remedy is also good for animals and livestock. ¶ If to a woman would happen to have an uterine prolapse, she has to wash it with water and cleanse with a flax cloth, and she has to oil it with a perfumed ointment they call *Martiatum*, and finally she has to sprinkle it with minced eggshells whence the chicks hatched, an unknown author.

<sup>1002</sup> *Naturalis historia* XXIX,46: Membrana putamini detracta sive crudo sive cocto labrorum fissuris medetur, putaminis cinis in vino potus sanguinis eruptionibus. Comburi sine membrana oportet. sic fit et dentifricium. Idem cinis et mulierum menses cum murra illitus sistit. Firmitas putaminum tanta est, ut recta nec vi nec pondere ullo frangantur nec nisi paulum inflex rotunditate.

<sup>1003</sup> Nella farmacopea il termine marziale significa impiego terapeutico del ferro, essendo Marte\* il dio della guerra e le armi essendo state finalmente costruite in ferro anziché in bronzo. Ancor oggi quando si inietta ferro in vena - a causa della sua carenza nell'organismo umano e per la sua importanza nella generi dei globuli rossi - si parla di terapia marziale. L'aggettivo *martiatum*, assente nel latino classico, significava contenente ferro. È da vedersi se effettivamente questo unguento profumato contro il prolasso uterino, proposto dall'autore sconosciuto, contenesse ferro. § In un trattato di Farmacologia - Jahresbericht über die Fortschritte der gesammten Medicin in allen Ländern im Jahre 1845 (Erlangen, 1846) - viene per esempio citato il TARTARUS MARTIATUS o GLOBULI MARTIALES / EISENWEINSTEIN STAHLKUGELN ad uso sia interno che esterno.

a. Volucrum pleraeque a suis vocibus dictae sunt, ut anser, gallina, Varro<sup>1004</sup>. Gallinula diminutivum, apud Avienum Arati interpretem. Thrax est {gallina} <Gallina> Syro par<?>, Horatius Serm. 2. 6.<sup>1005</sup> Cortis aves pro gallinis dixit Martialis<sup>1006</sup>. Ova gallina, id est gallinarum, Lampridius<sup>1007</sup>. Myricae semen cum altilium pingui furunculis imponitur, (gallinarum intelligo,) Plinius<sup>1008</sup>. Pumiliones aves (id est gallinas, ut et Graeci pro gallinis simpliciter aves dicunt) non nimium probo, Columella<sup>1009</sup>. Avitia ova pro gallinaceis Caelius Rhodig.<sup>1010</sup> dixit, ut Graeci ὀρνίθεια. ¶ Ἀλεκτορίς, θρίξ ἢ ὑπὸ τῆς κεφαλῆς τρεφομένη, καὶ ὄρνις ἢ θήλεια, id est, capillus et gallina, Varinus. sed melius legetur ἄλεκτορίς, ut Hesychius habet<sup>1011</sup>. Alectoridas Persae etiam corvos vocant, Hermolaus<sup>1012</sup>. mihi quidem mendum subesse videtur. Ὅρνις, ὄρνιθος communiter (Dorice ὄρνιξ ὄρνιχος. quanquam Alcman in recto ὄρνις dixit) masc. et foem. genere apud veteres dicebatur de quavis ave, non de gallina tantum ut recentiores vulgo utuntur. Menander tamen ὄρνιθας et ὄρνεις,

a. Most of birds have been named on the basis of their voice as the goose, the hen, Varro\*. We find the diminutive *gallinula* - little hen - in Avienus\*, translator of *Phenomena* of Aratus of Solis\*. The gladiator with Thracian armor - small round shield, curved sword, greaves - named *Gallina* - Hen - is evenly matched to the gladiator called Syrus? Horace\*, *Satires* II,6. Martial\* told courtyard birds instead of hens. *Ova gallina* - ova pullina, that is, eggs of hens, Lampridius\*. On the pimples have to be applied seeds of tamarisk\* with fat of domestic fowls (I reckon of hens), Pliny. The dwarf birds (that is the hens, as also the Greeks simply say birds in place of hens), I don't appreciate them excessively, Columella\*. Lodovico Ricchieri\* said eggs of birds rather than of hens, like the Greeks say *ornítheia*, of birds, of poultry. *Alektorís, thríx hē hypò tēs kephalēs trephoméne, kai órnis hē thēleia* - *Alektorís*, the hair begotten by the head, and *órnis* the chicken female, that is, hair and hen, Guarino\*. But will sound better the word *alektorís* as referred by Hesychius\* - who doesn't add female, since *órnis* is equivalent to both rooster and, in this case, hen. The Persians call *alectoridas* - hens - also the crows, Ermolao Barbaro\*. To tell the truth it seems to me that an error is

<sup>1004</sup> *De lingua latina* V,11: Quod ad immortalis attinet, haec; deinceps quod ad mortalis attinet videamus. De his animalia in tribus locis quod sunt, in aere, in aqua, in terra, a summa parte ad infimam descendam. Primum nomina omnium: alites ab alis, volucres a volatu. Deinde generatim: de his pleraeque ab suis vocibus ut haec: upupa, cuculus, corvus, hirundo, ulula, bubo; item haec: pavo, anser, gallina, columba. Sunt quae aliis de causis appellatae, ut noctua, quod noctu canit et vigilat, lusciniola, quod luctuose canere existimatur atque esse ex Attica Progne in luctu facta avis. Sic galeritus et motacilla, altera quod in capite habet plumam elatam, altera quod semper movet caudam. Merula, quod mera, id est sola, volitat; contra ab eo graguli, quod gregatim, ut quidam Graeci greges gergera. Ficedulae et miliariae a cibo, quod alterae fico, alterae milio fiunt pingues.

<sup>1005</sup> *Sermones / Satirae* II,6,40-46:

Septimus octavo propior iam fugerit annus, 40  
ex quo Maecenas me coepit habere suorum  
in numero, dumtaxat ad hoc, quem tollere raeda  
vellet iter faciens et cui concedere nugas  
hoc genus: 'hora quota est?' 'Thraex est Gallina Syro par?'  
'matutina parum cautos iam frigora mordent', 45  
et quae rimosa bene deponuntur in aure.

<sup>1006</sup> *Epigrammata* XIII,45: Si Libycae nobis volucres et Phasides essent, | acciperes, at nunc accipe chortis aves.

<sup>1007</sup> Lampridio scrisse le vite di Alessandro Severo, Commodo ed Eliogabalo\* contenute in *Historia Augusta*. Solo nella vita di Eliogabalo troviamo un passo che è simile a quello citato da Gessner, ma invece di *ova gallina* troviamo *ova pullina*. Non si emenda Gessner, in quanto la sua fonte potrebbe aver riportato *ova gallina*. § VITA DI ELIOGABALO XXII. 1 Sortes sane convivales scriptas in coclearibus habuit tales, ut alius exiret "decem camelos", alius "decem muscas", alius "decem libras auri", alius "decem plumbi", alius "decem strusiones", alius "decem ova pullina", ut vere sortes essent et fata temptarentur. - Non si emenda *strusiones* in *strutiones*, che forse è la dizione esatta, forse ancor più esatto sarebbe *struthiones*.

<sup>1008</sup> *Naturalis historia* XXIV,71: Semen drachmae pondere adversus phalangia et araneos bibitur, cum altilium vero pingui furunculis imponitur, efficax et contra serpentium ictus praeterquam aspidum.

<sup>1009</sup> *De re rustica* VIII,2,14: Pumileas aves, nisi quem humilitas earum delectat, nec propter fecunditatem nec propter alium reditum nimium probo, tam hercule quam nec pugnacem nec rixosae libidinis marem. Nam plerumque ceteros infestat, et non patitur inire feminas, cum ipse pluribus sufficere non queat.

<sup>1010</sup> *Lectiones antiquae* XIV,50: Inter ova pavoninis primatem locum tribuunt plerique. Chenalopeciis secundam sibi notam vendicantibus, tertiam avitiis.

<sup>1011</sup> Esichio riporta la stessa frase di Guarino, ma senza ἢ θήλεια, cioè: Ἀλεκτορίς, θρίξ ἢ ὑπὸ τῆς κεφαλῆς τρεφομένη, καὶ ὄρνις. § Dico la verità: il tutto suona quasi come un rebus della Settimana Enigmistica, al quale ho cercato di dare un'interpretazione nonché una traduzione cerebrialmente accettabile.

<sup>1012</sup> *Corollarium in Dioscoridem* II,CCLIII GALLINACEUS: Sed et iugas et capillum Graeci alectoridas appellant, Persae et corvos hoc nomine significant.

τάς, dixit pro gallinis, et Antiphanes ὄρνιν θήλειαν pro gallina. Ὅρνιθας et ὄρνίθια (Cratinus etiam ὄρνίθια dixit) consuetudo nunc solum gallinas vocat, gallos vero ἀλεκτρούνας et ἀλεκτορίδας.

Reperitur et ἀλεκτρούων et ἀλεκτρούαινα quoque apud Comicum<sup>1013</sup> pro gallina: et apud Nicandrum στρουθός, per excellentiam scilicet. non enim de passere modo, sed de quavis ave στρουθόν Graeci dicunt. Βοσκὰς ὀρταλὶς<sup>1014</sup>, gallina domestica vel altilis Nicandro: qui etiam gallinarum ova ὀρταλίχων ἀπαλήν ὠδίνα appellavit. Κύμβαι, ὄρνιθες, Hesych. et Varinus. videntur autem aves simpliciter intelligendae: quoniam cymbateutae etiam aucupes Varino sunt. Κόρκορα, ὄρνις, Pergaeis, Iidem<sup>1015</sup>. Κίκκα, gallina, Iidem. κικκός etiam gallus<sup>1016</sup> est Hesychio. Gallinas Comici aliquando mylacridas vocant. quanquam Aristophanes<sup>1017</sup> ita appellat bestiolam inter molas nascentem, Hermolaus. Σὺ δὲ δεῦρ' ἡ κιθαρωδός (Scholiastes gallinam<sup>1018</sup> interpretatur) ἔξιθι, | Πολλάκις

underlying. Ὄρνις, genitive ὄρνιθος (in Doric ὄρνιξ, ὄρνιχος, even if Alcman\* rightly said ὄρνις) among ancients was generally said both as masculine and feminine a propos of any bird, not only a propos of the hen as the most recent authors habitually are accustomed to use. Nevertheless Menander\* said ὄρνιθας and ὄρνεις, τὰς - feminine the, to point out the hens and Antiphanes\* said ὄρνιν θήλειαν - the female bird - to point out the hen. The custom now calls ὄρνιθας and ὄρνίθια (also Cratinus\* said ὄρνίθια) only the hens, on the contrary calls the roosters ἀλεκτρούνας and ἀλεκτορίδας.

Both ἀλεκτρούων and ἀλεκτρούαινα are found in the comic poet Aristophanes\* in place of hen: and in Nicander\* στρουθός, that is, pointing out for excellence the hen, not only the sparrow, but the Greeks say στρουθόν for any bird. For Nicander the domestic or breeding hen is the βοσκὰς ὀρταλὶς: who also called the eggs of hen ὀρταλίχων ἀπαλήν ὠδίνα - sweet fruit of the delivery by little birds. Κύμβαι, ὄρνιθες - cimba\*, birds, Hesychius and Guarino. Actually it seems that we have to simply mean birds, since for Guarino the cymbateutae are also the birds' catchers. Κόρκορα is a bird for the inhabitants of Perge\*, still they. Κίκκα, the hen, still they. For Hesychius κικκός is also the rooster. The comic writers sometimes call the hens mylacridas\*. Although Aristophanes calls in this way an insect taking birth among the millstones, Ermolao Barbaro. Σὺ δὲ δεῦρ' ἡ κιθαρωδός - And you woman, player of cithar\* (the scholiast\* interprets her as hen) - ἐξιθι, Πολλάκις

<sup>1013</sup> A pagina 401\* Gessner già riferisce questa trovata di Aristofane: Socrates sane in Nebulis Aristophanis Strepsiadem docens, reprehendere videtur quod ἀλεκτρούνα in utroque sexu proferat, itaque iubet eum foeminam ἀλεκτρούαιναν vocare, ficto vocabulo et poetico, ut a λέων scilicet fit λέαινα: marem vero ἀλέκτορα.

<sup>1014</sup> *Alexipharmaca* 293-294: τοῖα τε βοσκὰς | ὀρταλὶς αἰχμητῆσιν ὑπευνηθεῖσα νεοσοῖς. - edizione di Jean de Gorris (Parigi, 1557). - Già citato da Gessner a pagina 401 e 402. § Il termine βοσκὰς usato come aggettivo significa ben pasciuto in Nicandro e deriva dal verbo βόσκω che significa condurre al pascolo, pascere, alimentare. Il sostantivo femminile ὀρταλὶς significa sia pollo in generale che gallina, nonché pulcino e gallo a seconda degli autori. Potrebbe derivare dal verbo ὄρνυμι che significa in prima istanza far alzare o far sorgere, destare, far levare, per cui se così fosse ὀρταλὶς dovrebbe significare in prima istanza gallo. Altre ipotesi etimologiche vengono addotte, per le quali si rimanda al *Dictionnaire étymologique de la langue grecque* di Pierre Chantraine (1968).

<sup>1015</sup> L'etimologia di κόρκορα potrebbe essere onomatopeica come i prossimi due termini riferiti da Gessner. Infatti onomatopeico potrebbe essere anche κόραξ, il corvo, che potrebbe derivare da κράζω, gracchiare.

<sup>1016</sup> Sia κικκός che κίκκα sarebbero di origine onomatopeica, assimilabili al nostro chicchirichì.

<sup>1017</sup> A seconda delle fonti: nel frammento 583 per Pierre Chantraine (1968) oppure nel frammento 600 di PCG = *Poetae comici Graeci*, ed. R. Kassel-C. Austin.

<sup>1018</sup> L'edizione di Aldo Manuzio\* del 1498 è accompagnata dalle annotazioni dello scoliaste a bordo pagina, dove si legge: Κιθαρωδός. ἡ ἀλεκτορίς. § Il citaredo - κιθαρωδός, colui che canta accompagnandosi con la cetra - in greco è un termine di genere maschile. Tant'è che Alcifrone, retore e sofista greco del II secolo dC di cui abbiamo 123 lettere ripartite in 4 libri, in II,31,1 per indicare una citareda scrive γυνή κιθαρωδός, donna citaredo, mentre ad Aristofane tutto è concesso, anche di trasformare un sostantivo maschile in femminile. Tuttavia non possiamo concedere allo scoliaste di identificare la citareda di Aristofane con la gallina. Per esperienza pluriennale e pluriacustica posso affermare che in piena notte le galline assolutamente non cantano, cantano solo i galli a cadenze quasi da clessidra, con dei ritmi cronologici tanto utili e apprezzati dagli antichi. Una gallina al massimo la si potrà sentir cantare all'alba - ma non in piena notte - se ha depono di buonora il primo uovo della serie, una sequenza che comporta più o meno un'ora di ritardo per ciascuna delle uova che si susseguiranno quotidianamente. Ettore Romagnoli non si sbilancia e traduce citaredo con citarista, termine sia maschile che femminile, mentre *The Internet Classics Archive* se la cava con dignità, identificando giustamente la gallina dello scoliaste con il gallo - cock - e chiudendo in bellezza con flute-girl. Non si capisce tuttavia la libertà aristofanica di *The Internet Classics Archive* che trasforma uno strumento a corde qual è la cetra in uno strumento a fiato qual è il flauto, dato che in inglese flute significa solamente flauto, oltre che bicchiere, panino, ecc. di forma allungata. La cetra



ἀναστήσασα μ'εἰς ἐκκλησίαν | Ἄωρι  
 νυκτῶν διὰ τὸν ὄρθριον νόμον, Vir quidam  
 in Ecclesiazusis Aristophanis. Plura de Graecis  
 gallinae nominibus leges in Gallo a. ¶ עֵישׁ,  
 aisch, vel עוֹשׁ, Hebraicum nomen {syderis}  
 <sideris> est, quod alii draconis {sydus}  
 <sidus>, alii Pleiades seu gallinam (Germani  
 vocant die Glugg'henn<sup>1019</sup>) interpretantur,  
 Munsterus.

¶ Dic me tuum passerulum, gallinam,  
 coturnicem, Plautus Asin.<sup>1020</sup> ¶ Gallinarius,  
 gallinaceus, et alia derivata a Gallina in utraque  
 lingua reperis in Gallo a. et stirpium quoque  
 nomina ab hac alite facta.

¶ Epitheta. Ὀρταλὶς βοσκὰς Nicandro, gallina  
 altilis. Legitur et ὄρνις κατοικίς, id est gallina  
 domestica, et ὄρνις φιαρά, id est gallina pinguis  
 apud eundem. ¶ Tenera, cohortalis, gliociens,  
 gloucians, querula, apud Textorem<sup>1021</sup>.

*anastēsasa m'eis ekklēsiān Aōrī nykton diā tōn órthriōn  
 nómon* - go out hence, you who so many times  
 awakened up me in the dead of night with the song of  
 the dawn in order to go to the assembly, a man in  
*Ecclesiazusae* of Aristophanes. You can read quite a lot  
 of things about the Greek names of the hen in the  
 paragraph a - pag. 402\* - of the chapter devoted to  
 the rooster. ¶ עֵישׁ, aisch, or עוֹשׁ, is the Hebrew  
 name of a star, which some translate as the Draco\*  
 constellation, other as Pleiades\* or Hen (the Germans  
 call it Glugg'henn - Mother hen), Sebastian Münster\*.

¶ Tell me that I am your fledgling sparrow, your hen,  
 your quail, Plautus\* in *Asinaria*. ¶ *Gallinarius*, *gallinaceus*  
 and other words coming from hen in both languages  
 you will find in the chapter devoted to the rooster at  
 the paragraph a - pag. 402 - as well as the etymons  
 derived from this bird.

¶ EPITHETS. *Ortalís boskás* in Nicander is the breeding  
 hen. Still in Nicander is also read *órnis katoikís*, that is,  
 domestic hen and *órnis phiará*, that is, fat hen. ¶  
 Tender, of courtyard, cackling, chirping, plaintive, in  
 Jean Tixier\*.

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DE OVO ET SI IN  
 PRAECEDENTIBUS IN A. B. ET D.  
 NIHIL

dictum sit: visum est tamen hic in Philologia,  
 eodem de ovo ordine pertractare,  
 quem in ipsis alioqui animalibus servamus:  
 ut in a. conferantur,  
 quae ad nomina et denominationes pertinent,  
 in b. partes etc.

<a.> OVA Hebraice bezah dici invenio,  
 Arabice beid vel baid apud Avicennam. non  
 probo enim quod [451] apud Serapionem naid  
 legitur. Sylvaticus baadh scribit pro Arabica

APROPOS OF THE EGG, EVEN IF IN THE PREVIOUS  
 PARAGRAPHS A, B AND D SOMETHING HAS BEEN  
 SAID: nevertheless it seemed correct to deeply examine  
 and with order here in the philological part still the egg,  
 an order that after all we just observe in the animals: so  
 that in the paragraph a are picked up those data  
 concerning the names and the appellations, in b the  
 parts etc.

a. I find that the eggs in Hebrew are said bezah, in  
 Avicenna\* in Arabic they sound beid or baid. I don't  
 approve the fact that in Serapion\* naid is read. Matteo  
 Silvatico\* for the Arabic term writes baadh. He still

si dice cither / cithern / zither, anche se zither andrebbe riservato alla cetra tirolese grazie al fatto che in tedesco la c viene pronunciata z.

Esci anche tu,

citarista, che m'hai svegliato spesso

con le tue mattinate in piena notte,

ché andassi in assemblea prima del tempo. (Ettore Romagnoli)

And you, cock, whose morning song has so often roused me in the middle of the night to send me hurrying to the Assembly, you shall be my flute-girl. (*The Internet Classics Archive* by Daniel C. Stevenson - <http://classics.mit.edu>)

<sup>1019</sup> 11 aprile 2008: vane finora le ricerche relative al significato di Glugg'henn. In tedesco moderno la chioccia è detta Glucke oppure Gluckhenne, ma anche Bruthenne. Chiocciare si dice glucken nel senso di fare la voce da chioccia (gluglu), mentre il verbo brüten significa sì chiocciare, ma il vero significato è covare (vedi l'inglese to brood). Quindi, per l'analogia di Gluckhenne col termine riferito da Gessner e per il fatto che le Pleiadi erano note fin dalla più remota antichità come *Gallinelle*, *Chioccia coi pulcini*, *Poussinière* in francese, si decide di tradurre Glugg'henn con Chioccia, con la c maiuscola per indicare le Pleiadi.

<sup>1020</sup> *Asinaria* 666-668:

LEONIDA SERVUS

Dic me igitur tuom passerulum, gallinam, coturnicem,

agnellum, haedillum me tuom dic esse vel vitellum,

prehende auriculis, compara labella cum labellis.

<sup>1021</sup> Joannes Ravisius Textor alias Jean Tixier (1480-1524) *Specimen epithetorum*.

voce. Idem barch et elbair nescio cuius linguae vocabula, (Arabica et corrupta conijcio) ova interpretatur. Munsterus in Lexico trilingui beza et beia scribit, **ביעא, ביצא**.

Ovum Latini a Graeco **ᾠόν** dixerunt, interposita v. litera euphoniae causa. Graeci vero **ᾠόν** quasi **οἶον**, hoc est solitarium. singula enim pariuntur, Etymologus<sup>1022</sup>. Hodie vulgo **αὔγό** nominant<sup>1023</sup>. Itali ovo, Galli oeuf. Germani ey. Angli an egge. Ovum ex poetis aliqui<sup>1024</sup> **ᾠῖον** vocant, vel **ᾠῖον**, (si recte scribitur, Eustathius<sup>1025</sup> hoc omittit **ᾠεον** et **ᾠῖον** tantum ponit, etc.) Alexis **ἡμίτομα ᾠῶν** dixit<sup>1026</sup>. **ᾠῖου πολὺ λευκότερον**, Sappho<sup>1027</sup>. alii **ᾠεον**, Athenaeus<sup>1028</sup>. Alii **ᾠάριον** diminutiva forma, Idem et Eustathius. **Κτίλα τ᾽ᾠεα βρύχων**, Nicander<sup>1029</sup>. id est mansuetarum ovium ova comedens. **ᾠβεα**, τὰ ᾠά, Ἀργεῖοι, ἢ τὰ ἀργά ᾠτα, Hesych. **ᾠβεοκόπτας**, serpentes nimirum ab ovis devorandis. ἀπὸ τούτου ᾠβήλ <, > ᾠόν, id est ovum, et nux vel lignum Persici, τοῦ περσικοῦ τὸ ἐντός, Idem. Ἄρκηλα, ovum sed Cretes hystric{h}em sic vocant, Hesych. et Varinus. Cyami nomine non aliud intellexisse videtur Pythagoras quam ovum, quod sit in eo animalium κύησις, id est foetura. Vide in f. infra.

Ovatus in similitudinem ovi factus. Aliis turbinatio {pyri} <piri>, aliis ovata species (Caelius ovalem figuram dixit) ceu malorum aliquibus, Plinius lib. 15<sup>1030</sup>. Aurum ovatum, ovo illitum. quoniam ovi albo antea illito, aera ac marmora auri et argenti laminis decorarent<sup>1031</sup>. Hinc illud subiit, auro sacras quod ovato Perducis facies, Persius Sat. {2.}

reports barch and elbair with the meaning of eggs, I don't know in what language are such words (I reckon it is Arabic and that it is distorted). Sebastian Münster\* in the trilingual lexicon writes beza and beia.

The Latins told *ovum* from the Greek *ᾠόν* with interposition of the letter v for euphony reasons. But the Greeks were saying *ᾠόν* similar to *οἶον*, that is solitary. In fact they are laid one at a time, the *Etymologicon magnum*\*. Today commonly they call it *avgó*. The Italians ovo, the French oeuf. The Germans ey. The English an egge. Some poets call the egg *ᾠῖον* or *ᾠῖον* (if it is correctly written, Eustathius\* omits the second term and only reports *ᾠεον* and *ᾠῖον*, etc.). Alexis\* said *ἡμίτομα ᾠον* - half of the eggs. *ᾠῖου πολὺ λευκότερον* - very more candid than an egg, Sappho\*. Others say *ᾠεον*, Athenaeus\*. Others say the diminutive *ᾠάριον*, still he and Eustathius. *Κτίλα τ᾽ᾠεα βρύχων* - devouring the dear eggs, Nicander\*, that is, devouring the eggs of tame sheep. *ᾠεα τὰ ᾠά, Ἀργεῖοι, ἢ τὰ ἀργά ᾠτα* - *ᾠεα* are the eggs for the inhabitants of the Argolis\*, or the shining ears, Hesychius\*. *ᾠεοκόπτας* - the breakers of eggs, the snakes breakers of eggs -, that is the snakes so-called from the fact that they devour the eggs. *Ἀπὸ τούτου ᾠβήλ, ᾠόν* - from this *ᾠβήλ*, egg -, that is the egg, and the stone or seed of the peach, *τοῦ περσικοῦ τὸ ἐντός* - what is inside the peach, still he. *Ἀρκήλα* is the egg, but the Cretans\* call this way the porcupine\*, Hesychius and Varinus\*. It seems that Pythagoras\* with the term *κυάμος* - the broad bean\* - didn't want to say anything else than egg, being that in it the product of the conception - *κύησις* - of the animals is found, that is, what will be born. See more ahead at the paragraph f.

Oval: shaped similar to an egg. The fruit of the rowan tree\* - in some species has the conic shape of the pear, in others has an oval appearance (Lodovico Ricchieri\* said that it has an oval shape) or in some species it has the appearance of the apples, Pliny\* in the XV book. The eggy gold: it is that one smeared with egg. Since, after having first smeared it with egg white, they decorated the bronzes and the marbles with gold and

<sup>1022</sup> Vincenzo Tanara\* (Bologna inizi del 1600 - 1665/1669) con la sua mente flessibile e arguta nel suo *L'economia del cittadino in villa* (pagina 205 - edizione veneziana del 1661 - Libro III - IL CORTILE) ci ammannisce quest'altra interpretazione: "La parola d'ovo in Greco vuol dir Solitario, perche le Galline, come hò detto, lo fanno volentieri in luogo scuro, e remoto."

<sup>1023</sup> L'etimologia di **αὔγό** e dell'equivalente **ἄβγγο** è la seguente: **τὰ ᾠά > ταυά > τ᾽αὔγά / τ᾽ἄβγά** che sono ovviamente il plurale di uovo. La forma attualmente in uso è **αὔγό**, mentre è passata in secondo piano la forma dimotikí **ἄβγγο**.

<sup>1024</sup> Saffo in Ateneo *Deipnosophistai* II,50,57d.

<sup>1025</sup> p. 1686,47 *ad Odysseam* XI 302.

<sup>1026</sup> Ateneo *Deipnosophistai* II,50,57e.

<sup>1027</sup> Ateneo *Deipnosophistai* II,50,57d.

<sup>1028</sup> Ateneo *Deipnosophistai* II,50,58a.

<sup>1029</sup> *Theriaca* 452.

<sup>1030</sup> *Naturalis historia* XV,85: Sorbis quadruplex differentia. Aliis enim eorum rotunditas mali, aliis turbinatio piri, aliis ovata species, ceu malorum aliquibus: haec obnoxia acori.

<sup>1031</sup> Ne ha già parlato a pagina 433\*.

<3.<sup>1032</sup>> nec obstat quod ovum habeat primam longam. pleraque enim derivativa primitivorum naturam non servant. Hoc Plinius lib. 35.<sup>1033</sup> de marmoribus loquens innuere videtur: quum inquit Claudii principatu<sup>1034</sup> inventum,

silver leaves. Hence it leaped into your mind to cover the sacred faces with gold smeared with egg, Persius\* Satire 3. Neither it represents an obstacle the fact that the noun *ovum* has a long first vowel. In fact the majority of the derivative words doesn't keep the

<sup>1032</sup> Satira 3: Hinc illud subiit, auro sacras quod ovato | perducis facies. 'nam fratres inter aenos, | somnia pituita qui purgatissima mittunt, | praecipui sunt sitque illis aurea barba.' - Da qui ti venne l'idea di spalmare una tinta d'oro, di quello da ovazioni, sui volti degli dèi, perché tra i fratelli di bronzo, quelli che mandano sogni liberi dal catarro, abbiano il primo posto e la barba dorata. (da [www.betashare.it/latin/Persio/Saturae/3](http://www.betashare.it/latin/Persio/Saturae/3)) § Persio nella terza satira propone la necessità di studi rigidi e severi perché possano essere formativi.

<sup>1033</sup> *Naturalis historia* XXXV,3: Hoc Claudii principatu inventum, Neronis vero, maculas, quae non essent in crustis, inserendo unitatem variare, ut ovatus esset Numidicus, ut purpura distingueretur Synnadicus, qualiter illos nasci optassent deliciae.

<sup>1034</sup> Il latino *princeps* denota colui che prende il primo posto, composto da *primus* 'primo' e *capere* 'prendere', col derivato. *principatus* 'primo posto, preminenza', poi 'dignità imperiale'. Nella storia romana il principato - *principatus* - era il regime instaurato da Augusto\* e che perdurò nei primi due secoli dell'Impero romano. Il termine principato va connesso con *princeps*, una qualifica di Augusto quale senatore che occupava il primo posto nel Senato romano e al quale competeva di parlare per primo: una qualifica quindi più di prestigio che di potere e tale era lo spirito cui Augusto intese improntare il suo regime e lo dice esplicitamente nelle *Res Gestae*, quando afferma di aver avuto la stessa *potestas* degli altri magistrati, ma di averli superati tutti in *auctoritas*, cioè in prestigio e consenso. La vita della *res publica* romana doveva continuare a svolgersi retta dalle magistrature tradizionali e non con magistrature non previste dalla prassi costituzionale, come invece aveva preferito Cesare, ma al di sopra e al di fuori c'era il potere protettivo del principe. Il termine principato decadde gradualmente quando i poteri dell'imperatore assunsero carattere assolutistico e si ebbe allora il passaggio al *dominatus*, il potere assoluto. *Dominus* era il padrone di casa, la *domus*. § Imperatore deriva dal latino *imperare* 'comandare' col significato di 'prendere delle misure, preparare' (composto da *in-* e *parare*) attraverso il senso intermedio e comune di 'ordinare'. Da Augusto in poi assunse il significato di capo dello Stato romano. Nell'antica Roma *imperator* era il titolo di chi ricopriva un'alta carica, poi limitato al campo militare e dato per acclamazione al comandante vittorioso, che era posto dopo il nome con un numero indicante quante volte era stato ricevuto. L'ebbe per primo forse Scipione l'Africano, Pompeo se ne fregiò undici volte, Cesare l'ottenne a vita. Ottaviano lo prese come prenome, ma la pratica divenne regola solo con Nerone a indicare il capo dell'Impero romano.

<sup>1035</sup> Assente OVATIO nell'enorme indice redatto da Joannes Harduinus per l'edizione da lui curata di CAII PLINII SECUNDI NATURALIS HISTORIAE LIBRI XXXVII (Parigi, 1685). Assente qualsivoglia riferimento a Plinio anche in Thesaurus Linguae Latinae (2007). § Una fonte cui non poteva attingere Gessner per puri motivi cronologici e che afferma quanto sta riferendo, è rappresentata dal *Thresor de la langue françoise* di Jean Nicot (1606) da cui riportiamo alcuni vocaboli connessi con il francese *geline*, la gallina. GELINE: *Geline*, f. ou *pouille*, Gallina. *Les gelines orient*, Pipant gallinae. *Gelines d'Afrique*, Meleagrides. *Ce temps que les gelines pondent*, Ovatio. § Il vocabolo OVATIO, ma con tutt'altro significato rispetto a quello di Jean Nicot, è presente - per esempio - nell'analisi stilistico-grammaticale dell'Eneide stilata da Servio\*. Ma la *ovatio* di Servio si riferisce all'ovazione\*, che presso gli antichi Romani era un'onoranza inferiore al trionfo, tributata ai generali vittoriosi: il duce vincitore aveva l'onore delle corona di mirto\* e in Campidoglio sacrificava pecore, *oves*, da cui *ovatio*. Anticamente (Servio) e in tempi recenti (Michel Bréal, 1832-1915) insistono sul fatto che il sacrificio in questo piccolo trionfo era di pecore, e non di tori come in quello maggiore, deducendone, con scarso seguito, che il vocabolo ovazione sia derivato da *oves*, pecore: unde et ovatio dicta, Servio. § Virgilio ENEIDE IV,543: Quid tum? Sola fuga nautas comitabor ovantis? - Che dunque? mi unirei sola fuggiasca ai marinari glorianti? (traduzione di Giuseppe Albini, 1963) § Ecco il testo completo di Servio nel commento all'Eneide IV,543: OVANTES LAETANTES. Abusive: nam proprie ovatio est minor triumphus. Qui enim ovationem meretur, et uno equo utitur et a plebeis, vel ab equitibus Romanis deducitur ad Capitolium et de ovibus sacrificat, unde et ovatio dicta: qui autem triumphat, albis equis utitur quattuor et senatu praeunte in Capitolio de tauris sacrificat. Et bene duo diversa posuit 'fuga' et 'ovantes', ut gravius esset cum his qui ovarent ire fugientem.

<sup>1036</sup> *Naturalis historia* XXIX,52-53: Praeterea est ovorum genus in magna fama Galliarum, omissum Graecis. Angues enim numerose convoluti salivis faucium corporumque spumis artificii complexu glomerant; urinum appellatur. Druidae sibilis id dicunt in sublime iactari sagoque oportere intercipi, ne tellurem attingat; profugere raptorem equo, serpentes enim insequi, donec arceantur amnis alicuius interventu; experimentum eius esse, si contra aquas fluitet vel auro vinctum; [53] atque, ut est Magorum sollertia occultandis fraudibus sagax, certa luna capiendum censent, tamquam congruere operationem eam serpentium humani sit arbitrii. Vidi equidem id ovum mali orbiculati modici magnitudine, crusta cartilaginis velut acetabulis brachiorum polypi crebris, insigne Druidis. - Also, there is another kind of egg, held in high renown by Gauls, but omitted by the Greek writers. For many snakes twining together use saliva from their throats and foam round their bodies to make a skillful ball. This is called urinum. The Druids say that the snakes' hissing throws the eggs in the air. The egg must be caught in a cloak, so it does not touch the ground. The robber must ride away quickly, as the serpents will follow him until he crosses a river. A genuine egg will float against the current of a stream, even if set in gold. But Magi tend to be devious and cunning to hide their frauds. They pretend that these eggs can only be taken on a certain day of the moon; as though humans could make snakes behave this way at the right time! I myself have seen one of these eggs: it was round, about as large as a medium apple; the shell was cartilage, and with many cup-marks like those on the arms of the octopus, famous among Druids. I have left *urinum* untranslated. *Ovum urinum* means a wind egg. It seems doubtful if this is really describing a fossil. Pliny says that the shell is *cartilaginis*, which seems to mean cartilage or gristle. You cannot describe a stone fossil like this! This passage is also in Book XXIX, on the medicinal uses of animal products, while the other fossil references are in Book XXXVII, on gemstones and semi-precious stones. People have thought that echinoids were eggs. Pliny the Elder might have mentioned them as snakes' eggs (although the description does not sound quite right). Other people called them tortoise eggs turned to stone, and in Kent, they were just called chalk eggs. Echinoids live in the sea. Their name is derived from *echinos* (Greek) which means 'hedgehog'. They are also called sea urchins ('urchin' is an old word for a hedgehog). (<http://gwydir.demon.co.uk/jo/fossils/index.htm>)

(Neronis vero) maculas quae non essent in crustis inserendo, unitatem variare, ut ovatus esset Numidicus, ut purpura distingueretur {Sinnadicus} <Synnadicus>. Nonnulli ovatum aurum dici aiunt, ovatione victoriaeque quaesitum: vel ingens et copiosum, quantum ovationibus comparatur. Ovationis, tempus quo gallinae ova faciunt, {Plinius lib. 29} <?><sup>1035</sup>. Certa luna capiendum censent, tamquam congruere ovationem etiam (alias, operationem eam) serpentium humani sit arbitrii. <, Plinius lib. 29.<sup>1036</sup>>

Ovare, per onomatopoeiam, ut et Graecis ὠζειν, quod Hesychius interpretatur βοᾶν, καὶ λέγειν ὦ ὦ, καὶ θαυμάζειν. Ovationis dicebatur etiam parvus triumphus, ab ovo: vel potius ab ohe interiectione gaudentium, quasi ohatio. Vel a voce militum, quae fiebat geminato oo. litera, per interpositionem v. euphoniae causa. ὦα, (penanflexum<sup>1037</sup>) μηλωτή, διφθέρια, et fimbria vestis sive inferior: sive superior circa collum, quam et περιστόμιον vocant, et περιτραχήλιον, et στόμα ἐνδύματος. alii ἀνάκλασιν ἐνδύματος interpretantur, in Psalmo<sup>1038</sup> ἐπὶ τὴν ὠαν τοῦ ἐνδύματος αὐτοῦ, Suidas. Apud Hesychium scribitur ὦα paroxytonum, τοῦ προβάτου ἢ μηλωτή, etc. ὦα, id est fimbria vestis, ab ove dicta est, quoniam veteres solebant pellem ovillam extremis vestibus assuere quo minus attererentur, Eustathius. Dicitur etiam ὦον (in plurali ὦα) tabulatum in domo superius apud Lacedaemonios, quod et ὑπερὸν vocatur, Idem. ὦα pro οἶα, per ectasin et synaeresin. est enim pellis ovilla. οἶς autem ovis. sed ὦα per o. breve, fimbriam vestis significat secundum Ael. Dionysium, Varinus. ὦα etiam sorbum arborem significat et fructum ipsius, id est sorba, non mespila ut quidam scripsit. Sunt et quae vulgo dici solent ὦά τάριχα, id est ova

characteristic of the original elements. It seems that Pliny mentions this - the decoration of marbles - in the book XXXV speaking of the marbles when he says: during the principate of Claudius (that is of Nero\*) it has been devised that inserting some mottles, if they were not present in the bas-reliefs, they changed the monochrome, in such way that the stone - the marble - of the Numidia\* was with some ovals, in such way that that of Synnada\* was embellished of purple. The ovation is the period in which the hens lay the eggs, not Pliny - but the source of Gessner is not known, perhaps he himself. They - the Magi, Zoroastrian priests\* - are of the opinion that - that egg of snake - has to be picked up in a certain period of the lunar phase, as if also the production of snakes' eggs (or rather, that manner they are produced) was depending on the human wish, Pliny book XXIX.

Ovare - to celebrate the ovation\* - as *ozein* also for Greeks - to shout oh, has an onomatopoeic origin, and Hesychius paraphrases it with *boain, kai legein o o, kai thaumazein* - to shout, and to say oh oh, and to look with admiration. Also the small triumph was said ovation, from *ovo*, or better, from the exclamation *ohe* of those people cheering up, almost it were an *ohatio*. Or from the cry of the soldiers, which, representing it with a letter of the alphabet, became a double *o* with interposition of a *v* for euphony reasons. *Oa* - hem [not *oa* the eggs] (properispomenon, i.e., with circumflex accent on the penultimate syllable - as in the Atticist Aelius Dionysius\*), *mēlotē* - sheepskin, *diphthéria* - small skins, it is also a hem both lower of a dress and upper around the neck, they also call *peristómion* - opening, and *peritrachēlion* - collar, and *stóma endýματος* - mouth of the dress. Others interpret it as *anáklasín endýματος* - pleat of the dress, in the psalm 132/133 *epì tēn oan toú endýματος autoú* - on the pleat of his dress, the lexicon Suidas\*. In Hesychius it is written *oa*, paroxytone, *toú probátou he mēlotē* - the skin of the sheep, etc. *Oa* [with the circumflex accent on the penultimate syllable], hem of the dress, took the name from the sheep, since the ancients usually sewed skin of sheep at the extremity of the dresses so that they wore out less, Eustathius. Near Lacedaemonians\* is also said *oion* (plural *oia*) the upper floor of the house, also said *hyperoion*, still Eustathius. *Oa* instead of *oia* for lengthening of a short vowel and for synaeresis - fusion in only one syllable of two or more vowels. In fact it is the sheepskin. Actually *oís* is the

<sup>1037</sup> Elio Dionisio fr. 266 ὦα. (Vocabolario della lingua greca, Loescher 2004)

<sup>1038</sup> Ps 132: 1 Ὁιδὴ τῶν ἀναβαθμῶν τῷ Δαυιδ. Ἴδου δὴ τί καλὸν ἢ τί τερπνὸν ἀλλ' ἢ τὸ κατοικεῖν ἀδελφοὺς ἐπὶ τὸ αὐτό; 2 ὡς μύρον ἐπὶ κεφαλῆς τὸ καταβαῖνον ἐπὶ πάγωνα, τὸν πάγωνα τὸν Ααρων, τὸ καταβαῖνον ἐπὶ τὴν ὦαν τοῦ ἐνδύματος αὐτοῦ. 3 ὡς δρόσος Αερμων ἢ καταβαῖνουσα ἐπὶ τὰ ὄρη Σιων· ὅτι ἐκεῖ ἐνετείλατο κύριος τὴν εὐλογίαν καὶ ζωὴν ἕως τοῦ αἰῶνος. (versione dei Settanta\*) - Salmo 133: [1] Canto delle ascensioni. Di Davide. Ecco quanto è buono e quanto è soave che i fratelli vivano insieme! [2] È come olio profumato sul capo, che scende sulla barba, sulla barba di Aronne, che scende sull'orlo della sua veste. [3] È come rugiada dell'Ermon, che scende sui monti di Sion. Là il Signore dona la benedizione e la vita per sempre. (edizione della CEI, 1974)

salsa inveterataque, abdicandi usus. Nunc ova piscium salita in offas, aut in pastillos durata, inclusaque membranulis oà taricha dicuntur, inter lautissimos recepta cibos, Hermolaus<sup>1039</sup>.

¶ Epitheta. Κτίλα ὄα, id est mansuetarum avium ova, Nicander<sup>1040</sup>. Ovum leve, teres, tractabile, apud Textorem<sup>1041</sup>. niveum, Sereno. Ovum pro arborum fructu apud Empedoclem lector accuratus inveniet, Caelius. Recentiores quidam barbari scriptores cepheam, id est gravem capitis dolorem, qui unam duntaxat in partem et spatium quantum ab ovo occuparetur incumbit, ovum appellant. Ὠόν etiam genus est poculi. item ὠοσκύφιον poculum duplici fundo (διπύθμενον) ab ovo poculi genere et scypho dictum, Eustatius: Athenaeus lib. 11<sup>1042</sup>. apud quem legimus pocula quaedam uno et simplici esse fundo, ut phialas et similia eius pocula. alia vero duplici quod praeter fundum proprium τὸν κατὰ τὸ {κύτος συγχαλκεύμενον} <κύτος συγκεχαλκευμένον> ὄλω τῷ ἀγγείῳ, aliud extrinsecus ab acutiore figura in latiore desinens, pedis et basis loco appositum habeant, eiusmodi sunt ooscyphia, cantharia, etc. Οἶνος κεκραμένος ἐν ὠῷ χρυσῷ, οὗ ὁ αὐτὸς βασιλεύς πίνει, Dinon in Persicis citante Athenaeo<sup>1043</sup>.

¶ Ὠοτόκα ζῶα, animalia ovipara Aristoteli<sup>1044</sup>. unde verbum ὠοτοκεῖν fit, hoc est ova parere. et nomen substantivum ὠοτοκία. Ὠοφυλακεῖν custodire ova, In Lexico vulgari. Ἐπώζειν verbum dicitur de avibus quae ovis incubantes clamant, Aristophanis interpretes. sed videtur potius simpliciter incubare significare, factum per {syncopem} <syncopen> a verbo ἐπώζειν, quo Aristophanes et Athenaeus utuntur. Hinc nomen ἐπωασμός incubatio: et ἐπωαστικά ἀλεκτορίδες, gallinae in

sheep. But *óa* with short *o* according to Aelius Dionysius means hem of the dress, Varinus. *Óa* also means rowan tree and its fruit, that is the rowan berry, not the medlar tree\* as someone wrote. There are also those usually called *oá taricha* - salty eggs, that is salted eggs and aged, used as rejected item. Now the salty eggs of the fishes arranged as mouthfuls, or hardened into tablets and held into thin membranes, are said *oà taricha*, admitted among the sumptuous foods, Ermolao Barbaro\*.

¶ EPITHETS. *Ktíla oea*, that is, the eggs of the domestic birds, Nicander\*. Smooth egg, devoid of juts, handy, in Jean Tixier\*. White as the snow, for Serenus Sammonicus\*. The accurate reader will find in Empedocles\* that the egg is defined a fruit of the trees, Lodovico Ricchieri. Some uncultured more recent writers call egg the headache, that is the serious headache burdening only on a side and for the space that would be filled by an egg. *Óón* is also a type of cup - an oval cup. Similarly *ooskýphion* is a double-bottomed cup (*dipýthmenon* - double-bottomed) so-called since it belongs to the kind of oval cups and from *skýphos*, cup, Eustathius: Athenaeus book XI. In whose work we read that some cups had a pure and simple bottom, as the cups and similar cups. But others were double-bottomed since besides their own bottom *tòn katà tò kýtos sygkechalkeuménon hóloi toi aggeíoi* - that one under the hollow joined together with the whole container, they had another bottom externally set, which from a rather acute shape ended in a wider one, they must have a support in place of a foot and a base, and in such manner are the *ooskýphias*, the *canthárias* - small cups, etc. *Oínos kekraménos en ooi chysoi, hoú ho autòs basileús pínei* - wine mixed in a gold oval cup, which the king himself drinks, Dinon\* in the History of Persia quoted by Athenaeus.

¶ *Óotóka zóa*, for Aristotle they are the oviparous animals. Whence comes the verb *ootokeín*, that is to give birth to eggs. As well as the substantive *ootokía*. *Oophylakeín* means to guard the eggs, in the common Greek-Latin lexicon. The verb *epozein* is used for the birds cackling while incubating the eggs, the translator of Aristophanes\*. But it rather seems than it simply means to incubate, derived from the syncopation of the verb *epoázein* - to stay on the eggs, a verb used by Aristophanes and Athenaeus. Whence the noun *epoasmós*, the incubation, and *epoastikáí alektorídes*, the careful brooding hens, in Aristotle. *Ooeidēs*, oval, egg

<sup>1039</sup> *Corollarium in Dioscoridem* II,254 (1516).

<sup>1040</sup> *Theriaca* 452.

<sup>1041</sup> Joannes Ravisius Textor alias Jean Tixier (1480-1524) *Specimen epithetorum*.

<sup>1042</sup> *Deipnosophistaí: dipýthmenon* XI,76,488f - *ooskýphion* XI,110,503e.

<sup>1043</sup> *Deipnosophistaí* XI,110,503f.

<sup>1044</sup> *Historia animalium* 489a 34 - *De generatione animalium* 754a 21. (Vocabolario della lingua greca, Loescher 2004)

incubando assiduae, apud Aristotelem<sup>1045</sup>.  
᾽Ωοειδής, ovatus, oviformis.

¶ Propria. Ad {Gallinam} <Gallinas<sup>1046</sup>> villa Caesarum fuit ad Tyberim, etc. vide infra inter Auguria<sup>1047</sup>. Ab insula Baltia non longe Oonae separantur, quas qui habent vivunt ovis avium marinarum et avenis vulgo nascentibus, Solinus ex Xenophonte Lampsaceno, et Mela<sup>1048</sup>. Oonae locus Septentrionalis ab avibus copiosis dictus, quarum ova rapta incolae sale condiunt, et servant in multum tempus ad cibum, Zieglerus in Schondia sua.

¶ b. Kembergi uno a Vvitemberga miliario<sup>1049</sup> nata est gallina quadrupes, quae anteriores pedibus posterioribus oppositos et inversos habuit, anno Salutis 1522. ut amicus fide dignus ad nos scripsit<sup>1050</sup>. C. Claudio, M. Perpenna COSS. pullus gallinaceus quadrupes

careful brooding hens, in Aristotle. *Ooeidēs*, oval, egg shaped.

¶ PROPER NAMES. There was a villa of the Caesars, on the bank of the river Tiber, named *At Hens*, etc. see further among the omens. The Oonae islands are not very far from Baltia island\*, and those people inhabiting them live with the eggs of sea birds and the oats\* sprouting everywhere, Solinus\* drawing it from Xenophon of Lampsacus\*, as well as Pomponius Mela\*. The Oonae islands are a northern place so called from the abundance of birds, whose eggs, after having stolen them, the inhabitants season them with salt and keep as food for a lot of time, Jacob Ziegler\* in the section devoted to Schondia of his geographical treatise.

¶ b. At Kemberg\* located one mile from Wittenberg\* - today in Saxony-Anhalt - in the year of the Salvation 1522 is born a hen with four legs whose forelegs were opposite and turned in the opposite direction in comparison to the back ones\*, as a friend worthy of faith wrote me. During the consulate of Caius Claudius

<sup>1045</sup> *Historia animalium* 560a 3. (Vocabolario della lingua greca, Loescher 2004)

<sup>1046</sup> Svetonio\* *De vita Caesarum - Galba* 1: Progenies Caesarum in Nerone defecit; quod futurum, compluribus quidem signis, sed vel evidentissimis duobus apparuit. Liviae, olim post Augusti statim nuptias Veientanum suum revisenti, praetervolans aquila gallinam albam ramulum lauri rostro tenentem, ita ut rapuerat, demisit in gremium; cumque nutrirī alitem, pangī ramulum placuisset, tanta pullorum suboles provenit, ut hodieque ea villa ad Gallinas vocetur, tale vero lauretum, ut triumphaturi Caesares inde laureas decerperent; fuitque mox triumphantibus, illas confestim eodem loco pangere; et observatum est, sub cuiusque obitum arborem ab ipso institutam elanguisse. Ergo novissimo Neronis anno et silva omnis exaruit radicitus, et quidquid ibi gallinarum erat interiit; ac subinde tacta de caelo Caesarum aede, capita omnibus simul status deciderunt, Augusti etiam sceptrum e manibus excussum est. - Plinio, *Naturalis historia* XV, 136-137: Sunt et circa Divum Augustum eventa eius digna memoratu. Namque Liviae Drusillae, quae postea Augusta matrimonii nomen accepit, cum pacta esset illa Caesari, gallinam conspicui candoris sedenti aquila ex alto abiecit in gremium inlaesam, intrepideque miranti accessit miraculum. Quoniam teneret in rostro laureum ramum onustum suis bacis, conservari alitem et subolem iussere haruspices ramumque eum seri ac rite custodiri: [137] quod factum est in villa Caesarum fluvio Tiberi inposita iuxta nonum lapidem Flaminiae viae, quae ob id vocatur Ad Gallinas, mireque silva provenit. Ex ea triumphans postea Caesar laurum in manu tenuit coronamque capite gessit, ac deinde imperatores Caesares cuncti. traditusque mos est ramos quos tenuerunt serendi, et durant silvae nominibus suis discretas, fortassis ideo mutatis triumphalibus.

<sup>1047</sup> La corposa sezione dei presagi inizia a pagina 409\*.

<sup>1048</sup> Non disponiamo delle fonti citate da Gessner, ma possiamo riportare due passi di Plinio tratti da *Naturalis historia*. § IV,95: Xenophon Lampsacenus a litore Scytharum tridui navigatione insulam esse immensae magnitudinis Baltiam tradit. Eandem Pytheas Basiliam nominat. feruntur et Oonae, in quibus ovis avium et avenis incolae vivunt. § XXXVII,35-36: In eadem sententia et Metrodorus fuit. Sotacus credit in Britannia petris effluere, quas electricas vocavit, Pytheas Guionibus, Germaniae genti, accoli aestuarium oceani Metuonidis nomine spatium stadiorum sex milium; ab hoc diei navigatione abesse insulam Abalum; illo per ver fluctibus advehi et esse concreti maris purgamentum; incolas pro ligno ad ignem uti eo proximisque Teutonibus vendere. [36] Huic et Timaeus credit, sed insulam Basiliam vocavit. Philemon negavit flammam ab electro reddi. Nicias solis radiorum sucum intellegi voluit hoc; circa occasum vehementiores in terram actos pinguem sudorem in ea relinquere, oceani deinde aestibus in Germanorum litora eici.

<sup>1049</sup> Kemberg è un comune tedesco situato nel distretto di Wittenberg nello Stato federato della Sassonia-Anhalt. Il centro di Kemberg e quello di Wittenberg distano 10,9 km in linea retta, mentre Gessner afferma che le due città distano un miglio, verosimilmente un miglio romano - pari a 1,48 km - visto che ce lo tramanda in latino: Kembergi uno a Vvitemberga miliario. Non sappiamo a quanto equivalesse il miglio di Zurigo, ammesso che esistesse. Può darsi che Gessner facesse riferimento alla distanza fra Kemberg e la periferia del territorio di Wittenberg. Oppure che colui che gli aveva fornito la distanza tra le due città intendesse per miglio quello olandese di un tempo, visto che Wittenberg era stata fondata nel XII secolo da immigrati provenienti dalle Fiandre. Il vecchio miglio olandese era pari a 7408 m. Praticamente equivalenti erano i valori in aree di lingua tedesca: miglio austriaco = 7585 m, miglio del Reno (di Prussia) = 7532 m. L'ideale assai improbabile è che il miglio riferito da Gessner corrispondesse al vecchio miglio norvegese, 11.295 m, praticamente equivalente alla nostra misurazione in linea d'aria.

<sup>1050</sup> Da un punto di vista cronologico possiamo solo ipotizzare trattarsi di Licostene\*, alias l'umanista ed enciclopedista alsaziano Conrad Wolffhart (1518-1561). Ma nel suo *Prodigiorum ac ostentorum chronicon* (1557) tra le tante immagini\* non riporta l'iconografia di questa gallina descritta da Gessner. Anche la gallina quadrupes di Aldrovandi raffigurata a pagina 324\* di *Ornithologiae tomus alter* (1600) non corrisponde a quella descritta da Gessner. Sono tuttavia disponibili varie altre mostruosità\* collezionate da Aldrovandi.

natus, Iul. Obsequens<sup>1051</sup>.

¶ Ova decumana, id est magna, Festus<sup>1052</sup>. Galedragon Xenocrates herbam spinosam, caule [452] ferulaceo, cui summo capite inhaereat simile ovo, etc. Plinius<sup>1053</sup>. ea non alia quam dipsacos est.

Sed et ipsum coelum a veteribus ovum dici solitum, et hominem quoque ceu quandam coeli parvam imaginem comperias, Hermolaus<sup>1054</sup>. Democritus et Pythagoras primi videntur ovi nomine coelum appellasse. Sed et Plato ex Ciceronis<sup>1055</sup> interpretamento: Deus (inquit) coelum ita tornavit, ut vel nihil, vel parum asperitatis haberet, nihil offensionis, ut in volucrum cernimus ovis. Quin hominem quoque coelum esse dictum comperimus: quia sit coeli simulacrum quoddam, etsi parvum, Caelius. Mirum est in re tam parva, mundi permixtionem intelligi quandam. Ovum quippe elementis consurgere ac compingi quatuor, veterum medicorum assertione traditum scimus. Nam crustae modo {circuniectum} <circumiectum> obductumque putamen, terrae imagine quadam, arescentis in frigore vim naturae praefert. Humor autem frigus

and Marcus Perpenna\* a chick of hen hatched with four legs, Julius Obsequens\*.

¶ Eggs *decumana* - enormous, that is big, Festus\*. Xenocrates of Afrodisia\* - calls - galedragon / gallidraga a thorny grass with the stalk similar to a rod, at whose upper extremity is attached something similar to an egg, etc. Pliny. It nothing is but a thistle\* - the *Dipsacus pilosus\**, as Rembert Dodoens\* describes and represents it.

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But the sky itself by ancients was usually called egg, as also man, as if you discover in it a small image of the sky, Ermolao Barbaro\*. Democritus\* and Pythagora\* seem to be the first ones to have called the sky with the name of egg. But also Plato\*, according to the translation of Cicero\*, said: God shaped the sky in so round way so that it didn't show few or anything irregular, nothing against which to bang, as we clearly see in the eggs of the birds. In truth we discover that also the man has been called sky: since it would be, so to speak, a portrait of the sky, even if small, Lodovico Ricchieri\*. It is marvellous that in such a small thing is realized, so to say, a mixture of the world. In effects we know the fact that, as affirmation of ancient physicians, it has been handed down that the egg bases and founds itself on four elements. In fact the shell is placed around and it encircles as being a crust, with the aspect almost of the earth which desiccates when it is cold and overcomes the strength of nature. For the damp, which

<sup>1051</sup> *Liber prodigiorum*, cap. 53, C. Claudio M. Perpenna coss. Bubo in aede Fortunae Equestris comprehensus inter manus expiravit. Faesulis fremitus terrae auditus. Puer ex ancilla natus sine foramine naturae qua humor emittitur. Mulier duplici natura inventa. Fax in caelo visa. Bos locuta. Examen apium in culmine privatae domus consedit. Volaterris sanguinis rivus manavit. Romae lacte pluit. Arretii duo androgyni inventi. Pullus gallinaceus quadripes natus. Fulmine pleraque icta. Supplicatio fuit. Populus Cereri et Proserpinae stipem tulit. Virgines viginti septem carmen canentes urbem lustraverunt. Maedorum in Macedonia gens provinciam cruenta vastavit. [anno 662 ab Urbe condita - 92 aC]

<sup>1052</sup> *De verborum significatione*: DECUMANA OVA dicuntur et DECUMANI FLUCTUS, quia sunt magna; nam et ovum decimum majus nascitur, et fluctus decimus fieri maximus dicitur. § DECUMANUS o DECIMANUS, nel senso di enorme, deriva da decem, forse perché il numero dieci era considerato sacro dai Pitagorici\*.

<sup>1053</sup> Una gran confusione! Nell'edizione latina curata da Jacques Daléchamps (1587) questa pianta suona GALEDAGON e a bordo pagina troviamo il suo equivalente GALLIDRAGA, mentre nel titolo di questo capitolo sta scritto DE GALEDRAGO. Nell'edizione curata da Johannes Harduinus (1685) suona solamente GALLIDRAGA e nella relativa nota si legge che forse corrisponde alla terza *dipsacos* di Rembert Dodoens\*, ossia la Virga Pastoris da lui stesso raffigurata sotto il nome di DIPSACUS TERTIUS\* nel suo *Stirpium historiae pemptades sex* (1583 - V,16 DE DIPSACO) dove afferma che non senza motivazioni (*non temere*) corrisponde al Galedragon di Plinio (tratto da Senocrate) e che ha delle infiorescenze rotondeggianti delle dimensioni di una noce. Anche nel testo latino che accompagna la traduzione francese di Émile Littré (1850) suona solamente GALLIDRAGA (come in altre edizioni più recenti) e la pianta viene identificata con il *Dipsacus pilosus* L.\*. § Impossibile trovare una parola greca che suoni più o meno galedragon. § Ecco il testo di Plinio tratto da un'edizione contemporanea (2002) di *Naturalis historia* XXVII,89: Gallidragam vocat Xenocrates leucacantho similem, palustrem et spinosam, caule ferulaceo, alto, cui summo capite inhaereat simile ovo.

<sup>1054</sup> *Corollarium in Dioscoridem* II,254 (1516). In questa edizione invece di hominem troviamo hoiem che risulta di difficile interpretazione. Potrebbe trattarsi di un errore di stampa, visto quanto affermerà tra poco anche Lodovico Ricchieri.

<sup>1055</sup> *De natura deorum* II,47: Ita efficitur animantem, sensus mentis rationis mundum esse compotem; qua ratione deum esse mundum concluditur. Sed haec paulo post facilius cognoscentur ex his rebus ipsis, quas mundus efficit. interea Vellei noli quaeso prae te ferre vos plane expertes esse doctrinae. conum tibi ais et cylindrum et pyramidem pulchriorem quam sphaeram videri, novum etiam oculorum iudicium habetis. sed sint ista pulchriora dumtaxat aspectu -- quod mihi tamen ipsum non videtur; quid enim pulchrius ea figura, quae sola omnis alias figuras complexa continet, quaeque nihil asperitatis habere, nihil offensionis potest, nihil incisum angulis nihil anfractibus, nihil eminens nihil lacunosum; cumque duae formae praestantissimae sint, ex solidis globus (sic enim sfairan interpretari placet), ex planis autem circulus aut orbis, qui kuklos Graece dicitur, his duabus formis contingit solis ut omnes earum partes sint inter se simillimae a medioque tantum absit extremum, quo nihil fieri potest aptius

humectusque, aquam exhibet plane. Sicuti aerem quod inest spiritosum, calens humensque. At in meditullio luteum fixum, mediocritatem caloris obtinens, et aridioris naturae, igni compar facile colligitur. cui calculum adiecerit et color: si quid tamen eiusmodi adesse igni creditur. An non et globata suffragatur figura? Quid, quod inest ovo vitalis vis, veluti et mundo? Idem ex libro secundo problematum Aphrodisiensis. Sed hic paulo aliter quaedam: Vitellus (inquit) ignem repraesentat. plus enim calidus, minus siccus, quasi vitellus etiam, (non calidissimus quidem ut ignis: sed calidior quam siccior sit.) Denique orbis universi, quem mundum vocamus, speciem in ovo dixeris demonstrari. nam ex quatuor constat elementis. et in sphaerae faciem conglobatur, et vitalem potentiam obtinet, Haec illi.

Nec importune elementis de quibus sunt omnia, ovum comparaverim. <In> omni enim genere animantium, quae ex coitione nascuntur, invenies ovum aliquorum esse principium instar elementi. In gradientibus enim, lacertae et similia ex ovo creantur. Quae serpunt, ovi nascuntur exordio. Volantia universa de ovis prodeunt, excepto uno quod incertae naturae est, (vespertilione.). Natantia pene omnia de ovis oriuntur generis sui, crocodilus vero etiam de testibus qualia sunt volantium. Et ne videar plus nimio extulisse ovum elementi vocabulo, consule initiatos sacris Liberi patris: in quibus hac veneratione ovum colitur, ut ex forma tereti ac pene sphaerali, atque undique versum clausa, et includente intra se vitam, mundi simulacrum vocetur, Disarius apud Macrobius Saturn. 7. 16.<sup>1056</sup>

¶ Στόλος ὀμφαλώδης dicitur, id est umbilicaris appendicula, in ovis imperfectis adhuc, in parte acuta: quae ovo amplius

is cold and humid, clearly produces water. As does the air with what there is inside of volatile, warm and humid. But in the central part easily is gathering some yellow which doesn't move, endowed with moderate heat, and rather dry type, comparable to a fire. To which also the color will have added a little stone: even if nevertheless something of this kind is believed to be close to the fire. Do it is not perhaps reasserted also a spherical image? Why, what is inside the egg is a vital strength, as it also happens for the world? Still Lodovico Ricchieri from the second book of the *Problems* of Alexander of Afrodisia\*. But the latter in this passage soon after adds some things and says: The yolk represents the fire. In fact it is more warm, less dry, almost as also the yolk is (nevertheless not warmest as the fire, but it is more warm than dry). Finally you could say that in the egg the aspect of the whole terrestrial globe reveals itself, that we call world. In fact it turns out to be constituted by four elements and is gathered in a spherical aspect, and it possesses a vital strength, these things say Alexander of Afrodisia and Lodovico Ricchieri.

And in a quite suitable way I would like to compare the egg to the elements by which all the things are constituted. In fact in whatever type of living beings that are born from a mating you will find that the egg of some of them is equivalent to the principle of the element constituting it. In fact in those are walking, the lizards and similar animals are created starting from an egg. Those are crawl, are born having an egg as starting point. All those are flying come out from an egg, except one who is of uncertain nature (the bat). Almost all those are swimming originate from eggs of their belonging species, and in truth also the crocodile originates from eggs endowed with shell as those of the birds. And so that I don't seem to have exalted the egg more than it is due with the word of the element constituting it, consult the initiates to the sacred things of Liber father\*: in which the egg is revered with so much veneration as to be called image of the world according to the rounded and almost spherical shape, and closed however you turn it, and since it contains in itself the life, Disarius\* in Saturnalia of Macrobius\* VII,16.

¶ They say *stólos omphalodēs*, that is small umbilical appendix, in case of still unfinished eggs at the acute side: this appendix, as soon as the egg becomes bigger,

<sup>1056</sup> *Saturnalia* VII,16: Nec inportune elementis, de quibus sunt omnia, ovum conparaverim: in omni enim genere animantium quae ex coitione nascuntur invenies ovum aliquorum esse principium instar elementi. Aut enim gradiuntur animantia aut serpunt aut nando volandove vivunt. In gradientibus lacertae et similia ex ovis creantur: quae serpunt ovis nascuntur exordio: volantia universa de ovis prodeunt excepto uno quod incertae naturae est: nam vespertilio volat quidem pellitis alis, sed inter volantia non habendus est qui quattuor pedibus graditur formatosque pullos parit et nutrit lacte quos generat: nantia paene omnia de ovis oriuntur generis sui, crocodilus vero etiam de testibus, qualia sunt volantium. Et, ne videar plus nimio extulisse ovum elementi vocabulo, consule initiatos sacris Liberi patris: in quibus hac veneratione ovum colitur, ut ex forma tereti ac paene sphaerali atque undique versum clausa et includente intra se vitam mundi simulacrum vocetur: mundum autem consensu omnium constat universitatatis esse principium.



adhuc, in parte acuta: quae ovo amplius increscente, obtenditur latius atque minuitur, perfectoque, mucro exitum complet, Caelius.

¶ Ovi album nominatur a Celso<sup>1057</sup>, ovi candidum et albumen (ut quidam citant, ego plerumque semper ovi candidum ab eo nominari inuenio) a Plinio<sup>1058</sup>, albus liquor Columellae<sup>1059</sup>, albor ovi Palladio<sup>1060</sup>. Apicius<sup>1061</sup> albamenta ovorum dixit. Candida si croceos circumfluit unda vitellos, Martialis<sup>1062</sup>. Recentiores quidam e Graecis transferentes ovi aquatum, et tenuem ovi liquorem nominarunt. Indoctiores albuginem, cum albugo proprie sit in oculo macula sive cicatrix altiuscula, sicut utique in summo nubecula, ut probi auctores docent. Legimus et ovi albi (lego album) succum apud Plinium<sup>1063</sup> in ramicosi infantis remedio: ut apud Serenum<sup>1064</sup> quoque candidum ovi succum. Germani vocant das klar oder wyß imm ey, Galli de blanc d'ung oeuf, aubun d'oeuf. Itali volume de lovo. Aristoteli dicitur τὸ λευκὸν τοῦ ὄοῦ. Sunt qui hunc liquorem lac gallinae appellarint.

¶ Vitellus et luteum ovi (ut Plinius<sup>1065</sup> vocat) interior eius lutei coloris liquor est. Recentiores quidam vitellum etiam genere neutro efferunt, ut et Gaza quandoque, contra veterum auctoritatem. Vitellus a vita dictus est, pars ovi rubra, quod ex ea vivat pullus. Nihil ne, inquit, de vitello? Id enim <ei> ex ovo videbatur aurum declarasse, reliquum argentum, Cicero

is spreading in width and decreases, and once is completed the point fills the opening, Lodovico Ricchieri.

¶ By Cornelius Celsus\* is said *ovi album* – the egg white, by Pliny\* egg white and albumen (as some people are quoting, most often I find that by him it is always called egg white), white liquid in Columella\*, whiteness of the egg in Palladius\*. Apicius\* said *albamenta ovorum* - egg whites. If a snow-white wave flows around the saffron yolks, Martial\*. Some more recent authors, while translating from Greeks, called it egg's watery solution and egg's thin fluid. Those less skilful *albugo* - leucoma\*, but whereas in fact the *albugo* is a patch present in the eye, either a rather raised scar, anyway at the most like a little cloud, as trustworthy authors point out. In Pliny, in a remedy for an infant suffering from hernia, we read also white juice of the egg (I read *the white*): as also in Serenus Sammonicus\* snow-white egg's juice. The Germans call it das klar oder wyß imm ey, the French de blanc d'ung oeuf, aubun d'oeuf. The Italians volume de lovo. In Aristotle\* is said τὸ λευκὸν τοῦ ὄοῦ - the egg white. There are some people who would have called hen's milk this liquid.

¶ The vitellus – the yolk – and the yellow of the egg (as Pliny calls it) is its more inner fluid of yellow color. Some more recent writers report also *vitellum* in the neuter, as sometimes Gaza\* does against the model of the ancients. The vitellus has taken the name from the life, the red part of the egg, since from it the chick takes life. Cicero in the II book of *De divinatione* writes: He says: "Really nothing regarding the yolk? " In fact it

<sup>1057</sup> *De medicina* V,2: Glutinant vulnus murra, tus, cummi, praecipueque acanthinum; psylleum, tragacantha, cardamomon, bulbi, lini semen, nasturcium; ovi album, gluten, ichtyocolla; vitis alba, contusae cum testis suis cocleae, mel coctum; spongia vel ex aqua frigida vel ex vino vel ex aceto expressa; ex iisdem lana sucida; si levis plaga est, etiam aranea. - VI,6: [...] excipere oportet ovi albo, donec mellis crassitudinem habeat, idque in linteolum inlinere, et fronti adglutinare, ut compressis venis pituitae impetum cohibeat.

<sup>1058</sup> *Naturalis historia* XXVIII,66: oculos firmitatis causa, inlinit sole usta cum ovi albo, [...] - XXIX,40: candido ovorum in oculis et pili reclinantur [...].

<sup>1059</sup> *De re rustica* VI,38,2: Suffraginosae ordeacea farina imponitur, mox suppuratio ferro reclusa linamentis curatur; vel gari optimi sextarius cum libra olei per narem sinistram demittitur, admisceturque huic medicamini trium vel quattuor ovorum albus liquor separatis vitellis.

<sup>1060</sup> *Opus Agriculturae* XI,14,9: In album colorem vina fusca mutari, si ex faba lomentum factum vino quia adiciat vel ovorum trium lagenae infundat alborem diuque commoveat: sequenti die candidum reperiri. Quod si ex afra pisa lomentum adiciatur, eadem die posse mutari.

<sup>1061</sup> *De re coquinaria* V,3,4: Pisum coques, agitabis et mittis in frigidam. cum refrigeraverit, deinde agitabis. concidis cepam minutatim et albamentum ovi, oleo et sale condies, aceti modicum adicies. in boletari vitellum ovi cocti colas, insuper oleum viridem mittis et inferes. - VI,9,12: obligas cum albamentis ovorum tritis, ponis in lance, et iure supradicto perfundis.

<sup>1062</sup> *Epigrammaton* liber XIII, XL, OVA - Candida si croceos circumfluit unda vitellos, | Hesperius scombri temperet ova liquor.

<sup>1063</sup> *Naturalis historia* XXX,136: Coclearum saliva inlita infantium oculis palpebras corrigit gignitque. Ramicosis coclearum cinis cum ture ex ovi albo specillo inlitis per dies XXX medetur.

<sup>1064</sup> Q. Serenus *Liber Medicinalis*, in 1,107 hexameters, (ed. by Fr. Vollmer) in *Corpus Medicorum Latinorum*, II (Leipzig, 1916), is based on Pliny; see *Philologus* 75. 128-33; Pliny, 30. 15. 47. 136. (Lind, 1963)

<sup>1065</sup> *Naturalis historia* X,148: Omnibus ovis medio vitelli parva inest velut sanguinea gutta, quod esse cor avium existimant, primum in omni corpore id gigni opinantes: in ovo certe gutta ea salit palpatatque. - XXX,141: [...] item si lutea ex ovis quinque columbarum admixta adipis suilli denarii pondere ex melle sorbeantur, passeris in cibo vel ova eorum, gallinacei dexter testis arietina pelle adalligatus.

2. de Divinat.<sup>1066</sup> Hinc vitellinus. integram famem ad ovum affero. itaque usque ad assum vitellinum opera perducitur, Cicero<sup>1067</sup>. quidam deductum hoc adiectivum esse volunt a vitulo, ut sit genus edulii. quo veteres mensas claudebant, nam ab ovis eas incipere certum est. Vetus exemplar habet vitulinum, quod placet. Candida si croceos circumfluit unda vitellos, Martialis. Itali vitellum appellant tu<o>rlo de l'ovo: Galli le moyen d'un oeuf, le iaulne: Germani todter vel tutter: forte quia mamillam tutten appellant. alitur autem pullus vitello intra ovum, succo eius attracto, ut infans in lucem editus lacte mamillae. Ozonab, id est vitellus ovi, Sylvaticus.

¶ Est etiam vitellus a vitulo diminutivum, unde et assum vitellinum forte apud Ciceronem. C. Valerio, M. Herennio COSS. maris vituli quum exta demerentur, gemini vitelli in alvo eius inventi, Iul. Obsequens<sup>1068</sup>.

¶ Vitellum ovi Graeci modo lecython, modo chrysòn vocant, Hippocrates etiam chloròn, (τὸ χλωρόν τοῦ ὠοῦ, in libro de natura pueri,) Hermolaus. Aristoteles ὠχρόν vocat<sup>1069</sup>: et alibi<sup>1070</sup> λέκυθον foeminino genere ut et Dioscorides<sup>1071</sup>. Τῶν ὠῶν τὰ χρυσᾶ, apud Athenaeum invenio<sup>1072</sup>. Et ὠοῦ τὸ πυρρόν apud Suidam in Νεοττόν. Veteres ovi luteum etiam νεοττόν vocabant, id est pullum: nimirum quod pullum ex illo nasci formarique existimarent. καὶ τεττάρων ὠῶν μετὰ τοῦτο φιλάτη τὸν νεοττόν, Menander<sup>1073</sup>.

seemed that this had pointed out the gold from the egg, the remainder is silver. From this phrase comes *vitellinus*: I bring the hunger intact up to the egg: and therefore this activity lasts until the roast veal, Cicero. Some are of the opinion that this adjective has been deduced from *vitulus* - the calf, being a type of food with which they closed the courses, since it is ascertained that they started from the eggs. The ancient edition reports *vitulinum*, which pleases me. If a candid wave flows around the saffron colored yolks, Martial. Italians call the yolk tuorlo de l'ovo, French le moyen d'un oeuf, le iaulne, the Germans todter or tutter, perhaps because they call tutten the breast. In fact the chick when is inside the egg is fed by the yolk after having attracted to itself its juice, as does a newborn with the milk of the breast. Ozonab, that is the yolk of the egg, Matteo Silvatico\*.

¶ The term *vitellus* is also a diminutive derived from *vitulus* - calf, then perhaps in Cicero we find roasted *vitellinus*. When they were consuls C. Valerius and M. Herennius - 93 BC - while the entrails of a sea calf were removed - of a seal\*, in its abdomen two twins of seal have been found, Julius Obsequens\*.

¶ The Greeks call the vitellus of the egg now *lécython* now *chrysòn*, Hippocrates\* also calls it *chloròn* (τὸ χλωρόν τοῦ ὠοῦ - the yellowish, the blond of the egg, in *De natura pueri* xxx), Ermolao Barbaro. Aristotle calls it *ochròn* - the yellow, and elsewhere *lékython* - yolk - in the feminine gender, as also Dioscorides\*. In Athenaeus\* I find *ton oon tà chrysá*. And in the lexicon Suidas\* *oou tò pyrrhón* - the burning red of the egg - at the voice *Neottón* - birdie, yolk. The ancient people also called *neottón* the yellow of the egg, that is chick: without doubt since believing that from it the chick was born and took shape. *Kaì tettáron oon metà toúto philtátē tòn neottón* - and my dearest after this the yolk / the chick of four eggs,

<sup>1066</sup> *De divinatione liber alter* 134: Defert ad coniectorem quidam somniasse se ovum pendere ex fascea lecti sui cubicularis (est hoc in Chrysippi libro somnium); respondit coniectorem thesaurum defossum esse sub lecto. Fodit, invenit auri aliquantum, idque circumdatum argento; misit coniectori quantum visum est de argento. Tum ille "Nihilne" inquit "de vitello?" Id enim ei ex ovo videbatur aurum declarasse, reliquum argentum. Nemone igitur umquam alius ovum somniavit? Cur ergo hic nescio qui thesaurum solus invenit? Quam multi inopes digni praesidio deorum nullo somnio ad thesaurum reperiendum admonentur! Quam autem ob causam tam est obscure admonitus, ut ex ovo nasceretur thesauri similitudo, potius quam aperte thesaurum quaerere iuberetur, sicut aperte Simonides vetitus est navigare?

<sup>1067</sup> *Ad Familiares* IX,20: [...] integram famem ad ovum affero, itaque usque ad assum vitulinum opera perducitur.

<sup>1068</sup> *Liber prodigiorum* 52: Maris vituli cum exta demerentur, gemini vitelli in alvo eius inventi. C. Valerio M. Herennio COSS. [AUC 661 / 93 BC]

<sup>1069</sup> *Historia animalium* VI 560a 21.

<sup>1070</sup> Per esempio *Historia animalium* VI 560a 29.

<sup>1071</sup> *De materia medica* II,54 De ovo: ἡ λέκυθος. (Curtius Sprengel, Lipsiae 1829)

<sup>1072</sup> *Deipnosophistai* IX,19, 376d.

<sup>1073</sup> Frammento 37 di Kaibel dalla commedia perduta *Andria* o *La donna d'Andro* dove si legge l'equivalente τὸ νεοττίον derivato da νεοττός. (Dati raccolti grazie alla gentile collaborazione del Professor Antonio Garzya\*) § *Andria* è pure il titolo della prima commedia di Terenzio\*, rappresentata nel 166 aC, scritta sulla traccia di due commedie di Menandro (*La donna d'Andro* e *La donna di Perinto*) in cui si racconta la vicenda del giovane Panfilo che, sedotta Glicera, promette di sposarla, mentre il padre gli ha già combinato il matrimonio con la figlia del ricco Cremete.

Clearchus<sup>1074</sup> pulli genituram esse scribit ἐν τῷ λευκῷ, καὶ οὐκ ἐν τῷ καλουμένῳ νεοτῷ. διεψεύσθησαν γὰρ οἱ πρῶτοι τοῦτο φήσαντες, καὶ ἔστι τὸ ὠχρόν περιττώμα τοῦ σπέρματος. Chrysippus in libro de oraculis scribit, quendam somnium suum, quo ova a lecto suo pendentia viderat, ad divinatorem retulisse: audiissequē ex illo, inventurum se ubi foderet thesaurum. Et cum vase in quo aurum argentumque erat invento, ad vatem argenti nonnihil attulisset: dixisse illum, Τοῦ δὲ νεοτῷ οὐδὲν μοι δίδωσ; hoc est, De vitello vero nihil ne mihi dabis? Suidas in Νεοτῷ. Lusit autem is pulchre circa somnium ovorum, in quibus candidum et luteum continetur, illud ad argentum, hoc ad aurum referens, [453] cum in somnii interpretatione, tum magis argenti tantum parte muneri oblata.

Demetrius Constantinopolitanus ὠοῦ τὸ κρόκον dixit, Eustathius τὸ ἐν τοῖς ὠοῖς κροκοειδές. Λέκιθος (per iota in penult. malim per ypsilon) proprie τὸ ξανθόν τοῦ ὠοῦ διὰ τὸ λέπει κεύθεσθαι, Scholiastes Aristophanis. Vitellum ovi lecithon dici a Graecis scio, et approbat ad Glauconem primo Galenus. Caeterum λέκιθος masc. gen. (Eustathio teste) leguminis genus est, quod pisum (πίσον, Scholiastes Aristophanis. apud Suidam πισός oxytonum duplici s. scriptum non probo) alias nuncupant, quod in Pisa Elisidis abunde nascatur: refert autem colore luteum ovi, unde ei nomen. Λεκίθοπῶλης masc. gen. paroxytonum vero cum iota in ultima, λεκιθόπῶλης, foeminini, mulier quae lecithon, id est pisum, et synecdochice αἰμαεῖς λεουμῖνα vendit ὀσποιοπῶλης

Menander\*. Clearchus\* writes that the seed of the chick is located in the egg white, and not in what they call *neotón* - yolk. In fact those people who first said this were wrong, and the yellow is a residue of the seed - *en toi leukoi, kai ouk en toi kaloumenoi neottoi. diepseústhēsan gār hoi prōtoi toúto phēsantes, kai ésti tò ochrón perittōma tou spérmatos*. Chrysippus\* in the book about oracles writes to have reported to a diviner a dream of himself in which he had seen some eggs hanging from his bed: and that he had heard from the former that where he had started to dig he would have found a treasure. And since after having found a vase, in which there was gold and silver, he brought a little bit of silver to the prophet, the latter said *toú dē neotōn oudèn moi dídos?* that is, but won't you give me nothing of the yolk? The lexicon Suidas reports this at the voice *Neotón*. In effects he joked in an appropriate way on the dream of the eggs, in which the white and the yellow are contained, referring the first one to the silver, the second to the gold, since in the interpretation of a dream in those times to the diviners was given as gift only a piece of silver.

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Demetrius of Constantinople - Demetrius Cydones\*? - said *oou̇ tò kérokon* - the saffron\* of the egg, Eustathius of Thessalonica\* said *tò en tois oois krokoeidēs* - what has a saffron color and is present in the eggs. *Lékithos* - the yolk (with iota in the penultimate syllable, I would prefer with y) properly is the yellow of the egg that is hidden thanks to the shell - *tò xanthón tou̇ oou̇ dià tò lépei keúthesthai*, the commentator of Aristophanes\*. I know that the yolk of the egg is said *lékithos* by Greeks and Galen\* agrees in the first book of his *Ad Glauconem de medendi methodo*. After all *lékithos* in masculine gender (Eustathius is witness of this) is a type of legume - the pea\* or the inner part of the lentils\* depending on the authors - who otherwise call it pea (the commentator of Aristophanes calls it *píson*, I don't agree with *pissós* oxytone and with two s of the lexicon Suidas\*), since it would be born in abundance in the territory of Pisa in Elis\*: in fact by the color it recalls the yellow of the egg, from which the name of *lékithos* has been assigned to it. *Lekithopolēs* paroxytone of masculine gender, on the contrary *lekithópolis* of feminine gender

<sup>1074</sup> Frammento 76b2 di Wehrli presente anche nella *Bibliotheca* di Fozio\* (296,4) e nel lessico Suida alla voce Νεοτῷ. (Dati raccolti grazie alla gentile collaborazione del Professor Antonio Garzya\*) § Quindi Clearco si associa al suo maestro Aristotele, che così afferma in *Historia animalium* VI,3, 561a 6-26: Nelle galline, dunque, un primo segno compare dopo tre giorni e tre notti; negli uccelli più grandi di queste occorre più tempo, in quelli più piccoli meno. In questo periodo il giallo viene risalendo verso l'estremità appuntita, là dove si trova il principio dell'uovo e dove esso si schiude, e nel bianco appare il cuore, delle dimensioni di una chiazza sanguigna. Questo punto palpita e si muove come se fosse animato, e da esso si dipartono due condotti venosi pieni di sangue e avvolti a spirale, che si estendono, con l'accrescersi dell'embrione, verso entrambe le tuniche che lo avvolgono. E una membrana provvista di fibre sanguigne racchiude ormai in questa fase il giallo, a partire dai condotti venosi. Poco tempo dopo incomincia a differenziarsi anche il corpo, all'inizio piccolissimo e bianco. Si distingue chiaramente la testa, e in essa gli occhi che sono molto prominenti; questo stato perdura a lungo, perché essi diventano piccoli e si contraggono molto tardi. Nella zona inferiore del corpo non si distingue all'inizio chiaramente alcuna parte, se la si confronta con quella superiore. Dei condotti che si dipartono dal cuore, l'uno porta alla membrana periferica, l'altro verso il giallo, come se fosse un cordone ombelicale. Il pulcino deriva dunque il suo principio dal bianco, l'alimento dal giallo attraverso il cordone ombelicale. (traduzione di Mario Vegetti)

quaevis legumina vendit, ὄσπριόπωλις, Suidas. aut vilissima omnino. tanquam nugivendula, ut Plauti<sup>1075</sup> verbo utamur, Caelius. sunt qui etiam ova vendentem interpretentur, ut Suidas habet, quod minus placet.

Sed Cornarius libro quinto Commentariorum in Galeni libros de compos. sec. loc. Lecythopolae (inquit<sup>1076</sup>) Graecis appellantur, non qui pisa aut ova vendunt, sed pulmentaria e farinis leguminum elixatis et pinguedine aliqua conditis. nam edulium ex cicere et reliquis leguminibus fractis ἔτνος appellatur, sicut ex farina eorundem pulmentarium quod in aqua coquitur pingui adiecto, λέκυθος (malim per iota in penultima in hac significatione. ut in Galeni etiam Glossis legimus, Λέκιθον φακῶν, τὸ ἔνδον τοῦ λέπους. id est lentium pars interior, intra corticem, vel a cortice separata) velut in libro de boni et mali succi cibis Galenus ipse declarat. quare κυαμίνη λέκυθος, nihil aliud est quam fabae lomentum elixatum. Ad clavos et callos facit λέκυθος κυαμίνη μετ' ὄξους ἐψηθεῖσα, Paulo lib. 3. cap. 80. Idem ὀρόβινον λέκυθον, id est ervi farinam sive lomentum habet libro 3. cap. 25. et Hippocrates in Spuriis ad primum De muliebribus adiectis, Πτισσάνης (inquit<sup>1077</sup>) λέκυθον ἐμβαλῶν ἐν χοεᾷ ὕδατος, ἔψε μέχρι λιπαρός γεύεται. Caeterum Artemidorus lib. 5. somnio 85. λέκυθον ovi testam appellat, nisi corrupta est lectio, et κέλυφος (aut λέπυρον) fortasse legendum. Verba eius haec sunt: Ἔδοξέ τις δοῦλος παρὰ τῆς δεσποίνης ὄν λαβεῖν ἐφθόν, καὶ τὸν μὲν λέκυθον ἀπορρίψαι, τῷ δὲ ὡψ̄ καταχρήσασθαι, Haec fere Cornarius.

with iota in the last syllable, is a woman selling the *lékithos*, that is, the pea, and for synecdoche\* she sells any type of vegetables, *ospriópolis* - seller of vegetables, lexicon Suida. Or wholly very despicable, as well as a seller of trifles, using the word employed by Plautus\* - in *Aulularia*, Lodovico Ricchieri \*. Some would interpret *lekithópolis* as she who sells also the eggs, as the lexicon Suida reports, but it seems me less appropriate.

But Janus Cornarius\* in the fifth book of Commentaries to *De compositione medicamentorum secundum locos* of Galen says: By Greeks are said *Lecythopolae* - sellers of legumes' flour - not those women selling peas or eggs, on the contrary dishes gotten from boiled legumes' flours and seasoned with some fat. In fact a food gotten from the chickpea\* and from the other minced legumes is said *étmos* - cream of legumes, as is also said *lékythos* - mashed legumes - a dish gotten by a flour of themselves cooked in water with addition of fat (I would prefer that *lékythos*, with this meaning, had the iota in the penultimate syllable, as we also read in the glosses of Galen, *Lékithon phakōn, τὸ ἔνδον τοῦ λέπους* - mashed lentils, the inner part of the peel - that is, the inner part of lentils, inside the peel, that is, separated from the peel) as Galen himself affirms in *De bonis malisque succis*. Thence the *kyaminē lékythos* - mashed broad beans - is nothing else but a cream of boiled broad beans. The mashed broad beans cooked with vinegar are good for bulges and calluses - *lékythos kyaminē met' óxous epsēthēsa*, in Paul of Aegina\* book 3 chapter 80. Still he in the book 3 chapter 25 reports: that is, flour or cream of vetch\* - *oróbinon lékython*, mashed vetches. And Hippocrates\* in the spurious books added to the first book of *De morbis muliebribus* says: *Ptissánēs lékython embalōn en choeá hýdatos, hēpse méchri líparós geúetai* - make to boil mashed husked barley throwing a jug of water until when it is consistent. On the other hand Artemidorus Daldianus\* in the 5<sup>th</sup> book dream 85 of *Onirocritica* calls *lékython* the eggshell, unless the text is wrong, thence perhaps we have to read *kélyphos* - shell (or *lépyron* - shell). These are his words: *Édoxé tis doúlos parà tēs despoínēs ón labeîn hephthón, kai tòn mèn lékython aporrhípsai toi de ooi katachrēsasthai* - a servant was seen to take a boiled egg from his owner woman, and to throw away the shell, and to use the egg, Janus Cornarius writes more or less

<sup>1075</sup> *Aulularia* 525: MEGADORUS - Ubi nugivendis res soluta est omnibus, | ibi ad postremum cedit miles, aes petit. -- MEGADORO - Appena li hai pagati tutti, quei venditori di bagatelle, ecco che ti sbuca fuori un soldato che vuole la sua parte.

<sup>1076</sup> Il commento riguarda una prescrizione di Galeno contenuta nel libro V capitolo I il cui titolo è DE SUGILLATIONE SUB OCULIS *hyropion Graeci appellant*. La prescrizione di Galeno è la seguente: Aut fabam fresam commanducatam imposito cum melle.

<sup>1077</sup> Πτισσάνη è un'insolita variante di πτισάνη che a seconda degli autori significa orzo mondato, orzata, tisana di orzo mondato.

Più corretta sembrerebbe la variante insolita, dal momento che il vocabolo deriva da πτίσσω = mondare orzo o grano, pestare, schiacciare. Oggi per tisana - in base a De Agostini 1995 - si intende una pozione ad azione blanda, contenente piccole dosi di sostanze medicamentose. Si prepara per infusione, macerazione, decozione, ecc. di cortecce, fiori o foglie di piante officinali. Per lo Zingarelli 2008 si tratta di una soluzione diluita di sostanze medicamentose ottenuta per infusione di fiori di camomilla, di tiglio, malva e simili o per decozione di cortecce o semi, usata come calmante o emolliente. Secondo il Dizionario della lingua italiana di Niccolò Tommaseo e Bernardo Bellini (1865-1879): Bevanda d'orzo cotto in acqua, o Vino fatto con orzo. Ma è nome anche generico, e vuol dire qualsivoglia medicamento magistrale, che ha l'acqua per eccipiente: contiene scarsi i principii attivi, e si prende tiepido dagli ammalati come bevanda abituale.

Etymologia quidem tum interiori leguminum parti ex qua farina fit, tum ovi luteo fere convenire videtur, quoniam utrunque intra suum corticem continetur, quanquam vitellus non immediate, διὰ τὸ λέπει κεύθεσθαι. Legumen omne tribus modis manditur, inquit Athenaeus<sup>1078</sup>. aut enim ex eo fit quod etnos dicitur, ut ex faba et piso. aut lecithos, ut ex araco aut phace. aut ex aphaca et lente, Hermolaus. Meleager Graecus author volumen singulare scripsit, lecithi et phaces comparationem continens, Idem: ubi lecithus absolute pro sui generis legumine accipiendus videtur: aut pro lente molita vel saltem a corticibus separata, nam φακόν lentem crudam interpretantur, φακὴν coctam: potest autem coqui vel cum corticibus suis, ut sic cocta φακῆ dicatur: vel absque illis, λέκιθος. Nec illud tacuerim lecython pro gutto oleario et ampulla falso a quibusdam coepisse lenticulam vocari: nescio quam perite, cum lenticula vasculum non sit magis quam id quod Graeci discum vocant, etc. In summa lecithos pro legumine, aliquando pro putamine, per iota scribitur: pro vitello per y. pro ampulla per u. potius quam per y. Hermolaus. Verum pro ampulla per u. ut Hermolaus putat, sed per y. penultima scribitur, prima vero per e. longum, λήκυθος, cum in aliis significationibus per ε. scribatur, id est e. breve.

Eustatius in sextum Odysseae λήκυθον olearium vas dictum scribit παρὰ τὸ ἔλαιον κεύθειν, quod et ὄλπη vocetur, διὰ τὸ ἔλαιον {πεπάσθαι} <πεπᾶσθαι>, ἡγουν κεκτῆσθαι: e pretiosa materia fieri solitum. non solum enim ad oleum simplex, sed etiam ad unguenta eius, usus erat. Hinc forte verbum ληκυθίζειν apud Strabonem lib. 13.<sup>1079</sup> (pro quo quidam inepte in Lexicon Graecolatinum vulgare retulit λυκιθίζειν) μηδέν φιλοσοφεῖν πραγματικῶς, ἀλλὰ θέσεις ληκυθίζειν: quod quidam exponit themata et argumenta fictitia elaborare. Varinus interpretatur τὸ μείζον βοᾶν καὶ φοφεῖν, ληκυθιστήν vero τὸν μέγα βοῶντα, sed contra τὸν μικρόφωνον.

these things.

Then it seems that the etymology entirely agrees with both the inner part of the legumes from which the flour comes, and the yolk of the egg, since both are contained inside their covering, even if the yolk is not at direct contact, διὰ τὸ λέπει κεύθεσθαι - it is hidden thanks to the shell. Any type of legume is eaten in three manners, says Athenaeus\*. In fact from it it is made what in Greek is said *étnos* - mashed legumes, as with broad bean and pea. Or the *lékithos* - the inner part of lentils - is made, as with the chickling pea\* or with the *phakós* - the lentil. Or with the *aphakē* - the vetch- and the lentil, Ermolao Barbaro\*. The Greek author Meleager of Gadara\* wrote a striking satirical composition containing a comparison between the inner part of the lentil and the lentil, still Ermolao, who writes: in it it seems that *lékithos* must be understood in absolute meaning as a particular kind of legume, or as the ground lentil or at least separated from the peel, in fact they mean as raw lentil the *phakós*, *phakē* that cooked: in fact it can be cooked both with its peel, so that cooked in this way is said *phakē*, and is said *lékithos* without the peel. And I don't would like to pass over that wrongly some people started to call the lentil *lékython* in the meaning of a small bottle for oil and a cruet: I don't know with what degree of competence, since the lentil is not a pot more than what the Greeks call *diskós* - round dish, etc. In conclusion: *lékithos* is written with iota in the meaning of legume, sometimes with the meaning of shell. To mean the yolk is written with y and with u rather than with y to mean a cruet, Ermolao. In truth in the meaning of cruet, written with u as Ermolao thinks, on the contrary it must be written with y in penultimate syllable, while the first syllable must be written with long e - or eta, *lékythos*, while in the other meanings must be written with the epsilon, that is with short e.

Eustathius\* in the commentary to the 6<sup>th</sup> book of Odyssey writes that the container for oil is said *lékythos* - cruet - *parà τὸ ἔλαιον κεύθειν* - on the basis of containing the oil, since it would be also said *ólpe* - cruet of the oil - *dià τὸ ἔλαιον πεπάσθαι*, *ēgoun kekētēsthai* - on the basis of acquiring the oil, or, to possess it: usually it is constituted by precious material. In fact it was not habit to use it only for mere oil, but also for the ointments prepared from it. From which perhaps comes the verb *lékythízein* - to pompously declaim - present in 13<sup>th</sup> book of Strabo\* (instead of this verb someone foolishly reported *lykithízein*) *mēdén philosophéin pragmatikós, allà théseis lékythízein* - to don't philosophize at all starting from the facts, on the contrary to pompously declaim generic matters: which someone translates with to elaborate themes and fictitious matters. But Varinus\* interprets *tò méizon boán kai psopheín, lékythistēn* - to shout more and to clamour as one who declaims with emphatic voice, not

<sup>1078</sup> *Deipnosophistai* IX,71,406c.

<sup>1079</sup> *Geografía* 13.1.54 (Vocabolario della lingua greca, Loescher 2004).

clamour as one who declaims with emphatic voice, not one crying out loudly - *tòn méga boonta*, but on the contrary as he who has a thin voice - *tòn mikróphōnon*.

Placenta λεκιθίτης dicebatur, cui admixtus erat vitellus ovi, Eustathius. Theophrastus<sup>1080</sup> loti Aegyptiae radicem decoctam, lecithodem fieri ciboque gratam scribit: hoc est araci leguminis alterius in modum: quanquam Theodorus albumen ovi, quemadmodum in ea voce luteum intellexerit, vehementer miror. cum {lecythos} <lecithos> vitellum ovi potius quam candidum significare videatur. hoc primi vidimus, seu recte seu perperam: certe si erravimus, utilis et eruditus error futurus est, Hermolaus. videtur autem aliquid in his verbis esse corruptum, et sic legendum: Quanquam Theodorus albumen ovi cur potius in ea voce quam luteum intellexerit, etc. Locus est apud Theophrastum de hist. plant. 4. 10.<sup>1081</sup> Ubi Theophrasti verba sunt, φλοιός περι αὐτὴν μέλας, τὸ δὲ ἐντὸς λευκόν. ἐψόμενον δὲ καὶ ὀπτώμενον γίνεται λεκιθώδες. {ἡδύς} <ἡδύ> δὲ ἐν τῇ προσφορᾷ, Ubi Gaza vertit, elixum assumque in speciem albuminis verti, sed inepte, ut Hermolao etiam videtur. Verum is quoque errat, lecithum hoc loco aracum legumen interpretatus: cum Dioscorides<sup>1082</sup>, qui tortum fere caput de hac stirpe ex Theophrasto transcripsit, coctam eius radicem scribat τῇ ποιότητι ἀναλογεῖν λεκύθῳ ὠοῦ, hoc est qualitate referre luteum ovi. Marcellus pari saporis qualitate esse transfert. Sed forte ad substantiam potius coloremque referri convenit. cum Theophrastus doceat partem internam alias quidem albam esse, coctam vero λεκιθώδες fieri. sic enim bilem quoque λεκιθώδες, id est vitellinam dictam a coloris et crassitie similitudine apud veteres medicos novimus.

¶ Ovi testam Serenus, aliqui putamen, Plinius<sup>1083</sup> calicem quoque vocant. Graeci<sup>1084</sup> κέλυφος, quod Suidas interpretatur τὸ

The flat bread was said *lekithítēs* - bread of legumes' flour, with which egg yolk was mixed, Eustathius. Theophrastus\* writes that the boiled root of Egyptian lotus\* becomes in color similar to the yolk - *lekithodes* - and pleasant as food: this is an alternative to the legume said chickling pea, even if I wonder, very marvelled, how Theodore Gaza\* has been able to exchange that word for egg white instead of yolk. Being that *lekithos* seems to mean the yolk of the egg rather than the egg white. I first realized this, both rightly and wrongly: certainly, if I have been wrong, it will become an useful and erudite mistake, Ermolao Barbaro. For it seems that something in these words is incorrect and we have to read this way: Even if we wonder why Theodore in that word meant the egg white of the egg instead of the yolk, etc. A passage exists in 4,8,11 of *Historia plantarum* of Theophrastus in which the words of Theophrastus are as follows: *Phloiós perì autèn mélas, tò δὲ entós leukón. Epsómenon δὲ kaì optómenon gínetai lekithodes. Hēdy δὲ en tēi prospforāi*. Where Gaza translates with: boiled and roasted it takes the appearance of the egg white, but foolishly, as it also seems to Ermolao. To say the truth also the latter makes here a mistake by meaning in this passage *lekithos* as being the legume chickling pea: since Dioscorides\*, who, almost twisting the head, transcribed the text from Theophrastus regarding this plant, writes that its root when is cooked *tēi poióteti analogeîn lekýtthoi oou*, that is, for quality is similar to the yolk of the egg. Marcello Virgilio Adriani\* translates that as quality it has the same taste - of the yolk. But perhaps it is worthwhile to rather refer to the substance and the color. Being that Theophrastus informs that after all the inner part is white indeed, while when cooked becomes *lekithodes* - similar to the yolk. In fact we learned from ancient physicians that because of this also the bile is said *lekithodes*, that is, similar to the yolk, for reasons of similarity about the color and the consistence

¶ Serenus\* calls *testa* the shell of the egg, some call it *putamen* - shell, Pliny\* also *calix*. The Greeks say *kelýphos*, which the lexicon Suidas interprets as *tò lépyron toú oou* -

<sup>1080</sup> *Historia plantarum* 4.8.11 (Vocabolario della lingua greca, Loescher 2004). Teofrasto dice che la radice di questa pianta identificata come ninfea del Nilo (*Nymphaea lotus* L.) viene anche detta κόρσιον, *kórsion*.

<sup>1081</sup> *Historia plantarum* 4.8.11 (Vocabolario della lingua greca, Loescher 2004): φλοιός δὲ περίκειται περι αὐτὴν μέλας, ἐμφορῆς τῷ κασταναικῷ καρῶν· τὸ δὲ ἐντὸς λευκόν, ἐψόμενον δὲ καὶ ὀπτώμενον γίνεται λεκιθώδες. ἡδύ δὲ ἐν τῇ προσφορᾷ.

<sup>1082</sup> IV,109 in Petri Andreae Matthioli *Commentarii in libros sex Pedacii Dioscoridis de medica materia* (1554): decoctaque lutei ovi qualitatem exhibet.

<sup>1083</sup> *Naturalis historia* XXVIII,19: Huc pertinet ovorum, quis exorbuerit quisque, calices coclearumque protinus frangi aut isdem coclearibus perforari.

<sup>1084</sup> Cfr. Aristotele *De generatione animalium* II 743a 17.

λέπυρον τοῦ ὄωϋ. item λέπος<sup>1085</sup>, ut Anatolius, et λέμμα Aristophanes<sup>1086</sup>. Ovi putamen celyphanon dixit in Alexandra Lycophron<sup>1087</sup>. quanquam eo nomine quilibet censeri cortex valeat, Caelius. Hippocrates<sup>1088</sup> in libro de natura pueri τὰ λεπύρια dixit: Aristoteles ὄστρακον.<sup>1089</sup>

the shell of the egg. Likewise, as Anatolius\*, they say *lépos*, and Aristophanes *lémma*. Lycophron\* in the tragedy *Alexandra* said *kelýphanon* - shell, although into this word could be included any sort of coating, Lodovico Ricchieri. Hippocrates in *De natura pueri* said τὰ *lepýria* - the shells, Aristotle\* *óstrakon*.

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Nicandri<sup>1090</sup> [454] Scholiastes ova ἀνόστρακα nominat quae sine putamine redduntur. Ostracoderma ova dicuntur putamine contacta testaceo, (ova testea Macrobius dixit<sup>1091</sup>) malacoderma vero quae molli obducuntur cute, Caelius. Ἄλλ' ὡσπερ ὄων νῆ Δι' ἀπολέφαντα χρῆ | Ἀπὸ τῆς κεφαλῆς τὸ λέμμα καθ' οὐτῶ φιλεῖν, Aristophanes in *Avibus*<sup>1092</sup> de formosa muliere vel meretrice, quae larvata (personata) in scenam prodierat, quam quidam osculari se cupere dixerat. Lecythos, id est vitellum ovi quidam sic dictum coniiciunt, διὰ τὸ λέπει κεύθεσθαι. Videtur et pro putamine lecythos accipi Artemidoro, nisi potius corrupta est lectio, ut superius dictum est<sup>1093</sup>. Annara (alibi Amiantus) id est testa ovorum unde pulli excluduntur, Sylvaticus.

The scholiast\* of Nicander\* names *anóstraka* the eggs laid without shell\*. Are called *ostracoderma* the eggs covered by an earthenware-like shell (Macrobius\* wrote *testea* - instead of *testacea*), but are named *malacoderma* those covered by a soft wrapping, Lodovico Ricchieri\*. *All' hōsper ōón nē Di' apolépsanta chrē | Apò tēs kephalēs tò lémma kath' hoito phileîn* - Certainly, by Zeus, but it needs that from the head the peel is removed as if she were an egg and then to kiss her, Aristophanes\* in *Birds* about a woman or whore of beautiful aspect who bewitched (masked) had appeared on the scene, and a fellow had said that he want to kiss her. The *lékythos*, that is the yolk of the egg, some people think that is so called since it is hidden thanks to the shell - *dià tò lépei keúthesthai*. It seems that by Artemidorus Daldianus\* *lékythos* is meant as shell, unless the text is wrong. Annara (in other points amiantus\*), that is the shell of the egg from which the chicks are hatched, Matteo Silvatico\*.

¶ Algarichi sunt cortices (membranae potius) subtiles interiores ovorum et arundinum, Andr. Bellunensis. Hippocrates ὑμένας vocat in libro de nat. pueri.

¶ Algarichi are the thin internal peels (or better, the membranes) of eggs and reeds, Andrea Alpago\*. Hippocrates\* in the book *De natura pueri* calls them *hyménas* - films, membranes.

¶ c. Ovum in testatis, (ut ostreis, echinis, pectinibus) improprie vocatur. tale enim quid est, quale est pingue in sanguineo genere cum

¶ c. It is improperly said egg in the animals endowed with shell (as oysters, sea urchins\*, pectens - clams of the order Ostreoida). In fact it is something similar to

<sup>1085</sup> *Lépos*, guscio, è testimoniato in Ateneo II p. 55c, Nicandro *Theriaca* 943.

<sup>1086</sup> *Aves* 673.

<sup>1087</sup> Lycophron, *Alexandra* (ed. by E. Scheer, Berlin, 1881), line 89. (Lind, 1963) – Il sostantivo neutro *κελύφανον* significa guscio e fu usato oltre che da Licofrone anche da Luciano\*.

<sup>1088</sup> Hippocrates *Liber de Natura Pueri* 22. (Lind, 1963)

<sup>1089</sup> *De generatione animalium* III 758b.

<sup>1090</sup> Nicander *Alexipharmaca* 295, with *scholia*. Macrobius, *Saturnalia*, and Artemidorus Daldianus, *Onirocriticus* (ed. by R. Hercher, Leipzig, 1864), are the other sources mentioned below. (Lind, 1963)

<sup>1091</sup> *Saturnalia* VII,16: In gradientibus lacertae et similia ex ovis creantur: quae serpunt ovis nascuntur exordio: volantia universa de ovis prodeunt excepto uno quod incertae naturae est: nam vespertilio volat quidem pellitis alis, sed inter volantia non habendus est qui quattuor pedibus graditur formatosque pullos parit et nutrit lacte quos generat: nantia paene omnia de ovis oriuntur generis sui, crocodilus vero etiam de testeis, qualia sunt volantium.

<sup>1092</sup> Sia la versione di Ettore Romagnoli che quella dell'anonimo traduttore inglese pubblicata da Electronic Texts Collection di Adelaide (<http://etext.library.adelaide.edu.au>) attribuiscono la frase a Euelpide. L'edizione greca di Aldo Manuzio del 1498 la attribuisce a Pistetero. Ciò ha reso estremamente stressante la ricerca del testo greco originale. Ma chi la dura la vince! A voi la soluzione del dilemma circa l'esatta identificazione del personaggio della commedia.

<sup>1093</sup> Pagina 453\*: Caeterum Artemidorus lib. 5. somnio 85. λέκυθον ovi testam appellat, nisi corrupta est lectio, et κέλυφος (aut λέπυρον) fortasse legendum. Verba eius haec sunt: Ἔδοξε τις δοῦλος παρὰ τῆς δεσποίνης ὄων λαβεῖν ἐφθόν, καὶ τὸν μὲν λέκυθον ἀπορρίψαι, τῷ δὲ ὡῶ καταχρήσασθαι, Haec fere Cornarius.

vigent, Aristot. de partib. 4. 5.<sup>1094</sup> ¶ Incubare ovis vel pullis gallina dicitur plerunque cum dativo: Plinius libro 9.<sup>1095</sup> cum accusativo etiam dixit incubare ova, Graece ἐπώζειν Aristophanes, Athenaeus ἐπώζειν, Porphyrius θάλπειν. Ἐπικαθεζομένης τῆς μητρὸς θερμαίνεται τὸ ὄον, Hippocrates in libro de nat. pueri. Ἦ καὶ ἀφαιρά | Τέκνα τιθαιβώσσουσιν ὑπὸ πλευρῆσι θέρουσαι, Nicander. ¶ Exeunt ova a rotundissima sui parte dum pariuntur, Plinius<sup>1096</sup>. Idem gallinas incubantes dixit ova excludere, et foetum educere<sup>1097</sup>. Aves ex ovis excudunt pullos, Cicero 2. de nat.<sup>1098</sup> Varro<sup>1099</sup> etiam et Columella<sup>1100</sup> ova excludere dixerunt, et anserculum excussum. Καὶ ὁπότεν ἡ ὄρνις αἰσθῆται τὸν νεοττὸν κινήθοντα ἰσχυρῶς, κολάψασα ἐξέλεψεν, Hippocrates. Οἱ ἄρρηνες τῶν περιστερῶν ταῖς θηλείαις συνεκλέπουσι τὰ ὄα, Porphyrius libro 3. de abstinendo ab animatis. Ἐκβάλλειν τοὺς νεοττούς, et ἐκγλύφειν τὰ ὄα legimus apud Varinum in Alcyone. et in eadem significatione

what the fat is in blooded animals, Aristotle\* in *De partibus animalium* IV,5. ¶ Mostly it is said that the hen stays above the eggs or the chicks using the dative: Pliny\* in 9<sup>th</sup> book also wrote to incubate the eggs with the accusative, in Greek Aristophanes writes *epozein*, Athenaeus\* *epozein*, Porphyry\* *thalpein* - to heat, therefore, to brood. *Epikathezemenēs tēs mētrōs thermaínetai tò òon* - the egg of the mother that stays above is heated, Hippocrates in the book *De natura pueri*. *É kai aphaurá | Tékena titibaibōssousin hypò pleurēsi thērouσαι* - Or they nourish also the weak children heating them under the flanks, Nicander. ¶ The eggs, when laid, they come out with their very rounded end, Pliny. Still he said that brooding hens hatch the eggs and they make the chick to come out. The birds make the chicks to come out of the eggs, Cicero\* in the 2<sup>nd</sup> book of *De natura deorum*. Also Varro\* as well as Columella\* said to hatch the eggs, and the hatched gosling - only Columella. *Kai hopótan hē órniś aísthētai tòn neotótōn kinēthēnta ischyros, kolápsasa exélepsen* - And as soon as the hen realizes that the chick stirs with strength, after having given some stroke of beak she removed the shell, Hippocrates. *Hoi árrenes tōn peristerōn taís thēleíais syneklēpousi tà òa* - The males of the pigeons help the females to hatch the eggs, Porphyry

<sup>1094</sup> Stralcio dal *De partibus animalium* IV,5 680a dove per uova si intendono le gonadi dei Molluschi e degli Echinodermi: Nei bivalvi stessi il cosiddetto uovo sta a destra, mentre dalla parte opposta è sito l'orifizio per l'uscita del residuo. Chi lo chiama «uovo» usa in effetti una denominazione non corretta: si tratta invece di una parte simile a quello che è il grasso per gli animali sanguigni in buona salute. Perciò si forma in quelle stagioni dell'anno in cui essi godono di buona salute, cioè in primavera e in autunno. Infatti tutti i gasteropodi soffrono durante il gelo e la calura, e non possono sopportare gli eccessi climatici. Ne è segno quanto accade ai ricci: appena formatisi, e soprattutto durante i pleniluni, essi hanno uova, e non perché mangino di più, come pensano alcuni, ma perché le notti sono più calde grazie alla luce della luna. Essendo privi di sangue, non sopportano infatti il freddo e hanno bisogno di calore. Questo spiega anche perché in estate stiano meglio dovunque, eccetto quelli che vivono nello stretto di Pirra: questi ultimi stanno altrettanto bene in inverno, e ne è causa il fatto che [680b] allora è per essi più facile trovar cibo, giacché i pesci abbandonano la zona in tale stagione. Tutti i ricci di mare hanno le uova in numero uguale e dispari: sono infatti cinque, altrettante quanti i denti e gli stomaci. Ne è causa il fatto che l'uovo, come si è già detto, non è un uovo ma un risultato della buona alimentazione dell'animale. Questo cosiddetto uovo si forma anche nelle ostriche, su un solo lato del corpo, ed è uguale a quello dei ricci. (traduzione di Mario Vegetti)

<sup>1095</sup> *Naturalis historia* IX,164: Locustae et reliqua tenuioris crustae ponunt ova supter ipsa atque ita incubant.

<sup>1096</sup> *Naturalia historia* X,145: Avium ova ex calore fragilia, serpentium ex frigore lenta, piscium ex liquore mollia. Aquatilium rotunda, reliqua fere fastigio cacuminata. Exeunt a rotundissima sui parte, dum pariuntur, molli putamine, sed protinus durescente quibuscumque emergunt portionibus. Quae oblonga sint ova, gravioris saporis putat Horatius Flaccus. Feminam edunt quae rotundiora gignuntur, reliqua marem. Umbilicus ovis a cacumine inest, ceu gutta eminens in putamine.

<sup>1097</sup> *Naturalia historia* X,152: Incubationi datur initium post novam lunam, quia prius inchoata non proveniant. celerius excluduntur calidis diebus; ideo aestate undevicensimo educunt fetum, hieme XXV. Si incubitu tonuit, ova pereunt; et accipitris audita voce vitiantur. Remedium contra tonitrus clavus ferreus sub stramine ovorum positus aut terra ex aratro.

<sup>1098</sup> *De natura deorum* II,129: Quid dicam, quantus amor bestiarum sit in educandis custodiendisque is, quae procreaverunt, usque ad eum finem, dum possint se ipsa defendere. Etsi pisces, ut aiunt, ova cum genuerunt, relinquunt, facile enim illa aqua et sustinentur et fetum fundunt; testudines autem et crocodilos dicunt, cum in terra partum ediderint, obruere ova, deinde discedere: ita et nascuntur et educantur ipsa per sese. Iam gallinae avesque reliquae et quietum requirunt ad pariendum locum et cubilia sibi nidusque construunt eosque quam possunt mollissime substernunt, ut quam facillime ova serventur; e quibus pullos cum excuderunt, ita tuentur, ut et pinnis foveant, ne frigore laedantur, et, si est calor a sole, se opponant; cum autem pulli pinnulis uti possunt, tum volatus eorum matres prosequuntur, reliqua cura liberantur.

<sup>1099</sup> Varrone in *Rerum rusticarum* in base alla mia fonte elettronica pare non usi il verbo *excludo*, bensì il suo equivalente *excudo*. Ecco due stralci. III,6,4: Praeterea ova emit ac supponit gallinis, ex quibus excusos pullos refert in testudinem eam, in qua pavones habet. III,9,2: [...] de ovis, quem ad modum incubent et excudant; de pullis, quem ad modum et a quibus educuntur; hisce appendix adicitur pars quinta, quem ad modum sagentur.

<sup>1100</sup> *De re rustica* VIII,14,7: Sed custodiri debet ut ovis subiciantur herbae urticarum quo quasi remedio medicantur, ne noceri possit excussis anserculis, quos enecant urticae si teneros pupugerunt. Pullis autem formandis excludendisque triginta diebus opus est cum sunt frigora, nam tepidis quinque et viginti satis est. Saepius tamen anser tricensimo die nascitur.



ἐκκολάπτειν verbum in Lexico Graecolatino vulgari: et nomen ἐκκόλαψις τῶν ὠῶν.

¶ Italis chioccia vocatur gallina quae pullos alit, hoc est glociens vel glocitans. nostris ein Gluggere eadem origine: incubans vero ein Brütere. Illam Latine matricem dixeris, Matricem glocitricem Grapaldus nominat. Gallina gracillat, Author Philomelae<sup>1101</sup>. Gybertus Longolius gallinas crocitantas dixit<sup>1102</sup>. Κακκάζειν verbum est Atticum de gallinis vocem {a}edentibus circa partum, Hesychius<sup>1103</sup> et Varinus. huic simile est illud nostrum, gaggsen. Vocibus crebrum singulat acutis parturiens, Politianus de gallina<sup>1104</sup>. Pollux hoc verbum de Meleagridum voce in usu esse scribit. Ἀλεκτορίς γὰρ βοῶσα συνεχῶς λυπηρόν ἄκουσμα: ὁ δὲ μιμούμενος ἀλεκτορίδα βοῶσαν εὐφραίνει, Plutarchus. Sunt qui hoc dictum inter Germanos instar {paroemiae} <paromoei> usurpent, So mancher schzey / so manches ey thüt unsere henne leggen. hoc est, Gallina nostra toties parit, quoties clamârit. Τὰς ἀλεκτορίδας ἀπέκτειναν, τε μὴ κελαδοῦσας καὶ ἀδοῦσας ἐπὶ τοῖς ὠοῖς μηνύσαι τὸν μοιχόν, Suidas ex innominato. Vinum in quo trigle viva suffocata fuerit, viris impotentiam ad Venerem, mulieribus ut gallinis (ὄρνισι) quoque sterilitatem adfert, Athenaeus<sup>1105</sup>.

¶ Ovum ὑπηνέμιον<sup>1106</sup>, id est subventaneum, aliqui ἀνεμίδιον vocant, ut Plato in Theaeteto, Scholiastes Aristophanis. Eadem et ἀνεμιαῖα

3<sup>rd</sup> book of *De abstinentia ab animalibus*. In Varinus\* at the voice halcyon - *alkyon*, perhaps the kingfisher\*, *Alcedo atthis* - we read *ekballein tois neottoús* - to make the chicks to go out and *ekgýphein tà oá* - to hatch the eggs. And with the same meaning the verb *ekkoláptein* in the common Greek-Latin lexicon, as well as the noun *ekkolápsis* - breakup of the shell of the eggs - *ton oon*.

¶ By Italians is called chioccia - mother hen - the hen raising the chicks, that is, that cackling - *glociens* or *glocitans* in Latin. By Swiss it is said ein Gluggere that has the same etymology: but the brooding one is said ein Brütere. The former, according to Latin, you should call her as breeder, and Francesco Mario Grapaldi\* calls her breeder doing the brooding voice. The hen does the brooding voice - *gracillat*, the author of *Philomela*\*. Gisbert Longolius\* said gagging hens. *Kakkázein* - to gaggle, to cackle, to do the voice of the partridge\* or of the little owl\* - is an Attic verb related to the hens sending forth a voice when they are about to lay the egg, Hesychius\* and Varinus. To this is similar that other our term, gaggsen. While is giving birth she hiccups many times with penetrating sounds, Poliziano\* about the hen. Julius Pollux\* writes that this verb is used for the voice of guinea-fowls\*. *Alektorís gàr boōsa sunechōs hypērōn ákouσμα: ho dē mīmōúmenos alektorída boōsan euphraínei* - In fact the hen sending forth without interruption a painful voice: he by imitating the shouting hen cheers up, Plutarch\*. Among Germans there are some people that would use the following saying as if it were an assonance: So mancher schzey / so manches ey thüt unsere henne leggen. That is: Our hen gives birth so many times she will have shouted. *Tās alektorídas apékteinan, te mē keladoúsas kai aidóusas epì toís oóis mēnúsai tòn moichón* - They killed the hens, that didn't make noise and didn't sing on the eggs denouncing the seducer, the lexicon Suidas\* drawing it from an author whose name is unknown. The wine, in which a living *trigle* - a mullet\* - will have been smothered, causes in the males a sexual impotence, to the women as well as to the hens (*órnisi*) the sterility, Athenaeus.

¶ The *hypenémion* egg, that is full of wind, some call it *anemídion*, as Plato\* in the dialogue *Theaetetus*, the scholiast of Aristophanes. They also called *anemiaías*

<sup>1101</sup> *Auctor Carminis Philomela* 25; A. Baehrens, *Poetae Latini Minores* V (1883), 365. (Lind, 1963) § Citazione presente in altre pagine, ma in modo più esteso: Cucurrire solet gallus, gallina gracillat - Il gallo è solito fare chicchirichi, la gallina fa la voce da chioccia.

<sup>1102</sup> *Dialogus de avibus* (1544): PAMPHILUS Aedicula ista, quae horreo incumbit, unde nunc gallinae crocitantas devolant, putas ne veteribus nomen aliquod separatum habuisse?

<sup>1103</sup> *Kakkázein* si ritrova unicamente in Esichio ed equivale a *kakabízein* usato dagli scrittori attici.

<sup>1104</sup> *Rusticus*, composto da Poliziano nel 1483-84.

<sup>1105</sup> *Deipnosophistai* VI,127,325d.

<sup>1106</sup> L'aggettivo greco ὑπηνέμιος è composto da ὑπό = sotto e ἄνεμος = vento.

vocabant, Athenaeus<sup>1107</sup>. Amorem sive Cupidinem Aristophanes in Avibus natum fingit ex ovo hypenemio a Nocte {a}edito. ¶ Semina omnia aliquid in se alimenti continent, quod una cum generandi principio natura profundit, sicut in ovis. Qua de causa non inepte Empedocles, Ova solent excelsis gignere ramis, inquit. (φάσκων ὠτοκεῖν μακρά δένδρα.) Enimvero natura seminum ovis proxima est, Theophrastus.

¶ d. Gallinae instar volui congregare filios tuos o Jerusalem, ut pullos sub alas, et noluisti, Matthaei 23<sup>1108</sup>. Ut gallina pullos suos sub alas suas, sic vos ego collegi ingratos, Esdrae 4. 1<sup>1109</sup>.  
¶ Serpentes pinguescunt ovis, Plinius<sup>1110</sup>.

¶ e. Qui gallinas alere permultas quaestus causa solerent, Cicero Academicarum libro {3}<2><sup>1111</sup>. Gallinam altilem nominat Macrobius 3. 13<sup>1112</sup>. Pascales, id est pascuales, et oves et gallinae appellantur, quod passim pascantur, Festus<sup>1113</sup>. Graece nomades dixeris. ὄρνιθες σιτευτοί vel σιτιστοί nominatur ab Athenaeo libro 14.<sup>1114</sup> quae etiam foem. g. efferuntur, σιτευταί, σιτισταί. Plumulae saginandis gallinis vel capis sub cauda et clunibus detrahendae, vulgo dicuntur mastfädern.

Vocibus interea crebrum singultat acutis | Parturiens coniunx: quae scilicet ova subinde | Tollit anus, signatque dies, vigilem lucernam | Consulit: et Lunae crescentis tempora servans, | Ut primum gallina glocit, numero {impare}

these eggs, Athenaeus. Aristophanes in *Birds* plots the fact that the Love or Cupid\* is born from an egg full of wind delivered by the goddess Nyx\*. ¶ All the seeds contain nourishment in themselves, since the nature poured it into them together with the generating principle, as in the eggs. Thence Empedocles\* correctly says: The eggs are usual to be born from the branches set more aloft (*pháskōn ootokéin makrá déndra* - saying that the big plants beget eggs). In truth the constitution of the seeds is very similar to that of the eggs, Theophrastus\*.

¶ d. Jerusalem, Jerusalem, how many times have I willed to gather your children as the hen is doing with her chicks under the wings, and you didn't want it, Matthew 23:37. Like a hen her chicks under the wings, so I gathered you ungrateful persons, Ezra 4.1. ¶ The snakes fatten up with the eggs, Pliny.

¶ e. Who - the inhabitants of Delos\* - usually reared a lot of hens because of profit, Cicero in the 2<sup>nd</sup> book of *Academica*. Macrobius in *Saturnalia* III,13 quotes the hen to be fatten up. *Pascales* are said, that is *pascuales* - grazing - both the sheep and the hens since they go here and there to pasture, Festus\*. In Greek you could say *nomádes*. By Athenaeus in 14<sup>th</sup> book they are said well fed chickens - *órniθes siteutoí* or *sitistoi*, also declined in feminine gender, *sitentaí, sitistai*. The small feathers we need to remove from undertail coverts and from buttocks of hens to be fatten up or of capons\*, are usually said mastfädern.

The partner, while is laying the egg, often sobs with sharp sounds, and of course straight after the old woman takes up those eggs and marks the date, and watches the ever-lighted lantern: and, observing the periods of the growing moon, as soon as a hen clucks

<sup>1107</sup> *Deipnosophistai* II,50,57e.

<sup>1108</sup> *Matteo* 23:37: Hierusalem Hierusalem quae occidis prophetas et lapidas eos qui ad te missi sunt quotiens volui congregare filios tuos quemadmodum gallina congregat pullos suos sub alas et noluisti.

<sup>1109</sup> VULGATA SANCTI IERONIMI - *Esdra* II/IV,30: Ita vos collegi ut gallina filios suos sub alas suas. Modo autem quid faciam vobis? Proiciam vos a facie mea. § APOCRIFO DI ESDRA - Due libri degli apocriphi dell'Antico Testamento non inclusi nel canone biblico. Al nome di Esdra sono collegate almeno dieci opere, alcune canoniche (i libri biblici di Esdra e Neemia, altre apocrife: la Vulgata conosce due testi che chiama III e IV libro di Esdra e la maggior parte degli autori moderni segue questa denominazione. I protestanti invece chiamano tali scritti I e II libro di Esdra. (Microsoft ® Encarta ® 2006. © 1993-2005) § Impossibile trovare una gallina in Esdra nelle versioni italiane a mia disposizione. Per cui non si modifica la referenza di Gessner.

<sup>1110</sup> *Naturalis historia* X,197: Venenis capreae et coturnices, ut diximus, pinguescunt, placidissima animalia, at serpentes ovis, spectanda quidem draconum arte: aut enim solida hauriunt, si iam fauces capiunt, quae deinde in semet convoluti frangunt intus atque ita putamina extussunt, aut si tenerior est catulis adhuc aetas, orbe adprehensa spirae ita sensim vehementerque praestringunt, ut amputata parte ceu ferro e reliqua, quae amplexu tenetur, sorbeant.

<sup>1111</sup> *Academica* II 57: Videsne ut in proverbio sit ovorum inter se similitudo? Tamen hoc accepimus, Deli fuisse complures salvis rebus illis, qui gallinas alere permultas quaestus causa solerent: ei cum ovum inspexerant, quae id gallina peperisset dicere solebant.

<sup>1112</sup> *Saturnalia* III,13: Coena haec fuit: Ante coenam echinos, ostreas crudas quantum vellent, peloridas sphondylos, turdum asparagos subtus, gallinam altilem, patinam ostrearum peloridum, balanos nigros, balanos albos: iterum sphondylos glycomaridas urticas ficedulas, lumbos capraginos aprugnos, altilia ex farina involuta, ficedulas murices et purpuras. In coena sumina, sinciput aprugnum, patinam piscium, patinam suminis, anates, querquedulae elixas, lepores, altilia assa, amulum, panes Picentes.

<sup>1113</sup> *De verborum significatione* - PASCALES OVES Cato posuit pro pascuales. § Assenti le *gallinae pascuales* nell'edizione parigina di Panckoucke del 1846.

<sup>1114</sup> *Deipnosophistai* XIV,74,656e.

<impari> subdit. | Versatisque diu, solers auscultat an intus, | Pipiat involucer pullus, tenerumque putamen | Pertunderit molli rostro, atque erumpere tentet, Politianus in Rustico.

¶ Ut equi ferocitatem deponant, pennam gallinae quo volueris modo eis deglutendam praebe, Eumelus. Graece legitur, Πτερὸν ὀρνιθίου οἴνω (lego ποίω) βούλει πρότω δίδου καταπιεῖν. ¶ Σκιμαλίζειν, tactu minimi digiti experiri an gallinae ova gerant. Vide Varinum, ex Scholiaste Aristoph. in Acharnenses, et Caelium 9. 37. Aristophanes utitur pro contemnere, ἔξουθενίζειν, χλευάζειν. ¶ Supponere ova gallinis, Cicero<sup>1115</sup>. ¶ Gallinarum pullos eo colore enasci aiunt, quo ova incubanda tincta fuerint, ut in libello quodam Germanico manuscripto legimus. Sunt qui ovo inscribunt quaecunque velint intus, quod cortex sit pervius et admittat colores. Gallas cum alumine tritas aceto subige. inde inscribe hoc liquore quod velis cortici: et siccatum impone muriae. vel cera obline ovum, et inscriptis literis stylo, ut cera dehiscat maneatque liturae, in quibus humor imponatur, siccum ovum coquito, donec durescat. inde acri aceto infunde. sic enim literae fiunt penetrabiles, quas cortice detracto videbis in ovo, Cardanus ex Africano in Geoponicis Graecis.

she sets an uneven number of eggs under the hen, and after she handled them slowly, skillfully listens if inside the flightless chick is peeping and has broken the tender shell with its soft beak, and if is trying to come out, Poliziano in *Rusticus*.

¶ So that the horses lose the impetuosity, give them to swallow a feather of hen in the way you prefer, Eumelus\*. In Greek we read: *Pterón ornithou oínoi* - with wine (I prefer *poíoi* - in what way) *boúlei prótoi dídou katapiéin*. ¶ *Skimalízein* - to sneer at, to kick - means to realize, by touching with the little finger, if the hens have some eggs. See Varinus who takes it from the scholiast of Aristophanes' *Acharnians* and Lodovico Ricchieri IX,37. For to despise, Aristophanes uses *exouthenízein* and *chleuázein*. ¶ To put the eggs under the hens, Cicero in *De natura deorum*. ¶ They say that the chicks of the hens are hatching with the color by which the eggs to be incubated have been soaked, as I read in a little German manuscript. There are some people writing inside the egg whatever they want, since the shell would be permeable and would allow the colors to pass. Dip in vinegar some gallnuts\* minced with alum\*. Then write what you desires on the shell using this liquid; and after it dried, put the former in brine. Or smear the egg with wax, and after having written the letters with a stylus, so that the wax opens and the letters remain, on which the liquid is put, cook the egg when it is dry until became hard, then put it in strong vinegar. In fact in this way the letters become penetrable and you will see them inside the egg after having removed the shell. Gerolamo Cardano\* reports this drawing it from the text of Sextus Julius Africanus\* contained in Greek *Geoponica*\*.

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¶ Ad lithostrota [455] conficienda (qualia vulgo Musaica vocant opera) ex frustulis lapidum diversorum colorum glutino tenaci invicem iunctis, sit maltha (glutinum) perpetua ex calce et sullo adipe, vel pice, aut ovi candido, Cardanus. Qui colores picturarum illustrant, ovi candidum spongia frangunt, donec prorsus tenue et aqueum fiat: quod ita fractum coloribus suis admiscet, ut vulgares etiam pictores. Olim ad adornandos crispandosque capillos albi liquoris ovi usus erat etiam pro iuvenibus, qui nunc puellis relinquitur, Tragus. In fornacibus laterum calx de testis ovorum uritur alchymistis utilis, Idem. ¶ In libro quodam Germanico manuscripto rationem traditam invenio, qua ebur fictitium e testis

¶ To manufacture *lithostrota* - mosaic floorings (as those they commonly call Mosaic works - as it is done in a niche devoted to Muses\*) from fragments of stones of different colors kept together by a strong glue, the mortar (the glue) has to be eternal using lime and fat of pig, either pitch\* or egg white, Gerolamo Cardano\*. Those who embellish the colors of the paintings mince with a sponge the egg white up to when it doesn't become very thin and of watery density: after having so shattered it, they mix it to their colors, as also common painters do. Once, to arrange and frizzle the hair, the egg white was also used by young people, which now is left to girls, Hieronymus Bock\*. In brick kilns is burnt the mortar drawn from eggshells which is useful to alchemists, still he. ¶ In a German handwritten book I find that is reported the explanation why the false ivory

<sup>1115</sup> *De natura deorum* II,124: Quin etiam anitum ova gallinis saepe subponimus; e quibus pulli orti primo aluntur ab his ut a matribus, a quibus exclusi fotique sunt; deinde eas relinquunt et effugiunt sequentes, cum primum aquam quasi naturalem domum videre potuerunt: tantam ingenuit animantibus conservandi sui natura custodiam.

ovorum fiat. ¶ Non praeteribo miraculum, quanquam ad medicinam non pertinens: si auro liquescenti gallinarum membra misceantur, consumunt illud in se. ita hoc venenum auri est, Plinius<sup>1116</sup>.

¶ Nec minimo sane discrimine refert, Quo gestu lepores et quo gallina secetur, Iuvenalis Sat. 5.<sup>1117</sup> Si pingui lacertae, halinitro cyminoque farinam tritici miscueris, gallinae hoc cibo saginatae adeo pinguefaciunt homines, ut disrumpantur, Cardanus. ¶ Coqui ad fercula quaedam ova cochleari conquassare vel agitare solent, ut {undiquaque} <undiqueque> misceantur, Germani dicunt klopffen, hoc est pulsare. Ex lacte (inquit Apicius 7. 10.<sup>1118</sup>) lavas pulmones, et colas quod capere possunt, et infringis ova duo cruda. Ova quae non sint recentia veteres appellabant requieta, Brasavolus. Ova vetera vulgo evanida dicuntur, Ferrariae stantia, Latinis requieta, Brasavolus. Ova incocta pro crudis Marcellus dixit<sup>1119</sup>. Flos arbuti concavus est tanquam ovum exscalptum ore aperto, Theoph. de hist. 3. 16. Gaza interprete. Graece legitur, ἄνθος κοῖλον ὥσπερ ὠόν ἐγκεκολλαμένον, (forte ἐκκεκολλαμ.) τὸ στόμα δὲ ἀνεφγμένον. Iudaeos aiunt ova aperire parte acutiore, (ut si qua illic gutta sanguinis apparuerit, abstineant:) Italos obtusiore. nostri in latere aperiunt. Grandia praeterea tortoque calentia {foeno} <feno> | Ova adsunt ipsis cum matribus, Iuvenalis Sat. 11<sup>1120</sup>. Οὐσίδιον γὰρ καταλιπόντος μοι πατρός, | Οὕτω συνεστρογγύλικα, κάξεκόκκισα, (id est veluti nucleos e nucis pinea evacuavi,) | Ἐν μηνὶν ὀλίγοις, ὥσπερ ὠόν τις ῥοφῶν, Nicomachus apud Athenaeum<sup>1121</sup>. Ματτύα<sup>1122</sup> κοινόν ὄνομα

is assembled starting from eggshells. ¶ I won't pass over in silence a marvelous thing even if not concerning the medicine: if pieces of hens are mixed with melting gold, they absorb it in themselves. Thus this is a poison of the gold, Pliny\*.

¶ Neither in truth it matters at all to discriminate with what a gesture the hares and with what a gesture a hen is quartered, Juvenal\* *Satira* 5. If you will make a wheat's flour mixture with a plump lizard, with saltpeter and cumin\*, the hens fed with this food make to fatten up the humans to such an extent that they burst, Cardano. ¶ The cooks to make some courses are usual to beat and remix the eggs with a spoon so that they wholly blend. The Germans say klopffen, that is, to crush. Apicius\* in *De re coquinaria* VII,10 says: You wash the lungs with milk and allow to strain what they can keep and break two raw eggs putting them inside. The un-recent eggs the ancients called them *requieta* - rested, Antonio Brasavola\*. The old eggs commonly are said *evanida* - deprived of strengths, in Ferrara *stantie* - stale, by Latins *requieta*, Brasavola. Marcellus Empiricus\* said *incocta* eggs - uncooked - to point out the raw eggs. The flower of the strawberry tree\* is concave as far as a dug egg is and with the open hole, Theophrastus\* in *Historia plantarum* III,16 translated by Theodorus Gaza\*. In Greek we read *ánthos koílon hōsper óón egkekollaménon* (perhaps *ekkekollaménon*) *tò stóma dè aneóigménon* - the flower is concave as an egg broken by the beak and which has the open mouth. They say that the Jews open the eggs from the most acute side (in such a way that if in that point a drop of blood is visible they would abstain), Italians open it from the obtuse side. My fellow countrymen open it on a side. Furthermore there are large and warm eggs in the twisted straw with the mothers themselves, Juvenal 11<sup>th</sup> *Satira*. *Ousídion gár katalipòntos moi patrós*, | *Oúto synestroggýlika, kaxekókķisa* (that is I removed the pine nuts as if it were a pinecone) | *En mēsin olígois, ōsper óón tis rhophōn* - In fact when my father left me a small property, I so rounded

<sup>1116</sup> *Naturalis historia* XXIX,80: Non praeteribo miraculum, quanquam ad medicinam non pertinens: si auro liquescenti gallinarum membra misceantur, consumunt id in se; ita hoc venenum auri est. At gallinae ipsi circulo e ramentis addito in collum non canunt.

<sup>1117</sup> *Satira* V,123-124: [...] nec minimo sane discrimine refert | quo gestu lepores et quo gallina secetur.

<sup>1118</sup> *De re coquinaria* VII,10: IECINERA SIVE PULMONES - 1. Iecinera haedina vel agnina sic coques: aquam mulsam facies, et ova, partem lactis admiscis eis ut incisa iecinera sorbeant. coques ex oenogaro, piper asperso et inferes. - 2. Aliter [iecinera] in pulmonibus: ex lacte lavas pulmones et colas quod capere possunt, et infringis ova dua cruda, salis grana pauca, mellis ligulam, et simul commiscis et imples pulmones. Elixas et concidis. Teres piper, suffundis liquamen, passum, merum. Pulmones confrigis et hoc oenogaro perfundis.

<sup>1119</sup> *De medicamentis empiricis, physicis ac rationalibus liber*.

<sup>1120</sup> *Satira* XI,70-71: Grandia praeterea tortoque calentia feno | ova adsunt ipsis cum matribus, et servatae [...].

<sup>1121</sup> *Deipnosophistai* II,50,58a. Non sono disponibili notizie biografiche di Nicomaco comico, come possiamo dedurre da THE POETS OF GREECE di Edwin Arnold (1869). § L'edizione dei *Dipnosofisti* di Georgius Kaibel (1887) riporta il seguente testo: Οὐσίδιον [γάρ] μοι καταλιπόντος τοῦ πατρός, | οὕτω συνεστρογγύλα κάξεκόκκισα | ἐν μηνὶν ὀλίγοις ὥσπερ ὠόν τις ῥοφῶν. La traduzione inglese di C.D. Yonge (Londra, 1854) rispecchia maggiormente il testo greco citato da Gessner: For when my father had left me a very little property, | I scraped it so, and got the kernel out of it | In a few months, as if I had been a boy sucking an egg.

πάντων τῶν πολυτελεῶν ἡδυσμάτων, ut docet Artemidorus<sup>1123</sup> sic scribens de gallina mattya, (εἶ τις, lego περὶ, τῆς ὄρνιθος ματτύης:) Ἐσφάχθω μὲν διὰ τοῦ στόματος εἰς τὴν κεφαλὴν, ἔστω δὲ ἕωλος καθάπερ ὁ πέρδιξ. εἰ δὲ θέλῃς ὡς ἔχει τοῖς πτεροῖς εἶν τετιλμένην. Et rursus, Καὶ νομάδα παχεῖαν ἔψε, καὶ νεοσσούς τῶν ἤδη κοκκυζόντων. id est Pascalem (libere pascentem) pinguem coque, et pullos iam cucur<r>ientes. Quod si libuerit inter pocula (παρὰ πότον) uti, olera (cocta) in catillum exime, et minutatim concisis gallinae carnes impone, labrusca cum suis acinis aestate aceti loco iuri adiecta, dum coquitur gallina. quam rursus eximes tempestive, priusquam vinacea remittat. haec quidem mattya suavissima fuerit.

Naucratarum nuptialibus coenis cavebatur, ne quis ovum intulisse vellet aut μελίπηκτα, id est mellita, Caelius ex Athenaeo<sup>1124</sup>, qui {Hermeam<sup>1125</sup>} <Hermiam - Hermeiam> citat authorem. Aegyptii purificationis tempore animatis omnibus et ovis quoque abstinebant, Porphyrius<sup>1126</sup>. Pythagoras interdicto illo quo a fabis abstinere (κυάμων ἀπέχεσθαι) iussit, per fabas ova intellexit, a quibus nimirum non alia ratione abstineri voluit quam a quorumvis animalium carnibus, par homini fore scelus existimans in ave aut avis ovo peccanti. Itaque eius discipuli quotidianum illud iactabant, Ἴσον τε (τοι) κυάμους ἔσθειν, κεφαλὰς τε τοκήων. quod est non differre comedisse ova, et parentum capita. Vocavit autem ovum

and stoned it in few months, as if I had been a fellow sucking an egg, Nicomachus comic in Athenaeus\*. *Mattya koinón ónoma pánton polytelon hēdysmáton* - *Mattya / mattye* is the common name of all sumptuous seasonings, as Artemidorus Aristophanius\* teaches, who so writes about the hen *mattya* (I interpret *ei tis* as *peri* - about - *tēs órniθος mattýēs* - the hen *mattye*): *Espháchthō mèn dià toú stómatos eis tēn kephalēn, éstō dè héolos katháper ho pérdix. eàn dè thélēs hos échei toís pteroís eán tetilménēn*. Kill her with a knife beginning from the mouth up to the head, keep her up to the next day as the partridge\*. If you desire, leave her plucked with the wings as she has them. And still: *Kaì nomáda pachéian hēpse, kaì neossoús ton édē kokkyzónton*, that is, cook a fat grazing one (freely grazing) and some already singing chicks. And if it will be pleasant to use between a libation and another (*parà póton*), put in a small dish some vegetables (cooked) and after you minced put on them the meat of the hen, in summer adding Labrusca\* to the broth with its grapes in place of vinegar as long as the hen is cooking. Then you will pay attention to remove her from fire early before she allows the grape stones to go out. In truth this *mattya* will be exceedingly delicious.

During the nuptial suppers of Naucratis\* inhabitants was paid attention that someone wanted to bring an egg or some *melípekta* - or honeyed flat cakes, that is, the *mellita* - in Latin, Lodovico Ricchieri\* drawing it from Athenaeus who quotes the writer Hermias. The Egyptians in purification's time abstained from all living beings and also from eggs, Porphyry\*. Pythagoras\* with that prohibition by which prescribed to abstain from broad beans\* (*kyámon apéchesthai*) - because of the favism\*, meant the eggs in place of the broad beans, from which - the former - he wanted without doubt to abstain for any other reason but to have to abstain from the meat of whatever animal, since he believed that for a human being it would have been an identical wickedness to sin with a bird or with an egg of bird. Insofar every day his followers repeated *Íson te (toí) kyámous ésthein, kephalás te tokéon*, that is, it is not

<sup>1122</sup> Termine verosimilmente di origine macedone del quale ricorrono altre due forme: ματτύα (anch'esso femminile come ματτύη) e ματτύης (maschile).

<sup>1123</sup> *Deipnosophistai* XIV,84,663d. In base a quanto riferisce Ateneo, Artemidoro ne parla in Ὀψαρτυτικάῖς γλώσσαις, Linguaggi dei cuochi.

<sup>1124</sup> *Deipnosophistai* IV,32,150a.

<sup>1125</sup> In greco Ἑρμείας, che però viene abitualmente latinizzato in Hermias. Si emenda Hermeam con Hermiam, concedendo a Gessner un eventuale Hermeiam, che tuttavia non corrisponde alla latinizzazione del dittongo greco ει in i. § HERMIAS fortasse Samius, Hermodori filius. (*Athenaei Naucratarum Deipnosophistarum libri XV*, recensuit Georgius Kaibel, 1887) § HERMEIAS of Methymna in Lesbos, the author of a history of Sicily, the third book of which is quoted by Athenaeus (x. p. 438); but we know from Diodorus Siculus (xv. 37) that Hermeias related the history of Sicily down to the year BC 376, and that the whole work was divided into ten or twelve books. Stephanus Byzantius (s. v. Χαλκίς) speaks of a Periegesis of Hermeias, and Athenaeus (iv. p. 149) quotes the second book of a work Περὶ τοῦ Γρυνεῖου Ἀπόλλωνος, by one Hermeias, but whether both or either of them is identical with the historian of Sicily is quite uncertain. (*Dictionary of Greek and Roman biography and mythology*, William Smith, Boston, 1867)

<sup>1126</sup> *De abstinentia ab animalibus* IV,7.

cyamon, quod quasi κύσις, id est foetura animalis esset, et conceptum eius intra se clauderet, Marcellus Vergilius. Pythagoras abstinere iussit ovis, et quae ex ovis nascuntur animalibus, Laertius. Cyami nomine non aliud intellexisse videtur Pythagoras, quam ovum, quod sit in eo animalium κύσις, id est foetura, Caelius. Plura leges apud Erasmum in Chiliadibus, in symbolo Fabis abstineto. ¶ Huc (ad superstitionem) pertinet, ovorum ut exorbuerit quisque calices cochlearumque, protinus frangi, aut eosdem cochlearibus perforari, Plin.<sup>1127</sup> Idem hodie circa ova Bavaria observari Bavarus quidam mihi narravit.

¶ h. An obsecro hercle habent quoque gallinae manus? Nam has quidem gallina scripsit, Plautus in Pseudolo<sup>1128</sup>. ¶ Quaestio ovum ne prius fuerit an gallina, movetur a Macrobio<sup>1129</sup>, et a Plutarco in Symposiacis 2. 3.<sup>1130</sup> ¶ Traditur quaedam ars gallinarii cuiusdam, dicentis quod ovum ex quaque gallina esset, Plin.<sup>1131</sup> Quum ovum inspexerant, quae gallina peperisset dicere (alias discernere) solebant, Cicero lib. 2. Academicarum<sup>1132</sup>. ¶ Extat Niciae cuiusdam perelegans tetrastichon, quo ridetur quidam tingendi capilli affectator: qui dum ei rei nimium studet, vitiata cute amiserit capillos omnes, hunc turpiter nudato capite ovum esse factum totum, facetissime Nicias cavillatur: Καὶ δασύς ὢν λίαν ὠόν ἅπας γέγονε, Caelius.<sup>1133</sup>

different to have eaten eggs and the heads of the parents. In fact he called the egg *kyamos* - broad bean, perhaps derived from *kyeo* = to conceive - since, so to say, it meant *kyesis* - conception, that is, as if it was an animal that would have given birth, and was holding inside of itself its product of conception, Marcello Virgilio Adriani\*. Pythagoras ordered to abstain from eggs and from animals born from eggs, Diogenes Laertius\*. With the word *kyamos* it seems that Pythagoras didn't mean but the egg since in it would lie the *kyesis* - the product of the conception, that is the fetus of the animals, Lodovico Ricchieri. More things you can read in *Adagia* of Erasmus from Rotterdam\* at the voice *Abstain from broad beans*. ¶ It belongs to the superstition that someone after having sipped them, he immediately breaks the shell of eggs and snails, or that still these fellows are doing holes with the shell, Pliny. A Bavarian fellow told me that today the same thing can be observed about the Bavarian eggs.

¶ h. I beg you, by Hercules, do hens also have hands? For a hen wrote these (letters) undoubtedly, Plautus\* in *Pseudolus*. ¶ The diatribe about the fact whether was born first the egg or the hen is aroused by Macrobius\* - in *Saturnalia* - and by Plutarch\* in *Convivial questions*. ¶ It is handed down a certain skillfulness of a certain poulterer saying that such an egg was of such a hen, Pliny. After having glanced at an egg, they were usual to say (that is to identify) what hen laid it, Cicero\* in the 2<sup>nd</sup> book of *Academici priores*. ¶ A refined strophe in four verses remains of a certain Nicia - Nicarchus - in which is mocked a fellow desiring to dye his mane: but while being very busy in succeeding, he would have lost all the hair since the skin went bad, and that he, after the head stripped in a filthy manner, wholly turned into an egg: Nicia is joking in a very witty manner: Καὶ δασύς ὢν λίαν ὠόν ἅπας γέγονε - And being too much hairy he wholly became like an egg. Lodovico Ricchieri

<sup>1127</sup> *Naturalis historia* XXVIII,19: Huc pertinet ovorum, quis exorbuerit quisque, calices coclearumque protinus frangi aut isdem coclearibus perforari.

<sup>1128</sup> *Pseudolus* 27-28 - PSEUDOLUS: An, obsecro hercle, habent quas gallinae manus? | Nam has quidem gallina scripsit.

<sup>1129</sup> *Saturnalia*, VII,16: [...] quin potius, si quid callet vestra sapientia, scire ex vobis volo, ovumne prius extiterit an gallina? [...] Aut enim gradiuntur animantia aut serpunt aut nando volandove vivunt. In gradientibus lacertae et similia ex ovis creantur: quae serpunt ovis nascuntur exordio: volantia universa de ovis prodeunt excepto uno quod incertae naturae est: nam vespertilio volat quidem pellitis alis, sed inter volantia non habendus est qui quattuor pedibus graditur formatosque pullos parit et nutrit lacte quos generat: nantia paene omnia de ovis oriuntur generis sui, crocodilus vero etiam de testeis, qualia sunt volantium.

<sup>1130</sup> *Symposia (Quaestiones conviviales)*, II 3,1 sgg. (= pag. 635D sgg.)

<sup>1131</sup> *Naturalis historia* X,155: Traditur quaedam ars gallinarii cuiusdam dicentis, quod ex quaque esset. § Potrebbe trattarsi di uno degli allevatori di Delo\*, come afferma Cicerone nella citazione successiva

<sup>1132</sup> *Academici priores* II,86: An tibi erit quaerendus anularius aliqui, quoniam gallinarium invenisti Deliacum illum, qui ova cognosceret?

<sup>1133</sup> Il brano è attribuito a uno dei due epigrammatisti greci di nome Nicarco oggi presenti nell'Antologia Palatina\*. § Nicarco - in greco Νίκαρχος: nome di due epigrammisti greci, considerati per lungo tempo uno solo, ma diversi per età e stile. Il più antico (sec. I aC) è presente nella CORONA di Meleagro di Gadara\*; il secondo (sec. I dC), autore di 40 epigrammi satirici, è contemporaneo di Marziale\* e probabilmente è quello etichettato come Nicias da Lodovico Ricchieri a pagina 813 di *Lectiones antiquae* (1516). § Ecco i dati in inglese relativi al secondo Nicarco. Nicarchus or Nicarch was a Greek poet and writer of the first century AD, best known for his epigrams, of which forty-two survive under his name in the Greek Anthology, and his satirical poetry. He was a contemporary of, and influence on, the better-known Latin writer Martial. A large proportion of his epigrams are directed against doctors. Some of his writings have been found at Oxyrhynchus in Egypt.

wholly became like an egg, Lodovico Ricchieri.

¶ Scribit Neocles {Crotoniata} <Crotoniates<sup>1134</sup>>, ovum ex quo prognata credatur Helena, ex luna delapsum. quippe ova parere Selenitidas mulieres, indeque nascentes homines quinquies decies esse nobis ampliores, quod approbat Herodorus quoque Heracleotes<sup>1135</sup>, Caelius ex Athenaei lib. 2.<sup>1136</sup> Superiora aedium tabulata, quae ὑπερφῶα nunc vocant, olim ὄϊα (vel φῶα) vocabant. et Helena in istis domus partibus nata, ex ovo genita, existimata est, ut Clearchus in Eroticis tradit<sup>1137</sup>. Vide plura infra in Proverbis, Ex ovo prodiit, et, Ovo prognatus eodem.

¶ Ovi somnio thesaurus indicatus, ut supra retuli in b. ex Caelio Rhodigino<sup>1138</sup>. Ὠά κρατεῖν ἔσθαι τε σημαίνει λύπας, Suidas.

¶ Livia Augusta prima sua iuventa, Tiberio Caesare ex Nerone gravida, cum parere virilem sexum admodum cuperet, hoc usa est puellari augurio, ovum in sinu fovendo, atque cum deponendum [456] haberet, nutrici per sinum tradendo ne intermitteretur tepor. Nec falso augurata proditur, Plinius<sup>1139</sup>. Gallinam cum lauri ramulo cecidisse ferunt in sinum Liviae Drusillae, etc. Niphus<sup>1140</sup>. Ad {Gallinam}

¶ Neocles of Croton writes that the egg, from which they would believe that Helen\* is born, would be fallen down from the moon. In fact the women of the moon give birth to eggs and from them are hatching humans fifteen times greater than us, and about this also Herodorus of Heracleia agrees, Lodovico Ricchieri draws this from the 2<sup>nd</sup> book of Athenaeus. The upper floors of the houses now call them *hyperoia*, once called them *oia* (or *oia*). And they thought that Helen had been born in these parts of the house and that she hatched from an egg, as Clearchus of Soli\* reports in *Erotiká*. See a larger quantity of data below, in Proverbs, at the voices HE WENT OUT FROM AN EGG and BORN FROM THE SAME EGG.

¶ By dreaming an egg a treasure has been pointed out, as I previously reported in the paragraph b drawing it from Lodovico Ricchieri. Ὠά κρατεῖν ἔσθαι τε σημαίνει λύπας - To hold the eggs and to eat them forecasts some pains, the lexicon Suidas\*.

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¶ Livia Drusilla\* - or Julia Augusta - when was rather young, pregnant of the future emperor Tiberius\* thanks to Tiberius Claudius Nero\*, since she absolutely desired to give birth to a male, used the following method of prediction, typical of the young women, heating an egg in her breast and, when had to put it down, she gave it to a nurse who had to put it among the breasts, so that the heat didn't break down. And it is handed down that this type of auspice didn't turn out to be fallacious,

<sup>1134</sup> Nulla è noto di questo Neocle (forse un pitagorico) eccetto quanto viene riferito da Ateneo. Crotona è la città portuale, capoluogo di provincia della Calabria, situata su un promontorio della costa del mar Ionio, nella vasta regione collinare del Marchesato.

<sup>1135</sup> Erodoro di Eraclea sul Ponto fu uno scrittore greco che fiorì intorno al 400 aC. Ci restano frammenti di una sua *Storia di Eraclea* (in 17 libri), primo esempio di romanzo pragmatico in cui sono riferite notizie geografiche, scientifiche, astronomiche e mitologiche. Fu autore anche di varie altre opere mitografiche.

<sup>1136</sup> *Deipnosophistai* II,50,57f.

<sup>1137</sup> Questo brano è tratto, come il precedente, da *Deipnosophistai* II,50,57e-f.

<sup>1138</sup> A pagina 452\*, traendolo dal lessico Suida che lo riporta dal libro degli oracoli di Crisippo\*. § Lodovico Ricchieri *Lectiones antiquae* (1516) pagina 755: Et ad Coniectorem detulit quidam, somniasse se, Ovum pendere ex fascia lecti sui cubicularis, Respondit is, latere sub lecto infossum thesaurum. Fodit, auri aliquantulum invenit, Idque argento circumdatum. Coniectori misit de argento, quantum est visum. Tum ille, nihil ne inquit, de Vitello?

<sup>1139</sup> *Naturalis historia* X,154: Quin et ab homine perficiuntur. Iulia Augusta prima sua iuventa Tib. Caesare ex Nerone gravida, cum parere virilem sexum admodum cuperet, hoc usa est puellari augurio, ovum in sinu fovendo atque, cum deponendum haberet, nutrici per sinum tradendo, ne intermitteretur tepor; nec falso augurata proditur. Nuper inde fortassis inventum, ut ova calido in loco inposita paleis igne modico foverentur homine versante, pariterque et stato die illinc erumperet fetus.

<sup>1140</sup> Ammesso - ma non concesso vista la difficoltà della ricerca - che l'episodio venga tramandato da Agostino Nifo, le sue fonti furono senz'altro Svetonio e Plinio. § Svetonio\* *De vita Caesarum - Galba* 1: Progenies Caesarum in Nerone defecit; quod futurum, compluribus quidem signis, sed vel evidentissimis duobus apparuit. Liviae, olim post Augusti statim nuptias Veientanum suum revisenti, praetervolans aquila gallinam albam ramulum lauri rostro tenentem, ita ut rapuerat, demisit in gremium; cumque nutririi alitem, pangi ramulum placuisset, tanta pullorum suboles provenit, ut hodieque ea villa ad Gallinas vocetur, tale vero lauretum, ut triumphaturi Caesares inde laureas decerperent; fuitque mox triumphantibus, illas confestim eodem loco pangere; et observatum est, sub cuiusque obitum arborem ab ipso institutam elanguisse. Ergo novissimo Neronis anno et silva omnis exaruit radicitus, et quidquid ibi gallinarum erat interiit; ac subinde tacta de caelo Caesarum aede, capita omnibus simul statuis deciderunt, Augusti etiam sceptrum e manibus excussum est. § Plinio *Naturalis historia* XV, 136-137: Sunt et circa Divum Augustum eventa eius digna memoratu. Namque Liviae Drusillae, quae postea Augusta matrimonii nomen accepit, cum pacta esset illa Caesari, gallinam conspicui candoris sedenti aquila ex alto abiecit in gremium inlaesam, intrepideque miranti accessit miraculum. Quoniam teneret in

<Gallinas> villa Caesarum fuit ad Tyberim via Flaminia. quae ab eo dicta est, quod Augustae ex alto abiecit in gremium aquila conspicui candoris gallinam. lauri ramum suis baccis foetum rostro tenentem, quam servari iusserant aruspices, ramum vero inseri diligenter: quod ad villam factum est, quae hac de causa Ad {gallinam} <gallinas> dicta fuit. Vide etiam infra in Proverbio, Albae gallinae filius. Alia quaedam leges in Gallo h.

Orpheus scripsit Ooscopica, Ὀσσοπικὰ, Suidas<sup>1141</sup>. hoc est de divinatione ex ovis. Ovorum quondam purgandis piaculis, lustrationibusque quotidianus erat usus: et in Bacchi Orgiis aliorumque deorum sacrificiis, ubi pro homine solvendum aliquid deo esset, adhibebantur. Omittimus quae in Orphicis et Bacchi Orgiis, in hac ipsa re observata ab antiquis traduntur. id solum ex eis repetemus, ideo religioni ova inservi<i>sse, et in tanto honore cunctis gentibus fuisse, quod capiente omni mundo tot animalium naturas et genera, nullum fere est in quo non ex ovo species aliqua nascatur. Volucres passim ovum gignunt. aquatilia in mari pene infinita. in terrestribus lacertae<,> in ambiguis et quibus in terra aeque quam in aqua victus est, crocodili. in bipedibus aves. in carentibus pedibus, angues. in multipedibus attelabi<sup>1142</sup>: et ne longiores simus, in pluribus generibus aliis plura alia. Ob quae totam referre naturam credita fuerunt: et in religione ad placanda exorandaque numina gratiorem habere potestatem: Marcellus Vergilius, nimirum ex Saturnalibus Macrobii 7. 16.<sup>1143</sup> cuius verba

Pliny\*. They report that in lap of Livia Drusilla a hen fell with a sprig of laurel\* etc., Agostino Nifo\*. On the bank of the Tiber, on via Flaminia, there was a villa of the Caesars named *At Hens*. Which was so named since an eagle cast down from on high into Livia Drusilla's - or Julia Augusta - lap a hen of unusual whiteness. That was holding in its beak a branch of laurel full of its own drupes, and the haruspices bade the former should be kept, while the branch to be carefully planted: this was done near the villa which, as I said, was called *At Hens* for this reason. See also more ahead in the proverb SON OF A WHITE HEN. Some other things you can read in the paragraph h of the Cock.

Orpheus\* wrote *Ooskopikà*, the lexicon Suidas\*. That is, on the divination from eggs. In past times to expiate the sins and for purifying rituals a daily employment of the eggs existed: the eggs were also employed in the orgies\* of Bacchus\* and during the sacrifices of other gods, when something on behalf of humans was to be paid to the god. I omit those things which on this same matter about Orphic and Bacchic orgies are handed down by ancients. I shall only quote from them what follows, that eggs helped the religion and have been held in so much honor by all peoples because, even if all the world contains so many types and kinds of animals, there is almost none in which a species does not grow out of the egg. Birds everywhere lay an egg. Aquatic animals in the sea lay almost an infinite number of them. Among land animals the lizards, among those of uncertain classification and having food both on land and in water, the crocodiles. The birds among bipeds. The snakes among those lacking legs. The locusts without wings\* among many-footed creatures: and, to extend the list no further, among many other genera many others. Because of these facts the eggs were believed to reproduce all living beings: and to have in religion a more favorable power for placation and arousing gods' pity, Marcello Virgilio Adriani\*, certainly from

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rostrum laureum ramum onustum suis bacis, conservari alitem et subolem iussere haruspices ramumque eum seri ac rite custodiri: [137] quod factum est in villa Caesarum fluvio Tiberi inposita iuxta nonum lapidem Flaminiae viae, quae ob id vocatur Ad Gallinas, mireque silva provenit. Ex ea triumphans postea Caesar laurum in manu tenuit coronamque capite gessit, ac deinde imperatores Caesares cuncti. Traditusque mos est ramos quos tenuerunt serendi, et durant silvae nominibus suis discretas, fortassis ideo mutatis triumphalibus.

<sup>1141</sup> Alla voce ORFEO.

<sup>1142</sup> Il greco *attélabos*, con la variante ionica *attélebos*, indica una locusta senza ali\*. Si tratta di un termine derivato dal semitico oppure dall'egiziano. In Plinio\* *Naturalis historia* XXIX,92 troviamo *attelebus*: Noctua apibus contraria et vespis crabronibusque et sanguisugis; picì quoque Martii rostrum secum habentes non feriuntur ab iis. Adversantur et locustarum minimae sine pinnis, quas attelbos vocant. § Nessun'altra ricorrenza di *attelebus* è segnalata nei lessici di latino classico, tantomeno di *attelabus*. che venne impiegato da Marcello Virgilio Adriani in una rielaborazione dei *Saturnalia* di Macrobio VII,16 dove costui disquisisce se sia nato prima l'uovo o la gallina. Tale rielaborazione appartiene al commento all'uovo di Dioscoride, libro II capitolo 43 DE OVO, ma *attelabus* è presente anche nel commento al libro II capitolo 45 DE LOCUSTIS (*Pedacii Dioscoridae Anazarbei de Medica materia libri sex a Marcello Virgilio Secretario Florentino latinitate donati cum eiusdem commentationibus*, 1523)

<sup>1143</sup> *Saturnalia* VII,16: Nec inportune elementis, de quibus sunt omnia, ovum comparaverim: in omni enim genere animantium quae ex coitione nascuntur invenies ovum aliquorum esse principium instar elementi. Aut enim gradiuntur animantia aut serpunt aut nando volandove vivunt. In gradientibus lacertae et similia ex ovis creantur: quae serpunt ovis nascuntur exordio: volantia universa de ovis prodeunt excepto uno quod incertae naturae est: nam vespertilio volat quidem pellitis alis, sed inter volantia non habendus est qui quattuor pedibus graditur formatosque pullos parit et nutrit lacte quos generat: nantia paene omnia de ovis oriuntur generis



superius retuli. Καὶ εἶπου εὔροι ἐν τῇ τριόδῳ ἐκάτης δεῖπνον κείμενον, ἢ ὄν ἐκ καθαρσίου, Lucianus in dialogis mortuorum. id est, Sicubi comperiat in triviis<sup>1144</sup> Hecates coenam iacentem. aut ex catharsio ovum.

Catharsium in Graecorum doctrina videtur purificatio quaedam dici. Morem quippe Athenis fuisse produnt, conciones expurgandi, atque theatra, et omnino quemlibet populi conventum. id vero minutis fiebat porcellis, quos nominabant catharsia. eiusmodi obibant munus, qui dicebantur a collustratione peristiarchi. Ova expiationibus apta monstrat Iuvenalis illud<sup>1145</sup>, Nisi se centum lustraverit ovis. Sed et in arte<sup>1146</sup> Ovidius, ova haec lustralia indicat illis versibus: Et veniat quae lustret anus, lectumque locumque | Praeferat, et tremula, sulphur et ova manu. Eius autem ab recentioribus ratio promitur, quod ex animalium generibus adeo multiformibus, plurima {a} edantur ovis, quae velut media sint inter animal et non animal. proinde pergrata diis censuere veteres, Caelius{,}<.> In purgationibus praeterea notamus ova adhiberi solita, et sulphura, taedas, lauros et similia, ut ex Plinio, Iuvenale, Ovidio, Apuleio poetis caeteris colligimus, Gyrald.<sup>1147</sup> Ovi quod in Cereali pompa solitum fuerit esse primum, meminit Varro de re rust. 1. 2.<sup>1148</sup> Gallinae luteo rostro pedibusque ad rem divinam purae non videntur: ad opertanea sacra, nigrae, Plin.<sup>1149</sup>

Saturnalia VII,16 of Macrobius\* whose words I previously quoted. Καὶ εἶπου βεῦροι ἐν τῇ τριόδῳ ἡκὰτῃς δεῖπνον κείμενον, ἢ ὄν ἐκ καθαρσίου, Lucian\* in *Dialogues of the dead*, that is, If elsewhere he would find in the trivium the laying lunch of Hecate\*, or an egg coming from a sacrifice of purification.

According to the manner of thinking by Greeks it seems that it is said *katharsion* a certain type of purification. For they hand down that in Athens it was custom to purify the brokers and the theaters and absolutely any people's meeting. In truth this happened with small pigs they called sacrifices of purification. They took such a task those people said givers of lustral sacrifices because of the purification. That verse of Juvenal\* indicates us the eggs suited for purifications: Unless she will purify herself with a hundred eggs. But also Ovid\* in *Ars amatoria* indicates these expiatory eggs with these verses: And let the old woman come to purify both bed and room, bearing in her trembling hand both sulphur\* and eggs. Actually from by more recent authors his thought is advocated, since from so multiform animal species with the eggs are produced lots of things that would be almost an alternative between an animal and a not animal. Therefore the ancients believed that they were extremely pleasant to gods, Lodovico Ricchieri\*. Besides we notice that in the purifications the eggs are usually used, as also the sulphurs, the branches of pine, the branches of laurel\* and similar things, as we deduce from Pliny, Juvenal, Ovid, Apuleius\* and other poets, Giglio Gregorio Giraldi\*. Varro\* in *Rerum rusticarum* I,2 made mention of the egg which in the procession of Ceres\* was habitually in the front line. Hens with yellow beak and legs are not considered uncontaminated for divine services: the black ones are suitable for secret rites, Pliny.

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sui, crocodilus vero etiam de testibus, qualia sunt volantium. Et, ne videar plus nimio extulisse ovum elementi vocabulo, consule initiatos sacris Liberi patris: in quibus hac veneratione ovum colitur, ut ex forma tereti ac paene sphaericali atque undique versum clausa et includente intra se vitam mundi simulacrum vocetur: mundum autem consensu omnium constat universitatibus esse principium.

<sup>1144</sup> Nell'incrocio di tre strade, luogo di culto di Ecate (spesso luogo di ritrovo di indovini e fannulloni), da cui l'epiteto latino *Trivium* riservato alla dea e l'aggettivo italiano triviale del XVII secolo col significato di proprio del trivio, e quindi volgare, scurrile, sguaiato. Nel trivio il trenta del mese veniva messo il pranzo di Ecate per i poveri.

<sup>1145</sup> *Satira VI*, 518.

<sup>1146</sup> *Ars amatoria* II,329-330.

<sup>1147</sup> *Historiae Deorum Gentilium* Syntagma XVII DE SACRIFICIIS (Basileae, Oporinus 1548).

<sup>1148</sup> L'edizione Aldina\* del 1533, forse quella usata da Gessner, contiene *cereali*. Anche una citazione a piè di pagina in DESCRIPTION OF THE CIRCUS IN VIA APPIA NEAR ROME (Rev. Richard Burgess, London, 1828) riporta *Cereali* con c maiuscola come Gessner. § La mia fonte elettronica - *Rerum rusticarum* I,2 [www.thelatinlibrary.com](http://www.thelatinlibrary.com) - recita qualcosa che è alquanto discordante da Gessner: Illi interea ad nos, et Stolo, Num cena comessa, inquit, venimus? Nam non L. videmus Fundilium, qui nos advocavit. Bono animo este, inquit Agrius. Nam non modo ovom illud sublatum est, quod ludis circensibus novissimi curriculi finem facit quadrigis, sed ne illud quidem ovom vidimus, quod in cenali pompa solet esse primum.

<sup>1149</sup> *Naturalis historia* X,156: Gallinarum generositas spectatur crista erecta, interim et gemina, pinnis nigris, ore rubicundo, digitis imparibus, aliquando et super IIII digitos traverso uno. Ad rem divinam luteo rostro pedibusque purae non videntur, ad opertanea sacra nigrae. Est et pumilionum genus non sterile in his, quod non in alio genere alitum, sed quibus centra, fecunditas rara et incubatio ovis noxia.

De Termini sacrificio Prudentius contra Symmachum<sup>1150</sup> ita canit: Et lapis illic | Si stetit<sup>1151</sup> antiquus, quem cingere sueverat error | Fasceolis<sup>1152</sup>, vel gallinae pulmone<sup>1153</sup> rogare, | Frangitur, et nullis violatur Terminus extis. Aesculapio gallinae immolabantur, Festus. vide in Gallo h<sup>1154</sup>. Libet expectare quis aegram | Et claudentem oculos gallinam impendat amico | Tam sterili, (pauperi,) Iuvenalis Sat. {2.} <12.><sup>1155</sup> immolabant enim nimirum diis, praesertim Aesculapio, pro salute et sanitate donanda gallinas. Magi Zoroastren secuti canes, gallinas (ὄρνιθας) et terrestres echinos bono deo attribuunt, aquaticos autem malo, Plutarchus in libro de Iside et Osiride<sup>1156</sup>. Ex

Prudentius\* in *Contra Symmachum*\* sings thus about the sacrifice of Terminus\* - the god of boundaries: And if an ancient stone stood there, which the error was accustomed to surround with bands, or to supplicate with a hen's lung, it is broken and Terminus is violated with no entrails of victims. To Aesculapius\* were immolated hens, Festus\*. See in the paragraph h of the Cock. It is pleasant to wait for someone who sacrifices a sick hen and which is closing its eyes for so an unproductive friend (poor), Juvenal *Satira* XII. In fact without doubt they immolated the hens to the gods, above all to Aesculapius, so that the health and the wellbeing was lavished. The Magi, the Persian priests who conformed themselves to Zoroaster\*, attribute the dogs to the good god, the hens (ὄρνιθας) and the terrestrial hedgehogs\* but those of water\* - see urhines

<sup>1150</sup> *Contra Symmachum* II, 1005-1008 - a pagina 664 di *Aurelii Prudentii Clementis opera* interpretate e annotate da Stephanus Chamillard SJ, Parisiis, apud Viduam Claudii Thiboust et Petrum Esclassan, 1687.

<sup>1151</sup> Stephanus Chamillard, pag. 664 - *Lapis illic si stetit*: Terminorum Deus, de quo hic loquitur, colebatur sub figura rudis ac informis lapidis, vel stipitis. Ovid, *Fast.* lib. 2: *Termine, sive lapis sive es defossus in agro/stipes, ab antiquis tu quoque numen habes*. Et Tibull. lib. 1 eleg. 1: *Nam veneror, sed stipes habet desertus in agris, seu vetus in trivio florida sarta lapis*. In nummis tamen gentis Calpurniae, quae originem a Numa ducebat, modo caput Termini expressum est, modo integrum simulachrum.

<sup>1152</sup> Stephanus Chamillard, pag. 664 - *Cingere fascioliis*: Terminales lapides floribus, fascisque donavit antiquitas, tanquam iudices et arbitros finium, ac proinde pacis et amicitiae custodes. Siculus Flaccus de conditionib. agror.: *Cum Terminos disponerent, ipsos quidem lapides in solidam terram collocabant, proxime ea loca, quibus fossis factis defixuri eos erant, et unguento, velaminibusque, et coronis eos ornabant*.

<sup>1153</sup> Stephanus Chamillard, pag. 664 - *Gallinae pulmone*: Neminem repperi, qui Prudentio astipularetur. Nam Ovidius lib. 2 *Fast.* ubi loquitur de *Terminalibus*, quae fiebant 23 Februarii, quo nempe ita annum quoque terminare viderentur, immolari agnum Termino, seu suillam asserit: *Spargitur et caeso communis Terminus agno, nec queritur lactans cum sibi porca datur*. Quod si Plutarcho credimus: Termino apud Romanos frugibus ignem jactis, et favis, et vino litabatur.

<sup>1154</sup> Parlando del gallo, e specificamente nel paragrafo h a pagina 408\*, Gessner non riporta questa citazione di Festo, riferita invece da Giraldi in *Historiae Deorum Gentilium* (1548) Syntagma XVII: Aesculapio de capra res divina in primis fiebat, quoniam capra nunquam sine febre esse dicitur: salutis vero deus Aesculapius. Sed et gallus illi immolabatur, ut est alibi a me dictum. Sunt qui gallinas scribant, et has quidem rostro nigro, nigrisque pedibus, et digitis imparibus. Si enim luteo essent rostro, vel pedibus, impurae putabantur ab aruspibus. § Festo parla di galline immolate a Esculapio alla voce *In Insula* del suo *De verborum significatione*. IN INSULA – Aesculapio facta aedes fuit, quod aegroti a medicis aqua maxime sustententur. Eiusdem esse tutelae draconem, quod vigilantissimum sit animal: quae res ad tuendam valetudinem aegroti maxime apta est. Canes adhibentur eius templo, quod is uberibus canis sit nutritus. Bacillum habet nodosum, quod difficultatem significat artis. Laurea coronatur, quod ea arbor plurimorum remediorum. Huic gallinae immolabantur.

<sup>1155</sup> *Satira* XII, 95-97: Libet expectare quis aegram | et claudentem oculos gallinam impendat amico | tam sterili;

<sup>1156</sup> Il testo greco di Plutarco (*Iside e Osiride* 46,267-268), cui fa riferimento la citazione di Gessner, si presenta in due versioni diverse. In una versione troviamo quanto proposto da Gessner, nell'altra quanto proposto dalla traduzione inglese del testo di Plutarco pubblicata dalla Loeb Classical Library. Si tratta di accettare τούς ἐνύδρους (quelli d'acqua) oppure μῦς ἐνύδρους (topi d'acqua). È un problema che Gessner già si era posto in *Historia animalium* I (1551) pagina 830 disquisendo DE MURE AQUATICO e che troveremo dopo le citazioni inerenti il brano in discussione. Vedremo che quasi per ironia della sorte Gessner salva dalle grinfie degli Zoroastriani il ratto delle chiaviche (che forse collaborò nel farlo morire di peste il 13 dicembre 1565\*) per sostituirlo, da un esatto punto di vista linguistico, con la tartaruga d'acqua. L'analisi di questi dati è presente nel lessico alla voce ratto\*. § Andiamo con ordine e vediamo i vari testi in sequenza, nei quali compariranno ricci di mare oppure topi d'acqua. Non stiamo a discutere se ὄρνιθας va tradotto con polli/galline oppure più genericamente con uccelli. § FREDERICUS DÜBNER: Καὶ γὰρ τῶν φυτῶν νομίζουσι τὰ μὲν τοῦ ἀγαθοῦ θεοῦ, τὰ δὲ τοῦ κακοῦ δαίμονος εἶναι· καὶ τῶν ζώων, ὥσπερ κύνας καὶ ὄρνιθας καὶ χερσαίους ἐχίνους, τοῦ ἀγαθοῦ· τοῦ δὲ φαύλου, τοὺς ἐνύδρους εἶναι· διὸ καὶ τὸν κτείναντα πλείστους εὐδαιμονίζουσιν. - Nam et de stirpibus ita iudicant, quasdam boni dei esse, mali quasdam genii: et animalium alia, ut canes, aves, et echinos terrestres, bono, aquaticos malo adjudicant; itaque et beatum eum praedicant, qui plurimos interfecerit. (Plutarchi *Scripta moralia* Graece et Latine – Fredericus Dübner – Parisiis - Firmin Didot – 1868) § W. SIEVEKING: Καὶ γὰρ τῶν φυτῶν νομίζουσι τὰ μὲν τοῦ ἀγαθοῦ θεοῦ, τὰ δὲ τοῦ κακοῦ δαίμονος εἶναι, καὶ τῶν [369.F] ζώων ὥσπερ κύνας καὶ ὄρνιθας καὶ χερσαίους ἐχίνους τοῦ ἀγαθοῦ, τοῦ [δὲ] φαύλου μῦς ἐνύδρους εἶναι· διὸ καὶ τὸν κτείναντα πλείστους εὐδαιμονίζουσιν. (ed. W. Sieveking, *Plutarchi moralia*, vol. 2.3, Leipzig 1935) § LOEB CLASSICAL LIBRARY: In fact, they believe that some of the plants belong to the good god and others to the evil daemon; so also of the animals they think that dogs, fowls, and hedgehogs, for example, belong to the good god, but that water-rats belong to the evil one. (published in the Loeb Classical Library, 1936) § Conrad Gessner *Historia animalium* I (1551) pagina 830 DE MURE AQUATICO. Magos qui Zoroastren sectantur, imprimis colere aiunt herinaceum terrestrem, maxime vero odisse mures aquaticos (μῦς ἐνύδρους,) & quo quisque plures

animatis olim sex sacrificia in usu erant, de ove, sue, bove, capra, gallina et ansere, Suidas. vide in Ove h. Orpheus scripsit Oothytica, Ὀοθυτικά, Suidas<sup>1157</sup>. id est de sacrificiis ex ovis. Ovorum hecatombe, Ὠῶν ἑκατόμβη ab Ehippo nominatur. (per iocum,) Athenaeus<sup>1158</sup>.

¶ PROVERBIA a gallina. Feliciter natum, Albae gallinae filium dicimus. Quia tu gallinae filius albae, Iuvenalis Sat. 13.<sup>1159</sup> Vel quod laeta atque auspicata Latini alba vocant, vel quod proverbium alludit ad fatalem illam gallinam, de qua meminit Suetonius Tranquillus in Galba<sup>1160</sup>, his quidem verbis: Liviae olim statim post Augusti nuptias Veientanum suum revisenti, praetervolans aquila, gallinam albam, ramulum laureum in rostro tenentem demisit in gremium. Cumque nutriri alitem, ac pangi ramulum placuisset, tanta pullorum soboles provenit, ut hodie quoque ea villa Ad gallinas vocetur. Tale vero lauretum, ut triumphaturi Caesares inde laureas decerperent. Fuitque mos triumphantibus, alias confestim eodem loco pangere. Et observatum est, sub cuiusque obitum, arborem ab ipso institutam elanguisse. Ergo novissimo Neronis anno, et sylvae omnis exaruit radicitus: et quicquid ibi gallinarum erat, interiit. Conveniet igitur adagium in eos, qui rara et fatali quaedam felicitate successuque rerum utuntur. Huic diversum est illud apud eundem Iuvenalem<sup>1161</sup>, Nati infelicibus ovis.

terrestrial hedgehogs\*, but those of water\* - sea urchins - to the bad god, Plutarch\* in the treatise *Isis and Osiris*\*. Once it was custom to do six types of sacrifices using living beings: with sheep, pig, ox, goat, hen and goose, the lexicon Suidas. See in Sheep paragraph h. Orpheus wrote *Oothytiká*, the lexicon Suidas. That is, on the sacrifices done with eggs. By Ehippus\* (joking) is mentioned a hecatomb\* of eggs, *Oón hekatómbe*, Athenaeus.

¶ PROVERBS DRAWN FROM THE HEN. We call one who is happily born Son of a white hen. Because you are son of a white hen, Juvenal *Satira* XIII. Either because Latins call white the cheerful things and with favorable auspices, or because the proverb alludes to that hen wanted by the fate mentioned by Suetonius Tranquillus\* in *Galba*\* and with the following words: Once to Livia, who soon after the marriage with August\* went to see again her farm in the territory of Veius, an eagle passing in flight left to fall into her lap a white hen holding in its beak a branch of laurel. And since came her the desire to feed the bird and to plant the branch, so many chicks sprang that still today that country residence is said *At hens*. And the twig gave life to such a grove of laurels that the Caesars near the triumph picked the crowns of laurel from it. And it became custom for those people who had celebrated the triumph to immediately plant in the same place other laurels. And it was observed that, in proximity of the death of every one, the tree he planted had lost vigor. Insofar, during the last year of the life of Nero\*, both the whole wood dried up until the roots, and anything had a relationship with the hens died. Insofar the proverb is suitable for those people enjoying a rare happiness and wanted by the fate, as well as a success in

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occiderit, eo chariorem deo feliciorumque existimare, Plutarchus Symposiacorum quarto quaestione ultima. Et mox, Quare Iudaei etiamsi execrarentur suam, occidere deberent, ut magi mures. Caeterum in Commentario de Iside, magos scribit animalia quaedam boni daemonis esse putare, ut canes & gallinas, & terrestres echinos: mali autem aquaticos esse, τοὺς ἐνύδρους εἶναι: lego τοὺς ἐνύδρους μῦς, ex superioribus locis. An vero aquaticos mures intelligat illos de quibus hic scribimus, incertum est; ego testudines aquaticas potius, (nam has quoque mures appellant,) intellexerim. § Plutarcho *Convivialium disputationum* Liber IV Quaestio V UTRUM SUAM VENERANTES IUDAEI, AN POTIUS AVERSANTES, CARNE EIUS ABSTINEANT. Magos autem, qui a Zoroastre descendunt, terrestrem echinum quam maxime venerari, mures aquatiles [τοὺς ἐνύδρους μῦς] odisse, diisque carum et beatum iudicare eum qui plurimos interfecerit. Existimo autem Iudaeos, si abominarentur porcum, interfecturos eum fuisse, sicut mures [τοὺς μῦς] necant magi: nunc tam interficere, quam edere suam iis est religio. (Plutarchi *Scripta moralia* Graece et Latine – Fredericus Dübner – Parisiis - Firmin Didot – 1868)

<sup>1157</sup> Alla voce ORFEO.

<sup>1158</sup> *Deipnosophistai* II,50,58a. § And Ehippus says: Cakes made of sesame and honey, sweetmeats, | Cheese-cakes, and creamcakes, and a hecatomb | Of new-laid eggs, were all devoured by us. (translated by C. D. Yonge in *Deipnosophists or Banquet of the learned*, London, Henry G. Bohn, 1854 – traduzione basata sull'edizione del testo greco di Schweighäuser, Strasburg, 1801-1807)

<sup>1159</sup> *Satira* XIII,141.

<sup>1160</sup> Svetonio *De vita Caesarum - Galba* 1: Progenies Caesarum in Nerone defecit; quod futurum, compluribus quidem signis, sed vel evidentissimis duobus apparuit. Liviae, olim post Augusti statim nuptias Veientanum suum revisenti, praetervolans aquila gallinam albam ramulum lauri rostro tenentem, ita ut rapuerat, demisit in gremium; cumque nutriri alitem, pangi ramulum placuisset, tanta pullorum suboles provenit, ut hodieque ea villa ad Gallinas vocetur, tale vero lauretum, ut triumphaturi Caesares inde laureas decerperent; fuitque mox triumphantibus, illas confestim eodem loco pangere; et observatum est, sub cuiusque obitum arborem ab ipso institutam elanguisse. Ergo novissimo Neronis anno et silva omnis exaruit radicitus, et quicquid ibi gallinarum erat interiit; ac subinde tacta de caelo Caesarum aede, capita omnibus simul statuis deciderunt, Augusti etiam sceptrum e manibus excussum est.

<sup>1161</sup> *Satira* XIII,141-142: quia tu gallinae filius albae, | nos viles pulli nati infelicibus ovis?

Non abhorret huic quod scribit M. Tullius libro Epistolarum familiarium septimo ad {Curionem} <Curium><sup>1162</sup>: Quum enim salutationi nos dedimus amicorum, quae fit {ex} hoc etiam frequentius quam solebat, quod quasi avem albam {videtur} <videntur> bene sentientem civem videre, abdo me in bibliothecam. Veteres enim quod inauspicatum haberi volebant, atrum aut nigrum vocabant: quod felix, album. Unde apud Senecam<sup>1163</sup> Asinius Pollio, Albutii sententias, quod in affectatae essent et apertae, solitus est {albos} <albas> appellare. Quin et Graecis λευκότερον εἰπεῖν dicitur, qui clarius rem explicat, Erasmus. Idem alibi in Proverbio Alba avis, λευκός ὄρνις, eadem quae nunc recitavimus Ciceronis verba repetit. interpretantur autem pro re nova atque auspicata. Quadrabit etiam (inquit) in rem admodum raram et inusitatam, quod aves perpaucae sint hoc colore. Ita Iuvenalis<sup>1164</sup>, Corvo quoque rarior albo.

the things. Different from this proverb is the following, that we still find in Juvenal: Born from unlucky eggs.

It doesn't stray from this what Cicero\* writes to Curio in the 7<sup>th</sup> book of letters to family members and friends: As soon as I received the visit of the friends which in this place occurs even more often than usual, because to them it almost seems to see a white bird in a citizen having good thoughts, I withdraw in the library. In fact the ancients, what they affirmed to be held inauspicious called it gloomy or black: white what was propitious. Thence Asinius Pollio\* in *Controversiae* of Seneca the Elder\* usually calls white the sentences of Titus Albucius\* since they were spontaneous and sincere. To say the truth also by Greeks is said *leukóteron eipeîn* - he who explains a thing in a rather clear way is saying something of rather white, Erasmus from Rotterdam\*. Still he in another point, about the proverb White Bird - *leukós órnis* - quotes the same words of Cicero we have just reported. In fact it is interpreted as an extremely rare and unusual thing, since very few birds are of this color. Juvenal writes this way: Also more rare than a white crow.

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¶ Lac gallinaceum, Ὀρνίθων γάλα, id est gallinarum lac. dicitur in opulentos, et quibus quidvis rerum suppeditat, ut illud Copiae cornu. Aut de raris inventu, atque ob id pretiosis: ut sit hyperbole significans [457] nihil omnino deesse. Plinius in praefatione historiae mundi, irridens Graecorum deliciosas quasdam et magnificas

¶ Milk of hen, *Ornithon gála*, that is, milk of hens. It is said towards the rich people and for those having anything superabundant, as that cornucopia\*. Or it is said about rarely found things, and then precious: as if it were a hyperbole meaning that nothing at all is lacking. Pliny\*, in the preface of world's history, deriding some delicious and marvelous titles of

<sup>1162</sup> Si emendano sia il destinatario che il testo della missiva in base a quanto reperibile in [www.thelatinlibrary.com](http://www.thelatinlibrary.com) e nell'edizione di Liono del 1561. § *Ad familiares* VII, XXVIII. Scr. Romae (post VII. K. Sextil.) a.u.c. 708. [M.] CICERO S. D. CURIO. Memini, cum mihi desipere videbare, quod cum istis potius viveres quam nobiscum; erat enim multo domicilium huius urbis, cum quidem haec urbs fuit, aptius humanitati et suavitati tuae quam tota Peloponnesus, nedum Patrae: nunc contra et vidisse mihi multum videris, cum prope desperatis his rebus te in Graeciam contulisti, et hoc tempore non solum sapiens, qui hinc absis, sed etiam beatus; quamquam quis, qui aliquid sapiat, nunc esse beatus potest? Sed, quod tu, cui licebat, pedibus es consecutus, ut ibi esses, "ubi nec Pelopidarum" - nostri cetera -, nos idem propemodum consequimur alia ratione; cum enim salutationi nos dedimus amicorum, quae fit hoc etiam frequentius, quam solebat, quod quasi avem albam videntur bene sentientem civem videre, abdo me in bibliothecam. § Tralasciando la numerazione dell'epistolario che non corrisponde a quella odierna, ecco le preziose notizie relative a Curio, intimo amico di Cicerone al quale è indirizzata questa lettera: MANIUS CURIUS, one of the most intimate friends of Cicero, who had known him from his childhood, and describes him as one of the kindest of men, always ready to serve his friends, and as a very pattern of politeness (urbanitas). He lived for several years as a negotiator at Patrae in Peloponnesus. At the time when Tiro, Cicero's freedman, was ill at Patrae, b. c. 50 and subsequently, Curius took great care of him. In b. c. 46, Cicero recommended Curius to Serv. Sulpicius, who was then governor of Achaia, and also to Auctus, his succes-sor. The intimacy between Curius and Atticus was still greater than that between Cicero and Curius; and the latter is said to have made a will in which Atticus and Cicero were to be the heirs of his property, Cicero receiving one-fourth, and Atticus the rest. Among Cicero's letters to his friends there are three addressed to Curius (vii. 23-26), and one (vii. 29) is addressed by Curius to Cicero. ([www.ancientlibrary.com](http://www.ancientlibrary.com) - William Smith, DICTIONARY OF GREEK AND ROMAN BIOGRAPHY AND MYTHOLOGY, 1867)

<sup>1163</sup> *Controversiae* VII,1: Instatis mihi cotidie de Albucio. [...] [2] [...] Splendor orationis quantus nescio an in ullo alio fuerit. Non hexis magna sed phrasis. Dicebat enim citato et effuso cursu sed praeparatus; extemporalis illi facultas, ut adfirmabant qui propius norant, non derat, sed putabat ipse sibi deesse. Sententiae, quas optime Pollio Asinius albas vocabat, simplices, apertae, nihil occultum, nihil insperatum adferentes sed vocales et splendidae. [3] Adfectus efficaciter movit, figurabat egregie, praeparabat suspiciose. Nihil autem tam inimicum quam manifesta praeparatio; apparet enim subesse nescioquid mali. Itaque moderatio est adhibenda, ut sit illa praeparatio, non confessio. ([www.thelatinlibrary.com](http://www.thelatinlibrary.com))

<sup>1164</sup> *Satira* VII,201-202: Servis regna dabunt, captivis fata triumphum. | Felix ille tamen corvo quoque rarior albo.

inscriptiones: {Cerion} <Cerium - Κηρίον><sup>1165</sup> (inquit) inscribere, quod volebant intelligi favum: alii κέρασ {ἀμαλθείας} <Ἀμαλθείας>, quod copiae cornu, velut lactis gallinacei sperare possis in volumine haustum. Ἐγὼ γὰρ οὐδ' ἂν ὀρνίθων γάλα | Ἀντὶ τοῦ βίου λάβοιμ' ἂν οὐ μὲν νῦν ἀποστερεῖς, Aristophanes in *Vespis*, (in *Acharnensibus*<sup>1166</sup>), id est, Non lac hercle gallinaceum, | Hacce pro vita capiam, quam mi adimis in praesentia. Eustathius in quartum *Odyssaeae*, citat hoc adagium ex *Anaxagorae fabula*, cui titulus Ὠά, (decipitur Erasmus, aut Eustathius ex quo citat: lege, *Anaxagorae Physicis*.) Rursum Aristophanes Comicus in *Avibus*<sup>1167</sup>, Δάσσομεν ὑμῖν | Ἄυτοῖς, παισί, παίδων παισίν | Πλουθυγίειαν, εὐδαιμονίαν, | Βίον, εἰρήνην, νεότητα, γέλωτα, | Χορούς, θαλίαι, γάλατ' ὀρνίθων. | Ὡστε παρέσται ὑμῖν κοπιᾶν | Ἐπὶ τῶν ἀγαθῶν. id est, Dabimus vobis ipsis, filiis, filiorum filiis, opulentiam bonae valetudinis, felicitatem, facultates, pacem, iuventam, risum, choros, festa, lac gallinarum, ut sitis prae bonorum copia laboraturi. Strabo *Geographiae lib. 14*. narrat de Samiorum agris, quod essent omnium rerum ampliter feraces, illud vulgo iactatum esse, quod lac etiam ferrent gallinaceum. Idem testatur hoc adagium apud Menandrum comicum inveniri<sup>1168</sup>.

Athenaeus lib. 9. *Dipnosoph.*<sup>1169</sup> ex mediae comoediae scriptore quodam Mnesimacho senarios hos adducit, καὶ τὸ λεγόμενον, | Σπανιώτερον πάρεστιν ὀρνίθων γάλα, | Καὶ φασιανός ἀποτετιλμένος καλῶς. id est. Et quod dicit proverbio, Lac suppetit res rara gallinaceum, ac | Plumis revulsis phasianus adprobe. Rursum lib. 9. adducit ex {Numenio} <Nicandro><sup>1170</sup>, Ἦδ' ὅπερ ὀρνίθος καλέεται γάλα. id est Atque quod gallinae dicitur lac, Erasmus. *Anaxagoras in Physicis* scribit id quod

Greeks says: They gave the title *kērion* because they wanted to indicate the honeycomb, others *kéras Amaltheias* - the horn of the goat Amalthea\* - which is the cornucopia, so to let you hope that in that book you can drink milk of hen. *Egō gār oud' ἂn orníthōn gála | Antì tou bíou láboim' ἂn ou me nún apostereís*, Aristophanes\* in *Wasps* (in *Acharnians* - mistakel!), that is, By Hercules, I won't take milk of hen for this life, of which you now deprive me. Eustathius\* in the commentary to 4<sup>th</sup> book of *Odysey* quotes from a tale of *Anaxagoras*\* this adage, whose title is *Ōá, The eggs* (Erasmus from Rotterdam\* is mistaken, either Eustathius whence the former is quoting: read *About nature* of *Anaxagoras*). Still Aristophanes the comic in *Birds: Dōsomen hymín | Autoís, paisí, paídōn paisín | Plouthygíeian, eudaimonían, | Bíon, eirēnēn, neóēta, gélota, | Choróús, thalías, gálat' orníthōn. | Ōste paréstai hymín kopiá,n | Hypò tón agathón*. That is: We shall give you yourselves, children, children of children, an abundance of conditions of good health, happiness, wealth, peace, youth, laughter, dances, feast days, milk of hens, so that you will grow weary of abundance of good things. Strabo\* in the 14<sup>th</sup> book of *Geography* relates about the fields of Samians\*, and since they were extremely fruitful in every kind of products, everywhere they were boasting about the fact that they also produced milk of hen. There is proof that this adage is also found in the comedy writer Menander\*.

Athenaeus\* in 9<sup>th</sup> book of *Deipnosophists* quotes these senarii from Mnesimachus\*, a writer of middle comedy\*: καὶ τὸ λεγόμενον, | Σπανιώτερον πάρεστιν ὀρνίθων γάλα, | Καὶ φασιανός ἀποτετιλμένος καλῶς. That is: To say this with a tale, As a rare thing it is enough the milk of hen, and a pheasant with very well plucked feathers. And still in 9<sup>th</sup> book he quotes from *Nicander*\* - not from *Numenius of Heraclea*\*, Ἐδ' ὅπερ ὀρνίθος καλέεται γάλα. That is: Also that which is said milk of hen, Erasmus from Rotterdam. *Anaxagoras in About nature* writes that what is said milk of hen is the white liquid present in the eggs. The food, which is called milk, by

<sup>1165</sup> *Kērion* in greco significa favo. Gli corrisponde il latino *cerium* usato da Plinio nel senso di foruncolosi, vespaio. *Naturalis historia*, Praefatio, 24: Inscriptionis apud Graecos mira felicitas: *kērion* inscribere, quod volebant intellegi favum, alii *kéras Amaltheias*, quod copiae cornu, ut vel lactis gallinacei sperare possis in volumine haustum; [...].

<sup>1166</sup> *Le vespe*, 508-509 con l'approvazione sia di Aldrovandi (*Ornithologiae tomus alter*, 1600, pag. 274\*) che di Lind (1963) Quindi il suggerimento di Gessner è errato.

<sup>1167</sup> *Gli uccelli* 729-735.

<sup>1168</sup> Si può presumere che dei campi di Samo produttori anche di latte di gallina si parli nella commedia *Donna di Samo*, di cui ci è giunta l'ultima parte.

<sup>1169</sup> *Deipnosophistai* IX,37,387b.

<sup>1170</sup> *Deipnosophistai* IX,12,371c. § Il verso non è dovuto a Numenio di Eraclea, bensì a Nicandro di Colofone\* ed è contenuto nel II libro delle *Georgiche*. Ciò è possibile affermarlo con certezza dall'edizione dei *Dipnosophisti* di Teubner (recensuit Georgius Kaibel, 1888 – Teubner, Stuttgart, 1985). Lo scambio di persone è dovuto anche stavolta a Erasmo da Rotterdam\*. Gessner ha dedotto l'errore da Erasmo e da persona corretta lo cita come fonte ma gli presta fede. § Il verso di Nicandro nell'edizione di Teubner è reperibile nella biografia di Numenio di Eraclea\*. § Credo non valga la pena andare a scandagliare Erasmo. Mi fido di Teubner, il quale riporta κλέεται invece di καλέεται.

gallinae lac vocatur, album in ovis liquorem esse. Animalibus viviparis cibus, qui lac vocatur, in mammis parentis paratus est: sed contra quam homines putant et Alcmaeon Crotoniates ait. non enim albumen ovi lac est, sed vitellus. hic enim pullis pro cibo est. illi albumen pro cibo esse existimant, propter coloris affinitatem, Aristot. de generat. anim. 3. 2<sup>1171</sup>. Καταστήσω σ'έγω | Τύραννον, ὀρνίθων παρέξω σοι γάλα, Pisthetaerus Herculi in Avibus Aristophanis.<sup>1172</sup>

Scholias Aristoph. in Acharn. hoc proverbium locum habere ait in iis qui admodum fortunati sunt, et nihil non possident, ita ut etiam circa res impossibiles aliquid lucentur, impossibile enim est ut unquam lac e gallinis habeatur. at fortunati homines id quoque si voluerunt comparare sibi possunt. Meminit et Suidas. Βούλονται μὲν ἄν καὶ τῶν ὀρνίθων γάλα παραχεῖν, Synesius in epistolis. De herba quam {ornithógala} <ornithógalon> Graeci vocant, scripsimus in Gallo a.

¶ Germanica proverbia nonnulla etiam extant, a gallinis facta, ut sunt: Per messem ferociunt gallinae, In der ärn sind die hüner raub. hoc est, Satietas ferociam parit. Gallinis caudam religare meditaris: Du wilt den hüneren den schwantz ausbinden: non diverso sensu ab isto, Aquilam volare doces. Cum alienis gallinis ova in nidum parere. Wit anderen hüneren ins nest legen: ut apud Latinos, Alienum arare fundum, quod est cum alienis uxoribus rem habere.

¶ PROVERBIA ab ovis. Ovum adglutinas, Ὄον κολλῆεις, (si recte legitur. malim κολλᾶς,) id est, Ovum glutino compingis. refertur a Diogeniano<sup>1173</sup>. Ridicule laborat, qui fractum ovi

viviparous animals is prepared in the breasts of the parent: but contrary to what men think and Alcmaeon of Croton\* says. For the albumen is not the milk of the egg, but milk is the yolk. For this acts as a food for chicks: those learned men think the albumen acts as a food because of similarity in color, Aristotle\* in *De generatione animalium* III,2. *Katástēsō s'égō | Týrannon, orníthōn paréxo soi gála*, I will make you sovereign, I will give you hens' milk, Pisthetaerus turned to Hercules\* in *Birds* of Aristophanes.

The scholiast\* of Aristophanes' *Acharnians* says that this proverb fits those who are quite fortunate and possessing everything, so much as they succeed in drawing something also from impossible things, in fact it is impossible that milk from hens is drawn. But fortunate men could get also this if they wished. Also the lexicon Suidas\* mentions this. *Boúlointo mèn ἄν καὶ ὀρνίθων γάλα παραχεῖν*, If in fact they want to pour on also the hens' milk, Synesius of Cyrene\* in the letters. About the herb called by Greeks *ornithógalon* - hen's milk, *Ornithogalum*\* - I wrote in the Cock at the paragraph a.

¶ There are also some German proverbs drawn from hens, as for example: During the harvesting the hens become aggressive, In der ärn sind die hüner raub. That is, the abundance produces ferocity. You meditate to tie the tail to the hens: Du wilt den hüneren den schwantz ausbinden. It doesn't have a different meaning from this: You teach to an eagle to fly. To lay the eggs in the nest of hens of other people: Wit anderen hüneren ins nest legen. As for Latins: To plough the farm of other people, that means to entertain relationships with the wives of others.

¶ PROVERBS DRAWN FROM THE EGGS. You glue an egg, Ὄον κολλῆεις (if it is exactly read, I would prefer *kollâis*), that is, You weld the egg with glue. It is reported by Diogenianus of Heraclea\*. He who would

<sup>1171</sup> *De generatione animalium* III,2: La nascita dall'uovo si ha per gli uccelli perché la femmina cova l'uovo e contribuisce a operare la cozione. L'animale si forma da una parte dell'uovo e ricava i mezzi del proprio accrescimento e compimento dalla restante parte, perché la natura dispone insieme nell'uovo sia la materia dell'animale, sia l'alimento sufficiente alla sua crescita. Dal momento che l'uccello non può portare a compimento la prole dentro di sé, produce nell'uovo anche l'alimento. Mentre per gli animali partoriti vivi l'alimento si produce in un'altra parte (il latte nelle mammelle), per gli uccelli la natura lo produce nelle uova. È tuttavia l'opposto di ciò che ritengono gli uomini e afferma Alcmeone di Crotona: il latte non è costituito dal bianco, ma dal giallo, ed è questo l'alimento dei pulcini. Essi invece ritengono che sia il bianco per la rassomiglianza del colore. (traduzione di Diego Lanza, il quale aggiunge questa nota: "Oltre che di Alcmeone questa dottrina era anche di Anassagora (59 B 22 DK) e si ritrova nello pseudoippocratico *De nat. puer.*, 29-30. Qui però la corrispondenza non è stabilita su una semplice analogia cromatica, quanto sull'analogia funzionale tra l'embrione del viviparo e l'uovo, e con l'individuazione nell'uovo parzialmente covato della parte corrispondente al cordone ombelicale. L'autore ippocratico, dopo aver consigliato l'esperimento di rompere per venti giorni consecutivi un uovo al giorno della stessa covata, annota che «chi non ha ancora osservato questo si meraviglierà che in un uovo di uccello vi sia un cordone ombelicale». Che Aristotele abbia ben presente questo trattato risulta oltre che da questo anche da molti altri passi.")

<sup>1172</sup> *Gli uccelli* 1672-1673. *Peisthétairos* = Gabbacompano - *Peisthétairos* = Companion-swindler.

<sup>1173</sup> *DIOGENIANUS*: He has a proverb slightly different from the one quoted by Aldrovandi: "You pluck an egg (*oon tilleis*)." *Corpus Paremiographorum Graecorum*, I, 187; II, 258. I can find no proverb such as Aldrovandi's. (Lind, 1963) § Tutto il testo, compreso Diogeniano, provengono dagli *Adagia* (1550) di Erasmo. Il proverbio appartiene alla Chilia I Centuria IV e reca il numero 67.

putamen glutino farcire et coagmentare conetur, Erasmus.

¶ Ab ovo usque ad mala, proverbiali figura dixit Horatius in Sermonibus Sat. 3.<sup>1174</sup> pro eo quod est, ad initio convivii usque ad finem. Si collibuisset (inquit) ab ovo | Usque ad mala citaret, io Bacche modo summa | Voce, modo hac resonat quae chordis quatuor ima. Antiquitus enim coenam ab ovis auspicabantur, malis finiebant. Erit venustius, si longius trahatur, ab ovo usque ad mala: id est, toto colloquio, tota navigatione, aut toto opere. Qui rem altius repetunt quam oportet, notatur illo versu Horatiano<sup>1175</sup>, Nec gemino bellum Troianum orditur ab ovo, Erasmus.

¶ Ex ovo prodiit, Ἐξ ὠοῦ ἐξήλθεν, aiunt dici solitum de magnopere formosis ac nitidis: quasi neges communi hominum more natus, sed ex ovo, more Castoris et Pollucis. Siquidem est in poetarum fabulis Leda {Tyndari} <Thestii><sup>1176</sup> filiam, ex Iovis concubitu duo peperisse ova, e quorum altero prodire gemini Castor et Pollux, insigni forma iuvenes: ex altero nata est Helena, cuius forma literis omnium est nobilitata, Erasmus.

¶ Ovo prognatus eodem. hoc fortassis simpliciter dictum est ab Horatio<sup>1177</sup>. Quandoquidem ad fabulam respicit Leda, quae gravida ex Iove in cygnum converso, ovum peperit, unde gemini prognati Castor et Pollux. Id ovum Pausanias in Laconicis<sup>1178</sup> refert. ostendi apud Lacedaemonios suspensum taeniis a testudine templi. Verum si quis hoc dictum deflectat ad iisdem natos parentibus, aut ab eodem eruditos praeceptore, aut ita consimilibus ingeniis, ut eodem ovo nati videri possint, nihil

try to patch up and rejoin with glue a broken eggshell is performing a labor in a ridiculous way, Erasmus from Rotterdam.

¶ From egg to apples - from hors d'oeuvre to fruit - said Horace\* proverbially in a figurative way in 3<sup>rd</sup> *Satira* to indicate from the beginning at the end of a banquet. He says: If he was in the proper mood he would have begun to sing "hurray Bacchus\*" from egg to apples, now with the whole voice he possesses, now with this lowest note resounding with the tetrachord. In fact in antiquity they began the banquet with eggs and ended with apples. It will be more pleasant the longer it is extended, from egg to apples: that is, for the whole conversation, for the whole navigation, or for the whole activity. Those who go back to a thing more far off than necessary, they are branded by this verse of Horace: Nor we must begin to speak of the Trojan war starting from the twin egg\* - that with two yolks from which Helen\* was born, Erasmus

¶ He came forth from an egg, *Ex οοῦ ἐξέλθεν*, they say that it is usually said of very beautiful and attractive young people: as if you were denying that they are born in the usual way for humans, but rather from an egg as Castor\* and Pollux\*. Since in the fables of the poets it is found that Leda\*, daughter of Thestius - wife of Tyndarus, from an intercourse she had with Jupiter gave birth to two eggs, from one of which the twins Castor and Pollux were born, boys of outstanding beauty: from the other one Helen was born, whose appearance has been extolled by literary works of everybody, Erasmus.

¶ Born from the same egg. This proverb perhaps has been said only by Horace. Since it concerns the fable related to Leda who, made pregnant by Jupiter\* who had turned himself into a swan\*, gave birth to an egg from which the two twins Castor and Pollux were born. Pausanias\* reports this egg in *Laconia*. It is exposed among Spartans\* suspended with bandages down from the vault of a temple. In truth if someone were changing this axiom into born from the same parents, or educated by the same tutor, or into so similar for temperament that it could be thought that

<sup>1174</sup> *Satirae* I,3,6-8: [...] si collibuisset, ab ovo | usque ad mala citaret 'io Bacche' modo summa | voce, modo hac, resonat quae chordis quattuor ima.

<sup>1175</sup> *Ars poetica* 146-147: Nec reditum Diomedis ab interitu Meleagri, | nec gemino bellum Troianum orditur ab ovo; [...].

<sup>1176</sup> Gli errori passano di mano in mano come le caramelle, o, per essere più *à la page*, come uno spinello. La fonte dell'errore secondo cui Leda era figlia di Tindaro, e non sua moglie, e neppure figlia di Testio, è rappresentata come al solito da Erasmo da Rotterdam\*, da cui Gessner ghermisce l'errore *sic et simpliciter*.

<sup>1177</sup> *Satirae* 2,1,26: Castor gaudet equis, ovo prognatus eodem.

<sup>1178</sup> *Description of Greece* III, Laconia, 16,1: Near is a sanctuary of Hilaeira and of Phoebé. The author of the poem *Cypria* calls them daughters of Apollo. Their priestesses are young maidens, called, as are also the goddesses, Leucippides (Daughter of Leucippus). One of the images was adorned by a Leucippis who had served the goddesses as a priestess. She gave it a face of modern workmanship instead of the old one; she was forbidden by a dream to adorn the other one as well. Here there has been hung from the roof an egg tied to ribands, and they say that it is the famous egg that legend says Leda brought forth. (*Description of Greece* with an English Translation by W.H.S. Jones, London, William Heinemann Ltd., 1918)

ingeniis, ut eodem ovo nati videri possint, nihil aequae fuerit proverbiale. veluti si dicas: Vultus, ingenium, mores, facta, ac prorsus omnia sic huic cum hoc conveniunt, ut iures eodem prognatos ovo. Aristoteles<sup>1179</sup> quidem ostendit iuxta naturam fieri posse, ut ex eodem ovo duo pulli nascantur, Erasmus.

¶ Extant apud auctores aliquot similitudinis adagia, quorum de numero est, Non tam ovum ovo simile, de rebus indiscretae similitudinis. Vides ne ut in proverbio sit ovorum inter se similitudo? Tamen hoc accepimus, Deli fuisse complures salvis rebus illis, qui gallinas alere quaestus causa solerent. Ii cum ovum inspexerant, quae id gallina peperisset dicere solebant. Neque id est contra nos. Nam nobis satis <est> ova <illa non> internoscere, Cicero 2. Academic.<sup>1180</sup> Idem proverbium refertur et a F. Quintiliano. Usurpatur et a Seneca in libello<sup>1181</sup>, quem in Claudium Imperatorem lusit, Erasmus. Ovorum inter se miram ac prope indiscretam similitudinem, saepe numero apud animum meum non sine stupore perpendi. Alterum enim alteri si compares, fallitur examen, hebescitque intuentis obtutus: tanta prorsum parilitas est, tantaque geminitudo, Caelius.

Huic simile est aut idem potius apud Germanos, Tappio referente, Eyer sind eyern gleych. et hoc, Wår er einem [458] hasen so ånlich als einem narren / die hund hetten in langst zerrissen.

they were born from the same egg, it would be equivalent as proverb, as if you should say: Face, temperament, behavior, deeds, and in short for all the characteristics they are corresponding each other to such an extent that you would be ready to swear that they were born from the same egg. For Aristotle shows that according to nature it can happen that from a same egg two chicks are hatched, Erasmus.

¶ There are extant among authors some adages referring to the similarity, to the crowd of which is belonging this one: After all an egg is not so similar to an egg, concerning things of an indistinguishable similarity. Are you aware how the likeness of one egg to another is proverbial? Nevertheless we have been told what follows, that at Delos\*, without damage for those things, a great number of people were in the habit of keeping large numbers of hens for profit purposes. Whenever they looked at an egg they used to tell which hen laid it\*. Neither this is against us. In fact for us it is enough to don't distinguish those eggs, Cicero\* in *Academica* II. The same proverb is reported by Marcus Fabius Quintilian\*. It is also employed by Seneca\* in a satirical pamphlet - *Apocolocyntosis* - he delighted in writing toward the emperor Claudius\*, Erasmus. Very often I have meticulously weighed in my mind not without amazement the astonishing and almost perfect similarity of the eggs each other. In fact if you compares them each other the needle of the balance is deceived and the sight of whom is looking is weakened: absolutely so great is their likeness and so great is their equivalence, Lodovico Ricchieri\*.

Among Germans it is similar to the following one, or rather, it is identical, on the basis of what Eberhard Tappe\* is referring: Eyer sind eyern gleych. et hoc, Wår er einem hasen so ånlich als einem narren / die hund hetten in langst zerrissen.

<sup>1179</sup> *Historia animalium* VI,3 562a: Le uova gemelle presentano due tuorli; in certi casi vi è un sottile diaframma di bianco per evitare che i gialli si saldino fra loro, mentre in altri questo diaframma manca e i gialli sono in contatto. Vi sono certe galline che fanno solo uova gemelle, ed è nel loro caso che sono state condotte le osservazioni su ciò che accade nel tuorlo. Una di esse depose diciotto uova e ne fece nascere dei gemelli, tranne che da quelle che risultarono sterili; le altre comunque erano feconde, a parte il fatto che uno dei gemelli [562b] era più grande e l'altro più piccolo, mentre l'ultimo uovo conteneva un mostro. (traduzione di Mario Vegetti)

<sup>1180</sup> Come al solito Erasmo fa fare brutta figura a Gessner il quale si fida ciecamente di lui e pertanto ci costringe a emendare il testo di Cicerone. Evviva l'inaffidabilità di Desiderius Erasmus, alias Geert Geertsz, che così continua a oltraggiare la sua patria: l'Olanda. § *Academica* II 57-58: Videsne ut in proverbio sit ovorum inter se similitudo? Tamen hoc accepimus, Deli fuisse complures salvis rebus illis, qui gallinas alere permultas quaestus causa solerent: ei cum ovum inspexerant, quae id gallina peperisset dicere solebant. [58] Neque id est contra nos, nam nobis satis est ova illa non internoscere: nihil enim magis adsentiri par est hoc illud esse, quasi inter illa omnino nihil interesset; habeo enim regulam, ut talia visa vera iudicem, qualia falsa esse non possint; ab hac mihi non licet transversum, ut aiunt, digitum discedere, ne confundam omnia.

<sup>1181</sup> *Apocolocyntosis* 11: Ego pro sententia mea hoc censeo:" atque ita ex tabella recitavit: "quandoquidem divus Claudius occidit socerum suum Appium Silanum, generos duos Magnum Pompeium et L. Silanum, socerum filiae suae Crassum Frugi, hominem tam similem sibi quam ovo ovum, Scriboniam socrum filiae suae, uxorem suam Messalinam et ceteros quorum numerus iniri non potuit, placet mihi in eum severe animadverti, nec illi rerum iudicandarum vacationem dari, eumque quam primum exportari, et caelo intra triginta dies excedere, Olympo intra diem tertium."



¶ Ὠίου πολύ λευκότερον, id est, Ovo multo candidius Sappho dixit, Athenaeus<sup>1182</sup>. ¶ Apud Tappium haec etiam Germanica invenio: Ovum prae gallina sapit, Das ey wil klüger sey dann die henne, cui illud Latinorum respondet, Ante barbam doces senes. Qui ova desiderat, gallinarum obstreperos cantus ferat oportet: Wär eyer wil haben / der müß der hennen kackelen lyden. Qui vitat molam, vitat farinam. Hollandorum est, Anserinis neglectis ova gallinacea requiris, Du süist nae thennen ay/unde left tgansen ay varen. cui Tappius illud Graecorum confert, Omissa hypera pedem insequeris<sup>1183</sup>.

## DE PULLIS GALLINACEIS.

DE pullis gallinacei generis etsi quaedam superius dicta sint in Gallinae historia, capite tertio et quinto et sexto, et alibi fortassis: hic tamen de iisdem copiosius separatim agere volui, superioribus quidem non repetitis. neque enim ularum avium pulli ita in usu sunt ad cibum, ac gallinacei. Nominat autem pullos gallinaceos Plautus in *Captivis*<sup>1184</sup>, foetus scilicet gallinarum adhuc tenellos: et Martialis<sup>1185</sup> in lemmate distichi, Si Libycae nobis volucres et Phasides essent, | Acciperes. at nunc accipe cortis aves. Sed absolute etiam pullos pro gallinacei poni invenio apud Vegetium et alios. Pellicula quae solet pullorum ventribus adhaerere, Palladius in *Maio Tit.* 9.<sup>1186</sup> Puls potissimum dabatur pullis in auspiciis, Festus. dabatur autem non quibuslibet, sed gallinaceis. Heliogabalus una die non nisi de phasianis tantum edebat, alia die de pullis, Lampridius<sup>1187</sup>. Gigeria pullorum coques, Apicius<sup>1188</sup>. Pullastrum et pullastram neoterice vocamus, Grapaldus. Pullastrae vocabulo pro

¶ Ὠίου πολύ λευκότερον, that is, Very more snowy than an egg, Sappho\* said, Athenaeus\*. ¶ In Eberhard Tappe\* I also find these German proverbs: The egg is more tasty than the hen, Das ey wil klüger sey dann die henne, which echoes that of Latins: Before having the beard you teach the elders. He who desires eggs has to send forth the roaring songs of the hens: Wär eyer wil haben / der müß der hennen kackelen lyden. He who avoids the millstone avoids the flour - He who doesn't sow, doesn't mow. This is of the Dutch people: After having disregarded those of goose you go looking for eggs of hen: Du süist nae thennen ay / unde left tgansen ay varen. To which Tappe approaches that of Greeks: Left the cable of the lateen yard he takes care of sail's sheet. - You let go the brace and run after the sheet.

## THE CHICKS

About the chicks of gallinaceous genus, even if in precedence some things were told in the description of the hen, in the chapters III, V and VI, perhaps also elsewhere: nevertheless I wanted to deal with them separately in this chapter in a wider way, without however repeating the already said things. In fact the chicks of any bird are very used as food like those of hen. In fact Plautus\* in *Captives* quotes the gallinaceous chickens, that is, the still tender offspring of the hens. And Martial\* in an epigram in couplets: If we had Libyan\* and Phasian\* birds, you would accept them, but now accept barnyard birds. That membrane usually sticking to the stomach of the chickens - the coilin\* membrane of the gizzard or muscular stomach, Palladius\* in the month of May 9<sup>th</sup> paragraph. Most usually during omens they gave mash to chickens, Festus\*. But it was not given to whomever, but to chickens. Heliogabalus\* one day ate only just pheasants, chickens another day, Lampridius\*. You will cook the giblets of the chickens, Apicius\*. In modern speech we say *pullaster*

<sup>1182</sup> *Deipnosophistai* II,50,57d.

<sup>1183</sup> Ἀφείξ τήν ὑπέραν τὸν πόδα διώκει.

<sup>1184</sup> *Captivi* 849: ERGASILUS. Alium porcinam atque agniam et pullos gallinaceos?

<sup>1185</sup> *Epigrammata* XIII,45: Si Libycae nobis volucres et Phasides essent, | acciperes, at nunc accipe chortis aves.

<sup>1186</sup> *Opus agriculturae* VI,9 - DE CASEO FACIENDO. Hoc mense caseum coagulabimus sincero lacte coagululis vel agni vel haedi vel pellicula, quae solet pullorum ventribus adhaerere, vel agrestis cardui floribus vel lacte ficulno, cui serum debet omne deduci, ut et ponderibus urgeatur.

<sup>1187</sup> *Elagabalus* o *Heliogabalus* (*Marcus Aurelius Antoninus*) XXXII,4. § Diversa e discutibile è la versione latina che troviamo in [www.thelatinlibrary.com](http://www.thelatinlibrary.com), cioè pupillis invece di pullis: Habuit etiam istam consuetudinem, ut cenas sibi exhiberet tales, ut una die nonnisi de fasianis totum ederet omnesque missus sola fasianorum carne strueret, item alia die de pupillis, alia de pisce illo et item illo, [...]. § Pupillus è un fanciullo minorenne soggetto a tutela, oppure un orfano. La sua etimologia è riconducibile a pupus = bambino, ragazzino, oppure pupilla dell'occhio. Sembrerebbe pertanto che Eliogabalo fosse un accanito e sanguinario pedofilo qualora la versione di [www.thelatinlibrary.com](http://www.thelatinlibrary.com) fosse corretta. § In *HISTORIA AUGUSTA* edita a Parigi da Panckoucke (1847) troviamo pullis, per cui sia Eliogabalo che Gessner sono salvi.

<sup>1188</sup> Forse gigeria è un vocabolo punico. *De re coquinaria* IV,21: Patina ex lagitis et cerebellis: friges ova dura, cerebella elixas et enervas, gigeria pullorum coques. haec omnia divides praeter piscem, compones in patina, praemixta salsum coctum in medio pones. Teres piper, ligusticum, suffundes <passum>, ut dulce sit. Piperatum mittes in patinam, facies ut ferveat cum ferbuerit, ramo rutae agitabis et amulo obligabis.

parva gallina, Hermolaus, Sipontinus et Platina utuntur. Quidam etiam foeminino genere pullas efferunt, e recentioribus. Pullaster vel pullastra, significat gallum vel gallinam adolescentes. sic a M. Varrone libro 3. de re rust.<sup>1189</sup> pullastrae dicuntur iuvencae gallinae, ait enim, Et ea quae subijcias potius {e} vetulis quam {e} pullastris. Pro pullo {pulleiacium} <pulleiaceum> Augustus dicere solebat, ut ait Tranquillus<sup>1190</sup>. Pullicenus (alias pullicinus, quod magis placet. nam et Itali hodieque pulcinos vel pullicinos appellant) diminutivum a pullo. Servos habuit vectigales, qui eos ex ovis et pullicenis et pipionibus alerent, Lampridius de Alexandro Severo<sup>1191</sup>.

¶ Ab Athenaeo libro 9.<sup>1192</sup> νεοσοί ὄρνιθες et ἵπποι dicuntur. Νεοττίδες ἀλεκτορίδων καὶ χηνῶν, Aristoteli<sup>1193</sup> sunt foemellae iuvencae e gallinaceo vel anserum genere, quae nuper scilicet parere coeperunt: possunt etiam sic dici antequam pepererint. Athenaeus pullos gallinaceos a Graecis hippos, hoc est quasi equulos vocari scribit: credo, quia pulli proprie sunt equorum, Hermolaus. Ὁ τοῦ νόσακος ζωμός, id est, pulli gallinacei ius, Dioscorides<sup>1194</sup>. Ὀρτάλιχος (vox poetica) tum gallum ipsum tum pullum gallinaceum significat. sed pullum frequentius. vide in Gallo H. a.<sup>1195</sup> Ὀρτάλιχοι, pulli qui nondum volare possunt: et galli ipsi Boeotis (quod et Scholiastes Aristophanis scribit,) Varinus. Pullos qui recens apparuerunt, (Ὀρνίθων τὰ ἐν ὄψει ἤδη ὄντα) Graeci νεοττούς vocant, aliqui ὀρτάλιχους, Eustathius. Ἀνορταλίξειν verbum Aristophani in

and *pullastra*, Francesco Mario Grapaldi\*. Ermolao Barbaro\*, Nicolò Perotto\* and Platina\* use the word *pullastra* for a little hen. Some among more recent writers also give them in the feminine gender with *pullae*. *Pullaster* or *pullastra* means adolescent cock or hen, so we gather from Marcus Varro\* in 3<sup>rd</sup> book of *De re rustica*. They are said *pullastrae* the young hens. For he says: And those eggs you place under, it is preferable under rather old hens than under pullets. Augustus\*, as Suetonius Tranquillus\* reports, used to say *pulleiacius* for *pullus*. *Pullicenus* (or *pullicinus*, I like more. In fact also Italians, and still now, call them pulcini or pullicini) is a diminutive derived from *pullus*. He had hired servants, so as they feed them with eggs, with *pulliceni* and pigeons, Lampridius about Alexander Severus\*.

¶ By Athenaeus in 9<sup>th</sup> book they are called *neossoi ornithes* - young birds - and *hippoi* - horses. *Neottides alektoridon kai chēnōn* - the young pullets of hens and geese - for Aristotle\* are the young females of gallinaceous genus, or of geese, i.e. which just began to lay: they can also be so called before they laid. Athenaeus writes that by Greeks the gallinaceous chicks are said *hippoi*, that is, as if they were foals: I do believe because the *pulli*\* - young animals - properly belong to the horses, Ermolao Barbaro. *Ho tou nōssakos zōmōs*, that is, the broth of gallinaceous chicken, Dioscorides\*. *Ortalichos* (poetic term) means both the rooster in itself and the chick. But more often the chick. See in the Cock Ha. *Ortalichoī* are the chicks not still able to fly: and for Boeotians\* they are the roosters in themselves (and also the scholiast\* of Aristophanes\* writes it), Varinus\*. The chicks that came recently to light (*Ornithōn tā en óψει ēdē ónta*) the Greek call them *neottoús*, some call them *ortalichous*, Eustathius\*. The verb *anortalízein* - to beat the wings,

<sup>1189</sup> L'edizione Aldina\* del 1533, forse quella usata da Gessner, contiene sia *pullastris* sia *e vetulis quam e pullastris* § Il testo di Varrone delle edizioni moderne non contiene né la parola *pullastris*, bensì *pullitris*, né la preposizione *e* in grado di sovvertire ciò che un allevatore deve fare. Ecco cosa dice la versione in mio possesso del *Rerum rusticarum* III,9,9: Itaque quae ante aut post nata sunt et etiam prima eo tempore, non supponenda; et ea quae subicias, potius vetulis quam pullitris, et quae rostra aut unguis non habeant acutos, quae debent potius in concipiendo occupatae esse quam incubando. Adpositissimae ad partum sunt anniculae aut bimae. (a cura di Antonio Traglia - UTET - Torino - 1974) § Alcuni codici hanno *pullitris*. § Ma il testo di Varrone citato da Gessner e presente nell'edizione Aldina non ha assolutamente senso per un allevatore, per cui viene emendato.

<sup>1190</sup> *Vita Divi Augusti*, 87: Cotidiano sermone quaedam frequentius et notabiliter usurpasse eum, litterae ipsius autographae ostentant, in quibus identidem, cum aliquos numquam soluturos significare vult, "ad Kal. Graecas soluturos" ait; et cum hortatur ferenda esse praesentia, qualiacumque sint: "contenti simus hoc Catone"; et ad exprimendam festinatae rei velocitatem: "celerius quam asparagi cocuntur"; ponit assidue et pro stulto "baceolum" et pro pullo "pulleiaceum" et pro cerrito "vacerosum" et "vapide" se habere pro male et "betizare" pro languere, quod vulgo "lathanizare" dicitur; item "simus" pro sumus et "domos" genetivo casu singulari pro domus.

<sup>1191</sup> *Alexander Severus* LXI: Habuit sane in Palatio unum genus voluptatis, quo maxime delectatus est et quo sollicitudines publicas sublevabat. Nam aviaria instituerat pavonum, phasianorum, gallinaceorum, anatum, perdicum etiam, hisque vehementer oblectabatur, maxime palumborum, quos habuisse ut ad XX milia dicitur, et ne eorum pastus gravaret annonam, servos habuit vectigales, qui eos ex ovis ac pullicenis ac pipionibus alerent.

<sup>1192</sup> *Deipnosophistai* IX,15,373a-16,373e.

<sup>1193</sup> *Historia animalium* VI 559b 23.

<sup>1194</sup> *De materia medica* II,53 (Curtius Sprengel, Lipsiae, 1829).

<sup>1195</sup> A pagina 401.

Equitibus<sup>1196</sup> efferri et superbire significat: vel leviter agere, et nimis facile aliquid credere. Proprie autem ὀρταλίξειν<sup>1197</sup> dicitur de avibus volare incipientibus (ἐπὶ τῶν ἀρχομένων ἀναπτερύσσεσθαι ὀρνίθων. ut et πτερυγίζειν) vel de iis qui pueros in sublime efferunt citato motu, (ἀναρρίπτειν τὰ νήπια τῶν παιδίων, οἷον ὀρούειν ποιεῖν εἰς ὕψος,) et improprie deinde etiam de aliis motibus, Scholiastes Aristophanis.

Aves προπέται et προπετεῖς dicuntur, quae antequam ocyptera, id est pennae maiores eis enatae aut satis perfectae fuerint, volare gestiunt, inutili et saepe noxio conatu, cum cadant interdum et in humum allidantur. eadem ὀρτάλιχοι dicuntur, ὡς λίχοντες (γλίχοντες) ὀρούειν, hoc est a cupiditate motus et volatus, Io. Tzetzes 7. 128. Ὀρνιθες δροσερῶν μητέρες ὀρταλίχων, Versus a Suida citatus. Οὐδ'ὀπότ'ὀρτάλιχοι μινυροί ἐπὶ κοῖτον ὀρῶεν, Theocritus Idyllio 13. Βοσκαδῆς χηνός νέον ὀρταλιχῆα, Nicander de pullo anseris. Plura de voce ortálichos leges in Gallo a. Νέβρακες, Pulli gallinacei masculi, Hesychius et Varinus. Alectryon Graecis gallus est, unde diminutivum ἀλεκτρούνιον: ut ab alector ἀλεκτορίσκος, et patronymica forma ἀλεκτορίδης, ut scripsimus in Gallo H. a. Pulli Graece vulgo ἀλεκτορόπουλα dicuntur, apud Symeonem Sethi ὀρνιθόπουλα. Alfrach (Arabice) est nomen commune ad omnes pullos, et quandoque dicitur de gallina iuvene, quae nondum ova peperit: sed absolute prolatum significat pullum columbinum, qui nondum volare potest, Andr. Bellunensis. ¶ Pullus Italice dicitur pollo, pollastro, pulcin<o>. sed hic proprie tener adhuc et implumis, pullastro maiusculus et iam mensis aptus. Gallice poulsin, poussin, pol, pollet, cochet, et pollaille de pullastra adultiore. Germanice Huenle, Hünckel. Anglice chyk.

¶ Pullos maturos dicere possumus primo vere exclusos: ut serotinos illos quos patria lingua autumnales appellamus. Et serotini quidem non pariunt ova sub veris initio, quemadmodum illi

to grow bolder - for Aristophanes in *Knights* means to boast and to brag: or to act thoughtlessly and to believe that something is markedly easy. In effects in a suitable way is said *ortálizēin* about the birds starting to fly (*epi ton archomenon anapteryissesthai ornithon*. As also *pterygizēin* - to shake the wings) or about those carrying aloft the babies with a quick movement (*anarrhipein ta neperia ton paidion, hoion orouein poiein eis hypsos* - to lift the puerilities of the children, as to make to jump aloft) and then improperly also about other activities, the scholiast of Aristophanes.

Rash birds are said - *propetai* and *propeteis* - those that, before the *oxypetra* - the rapid wings, that is the greatest feathers sprouted in them or not enough improved, are eager to fly, with useless attempts and often deadly, since sometimes they fall and bang to the ground. Still they are said *ortálichoi*, *hos lichontes* (read *glíchontes*, longing) *orouein*, that is, from the longing to stir and to fly, Ioannes Tzetzes\* in *Chiliades* VII 128. *Ornithes droseron metetes ortalichon* - The mother hens of tender chicks, a verse quoted by lexicon Suidas\*. *Oud'hopot'ortalichoi minyroí epí koiton horoien* - Neither when the chicks are observed chirruping on the bedding, Theocritus\* Idyll 13. *Boskadies chēnós néon ortalichēa* - The chick just born of the goose freely raised, Nicander\* about the chick of the goose in *Alexipharmaca*. You can read quite a lot things about the noun *ortálichos* in the paragraph a of the Cock. *Nébrakes*, the male chickens of gallinaceous birds, Hesychius\* and Varinus. For Greeks *alektryon* is the rooster, from which the diminutive *alektryónion* - cockerel: as from *aléktor* comes *alektorískos* and the patronymic noun *alektorídēs* - the gallinaceous chick, as I wrote in H a of the Cock. Commonly by Greeks the chickens are said *alektorópoula*, in Simeon Sethi\* are said *ornithópoula*. Alfrach (in Arabic) is the common name used for all chicks, and sometimes it is said apropos of a young hen which has not yet laid eggs: but said in an unlinked way - without connection with the phrase - it means chick of pigeon which cannot yet fly, Andrea Alpagó\*. ¶ In Italian the *pullus* is said pollo, pollastro, pulcino. But this term is suitable for the young one and still without feathers, the pollastro is of greater size and already proper for tables. In French it is said poulsin, poussin, pol, pollet, cochet, and they say pollaille for a more adult pullet. In German Huenle, Hünckel. In English chyk.

¶ We can call mature chicks those hatched in the early spring: as in our tongue we call autumnal those born later. And those belatedly born not yet lay eggs at the beginning of spring, as on the contrary are doing

<sup>1196</sup> *Cavaliere* 1344 (Vocabolario della lingua greca, Loescher 2004).

<sup>1197</sup> Il verbo *ortálizēin* è attestato solo nello scoliaste di Aristofane, che in *Equites* 1344 usa il composto *anortalízō* 'battere le ali e gridare in segno di vittoria, inorgogliersi'.

quos maturos esse dixi. quamobrem non ad pullationem, sed ad veru aluntur, Gyb. Longolius.

### C.

¶ Varro pullos pipare dixit, Nonius<sup>1198</sup>. Vide in Gallina C. Pipire proprie dicuntur pulli gallinacei (et huiusmodi) Columellae<sup>1199</sup>. Urticarum genera quaedam pullis mortifera sunt, quae gallina rostro conatur evellere, Albertus.

### E.

¶ Mustelae cinis si detur in offa gallinaceis pullis, tutos esse a mustelis aiunt, Plinius<sup>1200</sup>.

those I told to be mature. Therefore, they are not raised for reproductive purposes, but for spit, Gisbert Longolius\* - in *Dialogus de avibus*.

### C

¶ Varro said that chicks chirp, Nonius\*. See in the paragraph C of the Hen. In Columella is properly said that the chicks of gallinaceous birds (and others of the same sort) peep, *pipire*. Some species of nettles\* which the hen strains herself in wrenching by the beak are deadly to chicks, Albertus\*.

### E

¶ They say that if ashes of weasels\* are given to gallinaceous chicks into a mouthful, they are safe from weasels - or beech martens\*, Pliny\*.

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### [459] F. et G.

De iis quae circa salubritatem pullorum gallinaceorum, et apparatus ad cibum et remedia considerantur, abunde dictum est in Gallinacei historia.

### H.

a. Pullus generale vocabulum est omnium alitum: et quadruped<i>um etiam quorundam foetus pulli dicuntur, ut equi et asini, unde pullini dentes, Grapaldus. Pullos dicimus parvos foetus quorumcunque animalium, sed praecipue avium: et inter eas gallinarum praecipue per excellentiam. Sed iumentorum quoque, ut Graeci πῶλον, nos füle. Ranae pullos Horatius dixit<sup>1201</sup>, de apibus novellis Columella. Quia tu gallinae filius albae, Nos viles pulli nati inf{o}elicibus ovis, Iuvenalis<sup>1202</sup>. Quinetiam arborum atque plantarum pullos dicimus, ut Plinius<sup>1203</sup>, unde verba pullulare, pullescere, pullulascere. Pullatio, foetura pullorum, Columellae<sup>1204</sup>. Pullities ipsa pullatio vel pulli ipsi: qua voce idem utitur de turture, anseribus et apibus. Georg. Alexandrinus in nriscarum vocum enarratione

### F & G

In the search about the gallinaceous genus it has been abundantly spoken on those things concerning the health of the chicks of hen, as well as how the food and the medicines must be prepared.

### H

a. Chick is a term generally used for all the birds: and also the newborns of some quadrupeds are said *pulli* - babies or colts, as horses and donkeys, whence *pullini* teeth . milk teeth, Francesco Mario Grapaldi\*. We call *pulli* the offspring of whatever animal, but above all of the birds: and among them for excellence above all of the hens. But also of burden beasts, as Greeks *pólon* - colt / filly, so we say füle. Horace\* said *pulli* of the frog, Columella\* told it for the young bees. Because you are child of a white hen, we are worthless chicks hatched from unlucky eggs, Juvenal\*. In truth we say *pulli* - tillers - of the trees and of the plants as Pliny\*, from which the verbs *pullulare*, *pullescere*, *pullulascere* - to bud. *Pullatio* - brooding - for the incubation of the chicks, in Columella. *Pullities* means the brooding in itself or the chicks: we use this term evenly for turtle dove, geese and bees. Giorgio Merula\* in *Enarrationes*

<sup>1198</sup> Citazione sospetta. - La ricerca alla voce PIPARE nell'edizione della *Compendiosa doctrina* di Nonio Marcello stampata a Parma nel 1480 è negativa per l'affermazione di Varrone circa il fatto che i pulcini *pipant*. Inoltre, alla voce PULLUS del capitolo DE GENERE VEL COLORE VESTIMENTORUM non viene citato *pipare*.

<sup>1199</sup> Sia *pipare* che *pipiare* nonché *pipire* significano pigolare. Nell'edizione del *De re rustica* di Columella a mia disposizione viene usato il verbo *pipare*: VIII,5,14: [...] undevicesimo animadvertat an pulli rostellis ova pertuderint, et auscultetur si pipant. - La maggior parte degli editori riporta *si pipiant*.

<sup>1200</sup> *Naturalis historia* XXX,144: Eiusdem mustelae cinis si detur in offa gallinaceis pullis et columbinis, tutos esse a mustelis.

<sup>1201</sup> *Sermones* - Satire - II 3,314-317: Absentis ranae pullis vituli pede pressis | unus ubi effugit, matri denarrat, ut ingens | belua cognatos eliserit: illa rogare, | quantane? Num tantum, sufflans se, magna fuisset?

<sup>1202</sup> *Satira* XIII 141-142.

<sup>1203</sup> *Naturalis historia* XXVII,131: Circa Ariminum nota est herba quam reseda vocant. Discutit collectiones inflammationesque omnes. Qui curant ea, addunt haec verba: Reseda, morbos reseda; scisne, scisne, quis hic pullus egerit radices? Nec caput nec pedes habeat. haec ter dicunt totienseque despuunt.

<sup>1204</sup> *De re rustica* VIII,5,9: Plerique tamen etiam ab aestivo solstitio non putant bonam pullationem, quod ab eo tempore, etiam si facile educationem habent, iustum tamen non capiunt incrementum.

Alexandrinus in priscarum vocum enarratione, pullicium, (pulliciem legendum arbitror) interpretatur foeturam pullorum e Varronis lib. 3.<sup>1205</sup> Pullinus, quod est pulli. unde pullini dentes, quos primum equi faciunt. Pullarius, qui pullorum curam habet. et qui e pastu pullorum captat auspicia, ut in Gallo h. ostendimus<sup>1206</sup>.

¶ c. Alulen, id est cibus pullorum, Vetus Glossographus Avicennae. Insipere, farinam iacere pultis, (lego pullis.) Unde dissipare, obsipare, ut cum rustici dicunt, Obsipa pullis escam, Festus<sup>1207</sup>.

¶ h. C. Claudio, M. Perpenna COSS. pullus gallinaceus quadrupes natus, Iulius Obsequens<sup>1208</sup>. Vide supra in Gallina b. ¶ De auguriis vel auspiciis e pullis, leges in Gallo h. Adversus grandines olim agnum aut pullum immolabant, Caelius Calcagninus in libro de re nautica.

*vocum priscarum* interprets *pullicium* (I think it must be read *pulliciem*) as the offspring of the chickens inferring it from the 3<sup>rd</sup> book of *De re rustica* by Varro\*. *Pullinus* means what is of the chick. From which *pullini* teeth - milk teeth, those the horses utter for the first time. *Pullarius* - the poulterer, he who takes care of the chickens. As well as - the keeper of the holy chickens - he who draws the omens from the manner the chickens are eating, as we explained in the paragraph h of the Cock.

¶ c. Alulen, that is the food of the chickens, the ancient glossographer of Avicenna\*. To throw inside, to throw the flour to *pultis* (I correct with *pullis*). From which to dissipate, to throw, as when the farmers say: Throw the food to the chickens, Festus\*.

¶ In the consulship of Caius Claudius and Marcus Perpenna\* a gallinaceous chick was born with four legs\*, Julius Obsequens\*. See before in the paragraph b of the Hen. ¶ About the prophecies or the auspices inferred from chickens you can read in the paragraph h of the Cock. In the past against the hailstorms they immolated a lamb or a chicken, Celio Calcagnini\* in the treatise *De re nautica*.

<sup>1205</sup> Nei testi di Varrone a mia disposizione sia *pullicium* che *pulliciem* sono introvabili. In *Enarrationes vocum priscarum* di Merula (apud Gryphium, Lugduni, 1549) si legge addirittura *publicium*: PUBLICIUM a pullis derivatur et est foetura pullorum lib. 3 Varro.

<sup>1206</sup> *De divinatione* I,35,77: Quid? Bello Punico secundo nonne C. Flaminius, consul iterum, neglexit signa rerum futurarum magna cum clade rei publicae? Qui exercitu lustrato cum Arretium versus castra movisset et contra Hannibalem legiones duceret, et ipse et equus eius ante signum Iovis Statoris sine causa repente concidit nec eam rem habuit religioni, obiecto signo, ut peritis videbatur, ne committeret proelium. Idem, cum tripudio auspicaretur, pullarius diem proelii committendi differebat. Tum Flaminius ex eo quaesivit, si ne postea quidem pulli pascerentur, quid faciendum censeret. Cum ille quiescendum respondisset, Flaminius: "Praeclara vero auspicia, si esurientibus pullis res geri poterit, saturis nihil geretur!" Itaque signa convelli et se sequi iussit. Quo tempore cum signifer primi hastati signum non posset movere loco, nec quicquam proficeretur [?] plures cum accederent, Flaminius re nuntiata suo more neglexit. Itaque tribus iis horis concisus exercitus atque ipse interfectus est.

<sup>1207</sup> *De verborum significatione*: INSIPERE FAR IN OLAM, iacere pullis. Unde dissipare, obsipare, ut quum rustici dicunt: Obsipa pullis escam. (Panckoucke Éditeur, Paris, 1846) § Assente *pultis* in questa edizione, diversamente da quella usata da Gessner.

<sup>1208</sup> Impossibile trovare questa citazione nel precedente testo di Gessner. § Giulio Ossequente *Liber prodigiorum*, cap. 53, C. Claudio M. Perpenna coss. Bubo in aede Fortunae Equestris comprehensus inter manus expiravit. Faesulis fremitus terrae auditus. Puer ex ancilla natus sine foramine naturae qua humor emittitur. Mulier duplici natura inventa. Fax in caelo visa. Bos locuta. Examen apium in culmine privatae domus consedit. Volaterris sanguinis rivus manavit. Romae lacte pluit. Arretii duo androgyni inventi. Pullus gallinaceus quadrupes natus. Fulmine pleraque icta. Supplicatio fuit. Populus Cereri et Proserpinae stipem tulit. Virgines viginti septem carmen canentes urbem lustraverunt. Maedorum in Macedonia gens provinciam cruenta vastavit. [anno 662 ab Urbe condita - 92 aC]

## DE GALLINA RUSTICA.

ALIA videri potest gallina rustica, cuius Columella et Varro meminerunt: alia vero perdix rustica, cuius Martialis<sup>1209</sup>, eadem (ni fallor) rusticula Plinio dicta<sup>1210</sup>.

¶ Gallinae quae vocantur trium generum sunt, villaticae, et rusticae, et Africanae, Varro<sup>1211</sup> et Columella<sup>1212</sup>. Rustica gallina non dissimilis villaticae, per aucupem decipitur: eaque plurima est in insula, quam nautae in Ligustico mari sitam producto nomine alitis Gallinariam vocitaverunt, Columella<sup>1213</sup>. Gallinae rusticae (inquit Varro<sup>1214</sup>) sunt in urbe rariae, nec fere mansuetae sine cavea videntur Romae, similes facie non his villaticis gallinis nostris, sed Africanis aspectu ac facie incontaminata. In ornatibus publicis solent poni cum psittacis, ac merulis albis, item aliis id genus rebus inusitatis. neque fere in villis ova ac pullos faciunt, sed in sylvis. Ab his gallinis dicitur insula Gallinaria appellata, quae est in mari Tusco secundum Italiam contra montes Ligusticos, vigintimillium<sup>1215</sup> Albingaunium. alii ab his villaticis invectis a nautis ibi feris factis procreatis, Haec ille. Albingaunii quidem Liguria oppidi Plinius etiam meminit<sup>1216</sup>. est

## THE WILD HEN

One thing can seem the wild hen mentioned by Varro\* and Columella\*: but another thing is the *rustica* partridge - the Eurasian woodcock\* / the common snipe\*, about which Martial\* has spoken, the same (if I am not mistaken) said *rusticula* by Pliny\*.

¶ Those called hens are of three kinds: courtyard, wild and African, Varro and Columella. The wild hen is not dissimilar from that of courtyard, she is trapped by the bird catcher: and she is very numerous in an island located in the Ligurian Sea which the sailors by lengthening the name of the bird called Gallinara\*, Columella. The wild hens (Varro says) are rare in the town, and in Rome they are not seen almost domesticated without being in a cage, in the aspect they are not similar to these our domestic hens, on the contrary to African ones for their build, and they have a pure aspect. During the public decorations it is custom to put them together with parrots and white blackbirds, as well as with other similar rarities. In farm they almost don't lay eggs neither raise chicks, but in wild places. It is said that the Gallinara island take the name from these hens, an island located in the Tyrrhenian Sea near Italian coasts, in front of Ligurian mountains, Ventimiglia and Albenga. Others think that they come from these domestic hens

<sup>1209</sup> *Epigrammata* 13,76 RUSTICULAE: Rustica sim an perdix quid refert, si sapor idem est? | Carior est perdix. Sic sapit illa magis. § A differenza di quanto troviamo nei comuni vocabolari di latino, secondo Filippo Capponi (*Ornithologia Latina*, 1979 – alle voci RUSTICA e RUSTICULA) questo uccello sarebbe da identificare non con il beccaccino (*Gallinago gallinago* o *Capella gallinago*), bensì con la beccaccia, *Scolopax rusticola*.

<sup>1210</sup> *Naturalis historia* X,111: Harum volatus in reputationem ceterarum quoque volucrum inpellit. Omnibus animalibus reliquis certus et unius modi et in suo cuique genere incessus est; aves solae vario meatu feruntur et in terra et in aëre. Ambulant aliquae, ut cornices; saliant aliae, ut passerres, merulae; currunt, ut perdices, rusticulae; ante se pedes iaciunt, ut ciconiae, grues. Expandunt alas pendentesque raro intervallo quatunt, aliae crebrius, sed et primas dumtaxat pinnas, aliae tota latera plaudunt; [...].

<sup>1211</sup> *Rerum rusticarum* III,9,1-3: Igitur sunt gallinae quae vocantur generum trium: villaticae et rusticae et Africanae. [2] Gallinae villaticae sunt, quas deinceps rure habent in villis. De his qui ornithoboscion instituere vult, id est adhibita scientia ac cura ut capiant magnos fructus, ut factitaverunt Deliici, haec quinque maxime animadvertant oportet; de emptione, cuius modi et quam multas parent; de fetura, quem ad modum admittant et pariant; de ovis, quem ad modum incubent et excudant; de pullis, quem ad modum et a quibus educuntur; hisce appendix adicitur pars quinta, quem ad modum saginentur. [3] Ex quis tribus generibus proprio nomine vocantur feminae quae sunt villaticae gallinae, mares galli, capi semimares, qui sunt castrati.

<sup>1212</sup> *De re rustica* VIII,2,1: Prius igitur de his praecipiam, quae intra septa villae pascuntur. ac de aliis quidem forsitan ambigatur an sint agrestibus possidenda, gallinarum vero plerumque agricolae cura sollemnis est. Earum genera sunt vel cohortalium vel rusticarum vel Africanarum.

<sup>1213</sup> *De re rustica* VIII,2,2: Cohortalis est avis quae vulgo per omnes fere villas conspicitur, rustica, quae non dissimilis villaticae per aucupem decipitur - eaque plurima est in insula quam navitae Ligustico mari sitam producto nomine alitis Gallinariam vocitaverunt.

<sup>1214</sup> L'edizione Aldina\* del 1533, forse quella usata da Gessner, contiene: sed Africanis aspectu, ac facie incontaminata. In ornatibus publicis [...]. § *Rerum rusticarum* III,9,16-17: Gallinae rusticae sunt in urbe rariae nec fere nisi mansuetae in cavea videntur Romae, similes facie non his gallinis villaticis nostris, sed Africanis. [17] Aspectu ac facie incontaminatae in ornatibus publicis solent poni cum psittacis ac merulis albis, item aliis id genus rebus inusitatis. Neque fere in villis ova ac pullos faciunt, sed in silvis. Ab his gallinis dicitur insula Gallinaria appellata, quae est in mari Tusco secundum Italiam contra montes Ligusticos, Intimilium, Album Ingaunum; alii ab his villaticis invectis a nautis, ibi feris factis procreatis. (UTET 1974)

<sup>1215</sup> Forse Varrone non aveva altre città importanti cui fare riferimento, ma Ventimiglia è alquanto distante dalla Gallinara: 56 km in linea d'aria. Tutta la disquisizione circa la toponomastica tanto variabile di Albenga e Ventimiglia nonché del mar Tirreno - che pertanto non viene emendata - si trova alla voce Gallinara\* del lessico.

<sup>1216</sup> *Naturalis historia* III,48: Flumen Rutuba, oppidum Album Intimilium, flumen Merula, oppidum Album Ingaunum, portus Vadorum Sabatium, flumen Porcifera, oppidum Genua, fluvius Fertor, portus Delphini, Tigulia intus, Segesta Tiguliorum, flumen

autem illi vicinum Intemelium oppidum, et sic apud Varronem legendum puto, (sic et Hermolaum legisse video,) non vigintimilium, ut Gallinaria insula sita intelligatur contra haec duo Liguriae oppida et Ligusticos montes. ¶ Sylvestres gallinae quae rusticae appellantur, in servitute non foetant: et ideo nihil de his educandis praecipimus, nisi ut cibus ad satietatem praebeatur, quo sint convivorum epulis aptiores, Columella<sup>1217</sup>.

¶ Rusticae gallinae sunt agrestes (sylvestres potius) rostro longiore, quae per diminutionem rusticulae quoque appellantur, Ge. Alexandrinus<sup>1218</sup>: quem video gallinagem vel perdicem rusticam, (quam Galli beccassam a rostri longitudine, nostri Schnepff appellant, Plinius, ut videtur, rusticulam,) pro gallina rustica accepisse. Audio et hodie circa Bononiam in Italia Gallinam rusticam sive rusticellam nominari avem palustrem et lautam, haud scio an beccassam, an aliam quandam. Sed cum Columella gallinam rusticam villaticae non dissimilem faciat, beccassa vero longe dissimilior sit illi quam aliae quaedam sylvestres gallinae, inter alias quaerenda est quae nam tum forma tum magnitudine ad villaticam accedat proxime: qualis illa est cuius e Scotia missae imaginem paulo ante posuimus: vel illa (nisi eadem sit) quam in Anglia reperiri Turnerus scripsit, ut proxime recitavimus: in quo genere mas totus niger est, foemina varia instar perdicis, etc. Rursus cum Varro rusticas non villaticis gallinis sed Africanis aspectu similes scribat<sup>1219</sup>, ac facie incontaminata: Africanas autem non alias quam Meleagrides faciat, dubitare aliquis posset, tanquam alia Varronis quam Columellae gallina rustica esset. quod mihi quidem videtur. possunt enim rusticae villaticis reliquo corpore similes esse, facie vero dissimiles. ¶ Gallina apud nos

brought by the sailors, that here they became wild and reproduced, these his words. Actually also Pliny\* quotes the Ligurian town of Albenga. Besides nearby is the city of *Intemelium* - Ventimiglia, and I think that in Varro we have to read so (I see that also Ermolao Barbaro\* has read so), not *vigintimilium*, so that it can be understood that the Gallinaria island is facing these two Ligurian towns and Ligurian mountains. ¶ The wild hens, that are said rustic, in captivity don't reproduce: and therefore we didn't supply any instruction about how to raise them, if not to give them food in abundance so that they are more suitable for the foods of the banquets, Columella.

¶ The wild hens haunt the fields (or better, the woods) and they have a rather long beak, and using the diminutive they also are said *rusticulae*, Giorgio Merula\*: it seems me that he exchanged the *gallinago* or *rustica* partridge - the Eurasian woodcock / the common snipe (which the French because of the length of the beak call *bécasse*, Schnepffs by our Swiss people, Pliny, as it seems, calls it *rusticula*) for the wild hen. I hear that still today in Italy in the outskirts of Bologna a marshy and abundant bird is said rustic hen or rusticella, I don't know if it is the woodcock or some other bird. But since Columella doesn't reckon the wild hen dissimilar from the courtyard one, then for him the woodcock would be very dissimilar from some other wild hens, among which in fact we have to wonder which is quite a lot approaching to the courtyard one: like is that one whose image sent from Scotland I placed a little before: or that (unless it is the same) William Turner\* wrote to be found in England, as I just said: in this genus the male is wholly black, the female is variegated as a partridge\*, etc. Furthermore, since Varro writes that the wild hens are similar in the appearance not to those of courtyard, but to African ones, and that they have a pure aspect: someone could doubt that it doesn't reckon the Africans different from the guinea-fowls\*, like if the wild hen of Varro were different from that of Columella. Which actually it seems to me. For the wild ones can

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Macra, Liguriae finis. A tergo autem supra dictorum omnium Appenninus mons Italiae amplissimus, perpetuis iugis ab Alpibus tendens ad Siculum fretum.

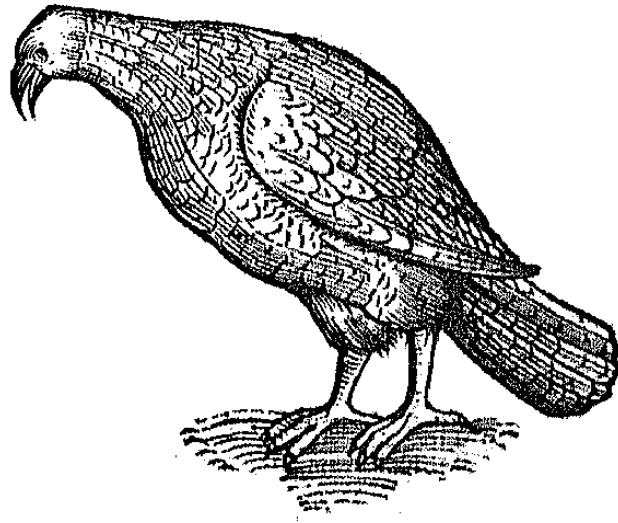
<sup>1217</sup> *De re rustica* VIII,12,1: DE NUMIDICIS ET RUSTICIS GALLINIS - Numidicarum eadem est fere quae pavonum educatio. Ceterum sylvestres gallinae, quae rusticae appellantur, in servitute non fetant, et ideo nihil de his praecipimus, nisi ut cibus ad satietatem praebeatur, quo sint convivorum epulis aptiores.

<sup>1218</sup> In *Enarrationes vocum priscarum* l'inaffidabile Giorgio Merula termina con un discutibile: lib. 8 cap. 2 Columel. § Ecco nuovamente la citazione di Columella *De re rustica* VIII,12,1: DE NUMIDICIS ET RUSTICIS GALLINIS - Numidicarum eadem est fere quae pavonum educatio. Ceterum sylvestres gallinae, quae rusticae appellantur, in servitute non fetant, et ideo nihil de his praecipimus, nisi ut cibus ad satietatem praebeatur, quo sint convivorum epulis aptiores.

<sup>1219</sup> L'edizione Aldina del 1533, forse quella usata da Gessner, contiene: sed Africanis aspectu, ac facie incontaminata. In ornatibus publicis [...]. § *Rerum rusticarum* III,9,16-17: Gallinae rusticae sunt in urbe rariae nec fere nisi mansuetae in cavea videntur Romae, similes facie non his gallinis villaticis nostris, sed Africanis. [17] Aspectu ac facie incontaminatae in ornatibus publicis solent poni cum psittacis ac merulis albis, item aliis id genus rebus inusitatis. Neque fere in villis ova ac pullos faciunt, sed in silvis. Ab his gallinis dicitur insula Gallinaria appellata, quae est in mari Tusco secundum Italiam contra montes Liguscos, Intimilium, Album Ingaunum; alii ab his villaticis invectis a nautis, ibi feris factis procreatis.

rustica (inquit Turnerus) nusquam reperitur, si gallina illa quam morhennam vocant, (quam supra verbis ipsius descripsimus,) non sit: quamvis de eadem an attagen sit dubitamus.

be similar to the domestic ones as far as the rest of the body is concerned, but dissimilar as far as the appearance. ¶ Among us (William Turner says) the wild hen never is found unless it is that hen they call morhenna\* (which we described before with his own words): even if about this subject we doubt that it is a francolin\*.



Gallus Silvestris of Henry Sinclair\*  
received from Scotland and reproduced at page 460





*Icon haec desumpta est  
ex charta quadam Cosmographica.*

This picture has been got  
from a cosmographic map.

FUCH civitas est maxima versus Orientem, in qua maximi galli nascuntur. Gallinae sunt albae instar nivis, non pennis sed lanis tectae ut pecus, Odoricus de Foro Iulii<sup>1220</sup>. In civitate Quelinfu, in regno Mangi nomine, inveniuntur gallinae, quae loco pennarum pilos habent, ut catti, nigri scilicet coloris, sed ova pariunt optima, M. Paulus Venetus 2. 68.<sup>1221</sup>

Eastward there is the very large city of Fuch - Fuzhou, in which very large roosters are born. The hens are white as snow, covered not with feathers but with wool as sheep, Odorico del Friuli\*. In the city of Quelinfu - Quenlinfu, Kien-ning Fu - in the kingdom of Mangi there are some hens which instead of feathers have hair like cats, that is, black, but lay very good eggs, the Venetian Marco Polo\* in 2.68.



Gallina lanigera reproduced at page 339  
of ORNITHOLOGIAE TOMUS ALTER (1600) by Ulisse Aldrovandi

<sup>1220</sup> *Itinerarium Fratris Odorici de Foro Iulii, Ordinis Fratrum Minorum, de mirabilibus Orientalium Tartarum* (1330). "Partendomi di questa terra [dall'odierna Quanzhou] venni verso oriente a una città che si chiama Fozo, che gira ben trenta miglia: Quivi sono i maggiori galli del mondo, e le galline bianche come neve: ma non hanno penne, ma lana a modo di pecore." (*Memoriale Toscano*, 33)

<sup>1221</sup> Gessner non riporta Marco Polo - o Marcus Paulus - nel suo *Nomenclator insignium scriptorum* (1555). Sotto il nome di Marcus Paulus Venetus compare invece nella bibliografia di *Historia animalium I* (1551) e la sua citazione bibliografica recante il numero 209 viene inclusa nei *Libri recentiorum mediocri aut etiam egregio stilo Latine editi*: 209. MARCI PAULI VENETI DE REGIONIBUS ORIENTIS LIBRI 3. - Nel 1532 l'opera di Marco Polo si intitolava *De regionibus Orientalibus libri III*, edita in latino a Basilea da Simon Grynaeus e contenuta in *Novus orbis regionum ac insularum veteribus incognitarum*. Questo Marco Polo venne ripubblicato da Georg Schulz nel 1671 sempre con il titolo *De regionibus orientalibus libri III* che costituisce un terzo del frontespizio della pubblicazione di Schulz la cui sintesi è la seguente: *Marci Pauli Veneti historici fidelissimi juxta ac praestantissimi De regionibus Orientalibus libri III. Cum codice manuscripto Bibliothecae Electoralis Brandenburgicae collati ... Accedit, propter cognationem materiae, Haitboni Armeni historia Orientalis: quae & de Tartaris inscribitur; itemque A. Mulleri Greiffenbagii, de Chataja, cujus praedictorum auctorum uterque mentionem facit, disquisitio; inque ipsum Marcum Paulum Venetum praefatio, & locupletissimi indices*. Coloniae Brandenburgicae [Berlino], ex officina G. Schulzii, 1671. - Non solo nel testo latino di Marco Polo consultato da Gessner, ma anche in una traduzione francese del 1556 le galline nere e pelose si trovano nel libro II cap. 68 (*Description géographique des provinces & villes plus fameuses de l'Inde Orientale* etc., Paris, Jehan Longis, 1556) e lo stesso dicasi per un'altra edizione francese del 1888 contenuta in *Deux voyages en Asie au XIIIe siècle par Guillaume de Rubruquis et Marco Polo* (éd. par Eugène Muller, Paris, librairie Ch. Delagrave, 1888). - Quindi la referenza di Gessner è esatta, anche se la numerazione è diversa da quella de *Il Milione* edito da Arnoldo Mondadori (1954) dove il testo italiano suona così: E havvi belle donne, e havvi galline che non hanno penne, ma peli come gatte, e tutte nere, e fanno uova come le nostre, e sono molto buone da mangiare. (CXXXIV *Del reame di Fugin*)

CONRADI GESNERI  
Tigurini medici & Philosophiæ profes-  
soris in Schola Tigurina, Histo-  
riæ Animalium Liber III.  
qui est de Avium  
natura.

ADIECTI sunt ab initio Indices alphabetici decem super nominibus Avium  
in totidem linguis diuersis : & ante illos Enumeratio Avium eo ordine quo in  
hoc Volumine continentur.



cvm Priuilegijs S. Cæsareæ Maiestatis ad octennium, & Christia-  
nissimi Regis Galliarum ad decennium.

TIGVRI APVD CHRISTOPH. FROSHOVERVM,  
ANNO M. D. LV.



**Etiam Gessnergallus  
nunc enucleatus est**



**Also the Chicken of Gessner  
now has been disemboweled**

Chromatic processings  
by Fernando Civardi  
2010