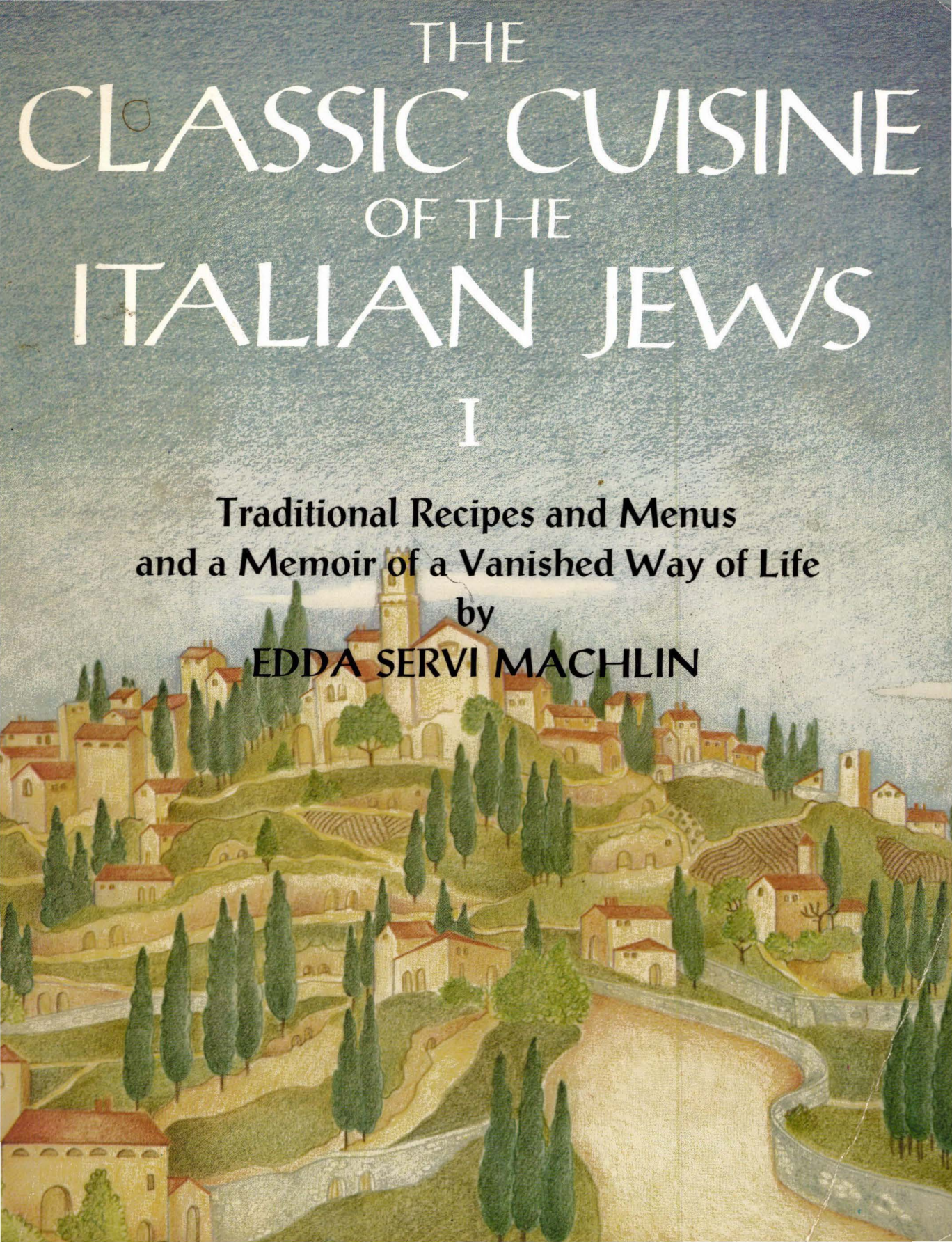
THE CLASSIC CUISINE OF THE ITALIAN JEWS

I

Traditional Recipes and Menus
and a Memoir of a Vanished Way of Life

by

EDDA SERVI MACHLIN



THE CLASSIC CUISINE OF THE ITALIAN JEWS

I

Traditional Recipes and Menus
and a Memoir of a Vanished Way of Life

by

EDDA SERVI MACHLIN

Illustrated by Susan Gray

GIRO PRESS

Croton on Hudson, New York

Digitized by Project Zikaron
Touro University-NY Libraries
www.zikaron.tourolib.org
2025

Digitized by Project Zikaron
Touro University-NY Libraries
www.zikaron.tourolib.org
2025

Revised Edition

Copyright © 1993, 1981 by Edda Servi Machlin
Illustrations copyright © 1981 by Susan Gray

All rights reserved
No part of this book may be reproduced in any form without permission in writing from the publisher.
Published by Giro Press

Manufactured in the United States of America

Designed by Judith Lerner

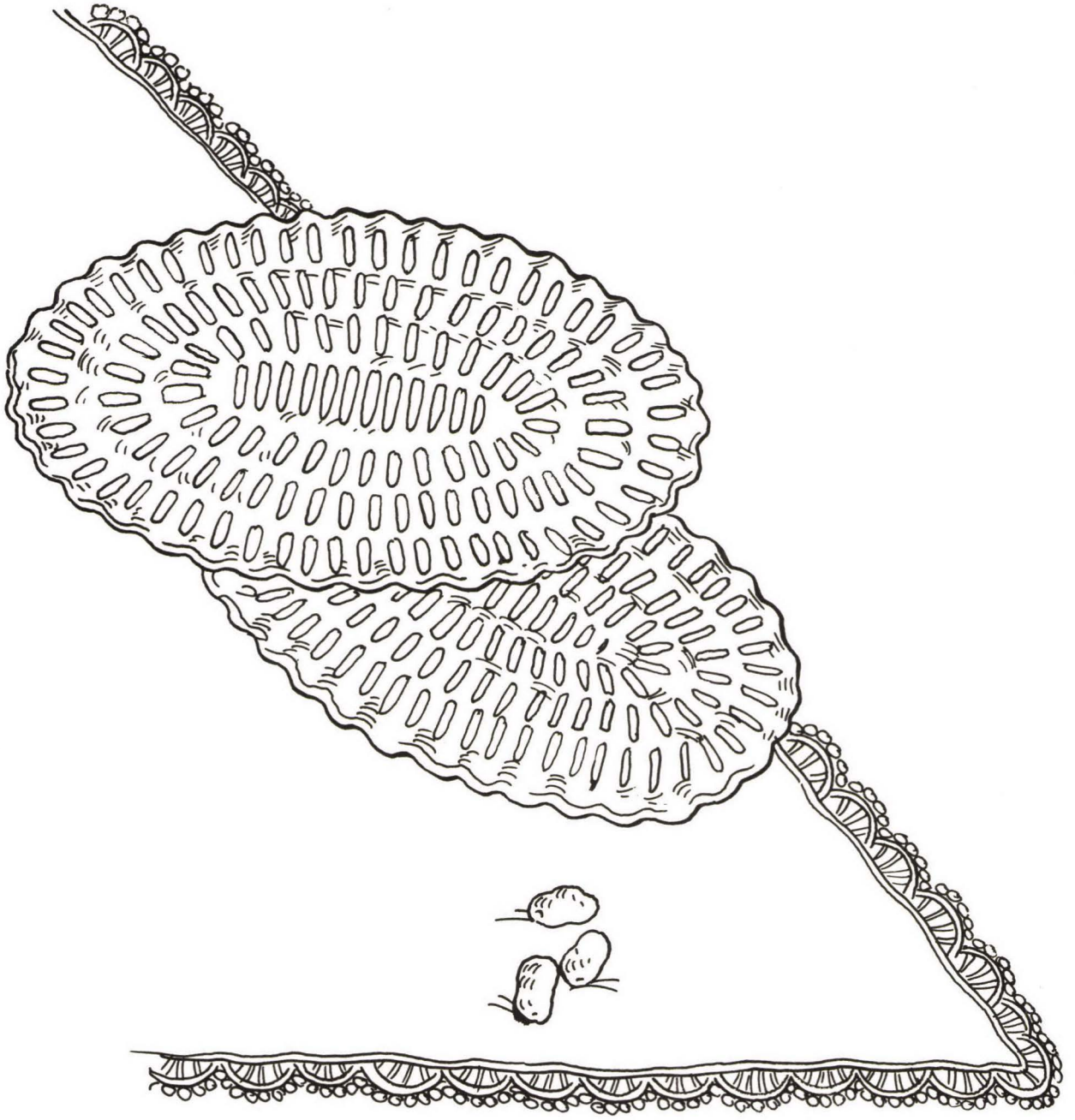
8 9 10 (hardcover)

5 6 7 8 9 10 (paperback)

ISBN: 1-878857-05-3
ISBN: 1-878857-06-1 (pbk)

THE CLASSIC CUISINE OF THE ITALIAN JEWS

I



*

IN MEMORY OF
MY PARENTS
AND OF
MY BROTHER LELLO
WHO WERE MY TEACHERS

*

FOR MY CHILDREN
CHET, RONA, AND GIA
SO THAT THEY MAY CARRY THE TORCH
OF OUR BEAUTIFUL HERITAGE

*

CONTENTS

ACKNOWLEDGMENTS 9
INTRODUCTION 11

PITIGLIANO The Little Jerusalem 17

LE FESTE The Holidays 39
Shabbàt SABBATH 42
Rosh Hashanà THE NEW YEAR 46
Yom Kippùr THE DAY OF ATONEMENT 49
Sukkòt FESTIVAL OF THE HARVEST 52
Chanukà THE FESTIVAL OF LIGHTS 56

Rosh Hashanà Leilanòt THE NEW YEAR OF THE TREES 59
Shabbàt B'Shallàch SABBATH ON WHICH THE PORTION OF THE TORAH CALLED "B'SHALLACH" IS READ 62
Purìm THE FEAST OF LOTS 63
Pesach PASSOVER 65
Shavuòt THE FESTIVAL OF WEEKS 69

LE RICETTE Recipes 73
INTRODUCTORY NOTES 75
On Using a Cookbook 75
On Measurements 76
On Cooking Utensils 77
Gli Odori, Le Spezie ed Altri Aromi HERBS, SPICES, AND FLAVORINGS 79
ANTIPASTI E UOVA *Appetizers and Egg Dishes* 83
MINESTRE 99
Minestre Chiare, Minestroni e Zuppe SOUPS 101
Riso RICE 113
Pasta 119
Polenta 131
Cuscussù e Gnocchi COUSCOUS AND DUMPLINGS 135
CARNE *Meat* 139
Bue BEEF 140
Vitello VEAL AND OTHER CALF MEATS 148
Agnello LAMB 157
Pollame POULTRY 161
PESCE *Fish* 170
VERDURA *Vegetables* 178
INSALATE *Salads* 192
SALSE *Sauces* 201
PANE, PIZZE, CIAMBELLE *Breads, Pizzas, Bagels* 209
DOLCI *Desserts* 223

INDEXES 239
Index of Text and Photographs 241
Index of Recipes and Menus 245
Index of Dairy, Meats and *Pareve* Recipes 251

ACKNOWLEDGMENTS

MY GRATITUDE goes first to all the many friends and relatives, Jewish and Christian, in Italy and in America, who have assisted me in my endeavor.

Un grazie speciale to my brother Gino and his wife, Metella, who have not spared themselves in searching and procuring much vital information and documents; to my sister, Marcella Siegel, who inspired me and gave me the confidence much needed to undertake the writing of this book; to my brother Mario, who provided erudite advice and constant encouragement.

My tenderest feelings to my husband, Gene, who has lovingly nurtured this book throughout its creation.

INTRODUCTION

VESTI DA TURCO E MANGIA DA EBREO is a well-known, ancient Italian adage which advises one to "dress like a Turk and eat like a Jew." We are thus exhorted by the Italians—who created a cuisine that is the delight of gourmets the world over—to become acquainted with the cuisine of the Italian Jews if we really would like to eat well.

My own experience as an Italian Jew, born and brought up in Italy, supports this. As I recall, during my childhood in Pitigliano, Tuscany, the buying of the choicest and freshest foods, together with the care and fuss in preparing and cooking them, was a matter of great importance, not only for my family but also for the other fifteen or twenty Jewish families then living in my village. The precise memory I have of those days in the early 1930s is that our little dresses might have been very simple and, more often than not, hand-me-downs, but our meals were always first-rate culinary treats.

Some form of Italian-Jewish cuisine has existed for more than two thousand years—or for as long as there have been Jews in Italy. The complex Italian-Jewish cuisine of today derives from many sources. Each wave of

Jewish settlers brought foods from the country of origin (the Near East, North Africa, and later on, Spain) and changed and enriched them to conform to local traditions and prevalence of products (see *Cuscussù*[1]). Bound by dietary laws, Jews modified traditional Italian dishes to make them kosher, often creating delicate and delicious new ones (see *Lasagne Verdi;* made with tomato sauce instead of meat sauce, it becomes a dish of great delicacy). Foods such as fish with both fins and scales, eggs and dairy products, and fruits and vegetables, which were allowed to Jews, came to be prepared in many unusual ways (see *Pesce e Indivia* and *Testine di Spinaci*). And finally, symbolic foods, such as *Sfratti* and *Tagliolini colla Crocia,* were added to the existing ones.

While adapting the dishes of their host country to their kosher laws, the Jews in Italy, as in the rest of the world, enriched the local cuisine with their ancestral culinary customs. Obviously, then, many traditional Italian dishes have an unsuspected Jewish origin. It's hard to believe, for example, that eggplant and *finocchio* (fennel), the quintessence of Italian cooking, were originally used only by Jews.

Seventy-one years ago, Pellegrino Artusi, in his famous cookbook, *La Scienza e L'Arte di Mangiar Bene* (Firenze, 1910, Salvatore Landi Editore), presented these vegetables to his readers with these words: "Forty years ago one could hardly see eggplant and fennel on the Florentine market; they were considered vile foods of the Jews; the latter offering evidence here, as in more important issues, of having, better than Christians, a flair for discovering good things."

Italian-Jewish cuisine is, for all its goodness, simple, relying not on exotic ingredients or complicated procedures, but on the right proportions of foods of the highest quality. The world-famous *Carciofi alla Giudia,* one of my mother's many wonderful specialties, consists of very fresh artichokes trimmed in the manner that was devised by the Roman Jews (see the description of this skill on page 179) seasoned with only salt and pepper, and pan-roasted in olive oil.

Many dishes which are traditionally and uniquely Italian-Jewish are seldom, if ever, found in Italian cookbooks. When they are, no mention is made of their Jewish origin except for a very few such as *Cuscussù all' Ebraica* (Couscous in the Jewish style), *Carciofi alla Giudia* (artichokes in the style of the Jews)—which was originally called *Carciofi Arrosto* by the Roman Jews and was changed to *alla Giudia* some fifty years ago. I have included as many as possible of these original Jewish recipes. They are the jewels of my collection. *Concia, Baccalà Mantecato, Maritucci* Bread, *Torzelli,* and *Sfratti* come immediately to mind as examples.

[1] All recipes mentioned in this introduction and in the two sections preceding the recipes are included and are listed in the index.

Since the Italian Jews are either *Italkim* (from Italy) or *Sephardim* (from *Sepharad,* the Hebrew name for Spain), their dishes do not resemble the traditional Central and Eastern European (*Ashkenazic*) ones to which American Jews are accustomed. The names of the dishes, as well as their styles and tastes, will be different. For example, the popular *Hamantashen* of Purim (triangular pastry pockets filled with prune butter or poppy seeds) were unknown to the Italian Jews who made, instead, *Orecchi di Aman,* Haman's Ears (twirls of fried sweet pastry), to celebrate the downfall of the Persian tyrant and the failure of his plan to destroy all the Jews. The Italian Jews never heard of *Gefilte* fish, but used *Muggine in Bianco* for the High Holidays.

Other differences stem from the fact that some foods which are not considered kosher by the *Ashkenazim* are permitted by the *Italkim* or *Sephardim* and vice versa. For example, rice, which was a staple for us at Passover, is considered *chametz,* or leavened food, by the *Ashkenazim,* whereas chocolate, cheeses, and other milk products, so widely used by the American Jews during Passover, were absolutely forbidden for us, because we considered *them* to be *chametz.*

Besides the laws concerning Passover ("Seven days you shall eat unleavened bread . . . and no leaven shall be found, in all your territory" [Exodus 13: 6–7]), two basic laws make up *kashrut,* or the kosher laws:

1. The law which prohibits the mixing of milk and meat as stated repeatedly in the Bible: "You shall not boil a kid in its mother's milk" (Exodus 23:19 and 34:26; Deuteronomy 14:21). The reason for this law is highly ethical: one may kill in order to eat, but the callousness of mixing the flesh of the animal with the milk of its life-giver must be avoided.

2. The prohibition against eating certain animals as specified in great detail in Leviticus 11: 1–34. The acceptable animals, in order to be kosher, must be slaughtered by a *shochet* (an official Jewish slaughterer) with one stroke of a razor-sharp knife across the main veins. (My father was the official *shochet* in Pitigliano. The knives he used, in order to be kosher, had to be so sharp at all times that they would slice a very thin piece of paper in one cut. The tips, instead of being pointy, were squared off, and the blades were three times as long as the handles.) There are two ethical reasons for this ritual killing: one is that the animal loses consciousness immediately and does not suffer; the other is that the blood is drained out of the animal so that no one will "partake of any blood. . . . For the life of the flesh is in the blood" (Leviticus 17: 10–11).

The observance of *kashrut* varies according to the interpretation given by various Jewish denominations to the passages quoted above. We adhered to these laws almost to the letter, but we did not go to the extent of having two separate sets of dishes, pots and pans, utensils and silverware, and even separate sinks for dairy and meat meals as most observant *Ash-*

kenazim do. We ate the hind part of the animal (leg of lamb, veal rump roast, etc.) after removing the sciatic nerve, whereas the *Ashkenazim* do without these parts of the animal altogether. Also, we soaked chicken livers in many changes of cold water until no trace of blood was visible, but the *Ashkenazim* broil them. "Kosher kitchen" meant to us—besides the observance of the basic kosher laws—using first quality food and being extremely fussy about the preparation of our meals.

Only after I settled in America in 1958 did I find—because of all the modern kitchen appliances and aids available—that in order to prepare a good kosher meal it was not necessary to spend all my time and energy in the kitchen, excluding all other activities, as my mother and all the other Jewish women in Pitigliano did.

I have introduced gourmet cuisine into my everyday life and still have time for many other interests and activities. There are occasions when the preparation of a special dish does require extra attention and care, but I am happy to bother a little more when I know that the result is worth my trouble.

I have kept the American cook in mind in compiling this collection and have adapted the recipes to the products and foods that one can find in most American markets today. I remain convinced that the success of a dish begins with the quality of the ingredients, which should be the freshest, the finest, and those which are in season. With the availability of frozen vegetables, dried foods, and imported foods, however, one can still serve gourmet quality meals all year round, some of which were once prepared only in a particular season or for some special holiday.

Sometimes, a few of the desired ingredients are simply not available, and I have included the tricks I have used in order to obviate this handicap. For example, in my opinion, nothing in the vegetable kingdom had a better taste and aroma than the *fungo porcino*, a wild mushroom of the bolete family. In America this precious item of fine cuisine can be found commercially only in the imported dehydrated form and it is extremely expensive. But by using a small amount of the dried *porcino* mushroom with the commercial white ones, I have obtained tastes and textures which, although they are not those of the fresh *porcino*, are still delicious.

When I first arrived in the United States, everybody found my Italian accent "charming," but I felt pressure from many friends and relatives to "Americanize" as quickly as possible. I don't deny the advantages of assimilation, but coming from a stock of people who resisted conformity for over two thousand years,[2] and being satisfied with my own mores and

[2] According to the historian Cecil Roth, my Servi ancestors were brought to Rome by Titus as slaves after the second destruction of the Temple of Jerusalem.

habits, I wasn't eager to give them up. Food and its preparation was one of the ways in which my resistance showed itself. Giving in to fast foods would have been a betrayal of my heritage. No matter how busy or tired I was, I always managed to prepare a gourmet meal, either for company, or for my family, or even just for myself.

However, I was certainly not keeping up "the old ways" just for the sake of it, or for fear of venturing into the new and unknown. On the contrary, while retaining what was valid about the old traditions, I was ready to accept what was valid in my new life. I did not hesitate, for instance, to use kitchen aids and appliances which would save my time and energy without affecting the quality of the foods I prepared. Nothing can substitute for a good set of knives, but a blender and/or a food processor and an electric mixer can work miracles and are as necessary, in a modern kitchen, as the knives.

I also learned quickly that sometimes the frozen and canned foods retain at least some of the texture and nutritional values of the fresh ones. I began to use, and still do when the fresh counterparts are not available, canned peeled tomatoes, frozen spinach, peas, string beans, and occasionally artichoke hearts.

To be sure, every form of fanaticism can prove limiting. This also applies to food. Good cooking is an art form and as such it requires freedom and imagination, in order to be expressed fully. Everybody knows—or should know—that some of the most celebrated dishes were created by mistake, or by a daring combination of ingredients that were, up to that moment, never used together.

Although I work with original, ancient recipes the way one works with antique art objects (I restore them, using modern devices, but try not to change or modernize them), I have suggested, whenever possible, ways of preparing them which are more practical and less time-consuming than the old ones.

With this approach in mind, I am confident that the adventurous cook, to whom this work is directed—whether inexperienced or already accomplished—will enjoy using my collection of recipes.

Every recipe in this book is kosher—with due consideration to the differences mentioned above—and can be used by those who observe the Jewish dietary laws. However, the book has been written for anyone who wants to enjoy a truly superb cuisine. The guests who have dined in my house range from orthodox Jews to non-Jews and all have reacted with enthusiasm to the dishes I have prepared.

I was urged to write this book by my friends who have sampled the Italian-Jewish cuisine in my house. But as I began to collect the recipes and

test them, I realized that there is much more to my heritage than a cuisine that I would like to share with my readers. I have tried to reconstruct—through the recollections of my own experiences as described in the Pitigliano and Holiday sections—the life and character of a culture which is now practically extinct.

When possible I have included historical data and photographs to corroborate my recollections but, in the main, this work comes directly from the events in my own life and from the stories I heard during my happy childhood. Jewish life in Pitigliano no longer exists in anything like the rich and vibrant manner I knew it as a girl and as a young woman, but memories of those wonderful, joyous years are still fresh in my mind. I hope to share in the pages that follow the feasts of food and love it was my privilege and pleasure to have known.

EDDA SERVI MACHLIN
Croton-on-Hudson, N.Y.
August, 1981

PAGE 17: *Panoramic view of Pitigliano with the Catholic cathedral and the Jewish Center next to each other* (PHOTO: ADOLFO DENCI—COURTESY ILDEBRANDO DENCI)



Pitigliano:

THE LITTLE JERUSALEM



18th century bronze oil chanukyia (PHOTO: DEBORAH B. SIEGEL)

PITIGLIANO, THE MEDIEVAL VILLAGE in Tuscany where I was born and raised, was built on top of a titanic, boat-shaped, tufaceous rock, with constructions heaped one on top of the other as if they were an outgrowth of the rock itself. It is situated in a hilly zone, roughly 200 kilometers south of Florence, 150 kilometers northwest of Rome. Like many villages in that area, Pitigliano depended for its survival on small, private farming and did not differ from these other villages except for one important thing: it was the home of a large and culturally important Jewish community.

It is said that from the beginning of their settlement in the fourteenth century,[1] the Jews in Pitigliano made up a large percentage of the population, with peaks that reached, at times, from 25 to 50 percent. What we know definitely is that during my father's childhood, in the 1880s, 10 percent of Pitigliano's entire population of 3,000 was Jewish (a very high concentration, if we consider that in all of Italy the Jews comprised then, and still do, roughly only 0.1 percent of the population, or approximately 50,000). Among them there was a disproportionate number of highly educated people, who became professors, architects, astronomers, biophysicists, statesmen, philosophers, psychiatrists, musicians, some of whom achieved national and even international fame. A few were landowners or dealers in grain and cheese. There were also shopkeepers, civil servants, dressmakers, shoemakers, bookbinders, photographers, and mechanics.

It is worth noting that in a preeminently agricultural village, where illiteracy was incredibly high, there was not one illiterate person among the Jews. But what was truly extraordinary was that all of them, from the

[1] There is some speculation that there were Jews in Pitigliano as early as 1100.

richest and most cultured to the most humble, could read, speak, and write Hebrew. They all participated in the activities of their religious, ethical, and philanthropic institutions, such as a generous foundation which provided education and a dowry for every needy Jewish girl. The holidays and the traditions were respected by all, including the nonbelievers, and even those who had married outside Judaism. At the High Holidays, many who had tried their luck in the cities would come back to participate in the familiar services whose liturgy and splendid melodies, probably composed by the early settlers, were uniquely different from those of other Italian communities.

It was not unusual to see young men—and not-so-young men—spending their spare time copying ancient books, *mezuzot*,[2] and psalms in beautiful Hebrew calligraphy. My father and his father were among such men. When my father came to the United States in the early 1960s for a brief visit, he was nearly eighty and his vision was quite weakened. But he presented many of our Jewish friends with *mezuzot* written in his no longer perfect but still beautiful handwriting. During World War II, when we lost all of our possessions, and nearly lost our lives, we managed to save two of Pitigliano's Hebrew prayer books handwritten by my Grandfather Salomone Servi.

Men would also make *tzitziòt*[3] for their *talletòt*[4] while the women sewed and patiently embroidered artistic scroll covers and *parochiòt*[5] in exotic, rich materials. No matter how busy everyone was, they found time in their crowded days for all sorts of *mitzvòt*.[6]

My father's mother, Debora Lattes, was a pious and dedicated woman. In addition to raising and educating her own fourteen children, she was a revered Hebrew teacher for all who wished to learn. Although I never met her, I did have the luck and honor to meet her cousin, Dante Lattes, a world-renowned philosopher of Judaism. There is an entry in the Encyclopaedia Judaica (Vol. X) which attests to the importance of this man.

The temple was open every day for three services. As one entered the beautiful Sanctuary done in a superb blend of Renaissance and Baroque styles, one would see on the right wall an impressive mural tablet, written in block Hebrew letters on an embossed stucco relief ornately framed in gold leaf, which read: "*Imeshkachèch Yerushlàim, tishkàch yeminì*". (If I should forget you, oh Jerusalem, may my right arm wither). And every man, woman, and child tried to live up to this pledge.

[2] *Mezuza* (plural, *mezuzot*): A parchment with a Hebrew prayer written on it, rolled into a case, and attached to the doorposts.
[3] *Tzitziòt:* The ritual fringes at the four corners of the *tallet.*
[4] *Tallèt* (plural, *talletòt*): Prayer shawl worn by the male Jews (in some orthodox communities, women also wear them).
[5] *Paròchet* (plural, *parochiòt*): Curtains in front of the ark containing the Torah scrolls.
[6] *Mitzvà* (plural, *mitzvòt*): Good deeds and prescribed religious precepts.



West view of the intern of Pitigliano's sanctuary (Note the center tablet with the inscription: If I forget you, O Jerusalem, may my right arm wither.) (PHOTO: ADOLFO DENCI —COURTESY ILDEBRANDO DENCI)



East view of the intern of Pitigliano's sanctuary (PHOTO: ADOLFO DENCI —COURTESY ILDEBRANDO DENCI)

My brother Gino, in a recently acclaimed series of lectures given in Florence, Milan, and Rome on the community of Pitigliano, calls this group of Jews who for over six hundred years have enriched their surroundings, "An élite rather than a minority . . . the Jews of Pitigliano constitute an exceptional and long page in the history of mankind . . . a society who lived its ethics in the reality of everyday life rather than in theories. . . . The word Jew, in Pitigliano, even now carries the meaning of superior human being, a concept which, I am sure, has no correspondence in any other part of the world."

My father—like his father and his grandfather before him—acted as Pitigliano's rabbi. During the High Holidays an ordained rabbi would be sent to Pitigliano from one of the larger communities, but his role was inevitably that of a helper rather than of a leader, since it was my father who had a greater knowledge of the traditions, needs, and ways of his congregation. He was also the *Morè* (the teacher of Hebrew and Hebrew culture who prepared all the children for their *Bat* or *Bar Mitzvà*),[7] the

[7] *Bar* or *Bat Mitzvà:* The coming of religious age which is 13 for boys and 12 for girls.



My father on the Teva *(the raised platform from which the service is held* (FAMILY PHOTOGRAPH)

Chazàn (cantor), and the *Shochèt*. He was the last to carry on Pitigliano's rich Hebrew culture and heritage. Even long after the temple was closed for good in the mid-1950s, for lack of worshippers and because it had been severely damaged during the war, he would travel wherever he was needed to assist a dying person, or simply to conduct a *Seder*.[8] He is cited in a manuscript entitled *Pitigliano*, written by Settimio Sorani, former secretary of the Jewish Community of Rome and chief executive of the Delasem, an ad hoc committee which saved the lives of thousands of Jews during the war and for which Sorani was tortured: "The last curator of the temple, of Pitigliano's Hebraism, and of the glories of the past has been Azeglio Servi. For nearly forty years he has been the conscientious spiritual head of Pitigliano's Jewish community with its Italian rites and its original liturgy."

So illustrious and widespread was his fame that a scholar of Judaism once came from Israel to Florence, where we had moved in the early 1950s, to interview him. My father was already seventy-three years old and finally retired. Nevertheless, he still had his warm and musical voice, and when asked by the Israeli, he did not hesitate to sing the entire liturgy of Pitigliano, with its beautiful original melodies, which was recorded in the studios of, and in collaboration with, R.A.I., the Italian broadcasting system, and the recording was then brought to Israel.

Pitigliano was a cradle of Hebrew culture that nurtured many scholars and dedicated people like my father. It is little wonder that it earned the nickname of "*Yerushalàim Shenì*," the Little Jerusalem.

2

LIKE ALL THE OTHER Jews of Pitigliano, I was proud of our glorious community, with its beautiful temple, two well-stocked libraries—one secular and one Hebrew—, two *yeshivòt* (schools where the Torah is studied), the secular nursery, elementary and secondary schools, and the cemetery. A beautiful terraced piece of land on the outskirts of town, on a bright hill facing east and south, was reserved for the Jewish cemetery. Tall cypresses flanked the long shallow steps that led down to the various levels. The cemetery contained everything from primitive and simple tombstones dating from the fourteenth century to the most elaborate and artistic graves of more recent times.

But all these institutions would not have left me with such vivid memories of Jewish life in Pitigliano were it not for the fact that along with

[8] *Seder:* Literally "order"; it refers to the prayers over food at any festive meal, but it is especially important at Passover.



South view of Pitigliano's Jewish cemetery (PHOTO: ADOLFO DENCI —COURTESY ILDEBRANDO DENCI)

them we had our own kosher oven as well. And since traditional foods were so vital an aspect of our culture, the oven was one of our most important facilities.

Once I have indulged in the description of it, it will become apparent why it had such an impact on my life.

The oven was reminiscent of antiquity, or rather, of fairy tales, both in its structure and in its location. I suspect that the reason for this was that the oven was the first facility the *Marrano*[9] refugees provided themselves with long before they felt secure enough to reveal their true identity and begin to build the temple, the library, etc. (Although my guess that it was the *Marranos* who conceived this hidden oven seems plausible, there is another theory that there were already Jews in Pitigliano during the Dark Ages. This would also explain the existence of so primitive a construction.)

The oven was situated in an underground vault, the accessibility to which was so nearly impenetrable that even merely going down to it was

[9] *Marranos:* Jews forced by the Spanish Inquisition to convert to Catholicism, but who continued to practice Judaism.



The Shamash *of Pitigliano kneading the dough for the* matzòt.*(Note the Hebrew poster above the hinges of the kneading pole.)* (PHOTO: ADOLFO DENCI —COURTESY ILDEBRANDO DENCI)

a dangerous, unforgettable adventure. From the upper western vault of the ghetto a steep lane, made of large, uneven stone steps, descended first eastward, then south, then sharply curved toward the north. At this point the stone steps ended and an underground passageway opened. No sooner had one advanced a few steps along this passageway than one would be enveloped by complete darkness. The steps were now carved directly into the porous, volcanic, eternally humid and viscid tufa, and one would gropingly make one's way down to the oven rooms (also carved into the natural rock), after innumerable slips and losses of balance. Since the whole village is built on top of this huge rock, even after descending for a considerable distance the oven was still, on its east side, well above the valley level. Through two big holes, chiseled into a wall of this cavern, opening on to the outside precipice, and enclosed by rudimentary windows, the inside was flooded with bright morning light, so that one's unaccustomed eyes would be blinded for a moment by the contrast.

At the time when I was growing up, the oven was not in operation all year round. But once a year, the opening of the oven just before Passover was a thrilling event for children and adults alike.

The place bustled with activity: spider webs were removed, walls carefully dusted, marble counter tops scrubbed to a spotless shine, the small rolling pins washed in bleach, the combs (metal gadgets dented like saws with which the *matzòt* were pricked to prevent swelling during the baking process) were scrubbed and oiled. The gigantic copper mixer was also scrubbed and polished until it shone.

When the cleaning operations were over, the transportation of the raw material and equipment through that cryptic passageway kept everyone busy and excited. Everything that was needed, including water, firewood, sugar, eggs, oil, wine, spices, vessels, wire whisks, baking sheets and pans, had to be dragged down because the only things already there were the country oven, the kneading trough, the mixing tub stand, and three sarcophagus-like, crude cement worktables with white marble tops, one of which was used for the preparation of cakes and other sweets, and the other two to roll out bits of dough for each matza.

Finally, when all the necessary things were, with great difficulty—which included the constant risk of slipping and dropping a large basketful of eggs and even of breaking a leg—transported down to the oven rooms, all the Jews of the village would gather, a few families at a time, and prepare their own *matzòt*, and all the varieties of cookies, sweets, and cakes used during the eight days of the Passover celebration. Mountains of eggshells would pile up in a few seconds, as everyone went to work with precision and dexterity, knowing exactly what to do without the aid of a cookbook or reliable written recipes. For a few days a procession of enormous wicker baskets full of these goodies would make its way from the cave to the various Jewish residences, leaving a delicious fragrance hovering over the narrow streets—a spectacle that always drew mobs of Christian children to the gateway of the ghetto.

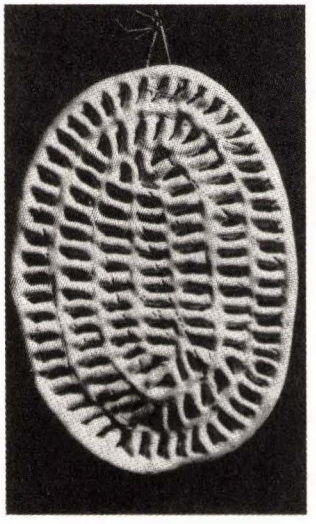
For the young people the bakery was a happy hunting ground, a perfect place to gather to carry on flirtations and love affairs. Many a marriage was arranged while kneading the bits of dough, and perhaps even a few were wrecked during those vernal days.

I was too young to quite understand the allusions, the promises, and the reticences. Nevertheless, something very pleasing must have reached my innermost being because even today my heart is warmed by the sweet memory of those pre-Passover activities and of the laughter, the songs, the jokes, the tales exchanged during those memorable Spring days.

Whether it was the *Marranos* or the earlier Jewish settlers, why did this extraordinary people choose to establish their new home in Pitigliano and remain there for over six hundred years? The geographical position of Pitigliano and politics were certainly important factors. Bordering both on Sovana, an ancient and one-time prosperous city, and on the Papal States



Jewish women in Pitigliano making matzot (PHOTO: ADOLFO DENCI —COURTESY ILDEBRANDO DENCI)





LEFT: Matza *hanging from a wall of the old* Yieshiva *in Pitigliano* (PHOTO: ADOLFO DENCI —COURTESY ILDEBRANDO DENCI)

RIGHT: *The baker placing the* matzot *into the primitive oven* (PHOTO: ADOLFO DENCI —COURTESY ILDEBRANDO DENCI)

where the Jews were brought in or expelled according to the whims and interests of the various Popes, Pitigliano, an independent county under the rule of the Orsini, and later of the Medici, offered a guarantee of freedom and peaceful cohabitation with the Gentiles.

During the Spanish Inquisition, many of those who were able to escape Torquemada's forced conversions, tortures, and crucibles, sought refuge in the south of Italy where a great many Jews had lived since biblical times. But the Inquisition spread there also, compelling the Jews to migrate north. Some stopped at the first town they encountered in Tuscany—Pitigliano—where there may or may not already have been some Jewish families. In 1595 the Jews were also expelled from Florence, the capital of Tuscany, where some prosperous families had resided since the time of Dante and, apparently, they also found a safe haven in Pitigliano. Castro, a bordering town in the Papal States, had in the past hosted many Jews. Its complete destruction in 1649 by the troops of Pope Innocenzo X added still further to the Jewish population of Pitigliano.

These were stories I was told repeatedly as a child. Since then, I have not been able to discover much documentation. Time, wars, and other destruction have buried the real origins of Jewish Pitigliano. What we do know is that the temple was completed in the Hebrew year 5358 (1598). The date is written on the *Aaron Hakòdesh.*[10] (We also know the dates of the two restorations of the Temple: 1756 and 1931.) However, the existence of a much older *Aaròn Hakòdesh,* preserved in the old *Yeshivà,* suggests that Jews lived in Pitigliano long before 1598 and they had built, probably on the same site, a house of worship before the present one was constructed.

The writing on three mural memorial tablets inside the temple mentions the visits of the Grand Dukes of Tuscany, Pietro Leopoldo in 1773, Ferdinando III in 1823, and Leopoldo II in 1829. These grand dukes of the Habsburg family, referred to in the *Encyclopaedia Britannica* as the "enlightened tyrants," apparently protected and befriended the Jews of Pitigliano. As a child, I heard stories from the elderly, who heard them from their elders, of how our ancestors had reacted to, and prepared themselves for, the great event of the visits of such prominent personalities (see the section on *Shabbàt*).

Another good reason why these Jewish refugees, obviously scholarly and sensitive, may have chosen Pitigliano for their home instead of the surrounding villages, which were probably as friendly, is that *Lo Scoglio*[11] is incredibly beautiful, surrounded by three small rivers with their magnificent valleys, and by a very picturesque countryside.

[10] *Aaròn Hakòdesh:* The Ark where the Torah scrolls are kept.
[11] Pitigliano was lovingly nicknamed *Lo Scoglio,* The Rock, by its natives.

3

INEVITABLY, THIS NUCLEUS of lively and intellectually active Jews influenced the cultural life of the entire village, but to what extent it is hard to assess now. The copious ancient records describing their noble deeds, jealously kept in the underground Jewish archives, were dispersed, lost, or destroyed during World War II, when the Jews were taken to the concentration camps. Some documentation is provided by Cecil Roth in his *History of the Jews of Italy* (1946). Without going into detail, he states that the Jews "in Pitigliano on the border of the Papal State, where a number of refugees from the rigors of Jewish life in Rome settled, had created a community out of all proportion to the natural importance of the town." This was still true at the time when I was growing up.

Pitigliano, unlike the neighboring villages, enjoyed a number of cultural and social institutions then usually available only in larger centers. The contribution of the Jews to their creation and perpetuation was a major one. The first school that Pitigliano ever had was created by the Jews for the education of their children, but many Gentiles attended our school before going away to the big city for higher education. My grandfather, Salomone Servi, had written a comprehensive textbook "for the pupils—boys and girls—of the second elementary grade," but the disciplines and concepts contained in it were so advanced that some are now taught in secondary schools here in the United States.

There was an important printing house, *La Lente*, whose founder and publisher was a Jew; Pitigliano had an outstanding band that traveled throughout Europe, which had been organized and trained by my father's uncle; Pitigliano's small theater had been remodeled and enlarged by a Jewish architect and consequently was able to attract the most celebrated opera signers and theatrical performers of the time. The only secular library Pitigliano boasted was located within the gates of our temple. It was the legacy of two Jewish scholars, Giuseppe and Affortunata Consiglio, and was so important that not only Pitiglianesi Jews and Gentiles consulted it, but also numerous people of learning who came from as far away as Grosseto, Florence, and Rome.

The Jewish influence was also visible at the popular level. For example, some Hebrew words which were part of our daily vocabulary were also included in the local colorful vernacular. No one knew that they had been borrowed from the Jews, and even I did not find out until I was much older. Here are a few examples: If a Jewish or Gentile child stole a piece of food before mealtime (such as a wing from a chicken, or a bite out of a pizza), his mother would reproach him by saying, "Why did you do *milà* on that?" She was probably not conscious of the fact that the word *milà*

in Hebrew means circumcision. Or if a child left a bit of food on his dish at the end of a meal, his mother would say, "For whom did you leave that *peà?*"[12] The populace was fond of swearing and one of their favorite exclamations was *B'Adonai,* "By God." *Zonà,* the Hebrew word for whore, was used by everyone. *Shofetessa,* the Italianization of the Hebrew *Shof'tà,* female prophet, was used as an epithet for pedantic women in the same manner as the English expression "know-it-all" is used. The verb *Shachtare* was also an Italianization of the Hebrew word *Sh'chità,* slaughter by cutting the jugular vein. But whereas the Jews used the word to mean killing the animals according to the ritual Jewish laws (slaughtering in the fastest and least painful way, draining all the blood out), the Christians used it to mean "to ruin something."

Once, as an old story goes, a Gentile Pitiglianese went to Rome to buy furnishings for his wedding. He entered a Jewish-owned store and asked for a length of material for a suit. The owner said to his shop assistant, "Bring down that piece of *shachor* from up there" (meaning that remnant that nobody but this peasant would want to buy). But the "peasant" promptly replied, "I don't want any *shachrut,* but a piece that's *yafè melech*" (fit for a king).

Of course there were learned Gentiles who knew Hebrew because they had studied it as part of their training. One such person was the bishop. When he and my father met in the street, they would ceremoniously bow to each other and exchange greetings, my father with the Latin *Pax Vobiscum* and the bishop with the Hebrew *Shalom Alecha.*

The Jews also influenced their Gentile neighbors in food and eating habits, and even in the superstitions that went along with them. One example of this is to be found in *Sfratti,* the honey and nut dessert in the form of sticks, representing the rods with which the Jews were evicted from their homes during the persecutions. The Christian Pitiglianesi adopted them. But whereas the Jews traditionally served them on *Rosh Hashanà* to ward off the possibility of future evictions and as a wish for a good, sweet year, the Gentiles made them for weddings to ward off any marital battles.

Today, long after the Jews of Pitigliano have ceased to exist as a community, one of the public bakeries makes some of our exclusive Purim sweets and calls them *dolcetti dell'abbrei,* Pitigliano vernacular for "cookies of the Jews," and a sweet bread which is our *Bollo* of *Yom Kippùr.*

[12] *Peà:* literally "corner" in Hebrew. It was the corner of the field that was not harvested and left for the poor. Today, the word means the side curl worn by orthodox Jews.

4

SHOPPING FOR FOOD, when I was young, was quite different from what it is today. Most of the staples were home-delivered, but not from a supermarket in cans, boxes, and cartons. They were brought directly from the farm to our homes, usually by the farmers' wives. Milk, for example, was carried to town as soon as it had been milked from the cow, still warm, in large, hand-carried tin containers with a spout and a hook from which hung the three measuring mugs: the *quarto,* a little over a cup; the *mezzo litro,* a little more than a pint; the *litro,* just over a quart. The milkwoman would be the first to knock at the door in the morning, and she would pour the requested amount of milk directly into the milk boiler. Pasteurization and homogenization were unknown and the only means of sterilization was to boil the milk for twenty minutes. Occasionally, upon request, the milkwoman would also bring freshly churned butter, sheep cheese, the fresh, sweet pecorino which resembles Muenster cheese, and ricotta, a creamy substance that comes to the surface upon heating the whey of the milk after the cheese (the casein part of milk) has been gathered.

Fruits and vegetables were also brought to our homes directly from the farming areas as soon as they were picked in the early morning, and were sold by the *masse,* or mounds, divided on a large, wooden tray by pieces of twigs. Fresh beans (cannellini, kidney beans, etc.) were either sold in their pods by the *masse,* or already shelled by the glassful. A short, cylindrical wine glass was used for this purpose.

Fish were caught in the nearby creeks and brought to the house still alive. The fisherwoman would come under our windows and sing the praises of her fish. My mother would have her come in, and I remember seeing the fish weighed on a hand balance while they were still jumping.

Bread was mostly made at home and baked in the public ovens for a small fee or for one of the baked loaves in payment. (Often people did not have the few pennies needed to pay the baker, so they gave her one of their loaves. She would then sell this bread to the few families of the foreign civil servants who didn't make bread at home.) The leavening was in the form of a hard piece of dried sourdough (page 212), which was then soaked in cold water for several hours. In the evening it was mixed with enough flour to make a batter and left overnight in an uncovered container, in the center of a big well of flour. At dawn the bakerwoman would call from the street to tell people to start making bread. (She would go around to call all those who had, the previous night, given notice of their intention to bake bread.) By this time the batter would have grown and overflowed out of the container onto the center of the flour well. According to the number of people in a family, enough warm water and flour were added,

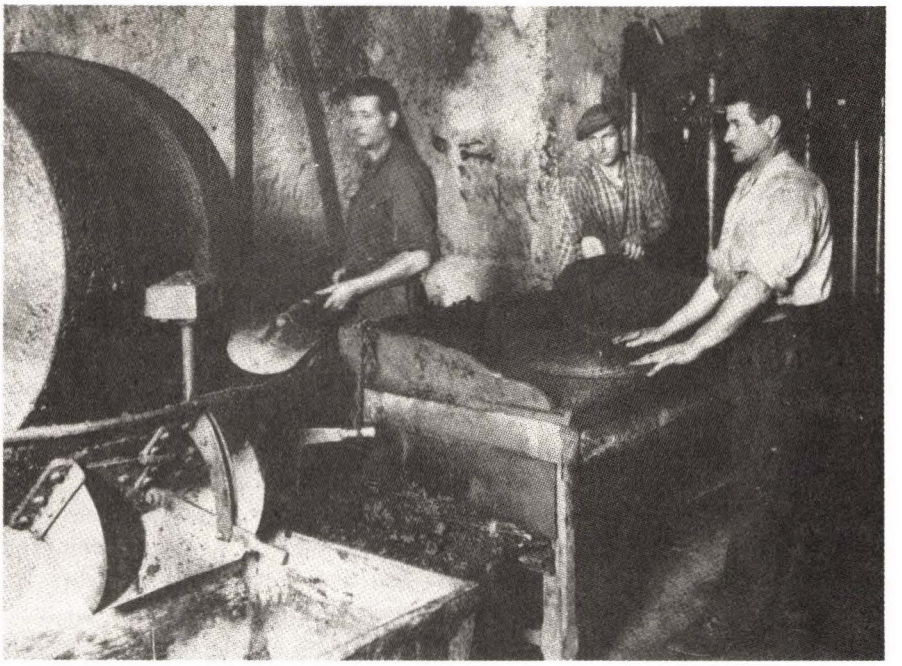
and from six to twelve loaves of bread of two kilos each (about four and a half pounds) were made at a time, since they would have to last for a couple of weeks. In our household the maid made the bread because my mother, a city girl from Rome, did not have the skill nor the strength for so heavy a job. But by the time I was twelve, in 1938, all the Gentile maids had to stop serving in Jewish families because of the anti-Semitic laws. Being the elder of the two girls by four years, I was assigned the task of making bread. It was quite an accomplishment for me. I had to stand on a footstool to knead that enormous quantity of dough with my little hands and delicate, thin arms but somehow I managed. What I never learned, though, was to carry the extremely heavy tray to the bakery and back, as any housewife did. So the baker herself would come to our house and balance the tray, weighing about thirty pounds, on her head as if it were a crown. She was so tall, so colorful in her Pitiglianese costume, and so erect in her posture, we used to call her "the Caryatid."

Balancing heavy loads on the head was something we were not even allowed to try, so this fascinating skill became something I was determined to learn. I felt envious of those who possessed it and secretly tried to learn it. But even after long practice I only succeeded in mastering the first part of it which didn't involve the actual carrying of those weights, under which I was certain that I would be crushed. Using one hand, a rectangular rag was held by one corner and brandished in the air until it was all twisted like a rope. Then it was quickly rolled from center outward in a spiral, forming a shape like a round cake, tucking the outer end under, and secured on the center of the head. On top of this cushion the women carried their heavy loads—from a jug full of water to a bundle of firewood, from a tubful of wet laundry to a tray containing all kinds of things. They walked long distances carrying any of these burdens on their heads.

Flour and cornmeal were not purchased already ground, but in grain form. Grinding was done at the local mills once every two weeks, or just before bread-making time or polenta time. Almost anything tastes better when eaten fresh, but you don't really know how delicious polenta (page 132) can be unless you have eaten it made with freshly ground corn.

At Passover the mill was cleaned to produce kosher flour. The cleaning consisted of throwing away the first grinding of the wheat, which had been "watched" by my father from harvest to the mill and allotted for the making of the *matzòt*. This "watching" was to ensure that no water touched the wheat to cause fermentation. If that happened, the grain or flour would become *chametz*, or leavened, and thus unfit for Passover use.

Oil was something else that was not store-bought. Fresh, ripe olives were bought directly from the farmer and the oil was extracted, filtered, and bottled in demijohns before our eyes. In the fall, at oil-making time, I



Men at work in one of Pitigliano's oil mills (PHOTO: ADOLFO DENCI —COURTESY ILDEBRANDO DENCI)

would go with my father to the oil mill to watch this fascinating process. Two gigantic stone wheels rotated on a horizontal axis in a frame which rotated on a vertical axis in the stone basin full of ripened, purplish olives. This double rotary motion hypnotized me, while I became drunk with the scent of freshly crushed olives. The pulp was then placed into hemp filters, which were piled up to be pressed. The moment of excitement came when the first drop of fluid swelling out of them would burst in a purple jet into a waiting receptacle. We waited a few minutes for the watery and heavy particles to settle at the bottom; then, with a special tin dish, one of the mill men would skim the golden-green oil and transfer it into another container. At this point we would cut the round loaf of bread we had brought along into eight wedges, roast each wedge carefully on the hot embers in the constantly burning caldron, rub them with cloves of garlic and dip them into the freshly gathered oil, still hot from the grinding. We would season this bread with pepper and coarse sea salt and take it home to feast on it with the rest of the family. Even today I would not exchange that *Pancrocino* for the best dish in the world. It was, I am sure, the precursor

of the modern garlic bread, but with a more rustic texture and an infinitely more flavorful taste.

Wine was also made at home. Father would make enough not only for our family needs, but also for shipment all over Italy to families who had emigrated from Pitigliano and still wanted to drink the genuine kosher wines made with our local grapes.

Pitigliano also had a few stores. One of the butchers carried the kosher meats that my father had slaughtered. Chickens, on the other hand, were sold alive and the Jews would come to our home to have my father perform the ritual slaughter. (His skill as a slaughterer did not make him one bit less gentle and peace-loving.)

One lovely little store was a kind of fruit emporium, carrying all sorts of exotic and dried fruits and nuts, imported from the outside world. Once in a while it would also have fish from the Tyrrhenean coasts, but mostly eels (which the Jews are forbidden to eat because eels lack fins and scales) from the nearby *laguna* of Orbetello, squirming alive for days on end.

If it weren't for those appalling eels, this little store would have been my heaven on earth, since I am passionately fond of all dried fruits and nuts and especially so of anything made with chestnut flour (see *Castagnaccio*), one of the products it carried. Eels notwithstanding, the owner, a Christian, was our next-door neighbor and good friend, and in deference to this friendship, during the Jewish High Holidays she would clean the store and refrain from stocking *tref*[13] fish, ordering only the kosher kinds the Jews could use.

5

IN PITIGLIANO, Jews and Christians had a long history of peaceful cohabitation and true friendship. At Passover, for example, it was customary to present our Christian friends with *matzòt* and unleavened sweets, which they considered marvelous treats. When Passover was over, the Gentiles reciprocated our gesture of friendship by offering their Easter specialties. The exchanging of recipes was the main topic of conversation at the public ovens among cooks and housekeepers as they waited for the baked goods to be ready. A love of good food and dedication to the culinary arts were common grounds upon which the Jews and Gentiles of Pitigliano met, mingled, and made friends.

But even the depth of these shared experiences could not undo the growing enmity engendered by the coming of the anti-Semitic propaganda campaign launched in the mid-1930s.

[13] *Tref:* that which is not kosher; ritually unfit for the Jews to eat.

By this time Pitigliano's Jewry was already showing the first symptoms of its decline, due in part to the departure of young people in search of higher education, in part to the steady migration of entire families to larger cities or, less frequently, to *Eretz Israel* (the land of Israel), but mainly because the majority had almost completely assimilated into the mainstream of Christian Life.

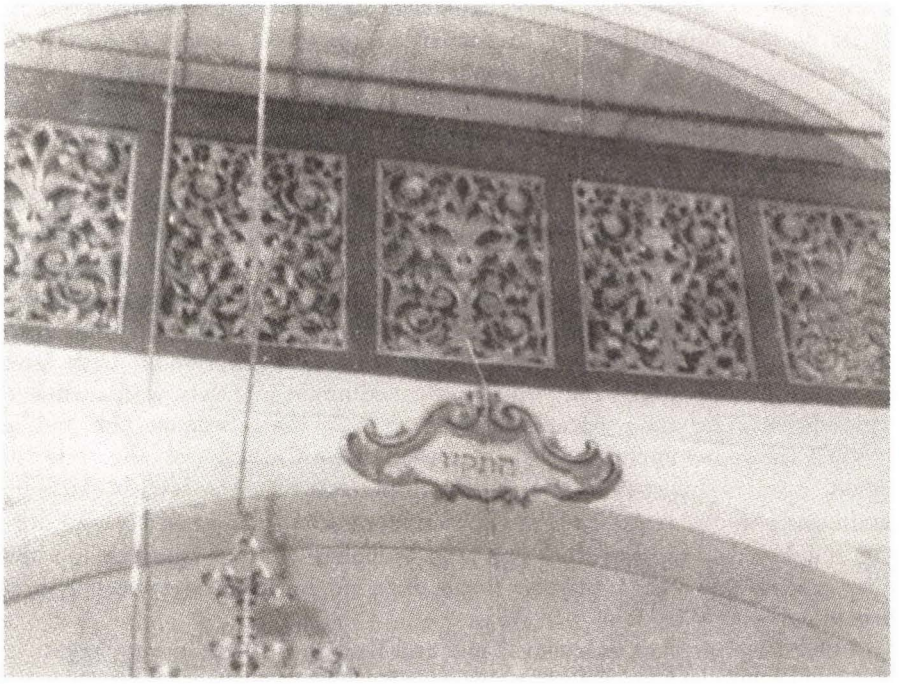
Until the lamentable day of Mussolini's alliance with Hitler, our life in Pitigliano had been integrated and as happy, or unhappy, as anyone else's. By the end of the 1920s the urge to conform was so prevalent among the Jews of Italy that our private schools had closed down to hasten assimilation. The Jewish children now walked to public school with the other children, played and did homework with them, made "best friends" with Jews or Christians depending only on affinities, common interests, and academic capabilities. The only notable difference was that, because the public schools were also open on Saturday and because Catholicism, the state religion, was taught to everyone as one of the subjects, the Jewish children, upon our parents' request, were excused from school on Saturday and during religious instruction. But this was accepted without question by the Gentiles, as was the fact that we had different holidays and worshipping practices.

After the Axis pact between Rome and Berlin, in 1936, things began to change, at first so imperceptibly that hardly anyone could really notice any difference, until the press started a subtle anti-Semitic campaign, which continued in a crescendo over the next two years, and reached its culmination in the promulgation of the first racial laws.

Toward the end of my sixth grade, on Shavuot 5698 (June 5, 1938), I celebrated my *Bat Mitzvà* —a sumptuous ceremony in which I performed the role of the rabbi. Roses of all kinds filled the temple and a carpet of rose petals covered its beautiful marble floor. The children's chorus sang *Baruch Abbà*, the song sung on festive occasions, while my father escorted me to the *Echal*, the steps in front of the Ark where the Torah scrolls are kept. All the Jews in the village, who had crowded into the temple, wept. Perhaps we were all consciously or subconsciously aware that the beautiful melody of *Baruch Abbà* was our "swan song."

Aside from my dressmaker—a good neighbor and friend who had made my dress in the style of Juliet Capulet—no Christian schoolmates or teachers were present. Tension by now had reached the point that an invitation to any Gentile would certainly have been refused, causing painful embarrassment to them and to us.

At the end of that school year, we were promoted, for the first time in our lives, without receiving the usual honors. Even a gym award I earned during the public gymnastic meets was never given to me. During the next



The matroneo *(women's gallery) of Pitigliano's temple* (PHOTO: ADOLFO DENCI —COURTESY ILDEBRANDO DENCI)

few months, the situation worsened. By the end of the summer of 1938, right before the reopening of the schools, the first law against the Jews was issued and enforced: all the Jewish children were banned from public schools and universities.

We heard the news one morning when my mother returned sad-faced from shopping, holding a newspaper. We reacted to the news the way most children would: with jumps and cheers of joy at the idea of no more regimentation. But our euphoria didn't last long. Immediately, all who had remained good friends up to that moment began to avoid us as if we were suddenly infected with a repulsive disease. When they met us in the street they would lower their eyes. In time they began to avoid us openly, turning their heads in the other direction, leaving us with a painful feeling of rejection and loneliness.

One anti-Semitic law followed the other and eventually all our civil rights were stripped from us. A few faithful friends remained secretly on our side and helped when they could. Two were openly friendly with us: one was a deputy to the Italian Parliament, a schoolmate of my father's

who was too high up in the Fascist Party to be afraid of anything. He would tease my father with the provocative question, "Are you an Italian or a Jew?" To which my father would imperturbably answer, "First I am a Jew because I carry within me the faith and the heritage of my people, and this would be the same wherever I was born; but I am also Italian because Italy is the country where I was born and which I proudly served during the Great War."

My father was decorated during World War I, but during the more than twenty years of dictatorship, he never held a Fascist Party membership card, even though the lack of one meant that all opportunities for a job were closed to him. The small honorarium that the Jewish community gave him was not sufficient to support his wife and his five children, but rather than depend on jobs for which the membership card was indispensable, he survived by keeping account books for several farmers who paid him with half a dozen eggs, a small wheel of cheese, a chicken, and so forth.

The other person who was openly friendly with us was a young priest with a magnificent tenor voice in whose house we often gathered to sing operatic arias and engage in political discussions.

Isolated, rejected, despised, first we were banned from serving in public institutions, then also from private ones, until by the beginning of the war nothing was left to us as a means of livelihood except for commerce and manual skills. We no longer opened the temple every day, nor even once a week. We gathered in the temple only once a year on the High Holidays. For Passover everyone came to our home, where my father officiated on a reduced scale before the *Seder*. All of the Jews turned toward each other to help and to be helped. I was barely fourteen when I became a cook for a ninety-year-old Jewish lady until she found a more mature person, the sister of a rabbi.

Soon after the war started, the radio—the last of our contacts with the outside world—was forbidden to us and our sets were taken from our homes. Our lives had not, so far, been directly endangered, but September 8, 1943, the day on which Marshal Badoglio signed the armistice with the Allies, was a fatal day for the Jews of Italy. If up to that moment the Germans had chosen to ignore our existence, at this point they immediately made us the scapegoats for the treason of their Italian allies. With the help of the most loyal Fascists, they first confiscated all our property, then in a human hunt hard to imagine, they drove us from our homes and rounded us up to face the same fate as our European brothers and sisters in the extermination camps.

I was then seventeen and, along with two of my brothers and my younger sister, escaped in time and joined the partisans. My parents and a younger brother were taken to a transshipment concentration camp but

eventually, after a succession of fortuitous and fortunate circumstances, they came back alive.

For years we had been forced to abandon our beautiful traditions and now, for a period that seemed to last forever, we had to abandon our homes as well and run for our lives. We found safety in the ranks of the partisans and with those generous farmers who risked their own lives and the burning of their farms to shelter us.

When the war was over, the Jews' odyssey that culminated with the Holocaust also came to an end. When we returned to Pitigliano, we began to count our missing relatives and friends, often with a sense of guilt for being among the living, but with a commitment to Judaism and to its traditions that was stronger than ever.

Our temple, the school, the yeshiva, the libraries, and the oven were severely damaged by the bombardments and declared unusable. Despite the risk, for several years my father continued to open the temple once a year for *Yom Kippùr*, and the survivors among those Jews who had left Pitigliano for larger cities long before the war came back for the celebration. Even after we had moved to Florence in September 1952, my father went back to Pitigliano for *Yom Kippùr* and tried to get as many as he could of the former members of the community to come with him. It became increasingly difficult, however, to attract people since they risked their lives in the unsafe sanctuary. Attendance fell until once it even became necessary to use a child as the tenth man in order to make up the *minyan*.[14] After that, we no longer returned to Pitigliano. Eventually the temple collapsed and what we could save of it was sent to other Italian communities and to Israel.

Thus the heroic saga of the Jewish people of Pitigliano, who had maintained their heritage and integrity for over six centuries, came to its sad conclusion. At the time we did not comprehend the magnitude of the tragic event, and even now it is difficult to accept the fact that that glorious chapter of human history, the Jewish experience in Pitigliano, lives only in our memories and in our hearts.

Right after the end of the war, the sight of the senseless destruction of Hebrew Pitigliano brought us almost to despair. But as we survivors slowly and painfully reinserted ourselves into the social life of our village, we restored the celebration of the holidays and traditions in our homes once again, and our daily meals and festival treats reminded us of the uniqueness and permanence of our Jewish heritage. Nothing could ever be the same again, but the continuity of our cuisine helped to reaffirm our faith and made us realize that we had survived, that we would go on surviving, and that we would endure. As Leo Tolstoi once wrote, "The Jew is the emblem of eternity . . . is everlasting as eternity itself."

[14] *Minyan:* a quorum of ten. Ten men, aged thirteen or over, are required for many communal religious services.



Le Feste

THE HOLIDAYS

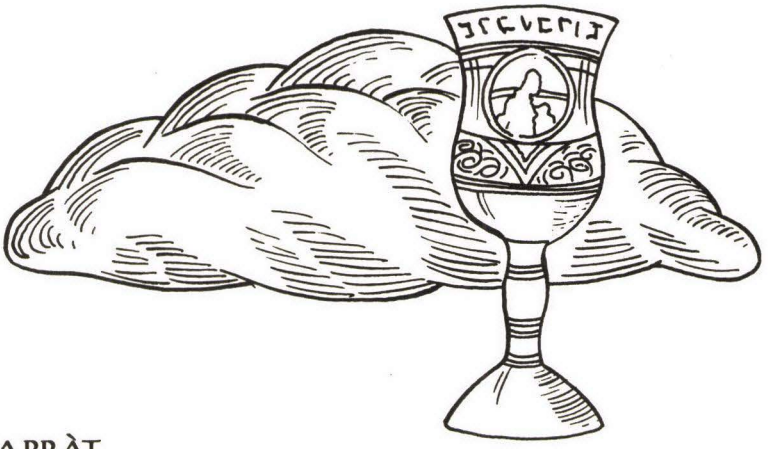
THE WORD HOLIDAY, generally speaking, means a day that has been set apart to completely halt, or at least to modify, the course of routine activities in order to celebrate or commemorate an important event, or to rest and engage in spiritual acts. Three kinds of holidays are universally recognized by Western civilization: family, national, and religious holidays. All three offer the opportunity for the people involved to get together and share in the festivities.

At the time when I was growing up, Catholicism was the state religion in Italy. This meant that state funds were used to celebrate a Catholic religious holiday publicly, with great pomp. This also meant that the Jews, as a minority, were excluded from the celebrations, and Jewish children were often vilified or even physically abused by their contemporaries on such occasions. The words *festa religiosa*, religious holiday, therefore, had come to mean something that was alien or even frightening to us. We used the Hebrew word *mo'adim* when referring to *our* religious holidays.

Our *mo'adim* were very intimate and celebrated privately, without showiness. Yet we were not meek or underhanded about them. On the contrary, during our holidays a sense of community, of true belonging, of shared interests prevailed, which is normally absent or difficult to experience among members of the dominant society. Brotherhood, justice, and caring were not abstract concepts for us, but principles that we practiced in our everyday life. The holidays provided special moments for togetherness and the opportunity to show our regard for each other. For me, being the target of injustice gave inner strength, and the certitude that I would never identify with the oppressor; it gave me the desire to preserve and pass on my beautiful heritage.

About eighty Jews then lived in Pitigliano. During the High Holidays the number increased to a little over a hundred. We knew one another not just by name and face, but also by personal traits, family history, profession, habits, likes and dislikes. Although the group was by no means homogeneous, a flow of friendship bound it together that went beyond the shared religious beliefs. This does not mean that everything went smoothly at all times. As in any group there were disputes, small feuds, and different allegiances, but the prevalent feeling was one of warmth and brotherhood.

In the opening paragraph of each of the following sections, I have briefly explained the nature of each holiday. Rather than going into detail as to how it should be celebrated, I have chosen to tell what it meant to me and how it was celebrated in my family. I have also appended to each holiday section the menu or menus that were typical of our holiday meals. All the recipes mentioned in those menus are included in this book and may be located by referring to the index.



SHABBÀT
Sabbath

SHABBÀT is the holiest of the Holy Days. It is the only holiday that is mentioned in the Ten Commandments: "Remember the sabbath day and keep it holy. . . . You shall not do any work."

For us it was a day of true rest and togetherness. The heavy working week culminated with a busy Friday. At daybreak my father would get up and after *Shachrìt*, the morning prayer, would go and meet the farmers to bring home *le primizie*, the first fruits of the season, the fresh taste of which was unsurpassable: *mandorlini* (fresh almonds at the stage when the

husk is still green and everything is edible, including the part that later in the season becomes the woody shell); tiny peas; artichokes so fresh and tender they had no choke at all; *ovuli* (egg-like mushrooms, particularly suitable for eating raw); *mespilus* fruits (exotic little apples good after frost and when almost rotten, brownish in color and with a tart after flavor); cherries, wild strawberries, and dozens of other *primizie;* and, on rare occasions, a bunch of wild asparagus. He would bless each *primizia* and distribute one to each child before storing the rest away to be used for the *Shabbàt* meals. We would close our eyes and make a wish while savoring the tasty new fruit.

After enjoying our delight in tasting the fresh new fruits, my father would rush to temple where, with the help of the *Shamàsh* (the temple caretaker and assistant), he would prepare about two hundred oil lamps that were to be lit just before *Arvìt,* the evening prayer. There were six huge bronze chandeliers hanging from the high vault, and four standing at the four corners of the *Tevà* (the raised platform from which the Torah is read), each holding twenty glasses filled half with water and then to the brim with oil. On the oil floated a small tin triangle with a hole at the center, and with each of its sharp corners inserted into a small piece of cork. In the hole at the center was a wick—held in place by a tiny plywood disk—which fueled the flame but did not itself burn. When the supply of oil was used up, the water would extinguish the flame. The amount of oil was measured to last from one sundown to the next so that the lights would begin to go out soon after the *Havdalà* (literally, separation, in Hebrew), the ceremony at the end of *Shabbàt.* These oil lamps, in the shiny bronze chandeliers, projected a warm, golden light which created an intimate, festive, indescribably rich atmosphere.

At home, Mother was busy tidying up the house and preparing for the special *Shabbàt* meals, while the boys ironed their pants, polished their shoes, and practiced their assigned *Tefillòt* (prayers) and *Pizmonim* (solo chants that each male in the community contributed to the liturgy of the festivities).

For us girls the excitement of the *Shabbàt* started on Friday afternoon when we raced to finish the dress, the blouse, the skirt, or whatever we had started that week so that we could wear it at temple. The garment completed, we cleaned, oiled, and closed the sewing machine. Those items that could not be finished were neatly folded away in a closet with our embroidering and knitting baskets, and nothing would be touched again until Sunday, because the saying went that even after sundown on Saturday one was not allowed to work, except to sew shrouds for the dead, and who wanted to meddle with that!

The tradition of wearing something new every Friday night began be-

cause every girl was considered to be the bridesmaid for the beautiful bride, the *Shabbàt*. But our intentions were less pious: we simply wanted to be pretty and show off our talents and accomplishments to the boys. Of course, during services, we were relegated to the *matroneo*—the dark upstairs gallery with a carved wooden baroque grate painted in gold leaf, which was reserved for women—and the boys could not see us. But as soon as the Thirteen Articles of Faith, or *Yigdàl*, a song that was sung at the end of the service, was over, we ran down to the *piazzetta* where we giggled and squirmed and shook hands and wished *Shabbàt Shalom* (a peaceful and wholesome sabbath) to one another before going home for dinner.

On Saturday morning, after the service, during the months of good weather—which in Pitigliano lasted from February to November—my mother would pick up at the newsstand a copy of *Il Corriere dei Piccoli*, a weekly children's paper (which father would pay for the following day, since money could not be handled on *Shabbàt*), and read it to the children. My mother had a marvelous imagination and a unique flair for storytelling and was not content to just read the captions; she embellished the stories with her own inventiveness, which made them infinitely more interesting. She would sit on one of the benches that surrounded the monument to the dead of World War I, and around her many children would gather, sitting on the sidewalk, standing near her, behind her, trying to get as close to her as possible. She really looked like the brood hen with her flock of chicks. We, her own children, were not jealous of our cousins and friends; we were actually very proud of her.

It was customary in Pitigliano to spend the *Shabbàt* afternoon visiting the old and the sick. Strange as it might seem to some of today's youth, we children looked forward to these visits, and not just because of the cookies and the *Zuppa Inglese* we knew would be served to us. We would bring our freshness and gaiety into their lives and they would delight us with stories of their own childhood. It was during one of these Saturday afternoons, for example, that I learned of the interminable discussions that had taken place among our notable ancestors on how to address the Grand Duke of Tuscany during his first visit to our temple. "How about calling him 'Our Master and Lord'?" "It would lower our dignity." "Then we'll call him 'Mister Grand Duke.' " "We'll make fools of ourselves." And so on in an untranslatable old Judaeo dialect that would make us double with laughter. (I never did find out how they finally addressed him and I'm still curious.) Or we would be told of the times when, during the Good Friday procession, the Jews had to lock themselves up in their homes; otherwise they would have been stoned on sight.

I believe that it was in the sitting rooms or at the bedsides of these people that my strong sentiments about my Jewish heritage, formed first at

home, were further strengthened and forever fixed. I realize now what a wealth of good feelings we gave one another regardless of age and state of health.

Our *Shabbàt* meals varied greatly according to the season, but fish was never missing from the festive table, and when fresh fish was not available, it was either *baccalà* (dried salted cod) or salted anchovies, or *bottarga,* which my mother had shipped to her from Rome. *Bottarga* is one of those delicacies for which I have preserved a nostalgic craving, since I have not so far been able to find it here. It is the roe of the mullet, salted and dried in its own skin, and pressed. It is served as an appetizer, sliced very thin, with a sprinkle of olive oil on it.

Following are examples of our *Shabbàt* menus.

FRIDAY EVENING

PASTA REALE IN BRODO
Royal Pastry Soup

PESCE E INDIVIA
Fish and Chicory Casserole

POLLO ARROSTO PER SHABBÀT
Roast Chicken for Sabbath

SPINACI SALTATI
Sautéed Garlic Spinach

PANE DEL SABATO, BISCOTTINI DI RONA, FRUTTA FRESCA
Challa Bread, Rona's Vanilla Cookies, Fruit in Season

SATURDAY LUNCH

ANTIPASTO DI CARNE SECCA E CARCIOFI MARINATI
Salt-Dried Meat and Marinated Artichoke Hearts

FOCACCIA COLLA CIPOLLA
Flat Onion Bread

OR

RISO DEL SABATO
Sabbath Saffron Rice

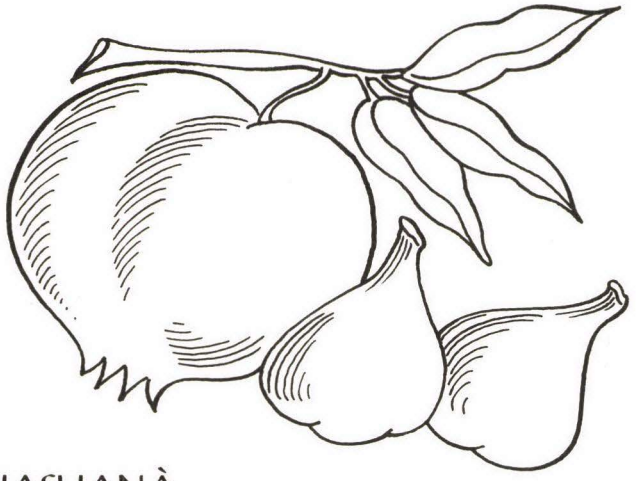
FILETTI DI SOGLIOLE AL LIMONE
Fillets of Sole with Lemon

SCAROLA A INSALATA
Escarole Salad

FRUTTA FRESCA
Fruit in Season

SATURDAY EVENING

PASSATO DI VERDURA
Vegetable Cream Soup
BACCALÀ MANTECATO
Creamed Baccalà
INSALATA RUSSA
Russian Salad
TORTA AL MASCARPONE, MANDORLE, NOCCHIE, NOCI
Cheese Cake, Nuts



ROSH HASHANÀ
The New Year

ROSH HASHANÀ, the Jewish New Year, may occur any time from early September to early October, according to the Hebrew calendar. In preparation for it, our house was given a thorough cleaning, including the laundering of curtains, the changing of drapes and bedspreads, the replacing of the carpets and rugs that had been stored away during the hot months.

My father would carefully inspect his three *shofròt*[1] to make sure that moths had not attacked them and made any holes, since even the tiniest hole would make a *shofàr pasùl* (unkosher). He used the wing feather of a huge bird (I now believe it was that of a turkey, but then I thought it be-

[1] *Shofròt* (*shofàr*, singular): Natural wind instruments made of emptied ram horns.

longed to an eagle) dipped in wine vinegar to clean the inside walls. Apparently this operation did something to maintain or improve the sound of the primitive instrument. My father was such a powerful *shofàr* blower that when the blasts—especially the prolonged ones—came out of his instrument, even the Christians in the fields could hear them.

The *Rosh Hashanà Seder* was almost as important as the *Pesach Seder*. The table was set with our most magnificent hand-embroidered tablecloth, the best crystals, the gold-rimmed porcelain dishes, and the baroque silverware of my mother's wedding dowry. At one end of the table, near where my father sat, all the special dishes were neatly gathered to be blessed. Closest to him were the wine and *Kiddùsh Cup*[2] and the beautiful Challa breads; in a semicircle around them various dishes were arranged: one with a boiled rooster's head, comb and all; another with fish (usually fillets of salted anchovies well washed and sprinkled with olive oil, but occasionally also *bottarga*); another with boiled, peeled, and sliced beets; and lots of seasonal fruits. Fresh figs were always present as was the exotic pomegranate—delight of the children and irritation to Mother because on opening it the crowded seeds would snap out and jump all over the place, creating red stains that were hard to remove. There was a fruit called *giuggiole*, meaning "things of little value," but to the children they were very valuable. Unfortunately I haven't seen them in the New York area, perhaps because here too they are considered of little value. But I wish, for the children's sake, that they would begin to sell them. Their botanical name is *joojooba*, but in English they are also called "Chinese dates." They have the shape and appearance of fresh olives, except that when they are very ripe they turn from pale green to a rich rust color. They are sweet and aromatic and have a dry, snappy texture.

At the center of the table there was a dish with a round cake of dried sourdough, or leavening, on which the palm and fingers of our father's right hand had been previously impressed, and with a bunch of fennel weed, complete with stems and seeds, standing in the center. At each side of the leavening stood dishes with growing green blades which resembled grass. They were prepared about a week in advance this way: The bottoms of two fancy fruit dishes were loosely covered—one with grains of wheat, the other with corn kernels. Water was added to cover and then the dishes were left on top of the mantelpiece until the night of the *Seder*. During this period the seeds were kept very moist until they began to root. Thereafter a light sprinkling twice a day was all the rooted grains needed. Soon each grain would sprout a little blade, the wheat darker and thinner, the corn paler and fatter, and by the night of the *Seder* the wheat would be three to four inches and the corn two to three inches high. The sprouting

[2] *Kiddùsh Cup:* A silver goblet reserved especially for the blessing of the wine.

of the grains was a project we children were responsible for, and we were fascinated by the transformation and growth occurring under our eyes.

During the ten days of the High Holy Days that culminate with *Yom Kippùr*, the two plants had grown to be approximately fifteen and ten inches tall and had to be tied with ribbons so they would not bend or fall apart. After *Yom Kippùr* we would dispose of the plants, generally giving them to the neighbors who raised a few chickens in their orchard.

The *Rosh Hashanà Seder* was not established to remember or celebrate any historical event. Rather it revolved about the theme of growth and prosperity and sweetness for the year to come. Each of the foods gathered on the table was blessed, and each blessing ended with the refrain, "Grow and multiply like the fish in the ocean; grow and multiply like the seeds of the pomegranate; grow and multiply like the leavening, like the grain, like the fennel," etc. Sweetness was symbolized by the beets and the sweetest fruits, and by desserts made with honey.

Among the desserts the most characteristic was *Sfratti*, the interesting origin of which I have already described. But there were many others, some of which, I later discovered, also belong to the tradition of the Eastern-European Jews, such as *Taiglach*, which is called, in its Italian version, *Ceciarchiata*, for the size and shape of the bits of dough which resemble *ceci* (chick peas), and it is also served on Purim.

After the *Seder*, which we shared with most of the Jews in Pitigliano, our typical *Rosh Hashanà* menu was as follows:

CALZONICCHI IN BRODO
Calzonicchi Soup

MUGGINE IN BIANCO
Jellied Striped Bass

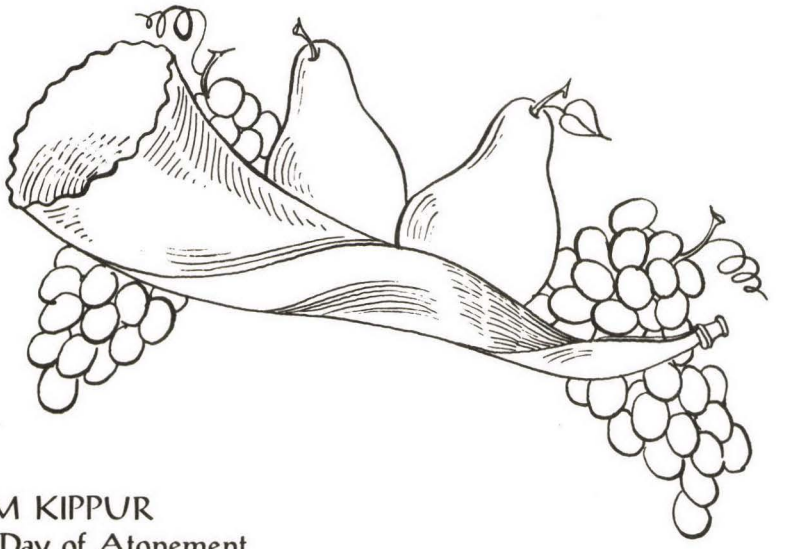
INSALATA TRICOLORE
Tricolor Salad

POLLO IN GALANTINA
Chicken Galantine

SFORMATO DI ZUCCHINI
Zucchini Pudding

CECIARCHIATA, SFRATTI
Taiglach, Honey and Nut Dessert

MELE, FICHI FRESCHI, DATTERI
Apples, Fresh Figs, Dates



YOM KIPPUR
The Day of Atonement

YOM KIPPÙR, the Day of Atonement or Forgiveness, is the culmination of the ten-day High Holy Day period which starts with *Rosh Hashanà*. The Jewish children in Pitigliano were very much aware of the solemnity of *Yom Kippùr*. Esther's fast before the joyous festival of *Purìm*, or the fast of the 9th of *Av*, commemorating the two destructions of the Temple of Jerusalem, were observed by only a few. But the fast on the Day of Atonement or Forgiveness was observed by everybody, including the nonreligious, so the children took it very seriously. They began to practice fasting at about ten years of age to make sure that by the time they celebrated their *Bar* or *Bat Mitzvà* they would hold up as well as the grown-ups. This practice consisted of fasting for as long as one could stand it without getting sick, but most of us capitulated at about two o'clock in the afternoon.

The night of the 9th of *Tishrì* (the eve of *Yom Kippùr*) we had dinner before sundown and even though we were allowed to eat as much as we wanted, we refrained from having desserts or any frivolous foods.

The temple was decorated in white to symbolize the purity of conscience, and in addition to the usual *Shabbàt* lights of the chandeliers and the *Tamìd* (perennial light in front of the Ark of the Torah scrolls, which was kept alive by adding oil to it every morning before *Shachrìt*) there was one oil lamp flickering for each member of the community who had passed "to a better life" in the past few decades. The Renaissance wood panels of the western wall of the temple had a built-in shelf that ran the

width of the wall, which was crowded with these oil lamps, each representing one name. During the *Kol Nedarìm*[3] the names were mentioned one by one, noting their relationship to the living members. All the services in Pitigliano were conducted entirely in Hebrew, including the reading of those names.

After services we took walks on the outskirts of town—with a waxing moon as the only means of illumination—to enjoy the last bit of warmth of the dying summer, and to engage in talmudic discussions. If we were very young, our discussions centered on whether or not we were allowed to brush our teeth, since the fast was so strict that not even a drop of water should be ingested. If we were a trifle more mature, the discussion would revolve about the value of fasting not only as a means of atonement, but also as an exercise in self-control.

On the morning of *Yom Kippùr* my father would leave the house very early, and we children all climbed into bed with Mamma to loaf for a while, it being the only day of the year when she did not have to start her work at daybreak. When the competition for getting to be closest to her became a little too rough, she would get up, get dressed, and go to temple remaining there with my father until after sunset, when the last blows of the *shofàr* marked the end of the fasting.

When we were little children, we were left in the care of a neighbor because our housekeeper, though Christian, was not allowed to work or cook on that day. The only things she did, when she heard the final sound of the *shofàr*, was to set the tables and heat up the foods that Mother had prepared the previous day. We lived near the temple in the house provided for the rabbi by the community but, as I mentioned earlier, the powerful sound of my father's *shofàr* could also be heard far away.

When I grew a little older and we had no help in the house, it was I who left the temple a few moments before the end of the service to go home and set the large table for dinner, and a smaller one with *Bollo* and vermouth for all the Jews who came to break the fast before going to their own homes for their dinner. I would slice the pickled tongue (my favorite among the homemade cold cuts, the aroma of which was enough to tempt even the most devout person), cook the soup, and heat up the main dishes, without giving in to the temptation of putting bits of food into my mouth, in order to exercise my will power.

The High Holy Days, as I have mentioned, drew back to their native village many of the Pitiglianesi who had left to seek higher education and better opportunities in larger towns or cities. Often they had no temple and no Jewish life where they had moved, but they would come also from such cities as Milan, Florence, Rome, where there were large and active Jewish communities, for the opportunity of spending the holiday with rela-

[3] *Kol Nedarìm:* Literally "all vows"; it is the plural of *Kol Nidrè*, the prayer that opens the Yom Kippùr services.

tives and friends who had remained in Pitigliano. Above all they returned to take part in the services which included the familiar and well-loved liturgy of their ancestors.

A tradition that began before I was born was that our family would be host to one such family from Grosseto, chief town of the province, who came to celebrate the holiday with us. The wife of the family had been my mother's best friend since their grade school days; both came from Rome and both married a Servi from Pitigliano. Often we would also be joined by two unmarried brothers (fervent and outspoken anti-Fascists who, after the war, came on an official visit to New York and were guests of Fiorello La Guardia) and a sister of this friend of my mother's. They were lovely, outgoing, generous people and their yearly visit was for us an extremely exciting event. This beautiful tradition went on until the fateful 1943 when the two gentlemen were sent to confinement in the south of Italy, near where the painter-writer Carlo Levi was also sent. This was the year that also marked the end of the daily services at our temple.

My mother and her friend were both excellent and imaginative cooks, and between the two of them they prepared and cooked fabulous meals. If the ten days between *Rosh Hashanà* and *Yom Kippùr* were days of penance, they were more than compensated for by the meal that followed the great fasting.

The following menu will serve as an example:

BOLLO E VERMOUTH DOLCE
Bollo and Sweet Vermouth

QUADRUCCI IN BRODO
Soup with Tiny Pasta Squares

TRIGLIE ALL'EBRAICA
Red Snapper Jewish Style

FINOCCHI IN TEGAME
Stewed Fennel

TAGLIERINI COL BRODO BRUSCO
Cold Thin Egg Noodles with Brusco Sauce

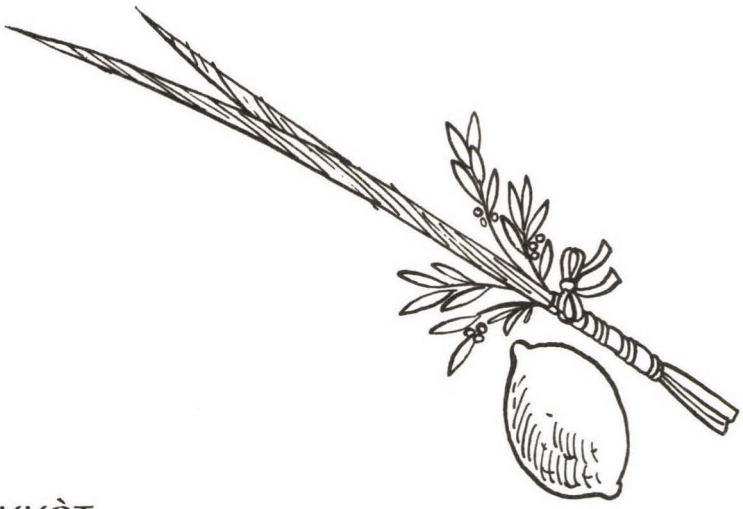
TORZELLI
Fried Chicory

PIZZETTE DI PETTO DI POLLO COI SEDANI
Chicken Breast Patties with Celery Fingers

CHALLÀ

BORRICCHE PITIGLIANESI, TORTA DI CIOCCOLATA E ALBUMI
Cinnamon Turnovers, Egg-White Chocolate Cake

FICHI FRESCHI, PERE, UVA
Fresh Figs, Pears, Grapes



SUKKÒT

Festival of the Harvest

Including HOSHANÀ RABBÀ, The Great Hosanna; SHEMINÌ ATZERET, Festival of the Rain; SIMCHÀT TORÀH, Rejoicing in the Torah

SUKKÒT, THE FESTIVAL OF THE HARVEST, also called the Festival of the Tabernacles, encompasses on its seventh day *Hoshana Rabbà* (the Great Hosanna) which is a half holiday. Special services are said, but work is permitted when the services are over. The celebrants carry the palm and citron seven times around the temple, while chanting special prayers (*Hoshanòt*). The eighth day of *Sukkòt* is *Sheminì Atzeret*, which is marked by the prayer for rain. *Simchàt Toràh*, the rejoicing with the Torah, occurs the following day and marks the beginning of the Torah reading cycle and the conclusion of the High Holiday season which had started with the first day of *Tishrì, Rosh Hashanà.*

Sukkòt, in Pitigliano, not only meant a great deal to us but to our Christian neighbors as well. For the Jews it was the only festival that was closely related to the real life of our surroundings, since Pitigliano depended for its survival almost entirely on its meager agricultural resources; for the Christians it represented the manner by which God would show his divine benevolence or wrath. It was a belief among the Gentile peasants that if it rained at least once during the eight days of *Sukkòt*, it was a sign that God had forgiven the Jews their sins and would grant a plentiful

harvest that year. Today, with warehouses, refrigeration, fast transportation, and a more efficient system of food production and distribution, no particular place suffers if its harvest is poor. But in our village—and I suppose in all rural areas of that era—the local produce was the main source of sustenance and it went directly from the farmers to the consumers. If drought killed or even reduced the crops, everyone was immediately and disastrously affected by the scarcity, and the Jews—as usual—were blamed. Fortunately for us, during that period of the year, almost every day rain-laden clouds sprinkle the earth as they pass over Pitigliano's region.

Hundreds of years ago, on the eighth night of *Sukkòt*, on *Sheminì Atzeret*, the Christian farmers of the surrounding countryside would gather in our temple, outside the sanctuary, to join in the prayer for rain that the Jews would recite. In 1799, a few days after *Sukkòt*, God did not immediately answer the prayer for rain. The farmers descended upon the Jews, intending to slaughter them. They ransacked their homes and stores and killed one man. At this point the Christian Pitiglianesi, who had tried to stop the farmers from attacking, defended their Jewish fellow villagers with sickles, shovels, and pitchforks, thus averting a massacre. That date was later inserted in the local Jewish calendar as a holiday and has been celebrated in Pitigliano ever since.

As with everything that involved our religious activities, the building of the *sukkà*[4] was a family project, which gave us a sense of unity and cooperation. Father would get the thin lumber and nail it to an open grate for the roof; the children would go to the fields to gather the leafy branches to lightly cover it; Mother would string all the fruits; and everybody helped to hang the fruits from the roof and the walls of the booth. There were figs, grapes, Chinese dates, pomegranates, walnuts, hazelnuts, eggplants, peppers, and many other fruits and vegetables which were plentiful in our region in that season.

Lulav and *etrog* (Hebrew words for "palm branch" and "citron") were never missing for this festival, but they were not locally grown and were shipped to us for the occasion all the way from Israel or, as we called it then, Palestine. Myrtle, on the other hand, was found in our region in great abundance. The three were tied together with a colorful ribbon.

For seven days during the morning prayers the following ritual took place: The bunch was held with both hands—the *lulav* on the right, the *etrog* on the left, and the myrtle in the middle—and shaken in all directions to symbolize the omnipresence of God, and indeed the snapping of the blade-like palm leaves against each other produced an awesome sound.

[4] *Sukkà:* A pergola-like dwelling built temporarily for the *Sukkòt* holiday.

For seven nights we gathered under the bough for the *Kiddùsh* and the *Hamotzì*, the blessings of the wine and the bread. The special wine used for *Sukkòt* was *Moscatello*, a sweet white wine my father made from the delicious local grapes, and *Maritucci* was the special bread Mother baked for this festival. *Ciambelle*, our version of the *Ashkenazic* bagels, were also used during *Sukkòt*, especially for breakfast, either dry or with ricotta and a cup of black, sweetened coffee or *grané*, a coffee substitute made from roasted wheat grains.

The end of *Sukkòt*, as mentioned before, was marked by *Simchàt Toràh*, a very colorful festival in which all the beautiful and precious *sepharim*, the Torah scrolls—covered with magnificently embroidered silk or velveteen cloths and decorated with *remonim* (elaborately embossed silver crowns, placards, and ringing bells)—were taken out of the ark and carried in a procession all around the temple. Men took turns carrying the scrolls so that everyone would have a chance, and sang choral or solo songs during the seven rounds of the procession.

One of the highlights of *Simchàt Toràh* was the election of two male members of the community to become *Chatàn Toràh*, bridegroom of the law, and *Chatàn B'reshìt*, the groom of the beginning or the Genesis, for the year.

The procedure was an elaborate one. All the names of the candidates for *Chatàn Toràh* were written in beautiful Hebrew calligraphy on a 6 x 6-centimeter piece of parchment; the little parchments were then rolled like cigarettes and inserted through the holes of ballots (wooden balls five centimeters long resembling pitted olives). All these wooden ballots with the rolled parchments inside, with about half a centimeter showing at each end, were placed inside a rolling glass urn with a crank. A child was called to turn the crank to mix up all the ballots and then to pick one up and hand it to the outgoing *Chatàn Toràh*, who would ceremoniously slide the little parchment scroll out of the ballot and read aloud the Hebrew name on it. The chosen one's face would light up and everyone looked toward the lucky man beaming with wide smiles. The whole ritual was repeated for the election of the *Chatàn B'reshìt*. A number of ceremonial songs were sung in celebration and in honor of the two newly elected men. Finally, at the end of the service, everyone was invited to the reception that was held in the library at the other end of the *piazzetta* across from the sanctuary. The traditional refreshments consisted of a variety of cakes and cookies served with sweet vermouth, and *confetti*, the sugar-coated almonds used at every wedding.

Altogether it was a very pleasant and joyous occasion and I really believed that the election of the two men was left to chance, as I described it. Only relatively recently have I learned that the two men to be elected were

chosen ahead of time by a committee who would make sure that everyone (among the wealthy and educated!) got his turn at holding those distinctions. Every ballot placed in the urn had the name of the already designated winner on it, so that only he could win. The ceremony was carried out merely for the sake of tradition and for the benefit of the children.

I now believe that this innocent deception was a great idea because for those who were unaware of it as well as for those who knew the mechanism behind the "casting of the lots," the ritual was very exciting and memorable.

This is a traditional *Sukkòt* menu:

PASSATO DI VERDURA
Vegetable Cream Soup

SCALLOPINE AL MADERA
Veal Scallops with Madeira Wine

FRITTO MISTO DI VERDURA
Fried Mixed Vegetables

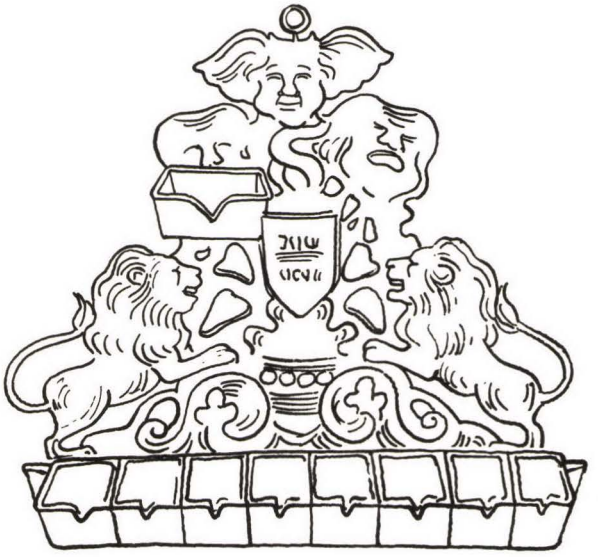
CAVOLI RIPIENI
Stuffed Cabbage

MARITUCCI, GINETTI DI SUKKÒT, CIAMBELLE DI SUKKÒT
Sukkòt Bread, Doughnuts, Sukkòt Bagels

MELAGRANE, UVA
Pomegranates, Grapes

AS A MIDNIGHT SNACK

MASCONÒD
Pasta Rolls with Parmesan and Cinnamon



CHANUKÀ (Dedication)
The Festival of Lights

A GOOD MANY YEARS AGO, when my elder daughter was not quite five years old, she was taking ballet lessons for the first time. Her teacher, a Russian-born retired ballerina, asked her just before Christmas vacation what she expected Papa Noël to bring her. To my astonishment my tiny daughter replied with a clear voice in front of all the other students and their parents, "We don't celebrate Christmas, we celebrate *Chanukà*." My feelings about her response were mixed. On the one hand I felt pleased and proud that the terror of letting someone know I was Jewish, still carried with me as a result of my painful experiences in Europe, was not shared by my children. On the other hand I felt a bit uneasy that my child had so readily made a connection between Christmas and *Chanukà*. Was she like one of those Jewish-American children for whom *Chanukà* is nothing but a "substitute" for Christmas? But I was wrong. The only connection she had made was that Christian children in America receive presents for Christmas and Jewish children for *Chanukà*.

When I was a child this connection between Christmas and *Chanukà* could not have been made. Christmas trees and reindeer, which are Nordic legends and traditions, were not known in Italy. Furthermore, Christian children did not receive presents on Christmas but on the 6th of January

as a remembrance of the gifts of incense, gold, and myrrh brought by the Magi to the infant Jesus. And it was not Papa Noël who brought those presents on a sled pulled by reindeer, but a witch riding on a broom. And the Jewish children did not receive presents on *Chanukà*, but on *Purìm*, which occurs two and a half months later.

For my children, the celebration of *Chanukà* is a unique experience, due in part to the fact that I carry on the tradition of my ancestors which is somewhat different from the tradition of other Jewish groups. We do not light a *Menoràh* (candelabrum with seven or nine candlesticks), for example, but an ancient oil *Chanukiya* that had belonged to my grandfather and perhaps to his grandfather. It is not a free-standing lamp, but hangs from a hook on the wall with a panel containing the *Chanukà* prayer in Hebrew letters behind it. It is made of sculptured bronze in a somewhat triangular shape, with the eight lamps looking like square basins with a long spout hanging in a row at the bottom of the triangle. The *shamàsh*[5] is another square basin like the others, situated halfway up on the left side of the sculptured sheet. All these basins are filled with oil, and a cotton wick a few centimeters long is placed in each basin, with one end coming out and hanging through the spout; this is the part that is lit.

The liturgy I use is the one I learned as a child in Pitigliano and my children are so familiar with it and so fond of it that every year at *Chanukà* they await eagerly the moment when I sing the first few drawn-out notes of *"Ba . . . aruch Attà Adonai . . ."* in the special melody used only by the Jews of Pitigliano.

Ever since my children were in grade school, I have been invited with my *Chanukiya* to demonstrate the kindling of the oil lamps and to talk about our tradition during the *Chanukà* party organized by one of our local temple teachers. My strange *"Menoràh"* and I have become an institution among the youngsters at our temple.

As a child, the oil *Chanukiya* was the only *Chanukà* lamp I ever knew, At our temple we had a beautiful silver one which my father would light for the congregation; at home we had the bronze one that was kindled for the family. These oil lamps reminded us of the miracle of the oil that lasted for eight days in the Temple of Jerusalem, during the rededication after the heroic battle of the Maccabees twenty-one and a half centuries ago.

Our first *Chanukà* toward the end of World War II was a most moving one. A Jewish-American soldier had invited us to celebrate the last night at his camp. I was overwhelmed by emotions when I saw the camp's unusual *Menoràh*. A row of eight helmets was spread out on the ground,

[5] *Shamàsh:* Literally, the beadle; it is the ninth lamp or candle on the *Chanukiya* which is used to light the other lamps or candles.

each helmet bearing a candle on its top. At the center, two helmets, one atop the other, held the *shamàsh*. It was the first time I saw candles used instead of oil. When the young rabbi ran from one helmet to the next to light the eight candles, I was deeply moved. To see one of our beautiful holidays—which we had had to celebrate clandestinely or abandon altogether for so many years—performed in the open was like a living miracle for me. I loved every minute of it. I thought that candles were used because of the shortage of oil in wartime (only after I came to the United States did I realize that in modern times candles are universally used instead of oil), and I was delighted to share the unforgettable experience of that improvised *Menoràh*.

The use of oil for *Chanukà* was not limited to the lighting of the lamps; it was also used for cooking, especially for frying. During *Chanukà* we ate all sorts of fried foods: fried chicken, fried vegetables, fried fruits, and fried desserts. We made pancakes and fritters with potatoes, apples, rice, etc. But in Pitigliano the words *Frittelle di Chanukà* (*Chanukà* fritters) were used to mean only diamond-shaped pieces of bread dough with anise seeds and raisins inside, which, after frying, were coated with hot honey. A meal of all these fried foods eaten in the summer would be hard to digest, but at the beginning of the cold season, when we needed more calories to burn, it was both digestible and delicious.

Here is a typical *Chanukà* menu:

RISO COLL'UVETTA
Rice and Raisins

MIGLIACCINI AL TONNO
Crêpes with Tuna Sauce

POLLO FRITTO PER CHANUKÀ
Chanukà Fried Chicken

CAPONATA EBRAICA
Eggplant Jewish Style

FRITTELLE DI CHANUKÀ
Chanukà Fritters



ROSH HASHANÀ LEILANÒT
The New Year of the Trees

TODAY THIS HOLIDAY is called *Tu B'Shevàt*, the 15th of *Shevàt*, which is simply the date that has been set aside to celebrate the first warmth of spring. We called it *Rosh Hashanà Leilanòt*, the New Year of the Trees. In fact this is the time of the year—generally toward the middle of February —when, in warm climates like Israel's, new saplings are planted.

We did not plant trees on *Rosh Hashanà Leilanòt*, but we did participate in the festival in a very real way. Every Jewish home in Pitigliano had a *bossolo* hanging on a wall, a blue tin box with the map of what was then Palestine printed on its face. It had a little door at the bottom, the key to which was kept by the coordinator, a woman who would come around once a year to collect the money we had put into this bank. That money, mostly small coins given by children and housewives who could ill afford them, went to buy trees to plant in the desert areas of Palestine. There was a slot at the top of the *bossolo* through which to drop coins. The slot had two metal meshes hanging on the inside. If a child, after generously contributing his penny, tried to get the coin back (or if anyone else tried to get that money) by turning the box upside down and shaking it, the two meshes would cover up the slot, making it impossible for the coin to roll out. Any other kind of coin bank, made of clay or plaster, could be easily broken or,

with a little patience, emptied through the slot. But the *bossolo* was constructed to make sure that no one would be tempted to "borrow" the money, not even for an emergency.

During my childhood the coordinator for Pitigliano was Jenny Lattes, sister of Dante Lattes, both my grandmother's cousins. She was a learned, pious, sweet woman, totally dedicated to the cause of Zionism. When she came to Pitigliano to collect the coins, it was an occasion of great joy. She would tell us beautiful stories of other children like us in a faraway land, *Eretz Israel,* transforming the desert into an oasis by planting new saplings bought with our savings. We were spellbound and felt very proud to participate, in our small way, in this act of creation.

Besides Jenny's stories, *Rosh Hashanà Leilanòt* was marked by a festival in which all the children took part. We played games, and sang songs, and danced in circles holding hands, as we had heard the children in Israel did after each planting of a new tree. No candies or other sweets were served. To celebrate the New Year of the Trees, we were given small bags of dried fruits and nuts. My memory of this time still stirs feelings of great fulfillment and joy.

Often *Rosh Hashanà Leilanòt* fell on my birthday, and this made me feel very important. On our birthdays we did not have parties, nor receive presents. The only event that marked that day as special was breakfast in bed for the birthday child, brought by Mother, who also granted the privilege of choosing the menu for the day. The breakfast itself was special and it would be the same for all members of the family. Our everyday breakfast consisted of a great big cup of *grané* with milk and sugar, filled to capacity with bits of hard bread. On these special birthday mornings, the *grané* contained one egg yolk beaten with sugar, and the bread was toasted, and occasionally spread with ricotta.

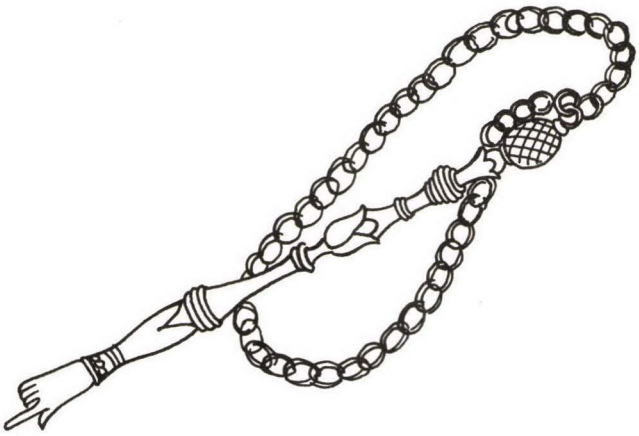
The roasting of the wheat grains was done at home, on the balcony. We had a device, *il bruschino,* which was built by the tinker for this purpose. It consisted of a cylinder twelve inches long and five inches in diameter. It had a sliding door in the side, through which the wheat was put in and taken out. At one end it had a long, thin rod; at the other a crank with a wooden handle. The rod and the crank rested on a holder so that the cylinder could be turned. Under the holder burned a fire of twigs. As the cylinder of the *bruschino,* black with soot, was turned, the grains inside made a rustling noise that became less and less acute as they got evenly toasted. The aroma of roasting wheat grains is not as tempting as that of roasting coffee, but to us it was the real thing and very pleasant. In fact, this was the only "coffee" that ever entered our household (both our parents believed in wholesome foods and coffee was not in this category), and to this day I prefer the mild taste of a grain drink to real coffee.

I always chose one or the other of the following menus on my birthdays; they are also typical for *Rosh Hashanà Leilanòt.*

LE PASTONE
Rigatoni with Butter and Cheese
PESCE FRITTO
Fried Fish
FAGIOLI CONDITI
Bean Salad
FINOCCHI COLLA BESCIAMELLA
Creamed Fennel
TORTA DEL RE
King's Cake
DATTERI
Dates

OR

TORTELLINI AL SUGO
Tortellini with Meat Sauce
VITELLA ARROSTO
Pan-roasted Veal
FAGIOLI CONDITI
Bean Salad
SPINACI SALTATI
Sautéed Spinach
TORTA DEL RE
King's Cake
FICHI SECCHI COLLE NOCI O CASTAGNACCIO
Dried Figs with Walnut Meats or Chestnut Pie



SHABBÀT B'SHALLÀCH
Sabbath on which the Torah portion called "B'Shallàch" is read

AMONG JEWISH CELEBRATIONS, *Shabbàt B'shallàch* is a minor holiday. But in my paternal grandparents' household, and in the households of their numerous descendants, it was considered as important as, if not more important than, one of the High Holidays. This was because Grandma Debora Lattes, the revered mother of my father, was born on that date. In the year of her birth, 1860, *Shabbàt B'shallàch* fell on January 29th. But in the years that followed, until her death and beyond it, her birthday was never celebrated according to the secular calendar, but according to the Hebrew, or lunar, calendar, and therefore not necessarily on January 29, but on *Shabbàt B'shallàch,* whenever it fell in the Gregorian calendar. We didn't call this festivity *Shabbàt B'shallàch,* which derives its name from the portion of the Torah that is read on that day, but *Shabbàt della Shirà,* or Sabbath of the Great Song—the song Moses and the Israelites sang at the Red Sea when they were delivered from their bondage in Egypt (Exodus 15: 1–18). The melody, as it was sung in Pitigliano, was very beautiful.

When I was born, Grandma Debora had been dead for six months. But I remember that during my childhood we celebrated her birthday with great pomp every *Shabbàt della Shirà.* The traditional menu for that day invariably included *Tagliolini colla Crocia,* also called Pharaoh's Wheel, which is a dish of homemade fettuccine or tagliolini, dressed with a rich meat sauce and pieces of beef sausage or salami, and then baked in a cake pan in a hot oven to make an all-over crust. We didn't have an oven, so the crust was made by placing the *tagliolini* in an oiled covered pan which was buried in glowing embers.

In other parts of Italy this dish is sometimes prepared with "Oil from a Roast" and raisins and pine nuts, or with some other minor variations. It might also have different names, such as *Hammìn* or *Frisensal,* but essentially it is the same dish. The etymology of the name "Pharaoh's Wheel" is uncertain. Some believe that it refers to the wheels of Pharaoh's chariots which tried to pursue Moses and his people when they passed through the Red Sea. (The legend says that the Red Sea's waters divided and rose as walls on each side to let the newly freed people safely across, but returned to their normal state when Pharaoh's chariots reached them.) Others believe that it is a symbol for the Wheel of Fortune which had been turning in favor of the Egyptians for over four hundred years, and now was turning in favor of the Jews.

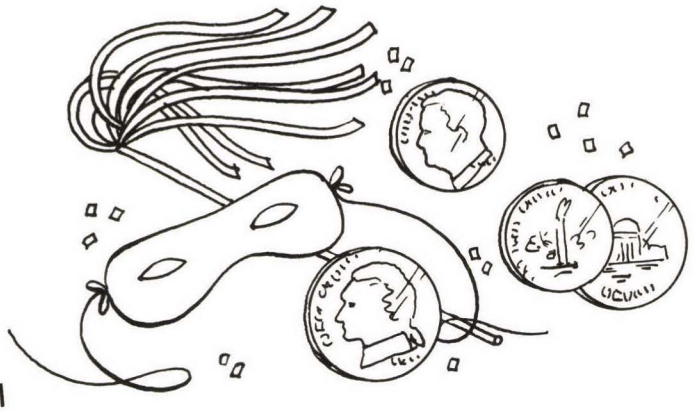
Menu for *Shabbàt della Shirà:*

ANTIPASTO DI LINGUA SALMISTRATA E CARCIOFI MARINATI
Hors d'oeuvre of Pickled Tongue and Marinated Artichokes

TAGLIOLINI COLLA CROCIA
Pharaoh's Wheel

SPINACI SALTATI
Sautéed Spinach

SCAROLA A INSALATA
Escarole Salad



PURÌM
The Feast of Lots

"RALLEGRETE MACOMME CHE E PURIMME," the Roman Jews used to say to each other on *Purìm.* This ironical saying, "Rejoice O toilet, because it's *Purìm,*" was an exhortation to everyone in the Jewish household to cele-

brate this day with boundless joy. *Purìm*, the Hebrew word for "lots," reminds us of the only time in Jewish history when a prospective massacre (plotted by the wicked Haman who had it planned to the last detail except for the date of the execution which had to be established by drawing lots) was converted into a feast because the tyrant, by interference of the good Queen Esther, was eliminated.

The above-mentioned funny saying was brought to Pitigliano by my mother from her native Rome. At the time when my father married her and brought her back to his village, the Jewish women in Pitigliano must have been rather homely, and the Gentiles ignorant of the legendary beauty of Queen Esther. My mother was extremely beautiful, witty, and elegant. When the Christian Pitiglianesi saw her for the first time, they began to comment: "How could the son of Salomone Servi and Debora Lattes marry a Gentile?" So my father, to dispel this rumor and convince his Christian friends that his bride was indeed Jewish in spite of her stunning beauty, told them the story of Queen Esther and how she had conquered the heart of the Syrian king with her loveliness. He also tried to convince them that perhaps there had been a few other beautiful Jewish women in between!

Purìm was the only festivity without the least bit of austerity and solemnity. It was a day for feasting on sweets and wines, and for dancing, masquerading, and comedy. It was a day when even the scholarly acted silly and teachers dressed up in gay costumes which made them seem less awesome and forbidding.

For the children it was a dream day. Those who had talent displayed it in play acting, singing, or dancing. But even those who didn't receive the reward of the applause, got presents and *ma'ot* (money) much as the American children receive presents and *gelt* on *Chanukà*. In fact *Purìm* was the only occasion when children were given presents. For this reason the children truly cherished their gifts, which were generally interesting and sturdy, so that they remained in good condition for years.

The main feature staged on *Purìm* was based on the story of Esther who persuaded her husband, the foolish King Ahasuerus, to save all the Jews, her people, and let Haman perish instead. This was broadly played, as a comedy, and there were also other comedies on various subjects, although most of them were *Purìm* related. I vividly recall one in which three children, left alone one night while their parents had gone to theater, had decided to stay up until midnight instead of going to bed at their regular hour. But midnight was a long wait, and after a series of funny dialogues and bets on who would stay up longer, they began to get bored. Just to pass the time, they raided the pantry and ate all the sweets their mother had prepared for the coming festivity of *Purìm*. With their bellies full, they became groggy and one by one slid into a deep sleep, including the twelve-

year-old who had solemnly pledged to himself that he would resist sleep at any cost. During the rehearsals of this sketch the "sweets" consisted of some dried fruits, but on the day of the performance, our mothers had prepared several trays full of real *Purìm* sweets. There were *Orecchi di Aman, castagnole, manicotti, ricciarelli, moscardini,* etc. That night, after the bows and curtain calls, all the children in the audience were invited on stage to share the delicious *Purìm* sweets.

A typical *Purìm* dinner would include the following:

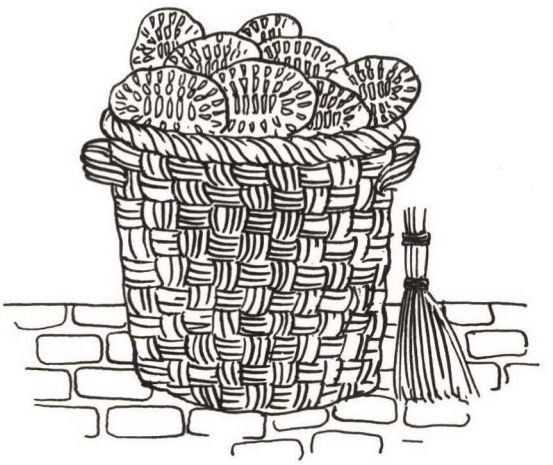
RAVIOLI DI PURÌM
Purìm Ravioli

POLPETTONI D'AGNELLO
Lamb Loaves

CARCIOFI TRIFOLATI
Artichokes truffle style

CARDI IN TEGAME
Stewed Cardoons

ORECCHI DI AMAN, MANICOTTI, CASTAGNOLE, MOSCARDINI, ETC.
Haman's Ears, Manicotti, Petards, Moscardini, etc.



PESACH
Passover

IN THE WEEKS immediately preceding Passover much went on, and the days were very busy in our house.

Toward the end of February or at the beginning of March, our parents would hire the masons and house painters who would invade our house with their rattling wooden trestles, their paper cones full of powdered pigments of all colors, their brushes of various dimensions and shapes. A smell of lime, of varnish, of cleanliness filled the air while each room was freshly whitewashed and given pale new pastel colors, always different from those of the preceding year.

The few, loose-jointed antiques which furnished our rooms were emptied of their contents in order to be washed, scraped, glued, and polished. Drawers and cabinets were lined with new sheets of tissue paper cut up to resemble embroidered doilies. The shelves were also lined with new paper carefully trimmed to look like lace on the side that hung over the front of each shelf.

Children shared in the excitement and helped with the chores. Polishing the brass handles, for example, was our specific job, and we competed with each other to achieve the greatest shine on an assigned piece. The older children were allowed to do the window panes and the mirrors, too, while the women made the glassware, dishes, and utensils sparkle. Everything smelled of spring, which entered sweetly through the windows that were kept open so the plaster would dry faster.

The dressmaker was hired by the day. She would come early in the morning and spend several days near the window of the dining room making little pants and jackets out of father's old suits, and little dresses, petticoats, and underwear from mother's cast-off garments.

I'll never forget the continuous tinkling of her wedding ring on the crank of the wheel of the hand-operated sewing machine, which she knew how to wield with agility and elegance. Using only a nimble movement of her wrist, she seemed barely to skim over it without really touching it.

When she was not talking with my mother about her newborn, red-headed baby girl, she sang songs. Songs were my passion. The radio had not yet become part of the household; only public places, such as cafés and clubs, had them. But the dressmaker knew all the songs, latest hits and oldies, and she sang and sang until I learned them all. By then, she would have finished her work and would not come back again until the next year.

But there were more new and exciting events: new shoes to be bought at the market stalls, new socks, new satin and taffeta ribbons for our hair. And, most important of all, there was the opening of the *matzà* bakery.

Great comings and goings down and up those dark, slimy steps—an adventure to instil terror. But then came the light, the marble tables, the crackling of the twigs in the oven, the smell of the freshly ground flour. We were fascinated as we watched the long, heavy wooden kneading pole,

rattling under the strong hands of the *shamash*. It emanated screeches made by a rusty hinge, alternating with a cry that was almost a wail, produced by the bending wood. And all the women, whose capable hands refined the dough, giving it a perfect oval shape, adding eyelets and festoons to each little piece that was to become a *matzà*—a *matzà* uniquely different from the modern *matzòt* we find in supermarkets today. Made and shaped entirely by hand, the *matzòt* of my childhood were either round or oval, much thicker than the commercial ones, and had a more substantial texture. Finely detailed, they could be made to look like pieces of art.

Toward evening the men came to share in the joys of this almost mystical ritual with their mothers, their sisters, their wives, their friends.

When the big wicker baskets were filled to capacity with fresh and fragrant *matzòt* and sweets, each family brought home their own, hiding the contents inside those cabinets and shelves which had been previously emptied and cleaned for the purpose, not to be touched until the great night—the night of the first *Seder*—arrived.

Bedikàt Chamètz, the ritual searching for the leavened bread, took place on the night preceding the *Seder*. During the day our mother helped us to place a piece of bread on one corner of every surface in the house. At night we followed our father, who lit a candle after a brief prayer, turned all the lights off, and silently went around in search of the *chamètz*. Silently we helped him find the pieces of bread, and he, with a long feather, brushed each one, and its crumbs, into a heavy paper cone. When the last piece of *chamètz* was còllected, he would throw the feather into the paper cone and close this tightly. The next morning the cone and its contents were burned (*Biur Chamètz*). In this way, the house was purified from all the *chamètz* and was ready for Passover.

On the evening of the *Seder*, after the temple services, all the Jews in our village came to our house for the reading of the *Haggadah* (the text for the *Seder*), and the blessings. This was done before the dinner which each family held afterward at their own homes.

What emotion, what joy to see all those people gathered around our immaculate table to celebrate the festival of freedom from bondage with all those beautiful rituals! Father recited the prayers and blessed and distributed the foods and the wines, while the women busied themselves with washing basins and towels for the ritual washing of hands. When it came to the recitation of the ten plagues of Egypt, which was accompanied by the pouring of a drop of wine into a basin for each plague, the windows were thrown open, and at the mention of the last plague, the glass went into the basin with the last drop of wine. Eventually the glass was disposed of together with the wine to exorcise—or so I believed—the possibility that the plagues might hit our home. The main door was kept open

during the whole *Seder* to invite hungry and needy Gentiles to come in and share in the festivity and satisfy their needs.

While the blessings went on, we children, all dressed up in our recycled dresses and the new shoes that hurt our feet, were excited and mischievous. If we became too loud or impatient, our father reprimanded us, and we lowered our eyes, letting them wander over the table now sprinkled with crushed eggshells and *matzà* crumbs.

By the time dinner started, we were no longer hungry, but the menu invariably included a dish of artichokes, and for those we could always find a little room in our stomachs.

MENU FOR THE FIRST NIGHT

MINESTRA DI RISO PER PESACH
Passover Chicken Soup with Rice

MUGGINE IN BIANCO
Jellied Striped Bass

SPINACI SALTATI
Sautéed Spinach

CAPRETTO PER PESACH
Baby Goat for Passover

CARCIOFI ALLA GIUDIA
Artichokes Jewish Style

MATZÀ COPERTA
Matzà Omelet

RICCIARELLI DI SIENA
Almond Cookies

MENU FOR THE SECOND NIGHT

MINESTRA DI SFOGLIETTI PER PESACH
a Passover Pasta Soup

SPIGOLA ARROSTO
Baked Fish

CARCIOFI RIPIENI
Stuffed Artichokes

PIZZARELLE COL MIELE
Matza Pancakes with Honey

TORTA DEL RE
King's Cake



SHAVUÒT
The Festival of Weeks

SHAVUÒT, THE FESTIVAL OF WEEKS, thus called because it occurs seven weeks after Passover, brings back many wonderful memories. My own *Bat Mitzvà* took place on *Shavuòt* 5698 —June 5, 1938. In Italy the practice of including girls in this ceremonial coming-of-religious-age dates back to at least the 1920s. It was still unusual, though, for a girl to take over the role of the rabbi entirely, as I did, and to have such a magnificent ceremony with a children's chorus, roses all over the temple, and the beautiful Pitigliano liturgy that was reserved for special occasions. The sumptuousness of the ritual compensated us for the tribulations we were already suffering from the outside world as a result of the enforcement of the anti-Semitic racial laws. In contrast with the religious ceremony, the reception afterwards was very simple. It had no relation to the over-elaborate, food-laden receptions so often seen in America and in Italy today. All that was served was a glass of sweet vermouth, a slice of sponge cake, and home-made ice cream. My mother had hired the local ice cream maker with his hand-operated machine to give out cones, just as he did on hot Sunday afternoons in the middle of the town square. There was nothing more to it, yet in my memory that party seems like a feast.

Thirty-nine years later, on *Shavuòt* 5737 (May 21, 1977), another *Bat Mitzvà* took place in my family. This time it was in America, and the celebrant was my younger daughter. Like mine, her ceremony was deeply moving and followed by a very simple and intimate reception.

One other *Shavuòt* memory comes to mind: a field trip my older daughter took with her grade-school class to a nearby synagogue. I was among

the chaperones and had been asked to give a little talk about the significance of *Shavuòt*. I was delighted to be given the opportunity to explain that *Shavuòt* is the festival during which the Jews give thanks for the Torah received through Moses who brought it down from Mount Sinai. I had planned to emphasize the fifth[6] commandment, but the rabbi warned me that the concept of honoring one's father and mother was outmoded and quite unpopular. (It was the sixties when mothers had ceased to be the symbol of purity and love and had become the sole cause of all our problems and failures; and fathers had been dragged down from their pedestals as mentors to become the very image of hypocrisy and double standardism —hardly a time to glorify the fifth commandment.) But I went ahead, nevertheless, and told the children of my *Bat Mitzvà* in Italy at the onset of the terrible persecution of the Jews and of how I conducted the service entirely in Hebrew, which included the chanting of the Ten Commandments. I confessed that most of what I had learned for the ceremony had faded away, but one commandment, the fifth, remained clear in my memory. I also told them that I believed that to abide by the fifth commandment literally meant to abide by all of them automatically. Then I recited it slowly, "*Kabbet et avicha v'et immecha . . .*," and asked if anyone had understood what I had said. Only the rabbi raised his hand and proceeded to translate, "Honor thy father and thy mother . . ." I watched the children's faces one by one. They were very attentive and none gave any sign of sneering at what I had said. On the contrary, I had the impression that the idea of honoring one's father and mother was not universally unpopular after all.

The field trip ended with everybody having a taste of homemade cheese cake, since it is customary among Jews all over the world to eat dairy meals on *Shavuòt*, to emphasize the purity of the Ten Commandments.

In Pitigliano, in addition to the dairy dishes, a typical *Shavuòt* menu would include *Matzà Coperta*, a Passover dish repeated on this occasion because *Shavuòt*, as mentioned above, comes exactly seven weeks after Passover. In fact, a charming *Shavuòt* tradition was the ritual of bringing the *matzà* to the fish. No one in Pitigliano was sure of the origin and meaning of this custom. But I remember that no *matzà* was supposed to be left in the house after *Shavuòt*, yet no *matzà* should be thrown away. Feeding it to the fish was a beautiful solution. After the *Shavuòt* midday meal, we would go in groups of families to the banks of one of the clear water rivers which surround Pitigliano, with our paper bags full of broken pieces of our handmade *matzòt*. Sometimes we would stop at the center of a little bridge and drop the bits of food from there. The fish seemed to know that we

[6] The fourth for Christians.

would come because they were there by the hundreds as soon as the first few crumbs reached the water.

SHAVUÒT MENU

GNOCCHI DI SEMOLINO ALLA ROMANA
Farina Dumplings Roman Style

SFORMATO DI SPINACI
Spinach Mold

FINOCCHI COLLA BESCIAMELLA
Creamed Fennel

MATZÀ COPERTA
Matzà Omelet

TORTELLI DOLCI DI SHAVUÒT
Sweet Shavuòt Tortelli

TORTA AL MASCARPONE
Mascarpone Cheese Cake

CILIEGE
Cherries



Le Ricette

RECIPES

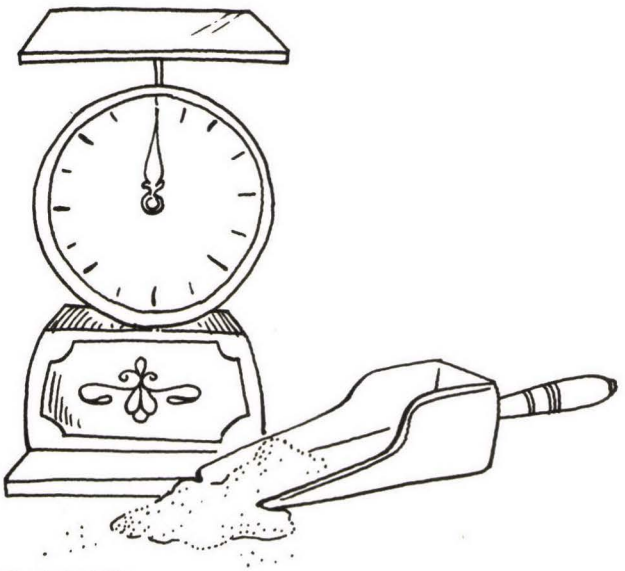


INTRODUCTORY NOTES

ON USING A COOKBOOK

PICKING UP A COOKBOOK to look for your favorite recipe is only one of the many ways of tapping from this well. A respectable cookbook in general, and this one in particular, contains a number of heirlooms and otherwise delicious recipes which do not go by a stereotyped name, and yet are too precious to be bypassed. My suggestion is to be adventurous and to try recipes that are new to you. But first I recommend that you read the book and become familiar with its contents. *Minestre*, for example, generally translated as "soups," include all those dishes which here in the United States are used as side dishes or as main courses, such as spaghetti, lasagna, rice, etc. When you consult the *minestre* section, you should keep in mind that it is a rich source of ideas for luncheons, side dishes, and entrees as well. The same holds true for the section on hors d'oeuvres, but reading all the recipes is the best way to stimulate your imagination.

Please note that in the introductory remarks to some recipes or in the list of ingredients, reference is made to items which may not be described at that place (see, for example, the mention of *Focaccia colla Cipolla* and other recipes in the introduction to the *Carne Secca* recipe on page 86). Recipes are given for all these items and may be located by referring to the index.



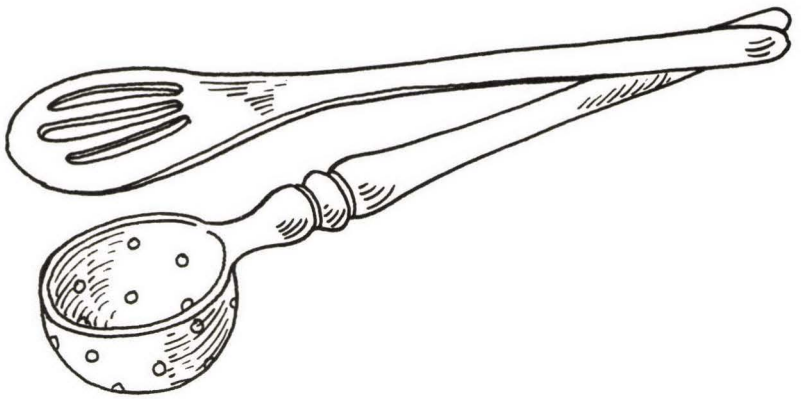
ON MEASUREMENTS

ONE OF THE DIFFICULTIES I encountered in compiling this book was the need to give exact measurements. My training as a cook started early in my life by observing, helping, and emulating my mother and father—both extraordinary cooks—who did all their measurements *a occhio,* by a rough estimate, and succeeded in making everything taste extremely good.

When the recipes in this collection did not come from my parents' household, and I had not seen them while they were being prepared, I had to try them dozens of times before they tasted like the original ones. The directions given to me sounded more or less the same: *un po' di questo, un po' di quello* . . . , a bit of this, a bit of that, cook it on the stove, bake it in the oven, but seldom was the exact quantity mentioned and temperatures and cooking times were always conspicuously absent. Sometimes the directions included mention of spoons and cups. But by spoon was meant an Italian soup spoon which is appreciably larger than our tablespoon, but was by no means standardized. A spoon of flour or sugar was *almost* al-

ways meant to be heaping, whereas a spoon of liquid was, for obvious reasons, always leveled! The cup, or better yet the glass, was the "regular" wine glass. This was not so bad because by "regular" was meant the glass used in the *osterie* (pubs), which was equivalent to one-eighth of a liter, or a little over half the standard American measuring cup. Sometimes measurements were given by eggs (the shells, cleaned and dried, were used to measure the other ingredients in a cake, for example). But more often it was a pinch, a handful, a drop or, as specified for the liquid in a medical prescription, *quanto basta*, the right amount. The more current recipes had measurements in grams and liters, which I painstakingly translated into pounds, ounces, cups, and spoons. When I neared the end of my book and was about to utter a sigh of relief, America decided to go metric! I debated with myself as to whether I should transpose everything into grams and liters, but finally I realized that cups and spoons (and their multiples and fractions) are here to stay and will remain the standard form of measurement even in a metric system. The few recipes that call for pounds will suffer no damage if half kilos, or 500 grams are used (the pound is 454 grams). For the rest it is much easier to use 2 teaspoons of baking powder, for instance, than 10 grams of it.

At any rate, for those who are bent on precision, a kitchen scale with both standard and metric measurements and an oven thermometer with Fahrenheit and Celsius degrees are useful things to have in the kitchen.



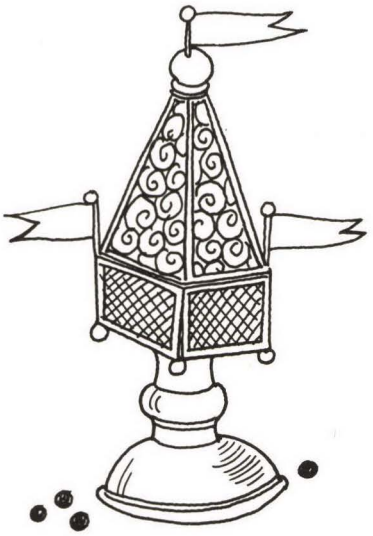
ON COOKING UTENSILS

I HAVE OFTEN BEEN ASKED what a good outfit of cooking utensils would be. I am reluctant to give specific rules, since cooks have their personal needs and styles. There is not much sense in cluttering the kitchen cabinets, for example, with a deep frying pan if fried foods never enter your menu. On

the other hand, if you are fussy, let's say, about using absolutely fat-free ground meat, as we are in my family, a meat grinder seems an indispensable kitchen aid. There are, however, certain basic recommendations I can make for a minimum outfit of cooking utensils and tools which would make your work easier.

A good set of knives should be your first priority. The set should include the butcher cleaver; the butcher knife; the 10-inch chef; 2 slicers; at least 2 utility knives; 3-inch paring knife; carver; boning knife; fillet knife; bread knife with serrated edge; steel butcher sharpener. A heavy mezzaluna, poultry shears, and utility scissors should also be part of your cutlery collection.

Use pots and pans made of different materials for different uses. Good old heavy gauge aluminum is always satisfactory, but is not advisable for cooking foods with a high acid content. Enameled cast iron, stainless steel, the new glass compounds are all fine, but require more attention because they retain heat and easily burn at the bottom. A basic outfit of cooking utensils should include 8-quart, 6-quart, and 4-quart stock pots; 2-quart, 1½-quart, and 1-quart saucepans; 12-inch, 10-inch, 9-inch, 8-inch, 7-inch, and 6-inch skillets; 1 large, 1 medium, and 1 small iron frying pan; 1 1½-quart double boiler; 1 large and 1 small fish poacher with handled racks to lift the fish; 1 stainless steel steaming rack; 1 couscoussier (which can double as a stock pot and a steamer); several round, square, and rectangular baking pans of different sizes; 1 large turkey roaster; 2 baking sheets; 2 loaf pans; 3 sizes of spring form cake pans; 1 tube sponge cake pan (10 x 4 inches); pie plates; 2 cooling racks. Rolling pins, cutting boards, sifters, strainers, slotted spoons, and long-handled forks are also indispensable. Finally there is a host of small gadgets and electrical kitchen aids that can save you time and energy, which you will choose according to your needs and as you acquire experience. But beware of the impulse to buy everything new that comes on the market: it could be costly and cumbersome.



GLI ODORI, LE SPEZIE ED ALTRI AROMI
Herbs, Spices, and Flavorings

ACCORDING TO OUR ANCESTORS, there are many reasons for adding spices and herbs to food. Spices, they used to say, add zest to otherwise dull foods; they stimulate the gastric juices, thus providing better digestion; they also (alas!) mask bad tastes and odors caused by spoilage. The latter problem was particularly true of meats. Without refrigeration meat spoiled very quickly and a common, accepted practice was to conceal its bad taste with a great number of herbs and spices. Unfortunately, even after the introduction of modern refrigeration, the habit of smothering the original flavor by the indiscriminate use of spices has not tapered off.

The Italian-Jewish cuisine does not make use of many herbs or spices. Nevertheless, I wouldn't label it bland; on the contrary, it is a very tasty, savory cuisine. The secret lies in the quantity of the herbs or spices and the way they are used. For example, it makes a world of difference if a recipe calls for one or two sage leaves and a pinch of powdered or crushed leaves is used instead. The whole leaves let out a subtle flavor and can then be easily discarded; the powdered or crushed leaves cannot be removed. As a result, not only do they exude more flavor than might be desirable, but they must also remain part of the dish, thus distorting the result. In other words, just a suggestion of a strong herb might (and indeed

does) enhance the tastiness of a dish; too much of it might detract from its *gusto*. *Odori*, as the name suggests, are used to add a pleasant smell, not smother a flavor.

I translated *odori* as herbs, but actually the term includes onion, fennel, celery, and carrots, which are normally considered vegetables. Here are some of the most commonly used herbs: garlic, parsley, rosemary, sage, savory, basil, anise seeds, fennel, carrots, celery, onion. Other herbs used much less frequently in Italian-Jewish cuisine are thyme, bay leaves, oregano, marjoram, chives, etc. Among the spices prominence is given to black and white pepper, cinnamon, clove, saffron, nutmeg. Other flavorings include vanilla bean, lemon and orange peel, almond extract, etc.

Among the herbs, garlic plays a very important role. But it is not used indiscriminately, or with the attitude that if a little is good, more is even better. The following section on garlic is intended as a little parable, and also to give clues as to the optimum amounts and how to use them.

L'AGLIO *Garlic* This strongly scented herb widely used in the cuisine of many cultures, was considered by our ancestors a powerful remedy for many ailments. The survivors of the legendary Influenza Spagnola (the respiratory infection which according to Italian folklore killed more people in 1918 than did the four years of World War I) claimed that they owed their survival not to physical fitness or better medical care, but to the fact that they habitually ate lots of garlic. Afterward, garlic fell into disuse among the aristocrats for many decades. Class-conscious people were able to recognize the common folk in a crowd not so much from their attire as from their smell of garlic. Nowadays garlic is enjoying a resurgence of popularity among health-conscious people (who attribute even greater curative powers to it than did our ancestors) and the sophisticated jet-set crowds. I am not sure that garlic's grandeur is here to stay, but I am sure of the fact that, properly used, it can add zest to many a meal.

The Italians use an entire vocabulary to specify the type and amount of garlic that should go into any given food. For example, if it is only the garlic greens that are used, the phrase is *code d'aglio* (tails of garlic). They are the green part that sprouts from the ground and looks like scallion greens. If a regular, medium-sized clove of garlic is desired, they say *uno spicchio d'aglio*. When a stronger taste is necessary, it is *un grosso spicchio d'aglio*. For certain dishes such as roast chicken and boiled beans, the word *vestito* (with husk on) is added. Then there is *un dente d'aglio*, which means, literally, a tooth of a garlic, the thin, long cloves that cling around the central stem of the head, which indeed look like teeth. And finally, when even a *dente* is too much for a specific dish, *una puntina d'aglio* is all that's needed, a little tip of a small clove of garlic.

I have limited my directions to "small" and "large," saying nothing when it is average-sized. Also, it is always understood that a clove of garlic be peeled. In the rare cases when the peel should remain on the clove, I say specifically, "husk on."

Following is a brief description of the herbs I use most often:

PREZZEMOLO *Parsley* The type of parsley I prefer is the broad-leaved Italian parsley. One reason why is that it is the only parsley I ever saw before I came to this country, and is therefore the one that was used in the original recipes. Another reason, however, is its darker color and stronger flavor. My recipes always require fresh parsley because this is one herb that can be found fresh in American markets all year round.

RAMERINO *Rosemary* In Italy rosemary grows wild, especially in sunny, dry terrain. If you shop at the farmers' vegetable markets in Italy, you are likely to find big branches of *ramerino* in your bag when you go home, without having asked or having paid for it. In fact, rosemary is given to you with the assumption that sooner or later you will make a roast and will need it. If you buy *fagioli* you will automatically get your free garlic and sage; buy *funghi* and *nepitella* will go into the bag with them. The tradition for the precise use of aromatic herbs is so deeply rooted in Italy that farmers give them as *part* of the vegetable you buy. Rosemary is widely used for roasts, either fresh (the whole branch inside the cavity of poultry, for example) or dried, by the teaspoon. But, like sage, it is seldom used crushed or powdered.

SALVIA *Sage* Sage, like rosemary, grows wild in Italy. It is strongly scented and the whole leaves, rather than crushed or powdered, are generally used.

NEPITELLA *Savory* *Nepitella* is mainly used for mushrooms and on liver.

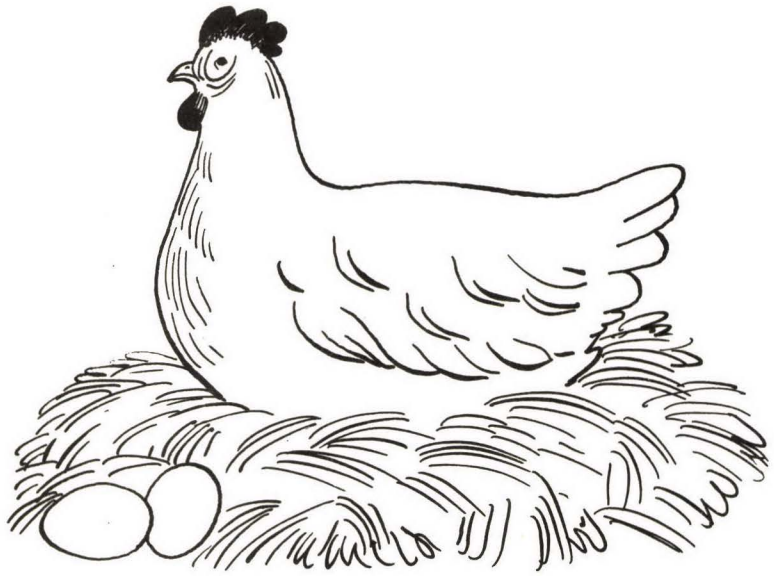
ANACI *Anise seeds* Anise seeds are believed to possess magical qualities to help the digestive system. For this reason, they are widely used in certain baked goods. They constitute the main ingredient in *Anisetta* and *Sambuca,* two liqueurs used at the end of a meal or to "correct" *caffé espresso.* Anise seeds are also used to give an aroma to dried figs.

FINOCCHIO *Fennel* Two types of *finocchio* are commonly used in Italy. One is the sweet fennel, cultivated mainly for eating (the white part) and also as an herb in soups (the green part). The other is the wild fennel, which is a large, incredibly aromatic weed resembling dill. Its fragrance is

so strong that it is used in small branches (for boiled chestnuts or inside some roasts) and then discarded. Here in America we can find only the sweet, cultivated variety whose seeds do not have as strong a scent as the Italian wild variety.

BASILICO *Basil* There are many varieties of basil. The one most commonly used in Italy is the type with dark, small leaves. It is used with tomatoes and tomato sauces, and above all for *Panzanella*, a delicious bread salad. The broad-leaved, curly type which is more readily found in America, is also good, shredded, for those dishes. Basil is a must for many zucchini and other squash recipes and, of course, for pesto for which it is the main ingredient.

Basil is a highly perishable herb, and for this reason you will not find it in the market very often. However, it is one of the easiest plants to grow on a sunny window sill and can be harvested throughout the year. When fresh basil is not available, dried, crushed basil may be used in its place, except for *panzanella* and *pesto*—to use dried basil for those is inconceivable.



ANTIPASTI E UOVA

Appetizers and Egg Dishes

I HAVE GROUPED in this section all the recipes that can be served as hors d'oeuvres and all those that were once called *tramezzi. Tramezzi* did not belong to any particular category, and were used between two main courses at formal dinners either to stimulate a second round of appetite or as a transition between a roast and a fricassee.

Nowadays, even at formal dinners, only one main course is served and the custom of the *tramezzo* has fallen out of favor. But *tramezzi* are still served as the main course for luncheons and suppers.

In America, where one can find a number of readymade kosher cold cuts, homemade ones are a luxury. They were a necessity for us and so we worked to perfect our skills in preparing them. My father was the expert at making *Carne Secca* (Salt Dried Meat) and *Salsicce di Manzo* (Beef Sausage); both dishes were renowned and appreciated among the Jewish

communities all over Italy. Only a couple of years ago, his fame in this regard was brought to the attention of my brother. He had gone to a concert in Italy and, when it was over, he went backstage to congratulate the young pianist, Vittoria Pontecorboli from Santiago, Chile, and introduced himself. When the young lady heard the name Servi, she exclaimed in excitement: "A certain Signor Servi used to send my grandfather, in Leghorn, packages of *carne secca* and kosher sausages which everybody liked very much. These homemade cold cuts were so good that I heard about them two generations later, in Chile where I was born and live. Was this Signor Servi a relative of yours?"

Of course it was my father she was talking about.

Another specialty that came from our household was *Lingua Salmistrata* (Pickled Beef Tongue), the aroma of which would "resuscitate the dead." My mother was the culinary artist who prepared it with meticulous care and skill. Often relatives or friends would beg her to make one expressly for them. *Salame d'Oca* (Goose Salami), on the other hand, was not our specialty. My mother's sister, who was also an experienced cook, would make it and send it to us all the way from Leghorn where she lived.

Undoubtedly, these specialties involve an investment of labor and some of them can be prepared only during the cold months. But I am confident that my readers will not mind the work required when they discover the rewards that await them.

All of these delicacies are not only excellent hors d'oeuvres, but they are also wonderful for Sabbath luncheons and weekday suppers. They are so superior to their commercial counterparts that any comparison is impossible.

I have also included in this chapter various ways of preparing eggs. Because of their versatility, they too belong on the list of foods which can be served as appetizers, and for lunches and suppers. (The classification of eggs, by the way, as "jumbo, extra large, large, and medium," is but one of the many euphemisms used by Madison Avenue to make a product more appealing. Since the "extra large" eggs are the average-sized eggs that were used in the old recipes, it is understood that eggs are always extra large unless otherwise stated.)

Eggs have always been among the most inexpensive of the highly nutritious foods. For us they were not only a staple, but also a universal remedy for most ailments, real or imaginary, much as vitamins are for many people today. In order to be fully effective, eggs had to be ingested raw and very fresh—in fact, warm, directly from the chicken nest. So, naturally, every family had a small poultry yard in their orchard. But we didn't own any land and had to rely on the generosity of our good neighbors for the daily fresh egg for the youngest in the family. One day one of these

neighbors, perhaps tired of climbing up to our upper floor apartment, or simply out of goodheartedness, gave us one of her young laying hens. We didn't know where to keep her, but finally decided that she would stay in the unused space near the coal room, which had a huge window overlooking the deep valley. More than once the captive bird found her way through that window to the valley and we had to work many stratagems to catch her again. Despite her captivity, this incredible hen laid one egg every morning. Mother fed her hot, cooked cereals and the choicest grains. One afternoon we were thrilled to find a second egg in her nest, so Mother lovingly scolded her: "You foolish girl, didn't you remember that you had already given your daily quota?" But one sad day we discovered that the poor hen had developed arthritis and, to our dismay, we had to kill our prolific provider. Inside we found thousands of eggs, from the one ready to come out that day down to tiny, microscopic ones.

The subject of eggs brings to mind a very moving story. When we had to abandon our home to escape the Fascists and the Nazis, we sought refuge among the farmers. We had known some of them for years and felt sure of their hospitality, but often we knocked at the doors of strangers and did not know what to expect. In most instances we found compassionate people; but occasionally we would be turned down or they might even threaten to hand us over to the Nazis.

One cold winter night we went to the home of some friends who shared their farm with another family. Not knowing the attitude of the latter, we took all sorts of precautions not to be seen or heard. But we soon learned that they were sympathetic toward us and in fact they were called in to meet us formally. In order to prove their compassion, they insisted that one of us be their guest. I accepted the invitation and discovered that, unlike our friends, they were extremely poor. The family was composed of the beautiful, gypsy-looking mother, her husband, and their five children, one a newly born infant. Their home, on the ground floor of the farm building, consisted of the large kitchen and one bedroom. That night they had only one egg in the pantry besides a few staples such as salt, oil, and flour. No wine! But the cheerful housewife didn't seem to be troubled by it. She sent one of her children to pick a Savoy cabbage from their tiny vegetable garden and prepared a supper so tasty and satisfying I will never forget it. She made noodles with the egg and lots of water and flour, then prepared a sauce with garlic, parsley, and oil. She served it with the Savoy cabbage first boiled and then sautéed, also with garlic and oil.

Though she had only the one egg, a few trimmings, and seven people of her own to feed, she did not hesitate to share what she had with a stranger. On that December night, in the midst of the war, my life was forever enriched by those beautiful, smiling people.

CARNE SECCA*
Salt Dried Meat

I can't think of many Sabbath lunches which are better than, or even as desirable as, *Focaccia colla Cipolla* (Flat Onion Bread) filled with chopped *Carciofi Marinati* (Marinated Artichoke Hearts) and a few slices of *Carne Secca, Salsicce di Manzo,* or *Salame d'Oca.*

*1 whole seamed eye round of young beef, weighing 4 to 5 pounds***
Coarse, unrefined salt
Fine table salt
Freshly ground black pepper

Place the meat in a large bowl and add enough coarse salt to cover the meat and fill the spaces between the meat and the bowl. Cover with an inverted dish just smaller in diameter than the bowl so that it sits directly over the meat. Put a weight on the dish—a pot filled with water will do, but be careful that no water spills on to the meat. Set aside in a cool place for 6 or 7 days, depending on the size of the piece. No refrigeration is necessary, so your basement or a cool closet in your apartment will do. During this period you should turn the piece of meat once, drain the liquid that has formed around it, and add some salt, if necessary, in order to keep the meat covered with salt. After the 6 or 7 days, remove the meat from the bowl, wash it thoroughly under running water, and dry it carefully with a clean kitchen towel. Sprinkle with table salt and freshly ground pepper in approximately equal amounts until the meat is coated with both on all sides.

With the tip of a sharp little knife, make a hole one inch from the narrow end of the meat. Pass a strong string through it and tie to make a loop. Hang the meat by this loop in a cool, ventilated place; the ideal spot would be near a slightly open North window. From 4 to 6 weeks of this drying process are necessary before *Carne Secca* is ready for slicing and eating.

The season for this preparation is the latter part of winter, when the coldest days are past and the air is crisp and dry, so that the meat will not freeze or, on the other hand, spoil because the days are too warm.

* Something similar, called *Bresaola della Val Tellina,* can sometimes be found in an exceptionally good Italian grocery store, but it is rather expensive and, of course, not kosher.

** A whole eye round, trimmed of all fat and the meat around it, is enclosed in its own skin and is called "seamed eye round." It is no thicker than 3 to 4 inches at the large end, and it tapers off to become flat at the smaller end; the length varies from 10 to 15 inches. When you buy it, there may be a chunk of fat on one side, but your butcher can remove it for you, or you can do so yourself, without disturbing the meat.

SALSICCE DI MANZO
Beef Sausage

In some parts of Italy these sausages are made—like the kosher salami found in this country—with meat and fat ground together. But my father,

who was a connoisseur, would make them without any fat at all or with a few little cubes of fat here and there used only as an aesthetic contrast to the darkness of the dried sausages. Since these sausages are served in very thin slices, the little squares of fat can be discarded if so desired. His *Salsicce,* like his *Carne Secca, Salame,* and wines, were acclaimed and requested all over Italy.

3 pounds very lean ground beef
2½ tablespoons salt
2 teaspoons freshly ground black pepper
½ pound white fat, diced
2½ yards beef casing, soaked in salted water, and drained
Butcher string

Have your butcher grind or grind a very lean piece of meat yourself, after removing any skin or gristle. Since ground meat is highly perishable if not treated promptly, season with salt and pepper as soon as possible and mix well. The most efficient way of distributing the seasoning evenly is to knead the ground meat with your clean hands and to squeeze it through your fingers several times. Add the fat and mix well again.

To fill the casing quickly and efficiently, you will need a meat grinder with a special attachment which looks like an enlarged funnel. Place the mouth of the attachment inside one open end of the casing and push as much of the casing as you can over the attachment; tie the other end of the casing closed. Place the ground meat inside the grinder and force the meat inside the casing, stuffing it very tightly. Tie the casing closed at this end, too. Prick the casing all over with a pin or a needle to force all air bubbles out. Tie at 4-inch intervals and hang in a cool, ventilated place, preferably in front of a slightly open North window.

After 3 to 4 weeks, the sausages will be ready for eating.

LINGUA SALMISTRATA
Pickled Beef Tongue

1 4- to 5-pound fresh beef tongue
Salt
Freshly ground black pepper
3 large cloves garlic
10 or 12 fillets of anchovies
2 tablespoons dry capers
2 bay leaves

Have your butcher remove all the fatty parts from the tongue, or do it yourself. Wash thoroughly; place in an oval dish and rub it all over with salt and pepper, being careful to coat all parts as evenly as you can. Cover with an inverted dish and refrigerate for 24 hours. Repeat this operation—from washing to seasoning—every day for 6 to 8 days, depending on the size of the tongue.

On the last day, wash thoroughly and transfer to a clean dish. Finely chop together garlic, anchovies, and capers and spread over the tongue. Cover with aluminum foil or plastic wrap and refrigerate overnight.

Place in a large kettle with all its marinade, the bay leaves, and cold water to cover. Bring to a boil, then reduce heat and cook, covered, for at least 2 hours, until it is fork tender.

Lift from kettle, peel, place in a bowl covered by an inverted dish, and refrigerate thoroughly before slicing.

SALAME D'OCA
Goose Salami

This and the following recipe for *Prosciutto d'Oca* (*Goose* "Ham") should be planned at the same time since, in a sense, they complement each other. For *salame* you will use the breast and all you can scrape from the wings and back of the goose, whereas the two thighs and legs are best for an incredibly delicate *prosciutto*.

1 goose
1 clove garlic
Salt
Freshly ground black pepper

Cut the skin of the neck very low, below the wings, to obtain a good-sized *salame*. Turn it inside out and scrape all the fat off it. Crush the garlic with the bottom of a glass or with the blade of a large knife and rub it all over the skin. Sew one end of the skin to make a sac. Grind all the meat, except for the legs and thighs which you will save for the *prosciutto*, and weigh. Add 2 teaspoons salt and ½ teaspoon freshly ground pepper for each pound of ground meat. Mix very well. Fill the skin sac with the seasoned ground meat and sew the other end closed. With a large needle prick the skin all over to force the air bubbles out.

Hang the *salame* in a cool, ventilated place for 4 to 6 weeks, when it will be ready for slicing and eating.

PROSCIUTTO D'OCA
Goose "Ham"

2 goose legs with thighs attached
Coarse, unrefined salt
Fine table salt
Freshly ground black pepper

Carefully remove the bones and tendons from each connected leg and thigh without tearing the skin. Match the two units in mirror image, skin sides out. With needle and thread sew the skins together all around so that the sewn pieces look like a stuffed sock. Place in a small bowl and add enough coarse salt to cover the meat and to fill the spaces between it and the sides of the bowl. Cover with an inverted dish smaller in diameter than the bowl so that it touches the meat, and place a weight on it. Keep the bowl in a cool place (the warmest part of the refrigerator will do) for 5 days. After the second or third day, turn the "ham," drain the liquid that may have gathered around it, and add some salt, if necessary, to keep the meat covered with salt. On the fifth day remove the "ham" from the bowl, wash it thoroughly under cold running water, dry it carefully, and sprinkle all over with table salt and pepper in equal amounts.

Hang in a cool, ventilated place for 4 weeks.

Slice paper thin before serving as an appetizer, as part of a lunch, or for snacks.

CROSTINI DI FEGATINI
Chicken Liver Toasts

This was the Italian counterpart of the popular chopped chicken livers. There was no holiday or family dinner that did not begin with these canapés. I find them too filling and instead of stimulating my appetite, they kill it. But they were—and are—so popular among the Italian Jews that I cannot exclude them.

1 pound chicken livers
4 tablespoons olive oil
1 small onion, minced very fine
1 tablespoon freshly chopped Italian parsley
2 tablespoons tomato paste, diluted in ½ cup water
Salt
Pepper
12 thin slices stale homemade white bread (page 216), crusts removed
2 eggs, beaten with ¼ cup chicken broth
⅓ cup vegetable oil

Discard skins, fat, or any discolored parts from chicken livers. Soak in cold water and rinse until any trace of blood has disappeared from the water. Grind or chop uncooked livers until they become like a paste. Sauté in olive oil with onion and parsley, stirring frequently, for 5 minutes. Add diluted tomato paste and salt and pepper to taste. Cook another 5 minutes, stirring occasionally.

Cut each slice of bread diagonally into 4 triangles. Dip in the egg-broth mixture and fry in hot oil about ½ minute on each side or until lightly golden.

Spread cihcken liver paste on each canapé and arrange on serving platter. Serve at room temperature

Serves 8 to 12.

TESTINE DI SPINACI
Spinach "Heads"
Ancient Venetian-Jewish Recipe

Testina, literally "little head," is the section of the spinach stem that is attached to the spinach root. The ancient Venetian Jews were the first to recognize that this part of the spinach, normally thrown away, could be cooked and prepared as a separate dish. In fact the texture and flavor of *testine* is so distinct from the texture and flavor of the leafy part of the spinach that it is indeed a delicacy in its own right. The only trouble is that, in order to have enough *testine* to make a normal portion, a great amount of spinach is needed. Out of 4 pounds of spinach, for example, only approximately 1 pound of *testine* can be obtained. I have got into the habit of saving *testine* each time I make spinach. The leafy part of the spinach, like any leafy vegetable, should be cooked and used up as soon as

possible after picking. However the *testine* can be kept in the refrigerator in a plastic bag for several weeks.

To free *testine* of the sand which inevitably clusters in the interstices, soak them at least half an hour in fresh water, stirring frequently. The *testine* will float and the sand will sink to the bottom. Drain by lifting the *testine* with a slotted spoon and repeat the soaking and stirring until no sand is found at the bottom of the basin.

1½ pounds testine
4 tablespoons olive oil
1 cup water
1½ teaspoons salt
¼ teaspoon freshly ground black pepper
3 tablespoons red wine vinegar

Trim *testine* and discard roots and bruised stems. Soak ½ hour in cold water, stirring frequently, and rinsing often in fresh water, as described above, until *testine* are totally free of dirt or sand. Drain and place in a saucepan with oil, water, salt, and pepper. Cook uncovered, over moderately high heat, until tender and all water has evaporated—approximately 15 minutes. Add vinegar and cook over high heat until all moisture is gone and *testine* turn quite red. Cool for a few minutes; place in refrigerator for at least ½ hour before serving as an appetizer. **Serves 6.**

PASTA PER BORRICCHE E PASTICCINI
Pastry Dough for Turnovers

1 teaspoon salt
¾ cup lukewarm water
¼ cup vegetable oil
2½ cups unbleached flour
½ cup butter or chicken fat; or bone marrow, melted and cooled; or non-dairy margarine* (pareve),** *soft*

Combine salt with water and oil. Add enough flour to make a rather soft dough. Knead 2 or 3 minutes; wrap in wax paper and set aside to rest, at room temperature, for approximately ½ hour. Place on well-floured board and roll to ½-inch thickness, in a more or less rectangular shape, with the long side three times the length of the short side. Brush the surface with fat, lightly sprinkle with flour, and fold into thirds. Wrap in wax paper and place in the freezer for 1½ minutes, or in the refrigerator for 20 minutes. Return to floured board and roll to ¼-inch thickness, with one side three times the length of the other. Brush with fat and sprinkle with flour. Fold again into thirds and place in the freezer for 1½ minutes. Repeat the rolling, brushing with fat, etc., three more times or until you have used all the fat. For the last rolling, follow the directions on each *borricche* and *pasticcini* recipe. **This much pastry will make turnovers for 6.**

* The kind of fat used is determined by the type of filling that goes inside the pastry and it will be indicated in each turnover recipe.

** The word *pareve* means that the food is neither milk (or milk product) nor meat (or meat product) and can be used with both dairy and meat meals.

PASTICCINI DI SPINACI
Spinach Turnovers

1 pound small-leaved bulk spinach
¼ teaspoon salt
½ cup shredded Provolone or sharp cheddar cheese
1 egg, slightly beaten
2 egg yolks
2½ cups unbleached flour
¾ cup lukewarm water
1 teaspoon salt
¼ cup vegetable oil
½ cup butter, melted
Water, milk, or egg white
Sesame seeds

Remove stems and roots from spinach and save for later use (see *testine*). Rinse in cold water many times until any trace of sand is removed. Place in a large pot with no water other than the water spinach retains from washing. Add ¼ teaspoon salt and cook over moderately high heat until of desired tenderness. Lift with a fork and transfer to a colander to drain and cool.* Squeeze out all liquid. Chop finely and combine with cheese, egg, and 1 egg yolk; set aside.

With flour, lukewarm water, salt, oil, and butter, prepare the dough as described above. At the last rolling, roll to less than ⅛-inch thickness. With very sharp knife cut into twelve 3-inch squares. Place one heaping tablespoon of filling in the center of each piece of pastry; wet all around the edges with water, milk, or egg white and fold over in half, forming triangles or rectangles. Press gently to seal the sides.

Beat the remaining egg yolk with 2 teaspoons of water and brush the tops of the turnovers with it. Sprinkle with sesame seeds. Transfer to ungreased baking sheet and bake in 400° F oven for 20 to 25 minutes, or until the tops are golden. Good hot or cold. **Serves 6.**

* It is good practice to lift cooked leafy vegetables with a two-tined kitchen fork instead of draining them by pouring directly into a colander; this ensures that any sand still present will remain at the bottom of the pot, since some sand may be there no matter how many times you have rinsed the vegetables.

CONCIA
Marinated Zucchini
Ancient Roman-Jewish Recipe

Concia is practically unknown in Italy except in the Roman ghetto where it was first created. In the old days *Concia* was used both by the rich as a side dish to a plate of mixed boiled meats (see *Bollito Misto*), and by the poor who made a meal out of it—with lots of bread. We used to love *Concia* between two slices of Tuscan bread as a *merenda* or midday snack. I now serve it as an appetizer as well.

Green zucchini
Olive oil for frying
Garlic, minced
Fresh basil leaves, shredded
Salt
Pepper
Wine vinegar

Trim off the ends of the zucchini; then cut each one in half; slice each half thinly lengthwise and place slices on paper towel to dry for several hours or overnight. Fry in hot olive oil in a single layer until golden brown on both sides. Arrange in layers in a glass, plastic, or porcelain container and season each layer with small amounts of garlic, basil, salt and pepper, and a sprinkle of vinegar. Cover the container and store in refrigerator at least several hours before using. The flavor will be enhanced if you turn the *Concia* as a block inside the container a couple of times while it is marinating, to allow the juices to seep through.

NOTE: I gave no proportions because they are not important; *Concia* can be prepared to be more or less piquant, according to taste, by increasing or diminishing the quantity of herbs and spices used. It freezes beautifully in a tightly closed plastic container, but it must be used within a few days if stored in the refrigerator or after thawing, being a rather perishable food. Eggplant was also prepared as *Concia* in Rome, but its texture is less desirable than that of zucchini. At any rate, whether you prepare it with zucchini or eggplant, as a very spicy or as a milder dish, *Concia* always turns out well and will earn you the praise of your most sophisticated guests.

CARCIOFI MARINATI
Marinated Artichoke Hearts

To prepare marinated artichoke hearts you don't have to be as picky as you must be for *Carciofini Sott'Olio*. Small artichokes are generally better for any recipe; however, medium and large ones are fine for this. They can be cut in half or quartered without much damage to the quality of the dish.

12 medium to large artichokes
2 lemons
2 cups wine vinegar
Salt
1 cup water
2 cloves garlic, finely minced
1 tablespoon pickled red pepper, chopped
2 tablespoons freshly chopped Italian parsley
½ teaspoon freshly ground black pepper
1 cup olive oil

Prepare artichokes as described on page 179; slice each artichoke into 4 to 8 wedges and drop into a bowl of cold water with the juice of one lemon. Squeeze the second lemon and reserve the juice. Add the 4 halves of rind to the bowl of artichokes.

Bring vinegar, 2 tablespoons salt, and 1 cup water to a boil in a large pot. Add artichoke wedges and boil, covered, 20 to 30 minutes, depending on size and freshness of artichokes. Drain and place in a large bowl. Add reserved lemon juice, garlic, pickled red pepper, parsley, salt to taste, black pepper, and oil. Toss to combine artichokes with all the other ingredients.

Store in refrigerator for several hours before serving.

Yields approximately 2 quarts marinated artichokes.

NOTE: Artichokes thus treated keep, if refrigerated, for several weeks. They are served as part of an antipasto plate, or with *carne secca, salame,* or *salsicce di manzo* for an unusually delicious lunch (see my suggestion for a combination with *Focaccia colla Cipolla* on page 86).

CARCIOFINI SOTT'OLIO
Artichoke Hearts in Oil

For this recipe you will need artichokes that are no larger than large eggs. They are not easy to find in the market, but you should be able to find them in good Italian vegetable stores around Passover. It is also essential that they be fresh and snappy. Wilted artichokes are bitter, chewy, and develop a choke.

2 lemons
24 small, fresh artichokes
2 cups white wine vinegar
2 tablespoons salt
1 cup water
½ teaspoon whole peppercorns
1 pint olive oil

Fill a large bowl with cold water and the juice of one lemon. Squeeze the second lemon and reserve the juice. Add the 4 halves of rind to the bowl of water. Remove enough outer leaves from artichokes to leave only the tender center part. Lop off the tips. Trim the stems and the bottoms to make neat little pyramids. Put vinegar, the reserved lemon juice, salt, and 1 cup water in a large pot and bring to a boil. Drain artichokes and drop into the boiling mixture. Boil, covered, for 20 minutes. Drain and, as soon as artichoke hearts are cool enough to be handled, pick up one at a time and gently squeeze the liquid out. Cool thoroughly for several hours, then place snugly into a jar, dotting here and there with peppercorns. Add olive oil to cover and store until ready to use. **Yields 2 dozen artichoke hearts.**

NOTE: If artichoke hearts are properly handled (all liquid is squeezed out before storing in the jar, no air bubbles are left in the jar when the oil is poured over them, and oil totally covers them) refrigeration is not necessary to preserve them. My mother used to make hundreds of them at a time and, without refrigeration, she was able to keep them from spring to the holiday season, that is from Passover to *Rosh Hashanà*. However, refrigeration will certainly not harm artichoke hearts. The oil might thicken, but a few minutes at room temperature will restore its liquid form.

FUNGHI SOTT'OLIO
Mushrooms in Olive Oil

The smallest mushrooms you can find in the market are the best for preserving in oil. If you buy them in boxes that contain mixed sizes, reserve the larger ones for other uses. Mushrooms prepared this way, like artichoke hearts, make a superb hors d'oeuvre when served with *salame, carne secca,* and other cold cuts.

1 pound small firm mushrooms
2 cups white wine vinegar
Juice of 1 lemon
2 tablespoons salt
1 clove garlic cut lengthwise into four pieces
½ teaspoon whole peppercorns
1 cup olive oil

Cut all mushroom stems to be more or less the same length. Place vinegar, lemon juice, and salt in a saucepan (not aluminum) and bring to a boil. Add mushrooms and cook for 5 or 6 minutes. Drain and cool thoroughly for several hours. Add garlic and peppercorns and toss lightly.

Place into glass jars and add olive oil to cover. Store in refrigerator, where they will keep a few weeks.

Yields approximately 1½ pints.

TORTINO DELLA NONNA DEBORA
Grandma Debora's Artichoke Omelet

6 medium, tender artichokes
6 eggs, slightly beaten
Salt
Freshly ground black pepper
4 tablespoons olive oil

Prepare artichokes as described on page 179, omitting the acidulated water.

Heat the oil in a large skillet and cut the cleaned artichokes in half and then into thin, tiny slivers directly into the oil. Season with salt and pepper to taste and fry over moderately high heat, stirring occasionally, until slices begin to brown and look crispy (approximately 10 minutes).

Season beaten eggs with small amounts of salt and pepper and pour over artichokes. Lower heat and cook very slowly, gently pushing the bottom aside with a fork as it thickens, so all of the egg cooks. Do not overcook, since *tortino* tastes best when the bottom is well done (but not burnt!) and the top is still moist and soft.

Serves 4.

MIGLIACCINI AL TONNO
Crêpes with Tuna Sauce

This was a favorite during *Chanukà.* But *Migliaccini* is so versatile that it can be served throughout the year as an appetizer, for lunch or for supper, accompanied by a dish of *fagioli conditi.* The recipe below is for company or for formal occasions. For family use it's easier not to fill the crêpes, but to stack them on a plate with some sauce between them.

Drain oil from tuna and anchovies and finely chop the fish. Add parsley, salt and pepper to taste, and mix well. Beat the flour with half the water to avoid forming lumps. Add remaining water and mix well. Add eggs, onion salt, and ⅛ teaspoon pepper and beat well.

Heat a 4-inch skillet; brush bottom with oil. Pour 2 to 2½ tablespoons of batter into skillet, tilting to spread the crêpe evenly. Cook 3 minutes or until bottom is done but top is still somewhat moist. Place 1 tablespoon of tuna mixture off center on crêpe; fold the other half on top; with a fork seal the open semicircular edge.

Turn *migliaccini* onto an ungreased baking sheet, as you make them. Then bake in 450° F oven for 5 to 6 minutes. **Serves 6.**

1 6½-ounce can tuna fish packed in oil
1 2-ounce can fillets of anchovies
1 tablespoon freshly chopped Italian parsley
Salt
Freshly ground black pepper
½ cup unbleached flour
½ cup cold water
3 eggs, slightly beaten
1 teaspoon onion salt
Oil

CAPONATA EBRAICA
Jewish Caponata

Peel and dice eggplant. Season with salt and pepper and set aside in a colander to drain some of its liquid.

Heat the oil in a large skillet; add celery, onion, peppers, garlic, and carrot and cook, uncovered, over moderately high heat, stirring occasionally, 10 to 12 minutes. Transfer vegetables to a shallow baking dish, but retain the oil. Add eggplant to oil in skillet and sprinkle with flour. Fry, stirring, over moderate heat, until lightly golden. Add to baking dish with vegetables. Add tomatoes, green olives, vinegar, sugar, basil, and parsley and place in 350° F oven for ½ hour.

Remove from oven; mix well, taste for seasoning and add salt and pepper if necessary. Add capers, stir, and place in the oven for a couple of minutes longer. Serve hot as a side dish or cold as an appetizer.

Serves 6 as side dish, 12 as appetizer.

* To peel tomatoes, drop them first into boiling water for about 1 minute, and then in cool water, and the peel will come off easily.

3 pounds eggplant
1 tablespoon salt
¼ teaspoon pepper
¾ cup olive oil
2 stalks celery, diced
1 large onion, diced
3 peppers—green, yellow and red—cored and diced
1 clove garlic, sliced
1 large carrot, peeled and diced
2 teaspoons flour
2 pounds ripe tomatoes, peeled and cut up*
1 cup pitted green olives, coarsely chopped
2 tablespoons wine vinegar
1 teaspoon sugar
3 large basil leaves, shredded, or 1 teaspoon dried basil leaves
1 tablespoon chopped fresh Italian parsley
2 tablespoons tiny capers, drained

MOZZARELLA IN CARROZZA
Fried Mozzarella Sandwiches

Mozzarella in Carrozza is prepared in Italy using mozzarella cheese made from buffalo milk—an extremely delicate and delicious cheese. However, even with the type of mozzarella one finds here, the resulting dish is still delightful. The old method used for preparing *mozzarella in carrozza* was complicated (there were four steps of dipping—in milk, in flour, in egg, and in bread crumbs), but the simpler method I use works just as well.

1 cup milk
1 cup unbleached flour
¾ teaspoon salt
2 dashes white pepper
4 eggs, slightly beaten
24 slices white bread (page 216), crust removed
1 pound mozzarella cheese, cut into 24 thin slices
1 cup fine bread crumbs (page 222)
½ cup olive oil
½ cup unsalted butter

Combine milk, flour, salt, and pepper; add slightly beaten eggs and beat until you have a very smooth batter. Place 1 slice of cheese between 2 slices of bread. Wet the 4 edges of each sandwich with batter and dredge these edges in bread crumbs. This will seal the sandwiches. Heat half the oil and half the butter in a small frying pan. Dip the whole sandwich in the batter and fry it in the hot mixture for 2 minutes, or until bottom is browned. Turn once; cover pan and fry another 2 minutes or until the other side is browned. Repeat until 6 sandwiches are done. Discard the old fat and wipe the pan clean with a paper towel. Return pan to stove; heat the remaining butter and oil and fry the other 6 sandwiches. **Serves 6.**

NOTE: For a luncheon or supper, serve hot with an orange escarole salad. However, if you plan to serve it as an appetizer, you can make it ahead of time. After all the sandwiches are done, let them cool thoroughly; cut into small diamonds and wrap in aluminum foil. Refrigerate or freeze. Just before serving, preheat oven to 450° F and bake *mozzarella in carrozza* bits 5 minutes in a single layer.

SUPPLÌ AL TELEFONO
Rice Cheese Croquettes

It is not easy to make *Supplì al Telefono*. Nevertheless, it pays to make the effort once in a while because this dish always makes family and guests happy. The name comes from the fact that a thread of cheese will spin between your mouth and the *supplì* while you are eating it, resembling the mouthpiece of an early model telephone from the time when this dish was first created. *Supplì* can be served as an appetizer, as a side dish in a dairy meal, or as a meal in itself for a lunch or brunch.

Place rice, onion, and olive oil in a 2-quart saucepan and sauté 2 or 3 minutes, stirring frequently. Add salt and 3½ cups hot water. Bring to a boil. Lower heat to minimum and cook, covered, without stirring, 15 minutes. Add tomatoes and cook, uncovered, 5 minutes longer, stirring frequently. The rice should now be quite dry. Remove from heat and cool for 15 to 20 minutes; add eggs and mix well.

With damp hands, shape heaping tablespoons of the mixture into croquettes the size of a large egg; insert one piece of cheese in each croquette, making sure that the cheese is completely coated with rice. Roll in bread crumbs and fry a few at a time in hot oil until golden on all sides. **Serves 6.**

2 cups short-grain rice
¼ cup finely minced onion
2 tablespoons olive oil
1 teaspoon salt
3½ cups hot water
1 cup peeled tomatoes (page 95)
2 eggs, slightly beaten
1 pound mozzarella cheese, cut into 24 ¼ x ¼ x 1-inch bits
1 cup fine bread crumbs (page 222)
1 cup vegetable oil for frying

NOTE: *Supplì* should be served piping hot. Tell your guests, who might never have had them before, that *supplì* should be eaten with the fingers.

REBECCHINI DI GERUSALEMME
Polenta Sandwiches with Anchovies

Rebecchini can be served either as hors d'oeuvres, first course, side dish, breakfast, or snack. I like to serve it as an appetizer because it is "different" and quite tasty.

Make a mush with cornmeal, water, and salt (method and time will vary according to the type of cornmeal used. For authentic polenta see page 131). Spread hot mush evenly on an oiled surface to about ⅛-inch thickness. Cool for several hours.

Place fillets of anchovies and anchovy paste in a saucepan and heat on low heat, stirring, until a thick paste is formed. Do not let boil, or fillets will dissolve.

With a liqueur glass or pastry cutter, approximately 1½ inches in diameter, cut 60 disks out of the hardened corn mush. Place a small amount of anchovy paste between two disks. Dredge the small sandwiches in flour; dip in beaten egg. Fry in hot oil until golden on both sides. Serve piping hot. **Serves 6 to 8.**

1½ cups cornmeal
4 cups water
1½ teaspoons salt
10 fillets of anchovies
1 tube anchovy paste
¼ cup unbleached flour
2 eggs, slightly beaten
1½ cups vegetable oil

MASCONOD

Festive Pasta Rolls with Parmesan and Cinnamon

This ancient Italian-Jewish pasta specialty was traditionally served during *Sukkòt* in my village. In other parts of Italy *Masconod* are a practically ever-present addition to festive family meals and during the High Holiday season.

4 eggs
2½ cups unbleached flour
1 teaspoon salt
4 quarts salted, boiling water
½ cup sugar
1 teaspoon ground cinnamon
3 cups freshly grated imported Parmesan cheese
½ cup butter, melted

Make a dough with eggs, flour, and salt. (For detailed description see my section on homemade pasta.) Roll it very thin; cut into 5-inch squares (you should get approximately 30 pieces). Cook in 4 quarts of salted, boiling water, 6 pieces at a time, for 3 minutes. Drain, drop into a basin of cold water and drain again. Line up on a clean, slightly damp towel (I use an old linen tablecloth large enough to hold all the squares in a single layer).

In a medium-sized bowl, combine sugar, cinnamon, and cheese. Brush each square with butter; spread 2 tablespoons of sugar-cinnamon-cheese mixture on each buttered square. Roll like a cigar and arrange in one layer in a buttered 9-inch baking dish. Brush rolls with butter and sprinkle with sugar mixture. Make another layer in opposite direction, repeating the dressing and the layers until you have used up all the pieces of dough. Top with remaining butter and sugar-cinnamon-cheese mixture. Bake in 350° F oven for 20 minutes or until tops are brown. **Serves 6.**

NOTE: Sugar and Parmesan cheese are not everyone's favorite combination. Some substitute 1 teaspoon black pepper for sugar and cinnamon.



MINESTRE

Soups, Rice, Pasta, Polenta, Couscous, and Dumplings

UNDER THE HEADING of *Minestre,* in Italy, we include pasta dishes, rice dishes, crêpes, gnocchi, and, of course, all varieties of soups. Although the English translation of *minestra* is simply "soup," *minestra* in Italy is also designated as *primo,* or first course, which can be any of the foods mentioned above. *Primo* follows the antipasto (literally, "before the meal") and it is followed by the main dish, or *secondo,* generally consisting of a small amount of meat, fish, or other protein dish, accompanied by *contorni,* generally two or three cooked vegetables and/or raw salads.

Occasionally, a main course for one person might be a single mushroom cap—*cappella di fungo porcino. Funghi porcini* do not resemble in any way the cultivated mushrooms we can buy in supermarkets and vegetable stores. *Porcini* grow wild and derive their name from *porco,* the Italian word for pig. The aroma of this fungus attracts the pigs, which were used

by mushroom hunters to find this precious species. In English it is called "Cep" or "Squirrel's Bread." It belongs to the bolete family, and it is found in late summer and in fall in many different kinds of wooded areas. Large caps (8 or 9 inches in diameter) are not unusual and one mushroom may weigh well over a pound. In ancient Rome *fungo porcino* was enjoyed by the wealthy and the aristocrats who called it *Cibus Deorum*, or "food of the gods." Today, only sophisticated restaurants in Italy list *cappella di fungo* (mushroom cap) among their main courses during its short season. It is served broiled, seasoned with olive oil, salt, pepper, *nepitella* (savory) with cloves of garlic inserted here and there. In spite of the fact that its price is closer to that of gold than of meat or fish, some Italians manage to afford it once in a while, because when it comes to good food, Italians can become very extravagant.

The variety of *minestre*—precisely because they encompass such an apparently dissimilar profusion of dishes—is almost infinite in Italy. *Minestra* is the simple consommé, and *minestra* is also the complex couscous.

Actually, consommé was not so simple when I was growing up. It was made out of fat-free bits of red meat cooked in a double boiler without any water; the few tablespoons of liquid that were squeezed out of the meat were so precious that they were used only to help speed up the recovery of a convalescent. Today consommé means any clear broth made by boiling meat in a relatively small amount of water. But couscous, or, as the Jews in Leghorn called it, *cuscussù*, is the epitome of a complicated dish. It contains several kinds of meat, a variety of vegetables, and a starch—the coarse semolina which is its base. Its preparation is so involved and time-consuming if done according to orthodox rules that it became proverbial among Italian-Jewish mothers, when any of their children were finicky and wouldn't eat anything, to exclaim in impatient irony, "Do you want me to make you *cuscussù*?"

Jews have contributed enormously in enriching the list of *minestre* with their exotic additions and holiday specialties. *Cuscussù* is an example of the former; *Hammin di Pesach* and *Tagliolini colla Crocia* are examples of the latter. These three dishes are so rich and complete that each one is usually served as a whole meal.

For everyday meals, the only dessert is fruit in season and a piece of cheese. Cakes and other sweets are served only at holiday dinners or on other important occasions.

I hope that even those of you who are not interested in soups will not bypass *minestre* since you might find your very favorite dish among them.



MINESTRE CHIARE, MINESTRONI E ZUPPE
Soups

IL BRODO
Broth

In Italy, the cure-all for a number of minor ailments was *caffè ristretto,* something resembling espresso. But Jews are Jews wherever they may be, and for us it was *il brodino*—an unspiced, clear chicken soup—that was supposed to perform miracles against a cold and other disorders, or after a trip, after a fast, etc. My father used to say that a bit of hot broth, taken before and after a big meal, would "adjust" his stomach. There were several types of broths. One was the consommé, described on page 100, which was made expressly for convalescents. There was the *brodino* for small children and sick people; the *brodo delle feste* made with three or four different types of meat; the *brodo vegetale;* and the plain, everyday *brodo.* One difference between the festive broth and the everyday broth was that the former was made without tomatoes. There was no refrigeration and

broth made with the addition of tomatoes would turn acid from one day to the next—and for holidays almost everything *had* to be made ahead of time.

The following recipe is the ordinary broth for our everyday meals.

2½ quarts cold water
2 pounds beef plate
1 pound spongy bones from veal leg joints
1 large carrot, peeled and sliced
1 small onion, quartered
1 stalk celery with leaves
1 large sprig Italian parsley
1 tablespoon salt
3 whole peppercorns
2 medium potatoes, peeled
3 or 4 very ripe cherry tomatoes

In a large kettle containing 2½ quarts of cold water, place meat, bones, and vegetables, except potatoes and tomatoes. Bring to a boil; remove scum and add salt and pepper. Lower heat and simmer, covered, for 2 to 2½ hours. Add potatoes and tomatoes; cook, covered, another ½ hour or until potatoes are tender. Strain and refrigerate several hours. Remove coagulated fat before using broth. **Serves 6.**

QUADRUCCI IN BRODO

Soup with Tiny Pasta Squares

Old Recipe for Yom Kippùr

Quadrucci can be cooked a day ahead of time and reheated at the last minute without becoming soggy. This is why this soup was served on *Yom Kippùr*, when everything had to be cooked the previous day.

Homemade pasta made with 2 eggs and 1½ cups flour (page 121)
2 quarts broth

Roll pasta thin and place over a tablecloth to dry for a minute or two. Make sure that it does not become too dry and brittle. Starting from one side, begin to fold the sheet, making each fold 2½ to 3 inches wide; continue to fold as for a jelly roll With a very sharp knife cut this roll into slices about ⅛-inch wide. Take 10 or 12 slices at a time and turn them, all together, 90 degrees. Cut again into ⅛-inch slices and this time you will obtain many little squares. Spread these squares over the tablecloth and continue cutting a few slices at a time until all pasta is cut. Let *quadrucci* dry thoroughly before cooking in boiling broth for 4 to 5 minutes, uncovered. **Serves 6.**

NOTE: If *quadrucci* is not to be cooked immediately, it should be left to dry for several hours before storing in a plastic bag or in a glass jar, which should not be tightly closed. It keeps several weeks without refrigeration.

BRODO DELLE FESTE
Holiday Broth

The recipe for this outstanding holiday broth is essentially the same as the one for *Il Brodo*, except for the quality and quantity of the meats used. This makes a world of difference. The meats themselves were sometimes served as part of a holiday meal, but generally they were used at a later time, since it is impossible to have good boiled meats and a good broth at the same time. The rule of thumb is this: if broth is more important than the boiled meats, the meats are placed in cold water all at the same time and cooked very slowly. If, on the other hand, the meats are more important than the broth, the technique is quite different (see *Bollito Misto*).

Carefully remove all the breast from fowl and save it for *Polpette di Pollo* or *Polpette di Pollo e Matzà*. Place the remainder of the chicken or turkey legs and wings in a large stockpot with the other meats, the bones, and all the vegetables. Add 4 quarts of cold water and bring to a boil. Remove the scum and add salt and pepper. Lower heat and simmer, covered, for 2 to 2½ hours. Strain and refrigerate several hours. Remove and discard all the coagulated fat before using the broth. **Serves 12.**

1 small fowl (about 3 pounds) or 2 pounds turkey legs and wings
1 pound brisket of beef
1 pound breast of veal
1 pound spongy beef bones
½ medium onion
1 small carrot, peeled
1 small stalk celery
3 or 4 stalks Italian parsley
4 quarts cold water
1½ tablespoons salt
3 whole peppercorns

CAPPELLETTI IN BRODO
Cappelletti Soup

Although this soup is fairly common in Italy, we served it only during the holiday season or for very special occasions.

Bring broth to a boil in a large pot. Drop *cappelletti* into the broth and stir gently. When broth comes to second boil, lower heat and simmer *cappelletti*, uncovered, for 5 to 6 minutes. **Serves 8 to 10.**

3 quarts broth
7 dozen cappelletti (*page 124*)

CALZONICCHI IN BRODO

Calzonicchi Soup

A Rosh Hashanà Specialty

2 quarts broth
4 to 4½ dozen calzonicchi (*page 123*)

Bring broth to a boil in a large pot. Drop *calzonicchi* into the broth and, when boiling resumes, cook, uncovered, 3 to 4 minutes. Stirring is not necessary because *calzonicchi* will float. However, be careful that broth and *calzonicchi* do not overflow when boiling resumes. **Serves 6.**

BRODO VEGETALE

Vegetable Broth

2 medium leeks
2 quarts cold water
2 large carrots, peeled and diced
2 medium turnips, peeled and sliced
1 medium onion, sliced
2 large stalks celery, cut into 2-inch pieces
3 large sprigs Italian parsley
2 medium parsnips, peeled and cut up
2 medium sweet potatoes, peeled and quartered
2 bay leaves
2 large basil leaves or 1 teaspoon dried basil
½ teaspoon whole peppercorns
2 green zucchini, trimmed and cut up
¼ pound green beans, trimmed and cut up
1 tablespoon salt

Remove roots from leeks and trim off the tough darker leaves. Cut leeks lengthwise in half, and each half again lengthwise. Cut into 3-inch pieces and drop into a large basin with plenty of cold water. Wash thoroughly, spreading the leaves apart to remove the dirt. Place in a large stockpot with 2 quarts of cold water and all the other ingredients. Bring to a boil, lower heat and simmer, covered, for approximately ½ hour. Strain through a fine strainer. **Serves 6.**

NOTE: The vegetables used to make the broth can be served as a side dish. Season them with 2 tablespoons wine vinegar, 2 tablespoons olive oil, and salt and pepper to taste.

TAGLIOLINI IN BRODO
Thin Noodle Soup

Homemade pasta made with 2 eggs and 1½ cups flour (page 121)
2 quarts broth

Roll pasta as thin as you can. If you roll it by hand, place the sheet on a tablecloth to dry for 1 or 2 minutes, but be sure that it doesn't become too dry and brittle. Make a roll as described in the recipe for *Quadrucci in Brodo*. With a very sharp knife cut the roll into 1/16-inch slices. Toss slices to unravel *tagliolini* and spread over the tablecloth to dry completely. If you use the pasta machine, repeat the last thinning twice (see page 122) and cut with the smaller cutters.

Bring broth to a boil. Add *tagliolini* and cook 1 minute, uncovered.

Serves 6.

PASTA REALE IN BRODO
Royal Pastry Soup

This elegant soup can be served with either a dairy or meat meal by changing one or two ingredients. If you have an electric beater with dough-kneading attachments and a stainless steel bowl, the preparation of *pasta reale* will be very simple.

1 cup cold water
½ teaspoon salt
*6 tablespoons butter or non-dairy margarine (pareve)**
1 cup unbleached flour
4 eggs
6 cups vegetable or meat broth

In a small stainless steel bowl or saucepan place 1 cup cold water; add salt and fat and bring to a boil. Add flour all at once and cook, while stirring, 1 to 2 minutes or until the mixture forms a mass and leaves the walls of the pan.

Remove from heat. With a wire whisk or with the kneading attachments, beat this hard mixture while adding 4 eggs, one at a time. Beat well after each addition making sure that the previous egg is well incorporated into the mixture before adding the next. When all the eggs have been absorbed and the paste looks compact and smooth, drop by the ½ teaspoon on an ungreased baking sheet about 1 inch apart.

Bake in preheated 425° F oven for 20 minutes, or until pastry is puffed and golden. Transfer to a serving basket and keep warm. Continue to bake the puffs until you have used up all the mixture.

Heat broth to the boiling point; dish it out into 6 individual soup bowls. Pass the royal pastry in a separate serving basket for each person to add to the broth.

Serves 6.

* See footnote, page 90.

PAPPA COLL'AGLIO E L'OLIO
Garlic Bread Soup

When dentistry was not as advanced as it is today, and oral hygiene was practiced only by the upper classes, it was not unusual to see still young people with only a few teeth left in their mouths. *Pappa,* a pap made of cooked, soaked bread, and *farinata,* a cream soup base, were conceived to replace solid foods. Cheese or egg was added for protein. Of course many people who had few problems with their teeth developed a taste for *pappa.* My uncle Aldo, my father's older brother, had all his teeth; but every morning before starting his busy workday as a successful architect, he would spend a couple of hours in his garden; then, for breakfast, he would eat a big dish of *Pappa coll'Aglio e l'Olio.*

½ pound Tuscan bread or, in place of it, any homestyle bread, stale
4 cups cold water
1 teaspoon salt if Tuscan bread is used; ½ teaspoon for other bread
3 large cloves garlic, lightly crushed
4 tablespoons olive oil
6 heaping tablespoons grated pecorino cheese

In a 2-quart enameled saucepan, soak bread in 4 cups cold water for 10 minutes or until bread is soft and swollen. Add salt and garlic; place over high heat and bring to a boil. Cook rapidly for 3 to 4 minutes, uncovered. Discard garlic and spoon out any water not absorbed. Add oil, mix well, and serve topped with cheese.

Serves 6.

NOTE: Omit the cheese if you wish to serve *pappa* with a meat meal.

MINESTRA DI RISO PER PESACH
Passover Chicken Soup with Rice

I did not learn of the traditional matza ball soup served during the first two nights of Passover until I came to this country. Our classic Seder soup was a chicken soup with rice to which were added balls of chicken breast and whole immature eggs (which are still at the stage where the outer shell and the white have not yet formed; they are perfectly round and vary from one inch to less than one millimeter in diameter). It was a beautiful soup to look at, with the white rice, the golden meat balls, and the orange eggs (from chickens raised on private farms, which have a

much richer color than those from commercially raised chickens) and was delicious and nutritious, too. Here in America I could never find immature eggs, so I replace them with hard-boiled egg yolks.

1 boned chicken breast (2 halves)
1 egg, slightly beaten
¼ cup matza meal
2 tablespoons water or broth
½ teaspoon salt
Dash nutmeg or cinnamon
2½ quarts chicken broth
½ cup uncooked rice
8 small hard-boiled eggs

Grind or finely chop the chicken breast. In a bowl, combine beaten egg with matza meal and 2 tablespoons of water or broth. Mix well; add ground chicken, salt, and spice, and mix well again. Set aside to rest in refrigerator for at least 15 minutes.

Shape the mixture into tiny balls, no larger than the egg yolks. Bring the broth to a boil; add rice and chicken balls and cook, covered, for 15 to 20 minutes. Peel eggs; discard whites, and place one hard-boiled egg yolk in each of eight bowls. Pour the soup over the egg yolks and serve immediately. **Serves 8.**

PAPPA COL POMODORO ALLA PAESANA
Tomato Bread Soup Peasant Style

This is the original *Pappa col Pomodoro* made in Pitigliano (and, I believe, throughout all of Tuscany) when Tuscan bread was the only bread available. Later on, when other kinds of bread appeared, *Pappa* evolved into a more delicate dish. It is now fashionable among sophisticated people to favor rustic foods, and this soup has been revived and is very much in vogue.

4 tablespoons olive oil
3 cloves garlic, sliced
6 large ripe tomatoes, peeled and cut up (see NOTE, *page 95)*
1 tablespoon freshly chopped Italian parsley
3 teaspoons salt
¼ teaspoon freshly ground black pepper
4½ cups cold water
2 2 x 4 x 5-inch slices Tuscan bread, stale
6 heaping tablespoons grated Romano cheese

Place oil and garlic in a large saucepan and heat until garlic begins to discolor. Add tomatoes and parsley and cook over high heat for 5 or 6 minutes. Remove from heat; add salt and pepper and stir. Set aside to cool for at least 1 hour.* Add 4½ cups cold water; break bread into large pieces and add to tomato and water mixture. Soak bread for 10 minutes or until it is soft all the way through. Return saucepan to heat; bring to a rapid boil and cook, covered, for 5 or 6 minutes. Remove from heat, stir in cheese, and serve immediately. **Serves 6.**

NOTE: To serve this soup with a meat meal, omit the cheese.

* Up to this point, soup can be prepared in advance and kept in the refrigerator for one day, or in the freezer for several months.

LA MINESTRA DI ESAÙ
Lentil and Ground Beef Soup

Most people are familiar with the biblical story of Esau who gave up his birthright in exchange for a plate of lentils, but nobody knows with certainty how that plate of lentils was prepared. The ancient Italian Jews believed that it must have been very good indeed to be worth all the privileges which at that time were granted to the first born. So they devised this soup, which has always been a sure success with both my family and guests.

1 pound lean ground beef
2 teaspoons salt
¼ teaspoon black pepper
4 tablespoons olive oil
1 large carrot, peeled and diced
1 stalk celery, diced
2 cups chopped onion
1 cup tomato sauce (page 205) or 1 8-ounce can tomato sauce
5 cups warm water
¾ pound lentils, well washed
1 clove garlic, chopped very fine or squeezed through a garlic press
1 tablespoon chopped Italian parsley

Combine the ground meat with 1 teaspoon salt and ¼ teaspoon pepper; mix very well. Roll into many tiny balls measuring less than ½ inch in diameter.

Heat the oil in a large pot; add the meat balls and all the vegetables. Brown over high heat for approximately 15 minutes, shaking the pot at first to allow the balls to become firm, and then stirring occasionally with a wooden spoon. Add tomato sauce and simmer for 5 minutes. Add 5 cups warm water and 1 teaspoon salt. Bring to a boil, then stir in the washed lentils. When boiling resumes, lower the heat and simmer, covered, ½ hour to 45 minutes.

Remove from heat and add garlic and parsley. Taste for salt and tenderness of lentils, and return to stove if they are not cooked enough, but bear in mind that this dish looks and tastes better when it is not mushy.

Serves 6.

POLPETTE DI POLLO E MATZÀ
Chicken-Matza Balls

This is my own original recipe. It is a cross between Italian Passover soup (*Minestra di Riso per Pesach*) and the traditional Ashkenazic matza balls. As often happens, the hybrid offspring is better than either parent. It requires a little more preparation and its cost is a bit higher than that of the traditional matza balls, but it is more elegant and more nutritious.

1 boned chicken breast (2 halves)
3 eggs, slightly beaten
8 cups chicken broth
3 tablespoons olive oil
1 teaspoon salt
Dash white pepper
Dash nutmeg
¾ cups matza meal

Grind or finely chop the chicken breast. Combine eggs, ¼ cup broth, oil, salt, pepper, and nutmeg. Add matza meal and ground chicken and mix well. Set aside in refrigerator for at least 1 hour.

Bring the broth to a boil. Shape the chicken mixture into 12 balls and drop directly into the boiling soup. When it comes to the second boil, lower the heat, cover the pot, and simmer 20 minutes without removing the lid. Serve immediately. **Serves 6.**

MINESTRA DI SFOGLIETTI PER PESACH
Passover Sfoglietti Soup

Sfoglietti is a homemade pasta for Passover. There is a basic difference between this and an ordinary pasta. As soon as it is rolled thin, this pasta is quickly baked in the oven to prevent leavening. This treatment also changes the texture of the pasta, and provides a delightful gourmet experience.

3 eggs slightly beaten
*2½ to 3 cups Passover flour**
2 quarts chicken broth
1 cup hot cooked peas

Mix eggs with enough flour to make a rather stiff dough (see description on page 121). Divide into 12 pieces. With rolling pin, or pasta machine, roll each piece of dough very thin and immediately bake, on ungreased baking sheet, in 550° F oven for 2 minutes. Turn over and bake 1 minute longer. *Sfoglietti* should be completely dried, but not browned. Remove from oven, let cool, and break into uneven pieces.

Bring broth to a boil; add *sfoglietti* and cook for 4 to 5 minutes. Mix in peas and serve. **Serves 6 to 8.**

NOTE: You can make *sfoglietti* ahead of time and store them in a plastic bag after they are thoroughly cooled and broken. They will keep well for the eight days of Passover, and even longer.

* Passover flour is wheat flour which has been expressly ground for Passover. It is not available in supermarkets but kosher stores on the Lower East Side of New York carry it.

PASSATO DI VERDURA
Vegetable Cream Soup

The vegetables that go into this soup vary according to season and taste, but two ingredients, in addition to the onion and herbs, remain constant. These are potatoes and beans, which give the soup body and that wonderful, creamy texture. In summer you might find fresh beans in their shell, such as cranberry or lima beans, which you would add with all the other vegetables. At other times you will use cooked dried beans, which are added separately.

¼ cup olive oil
2 cloves garlic, crushed
1 medium onion
2 pounds of a variety of vegetables such as green beans, zucchini, yellow squash, carrots, celery, turnip, potatoes, leek, spinach, green peas, all trimmed and coarsely chopped
2 cups cooked dried beans (page 193) or 2 cups shelled fresh beans
2 large sprigs Italian parsley
2 tablespoons shredded fresh or 1½ teaspoons dried basil leaves
1 tablespoon salt
¼ teaspoon crushed red pepper
5 cups cold water
2 cups fried or toasted croutons (page 222)

In a large pot, heat oil and lightly brown garlic in it. Discard garlic and add onion. Lightly brown onion; add all the remaining vegetables and herbs. (If you use cooked dried beans, don't add them at the time you add all the raw vegetables; add them with the cold water.) Add salt and red pepper and cook, stirring, 5 or 6 minutes, to allow all the seasonings to blend with the vegetables. Add 5 cups of cold water and bring to a boil. Lower heat and simmer, covered, 45 minutes to 1 hour.

Strain through a sieve or blend in a blender or processor. Taste and correct salt. Serve hot or cold according to season, with fried or toasted croutons. **Serves 6.**

ZUPPA DI VERDURA
Vegetable and Bread Soup

With *Zuppa di Verdura* you can use your imagination to the fullest as regards the variety of vegetables you use. This recipe is just an example of a typical summer *zuppa*, when all the vegetables and herbs are fresh and in season.

1 pound fresh cranberry beans in their shell, or 1 cup dried Great Northern beans, or any dried beans you favor
1½ quarts hot water
1 clove garlic with husk on
2 large fresh or 1 teaspoon dried sage leaves
Salt
3 scallions, cut up
4 tablespoons olive oil
2 small zucchini, diced
2 small potatoes, peeled and diced
½ cup diced celery
1 medium carrot, peeled and diced
¼ pound Swiss chard, washed and shredded
¼ small head cabbage, shredded
2 artichokes, trimmed (page 179) and sliced
1 sprig Italian parsley, coarsely chopped
3 large basil leaves, chopped
3 ripe plum tomatoes, sliced
Freshly ground black pepper
¼ pound stale Tuscan bread

Shell the beans and cook them in 1½ quarts of hot water, with garlic, sage, and 1½ teaspoons salt for approximately 20 minutes. (If you use dried beans, follow directions on page 193).

Place scallions and oil in a large pot and cook over moderate heat, stirring frequently. Add all the other vegetables and herbs and cook, stirring, another 2 minutes. Add small amounts of salt and pepper; lower heat and cook, covered, 15 to 20 minutes, stirring occasionally.

Remove and discard garlic and sage; then add beans and their water to the pot with vegetables. Bring to a boil and cook 2 or 3 minutes. Turn the heat off.

Slice the bread paper thin directly into a large tureen. Pour vegetable soup over it; cover with a clean kitchen towel and let soak 5 to 10 minutes. Delicious hot or cold.

Serves 6.

FARINATA ALL'UOVO
Egg Cream Soup

When neither homogenized baby foods nor the blender or food processor existed, *farinata bruscata*—toasted flour cooked in water with a bit of sugar—was the first solid food babies were fed. As babies grew older, they would graduate from *farinata bruscata* to just *farinata*—with untoasted flour. Eventually, they would be given *farinata all'uovo*. This soup was not for children exclusively; adults liked it too and, in fact, it was also served at dinner parties.

¾ cup unbleached flour
5¼ cups cold water
3 tablespoons olive oil
1 tablespoon salt
6 very fresh eggs, slightly beaten
Grated cheese (optional)

In a medium-sized bowl, combine flour with 2¼ cups of cold water; beat thoroughly to prevent lumps from forming. Add oil and mix well. In a 2-quart saucepan, place salt and 3 cups of water; bring to a boil. Slowly pour the flour mixture into the boiling water in a steady stream, stirring continuously until boiling resumes. Cook 10 minutes, stirring occasionally.

Place beaten eggs in a warmed tureen; pour the hot *farinata* over them while stirring. The eggs should cook a bit, but not to the point of curdling. Serve immediately. **Serves 6.**

NOTE: You may pass a separate bowl of grated cheese for those who wish to add it.



RISO
Rice

ITALY IS ONE OF the greatest rice producers of the world, and Italian-Jewish cuisine abounds in rice dishes of many varieties.

According to some Italian culinary authorities, the difference between *risotti* and other first-courses made with rice is that *risotti* should be thick enough to be eaten with a fork. The preparation of most *risotti* starts with the technique used for *Risotto Semplice* and then the condiment is added along with the broth or water, halfway through the cooking. This way, it is believed, the rice absorbs the seasoning and becomes more flavorful. I find that this method dulls rather than enhances the flavor of both the rice and the condiment. I prefer to cook the rice separately in just enough salted water so that it becomes thick and sticky; I cook the condiment with fat and spices until a concentrated and savory sauce forms; then I combine the two. This way the flavor of both the rice and the condiment is actually intensified.

RISOTTO SEMPLICE
Simple Risotto

Risotto Semplice is not usually used as *primo* or in place of a soup, as most *risotti* are. It is more commonly used as a side dish. For this reason long-grain rice, the grains of which remain separated after cooking, is used.

With this exception, the best rice for *risotti is*, of course, Italian rice, of the type specifically suggested for this purpose on the label. However, it isn't always easy to get Italian rice, or, when it is obtainable, its cost might prove to be too much of an extravagance. The usually scorned short-grain rice that you can find in American markets is a very acceptable substitute. With one exception, I do not mention Italian rice in the lists of ingredients for the recipes that follow, although I most emphatically recommend it, but I do make the distinction between short- or long-grain rice for each recipe.

¼ cup oil from a roast (page 206) or 2 tablespoons bone marrow and 2 tablespoons olive oil
1 finely chopped small onion
1½ cups long-grain rice
3 cups hot broth
Salt
Pepper

Heat fat in a 2-quart saucepan, add onion, and cook over low heat until onion is soft, but not browned. Add rice and stir with a wooden spoon until rice begins to make a dry, sharp noise—approximately 3 minutes. Add the broth all at once; lower heat and cook, covered, for about 15 minutes without disturbing it. When rice is done, add salt and pepper to taste, and stir. **Serves 6.**

NOTE: This is a very versatile *risotto*. Try it as a side dish with *spinaci saltati*, or *funghi* or *carciofi trifolati*, to accompany *scaloppine al madera* or any type of roast or chicken.

RISOTTO COI CARCIOFI
Risotto with Artichokes

The preparation of this *risotto* is relatively simple, yet it is one of the most delicious *risotti* you can serve either as a first course or as a side dish. In Pitigliano it was traditionally served during Passover, when artichokes are in season and tender.

6 medium artichokes or 4 large artichokes
½ cup olive oil
3 teaspoons salt
Freshly ground black pepper
3 cups cold water
1½ cups short-grain rice

Trim artichokes as described on page 179; remove any choke and slice very thin. Heat the oil thoroughly in a large skillet and add the artichoke slices. Season with 2 teaspoons salt and pepper to taste. Cook over high heat, stirring frequently, for approximately 5 minutes. Lower heat to medium and cook, stirring frequently, another 10 minutes.

Bring 3 cups of water with 1 teaspoon salt to a boil. Add rice and stir until boiling resumes. Lower heat to minimum and cook, covered, for 12 or 13 minutes. Add to skillet with artichokes and stir to combine. **Serves 6.**

RISOTTO COI FUNGHI
Risotto with Mushrooms

¼ ounce imported dried porcini *mushrooms*
½ cup hot water
¾ pound fresh white mushrooms
1 small clove garlic, minced
½ cup olive oil
Salt
Freshly ground black pepper
1 tablespoon tomato paste
1 tablespoon freshly chopped Italian parsley
3 cups cold water
1½ cups short-grain rice
½ cup freshly grated Parmesan cheese (optional)

Soak dried mushrooms in ½ cup hot water for 5 to 10 minutes. Wash, trim, and finely chop fresh mushrooms. Place in a small saucepan with garlic, oil, ½ teaspoon salt, and a dash or two of pepper. Lift soaked mushrooms from their bath with a fork; reserve water. Chop fine and add to saucepan. Place on high heat and cook for approximately 2 minutes, stirring. Add tomato paste and cook 1 more minute, stirring. Add the reserved mushroom water, taking great care to leave any dirt or sand from the soaked mushrooms at the bottom of the cup. Add parsley and cook, uncovered, until all liquid has evaporated and the sauce is nice and thick.

Bring 3 cups of water with 1 teaspoon salt to a boil. Add rice and stir until boiling resumes. Lower heat and cook, covered, for about 13 minutes. Add mushroom sauce, stir to combine, and cook, covered, over low heat until rice is quite dry. Serve with or without cheese.

Serves 6.

RISO COLL'UVETTA
Rice with Raisins

Riso coll'Uvetta is an ancient Venetian dish prepared mainly during *Chanukà*. It has an interesting taste, but is not for every palate.

4 tablespoons olive oil
1 small clove garlic, finely minced
1 tablepsoon freshly chopped Italian parsely
1½ cups short-grain rice
½ cup dark, seedless raisins
½ teaspoon salt
3 cups hot broth or water
Black pepper

Heat the oil in a large skillet. Add garlic, parsley, and rice. Cook over high heat, stirring with a wooden spoon, until garlic begins to discolor. Add raisins and salt. Add hot broth or water, ¼ cup at a time, and continue to cook, uncovered, over high heat until rice is done—about 15 minutes in all. Taste for salt and pepper and add if necessary. Serve hot or at room temperature. **Serves 6.**

RISO DEL SABATO
Sabbath Saffron Rice

Saffron, the dried stigma of the saffron crocus, used in Italy in some dishes, is said to have been brought there from Asia Minor by the Jews for their Sabbath rice. In Ferrara the saffron Sabbath rice was called *risi gialli* because of its intense yellow color, and was regarded as the Jewish food par excellence. When I was gathering recipes from Jewish friends in Italy, the following story was told to me to emphasize the "Jewishness" of *risi gialli:* One day a poor Jewish boy left his native Ferrara in search of greater opportunities. Many years later, he came back, a rich man. His return to the family was such a big event that his old mother considered that day to be *Shabbàt,* the holiest of the holy days. She said to him, "I am so happy you came back that I'm going to make *risi gialli.*" To which he replied, "What's *risi gialli?*" From that moment on, a new meaning was added to those words: a person who is trying to forget his past and his heritage—such as a *nouveau riche* or a renegade—is called *risi gialli.*

1½ cups long-grain rice
6 tablespoons oil from a roast (page 206)
3 cups hot broth
1 small envelope (1/16 teaspoon) dried saffron
Salt
Freshly ground black pepper

Place rice in a saucepan with the oil and cook, stirring with a wooden spoon, until rice begins to make a sharp, dry noise—approximately 3 minutes. Add I cup of hot broth and cook, covered, over high heat for 5 minutes, or until almost all liquid has evaporated. Add a second cup of broth and continue to cook on high heat until rice is almost dry again. Add saffron and the last cup of broth and cook another 5 minutes. Add salt and pepper to taste. Mix well. Remove from heat and spread over a large flat dish to cool as quickly as possible. Serve at room temperature. **Serves 6.**

RISO ROSSO
Rice with Beets

When we depended exclusively on fresh seasonal vegetables, red rice was made only around *Rosh Hashanà,* when beets are in season. Now that we are able to find beets throughout the year, either from other regions or in cans, it is possible to prepare this delightful rice at any time of the year. Served hot, it can accompany a plate of boiled meats or fish; served cold, it adds an exotic note to any summer salad.

4 tablespoons olive oil
1 small onion, chopped fine
1½ cups long-grain rice
½ teaspoon grated lemon rind
1 teaspoon salt
1 cup juice from boiled beets
2 cups warm water
1 cup cooked beets, diced
1 tablespoon red wine vinegar

In a 2-quart saucepan, heat the oil; add onion and cook over low heat until onion is soft, but not browned. Add rice and cook, stirring with a wooden spoon, until rice begins to make a sharp, dry noise—approximately 3 minutes. Add lemon rind, salt, beet juice, and 2 cups water; cook, covered, over low heat, about 15 minutes. Remove from heat, add diced beets and vinegar and mix well. Serve immediately. **Serves 6.**

NOTE: For a cold-rice main dish, spread on a platter in order to cool it quickly. Then mound at the center of a green salad, surrounded by hard-boiled egg slices, black olives, fillets of anchovies, etc. Top with sour cream for a striking visual contrast.

BOMBA DI RISO GIA
Gia's Rice and Cheese Omelet

1¼ cups short-grain rice
1½ cups cold water
1 cup milk
1 teaspoon salt
½ cup dark, seedless raisins
1 teaspoon grated lemon rind
4 eggs, slightly beaten
3 tablespoons vegetable oil
½ pound shredded mozzarella cheese

Place rice in a saucepan with 1½ cups cold water, milk, and salt. Bring to a boil over moderate heat; reduce heat and simmer, covered, for 15 minutes. Remove from heat and add raisins and lemon rind. Stir for a couple of minutes to cool. Add the beaten eggs and mix well. In a large frying pan, heat 2 tablespoons of oil; pour in half the rice mixture and immediately reduce the heat to its lowest point. Spread all the cheese over the rice and cover with the remaining rice mixture. Cook over low heat until a golden crust is formed at the bottom, shaking the pan occasionally to make sure that the mixture is not sticking to the pan. The whole process of browning the bottom should take about 10 to 12 minutes. Turn *bomba* by placing an inverted dish over the pan. With one hand holding the handle of the pan and the other hand over the inverted dish, turn pan and dish at the same time. Heat the remaining oil in the pan and carefully slide the *bomba* into it. Cook over low heat for 5 minutes or until the other side is golden brown. Serve hot. **Serves 6.**

NOTE: The method described above for turning a large omelet is actually very simple, but for an inexperienced cook it may take a bit of practice.

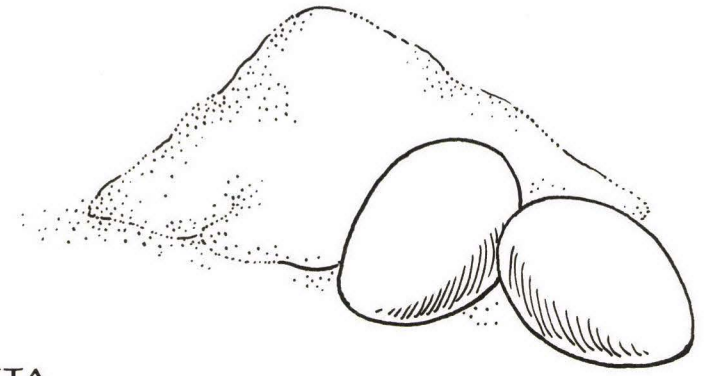
RISO E POMODORI
Rice with Tomatoes

This is one of my family's favorite rice dishes. It is simple to prepare, goes well with any kind of meal, and is good both hot and cold. The recipe is intended for summer, when tomatoes are ripe and cheap and all the herbs are fresh. But in winter you can use dried herbs and canned tomatoes and still have a very flavorful dish.

1½ cups short-grain rice
6 large ripe tomatoes, peeled (see NOTE, *page 95)*
1 clove garlic, finely minced
1 tablespoon salt
½ teaspoon black pepper
1 teaspoon dried oregano
1 tablespoon freshly shredded basil leaves, or 1 teaspoon dried
1 tablespoon freshly chopped Italian parsley
½ cup olive oil

Place rice in an oven-proof baking dish large enough to contain the rice and the tomatoes. Cut peeled tomatoes in half and squeeze the juice and seeds onto the rice. Cut up the squeezed halves and place in a bowl. Season rice and tomatoes separately, sharing the seasoning ingredients, including the oil. Mix each well. Spread tomatoes on top of rice and place in a 375° F oven for 45 minutes.

Serves 6.



PASTA

PASTA FATTA IN CASA
Homemade Pasta

BY HOMEMADE PASTA I mean pasta made only with fresh eggs and flour. Until quite recently egg noodles sold in stores were the mass-produced, dried type. Now you can find "homemade" pasta in many specialty shops and some department stores.

I learned how to make pasta when I was still a child. In time I developed a skill in rolling enormous sheets, measuring up to 40 inches in diameter, without make any tear in them. Part of the merit was due to the rolling pin. It was about 40 inches long and 2½ inches in diameter and was carved out of heavy fruitwood so that, even though the rolling back and forth was done gently and in small, even strokes, the weight of the pin itself did most of the thinning. But the skill was mainly in the motion of the hands toward and away from the center of the pin as they rolled the sheet of dough around it, and in the flapping of one side of the sheet at a time on the pasta board (see description on page 121).

Today, the rolling pins are not custommade by the cabinet maker as they once were. Even in Italy the commercial ones are much shorter and lighter than the ones we used. More often, the pasta machine takes the place of the rolling pin and, I must say, it is a good investment. Some Italians still resist this kitchen aid on the ground that pasta made with a metal machine acquires some of the taste and texture of the metal. This is an unproven claim and I cannot subscribe to it. What is true, however, is that the dough to be thinned by the machine must be much harder than the dough to be thinned by hand. A soft dough will stick and jam the rollers of the machine; therefore, the ratio of egg to flour must be changed. Also, when

rolling by hand one can never produce a dough of as even a thinness as that produced by a machine; consequently, the texture is also different.

In spite of these drawbacks, I use the pasta machine very often—at least whenever I have to make pasta for more than my family of four. In this way I can afford the time to make pasta more often than I would were I to make it by hand. One way to make machine-made noodles resemble handmade ones more closely is to oil the rollers constantly while the machine is in use, so you'll need less flour. At least the taste, if not the texture, will be like the handmade noodles. (But using this method, you cannot use the pasta around a stuffing because the oil would prevent the sealing of the pasta.)

Regardless of the method you adopt, a whole world of delicious meals is yours when you are willing to make pasta at home. And, I might add, no one in my family is overweight despite the many delicious pasta dishes we habitually eat, from *Tagliolini colla Crocia* to *Lasagne,* from Ravioli to *Manicotti di Purìm,* and dozens of others.

Even though in Italy one egg is the traditional amount recommended per serving for *pasta asciutta* (macaroni, lasagna, etc.) and half an egg per serving for liquid soups, I find these amounts excessive and definitely recommend no more than one egg for every one and a half to two servings for *pasta asciutta* and one egg for every three to four servings for liquid soups.

Some use water and salt in making noodles. In my mother's household adding water or anything else to the two basic ingredients—eggs and flour —was blasphemous, and I never dared to tempt fate! One practical advantage of this method is that cooked pasta made without water and salt will not be soggy the next day—and many Jewish recipes call for pasta to be cooked ahead of time.

The cooking technique is quite simple. One good rule is to use 1 quart of water and ½ tablespoon of salt for each serving of pasta, although one should bear in mind that there is nothing ironclad about these measurements. Pasta should be added to rapidly boiling water at the same time that salt is added. Salt will prevent the boiling process from slowing down when pasta is added, which is what causes some of the noodles to stick together. Incidentally, this method of cooking is valid for any kind of pasta, be it homemade or store-bought, including spaghetti, macaroni, etc. But homemade pasta or cut, store-bought pasta such as *mostaccioli, rigatoni,* etc. must be drained thoroughly in a colander before dressing with sauce, whereas spaghetti is lifted from the cooking water with a long-handled, two-tined kitchen fork and dropped directly into the serving bowl. The slow passage from the cooking water to the bowl is all that's needed for a perfectly drained spaghetti which is neither too watery nor too dry.

The cooking time for homemade pasta varies according to thickness, shape, and degree of dryness. It ranges from a few seconds to 6 minutes.

RICETTA BASE PER PASTA FATTA IN CASA
Basic Recipe for Homemade Pasta

2½ to 3 cups unbleached flour
4 eggs, slightly beaten

Mound part of the flour on a large board or other working surface and make a well at center. Pour in eggs. With the aid of a fork, mix eggs and flour very gradually until a soft paste is formed. With your fingers mix in enough additional flour to make a firm, but not too hard, dough. Knead for about 5 minutes, or until dough is smooth. Place in an unfloured dish; cover with an inverted dish and let rest in the refrigerator for about ½ hour.

Take half the dough, knead it lightly, and shape into a ball. Place on a well-floured board. With the palms of your hands flatten the ball, keeping the round shape, and sprinkle with flour. With the rolling pin begin to thin the disk out in all directions, trying not to lose the round shape. Continue to sprinkle with flour as it becomes necessary, so that the dough does not stick to the pin. As soon as the disk of dough is thin enough to be rolled *around* the rolling pin do so.* Starting from the end farthest from you, begin to roll the dough toward you, using small, even strokes back and forth, at the same time as you swiftly slide your hands inward toward the center and outward to the edges of the pin. When the sheet is all rolled around the pin, *push* the pin away from you to your arms' length; then vigorously *roll* it back toward you, so that one side of the sheet flaps several times over the board. Turn the pin 90 degrees and unroll the sheet from it. Repeat from * as many times as needed for the desired thinness. Repeat with the other half of dough and use as directed in each individual recipe.

Serves from 6 to 16, depending on the different uses made of it.

PASTA FATTA IN CASA A MACCHINA
Homemade Pasta Made by Hand-operated Machine*

Make a dough, using the method described in the previous recipe, or by mixing eggs and flour in a bowl. Knead over a well-floured board, adding flour until you have a very firm dough. There is no need to make it smooth because the machine will take care of that. Place in an unfloured dish; cover with an inverted dish and let rest in the refrigerator for about ½ hour.

Take one-fourth of the dough at a time and begin the thinning. With the rollers set at the first slot (farthest apart), feed the dough between the rollers while turning the crank. If some of the dough sticks to the rollers or to the machine, that means the dough is too soft and more flour must be added. Fold and feed with the rollers set at the same slot 3 or 4 times, until the sheet comes out in one piece (but not too smooth). Move on to the second slot and feed the sheet only once. Keep on moving until desired thinness is obtained. For *lasagne* or *fettuccine* you will stop at the next to the last slot. For *taglierini* or *calzonicchi*, go through the last slot once, wait a few seconds, and then feed the sheet into the last slot again. (Pasta made with only eggs and flour is very elastic and tends to shrink. However, the second time through it keeps its shape better.)

Repeat with the remaining pasta, using one-fourth of the original quantity each time. Use as directed in each individual recipe.

Serves 6 to 16, depending on the different uses made of it.

* For electric pasta makers, follow the manufacturer's directions, but most of these machines will not provide sheet pasta for *lasagne*, ravioli, etc.

TAGLIERINI COL BRODO BRUSCO
Thin Egg Noodles with Brusco Sauce

In some parts of Italy, Jews serve *taglierini* on the eve of *Yom Kippùr* as a first course. It is generally served cold and can be served as a refreshing summer side dish. It is also ideal for *Shabbàt* meals since it can be prepared a day ahead of time. I make it both hot and cold and find it good either way.

Homemade pasta made with 3 eggs and 2 cups flour
4 quarts water
2 tablespoons salt
½ cup olio di arrosto
1½ cups brusco *sauce*

Roll pasta as thin as you can. If you roll it by hand, cut the roll, with a very sharp knife, into the thinnest slices possible. Toss slices to unravel *taglierini* and spread over a clean cloth to dry completely.

If you use the pasta machine, repeat the last thinning twice and cut with the smaller cutters.

Bring 4 quarts of water to a boil. Add *taglierini* and salt and cook just until boiling resumes (a few seconds). Drain and place on a large plate. Add the oil and quickly toss to coat *taglierini*. Set aside to cool for ½ hour. Combine with *brusco* sauce and serve. **Serves 6.**

CALZONICCHI
Pasta with Calf Brain Filling

Calzonicchi is one of the many wonderful culinary legacies that the ancient Roman Jews have handed down to us. Like most filled pasta dishes, *calzonicchi* can be served cooked in a good broth, or as a *pasta asciutta*—literally, dry pasta—dressed with a good meat sauce, or simply with an *olio di arrosto.*

1 pound calf brain
4 tablespoons olive oil
1 small onion, chopped fine
1 clove garlic, minced
3 tablespoons freshly chopped Italian parsley
Salt
Freshly ground black pepper
⅓ cup cold water
2 tablespoons coarse bread crumbs (page 222)
Dash nutmeg
2 eggs, slightly beaten
Homemade pasta made with 4 eggs and 2½ to 3 cups flour

Soak brain in room-temperature water for about 5 minutes. Remove membrane and rinse many times in cold water until any trace of blood has disappeared. Place oil and onion in a small saucepan and sauté for 1 or 2 minutes. Add brain, garlic, 1 tablespoon parsley, ½ teaspoon salt, a dash of pepper, and ⅓ cup cold water. Cook over moderate heat, covered, for 10 minutes. Uncover, raise the heat and cook, stirring frequently, another 5 minutes or until brain is reduced to a paste. Lower heat to its lowest point and keep on stirring until most of the moisture has evaporated. Add bread crumbs, remaining parsley, ¼ teaspoon salt, ¼ teaspoon pepper, nutmeg, and the beaten eggs. Stir until you have a firmer paste.

Remove from heat, taste for seasoning and correct if necessary. Roll pasta as thin as you can either by hand or in the machine, one-fourth at a time, keeping the rest between two dishes to prevent it from drying. Place the thinned sheet over a floured surface.

With a pastry brush (a feather brush is ideal) dipped in cold water, lightly brush one segment of the sheet to keep it moist. Place small mounds of filling 2 inches apart (measurement is from center of mounds), 1½ inches from the edge. Fold the dough over to cover the whole row of mounds. With a liqueur glass less than 2 inches in diameter, cut the covered mounds into little half moons. The pressure of the glass will also seal the cut parts together.

Toss your first *calzonicchi* onto a floured cloth, remove scraps from the main sheet and toss them into a corner of the floured cloth for later use.* Repeat until you have used up all the filling. If you use a pasta machine to thin the dough, the easiest and quickest method to make the half moons is to place 3 little mounds of filling along the width of the sheet, and to proceed as above. **Yields 8 to 9 dozen.**

* Let the scraps of pasta dry thoroughly for a few hours before storing in a cardboard box or plastic bag in the refrigerator where they will keep for several weeks.

CALZONICCHI AL SUGO
Calzonicchi with Meat Sauce

8 or 9 dozen calzonicchi
2 tablespoons salt
4 quarts boiling water
3 cups meat sauce (page 204) or 1 cup olio di arrosto

Drop *calzonicchi* and salt into 4 quarts of boiling water and cook for 3 or 4 minutes. No need to stir because *calzonicchi* will float. Drain well and dress with a meat sauce or with *olio di arrosto*. Serve immediately.

Serves 6.

CAPPELLETTI
Little Pasta Caps

Filling pasta to make various delicacies is common to many of the world's great cuisines. A noteworthy example is *cappelletti*, which finds its counterpart in the Eastern-European Jewish cuisine (*creplach*), in the Chinese cuisine (wonton), and in many others. *Cappelletti* derive their name from their cap shape (they look like the caps used by the mountain climbers of the Alps). They can be served in a soup or with a sauce as a first course. In the latter case, though, they are called *Tortellini al Sugo*.

2 tablespoons olive oil, chicken fat, or bone marrow
½ medium onion, sliced
1 small clove garlic, sliced
½ chicken breast, cubed
¼ pound lean veal (1 scaloppina)
3 chicken hearts
1 beef sausage or beef frankfurter, cut up
2 egg yolks
Dash nutmeg
Salt
Pepper
Homemade pasta made with 4 eggs and 3 cups flour

Heat fat in a medium skillet with onion and garlic. Sauté 1 minute; add the meats and cook over moderate heat, stirring occasionally, approximately 10 minutes. Remove from heat and finely chop everything together. Transfer to a medium bowl and combine with egg yolks and nutmeg. Add salt and pepper to taste and mix well.

Take half the pasta (keep the remainder in a dish covered with another inverted dish to avoid drying) and roll it very thin. Cut into 2-inch squares. Spread ¼ teaspoon filling diagonally on each square; fold into a triangle and fold once more. Lift the little stuffed roll and wrap it around your forefinger; squeeze the farthest points together to form a little ring. When you have finished the first sheet of pasta, roll the other half very thin and continue to make *cappelletti* until you have used up all the filling. As you make *cappelletti*, toss them over a large floured cloth where they can fit without touching, until you are ready to use them.

Yields about 15 dozen.

TORTELLINI AL SUGO
Tortellini with Meat Sauce

The words *tortellini* and *cappelletti* are used interchangeably. *Cappelletti,* though, is more frequently used to designate pasta for soup, and *tortellini* is used to describe a first-course pasta with a sauce. Whichever name you choose, and in whatever way you serve it, this pasta dish is very nutritious and delicious, too.

15 dozen tortellini (*see recipe for* cappelletti)
6 quarts boiling water
3 tablespoons salt
3 cups hot meat sauce (page 204)

Drop *tortellini* into a large pot with 6 quarts of rapidly boiling water. Add salt and stir gently. When boiling resumes, lower heat and cook 5 to 6 minutes. Drain well; dress with hot sauce and toss to combine. **Serves 6.**

TORTELLI DI ZUCCA GIALLA
Butternut Squash Ravioli

1 medium butternut squash (about 2½ pounds)
1 tablespoon dehydrated minced onion
2 tablespoons olive oil
Salt
¼ teaspoon freshly ground black pepper
¼ cup water
¾ cup dark, seedless raisins
¼ cup sliced almonds
1 egg, slightly beaten
1 egg yolk
Homemade pasta made with 4 eggs and 2½ to 3 cups flour
5 quarts water
½ cup melted butter
½ cup freshly grated imported Parmesan cheese

Peel squash and cut in half lengthwise. Remove seeds and scrape to remove dark stringy parts as well. Cut into approximately 1-inch cubes and place in a skillet with onion, oil, 1 teaspoon salt, and pepper. Add ¼ cup water and cook over moderate heat, covered, for 15 minutes. Uncover and continue to cook, stirring, until almost all liquid has evaporated and squash is reduced to a puree. You should have about 3 cups puree.

Remove from heat, add raisins and almonds and cool for 10 or 15 minutes, stirring occasionally. Add egg and egg yolk and mix well to combine.

Roll pasta very thin, half at a time. Place the thinned sheet over a floured surface. With a pastry cutter or a glass approximately 3 inches in diameter, cut into disks. Place 1 tablespoon of squash mixture at the center of each disk and fold in half. With the back of a fork press the semicircular edges to seal. Save all the pasta scraps for a later use (footnote, page 123). Repeat until you have used up all the filling.

Bring 5 quarts of water to a boil. Add *tortelli* and 2½ tablespoons salt. When boiling resumes, lower heat and cook, uncovered, for 5 minutes. Drain and dress with melted butter and Parmesan cheese. **Serves 6.**

RAVIOLI DI PURÌM
Purìm Ravioli

I suppose that the tradition of making spinach ravioli on *Purìm* originated because *Purìm* comes in the season when spinach is tender, flavorful, and abundant. Now we can make spinach ravioli throughout the year, but they never taste as good as they do around *Purìm*.

2 pounds small-leaved bulk spinach
Salt
2 tablespoons olive oil
1 small onion, quartered
1 small carrot, peeled and coarsely chopped
½ chicken breast, cubed
Freshly ground black pepper
1 tablespoon unbleached flour
Homemade pasta made with 4 eggs and 2½ cups flour
6 quarts water
3 cups marinara or meat sauce (pages 204 and 205)

Remove roots and stems from spinach and save for later use (see *testine*). Rinse spinach in cold water as many times as necessary to rid it of any sand. Place in a pot with no water other than the water spinach retains from washing. Add a pinch of salt and cook, covered, for about 5 minutes. Transfer to a colander (see footnote, page 91) and set aside to drain.

Place oil, onion, carrot, and chicken breast in a large skillet. Add 1 teaspoon salt and ⅛ teaspoon pepper and cook over moderate heat for 4 or 5 minutes, stirring frequently. Add spinach and cook, stirring, 5 minutes longer or until most liquid has evaporated. Add flour and stir 1 more minute. Remove from heat; cool for 5 or 6 minutes, then chop very fine.

Roll the dough paper thin and place over a floured cloth. With a feather brush dipped in cold water lightly brush top to maintain moisture. Place mounds of spinach mixture on the dough in straight lines about 2 inches apart (measurements are from center of mounds), making 8 or 9 dozen of them. Roll out the other half of dough paper thin and place loosely over the sheet with the mounds. Press the dough around the mounds with your fingers. With an Italian pastry wheel, press along the furrows, cutting and sealing at the same time.

Bring 6 quarts of water to a boil. Add ravioli and 3 tablespoons salt. Stir until boiling resumes. Cook 4 or 5 minutes, uncovered. Drain and dress with marinara or meat sauce. **Serves 6 to 8.**

LASAGNE VERDI
Green Lasagna

Many years ago I invited some friends to lunch to try my kosher green lasagna. At first they declined my invitation (being strictly orthodox, they seldom accepted invitations to eat in other people's homes). But when I insisted that I would buy everything new—from pots and pans to tablecloth and dishes—they accepted. They came early, so I prepared everything with their help. We had a lot of fun, and they liked my lasagna so much that they asked to stay for supper to eat the leftovers. Of course I was flattered and delighted that they stayed.

½ cup cooked spinach leaves, drained
2 eggs, slightly beaten
2½ to 3 cups flour
6 quarts water
Salt
4 tablespoons olive oil
3 cups tomato sauce (page 205)
3 cups cheese sauce (page 203)
½ cup freshly grated imported Parmesan cheese

Squeeze most of the liquid out of the spinach. Chop very fine to the consistency of a smooth paste. Make a dough with spinach, eggs, and flour as needed, following the general directions for homemade pasta. Roll it thin, sprinkling often with flour to avoid sticking. Cut into strips about 5 x 8 inches.

Bring 6 quarts water to a boil with 3 tablespoons salt. Cook a few strips at a time for 2 minutes, uncovered. Remove from boiling water with a slotted spoon and drop into a basin of cold water. Drain and spread over a slightly damp cloth.

Coat the bottom of a lasagna baking dish with 2 tablespoons oil and ¼ cup tomato sauce. Place in it one layer of pasta; lightly cover it with tomato sauce and dollops of cheese sauce. Sprinkle with some Parmesan cheese and continue to make layers until you have used up all the pasta and the sauces. Sprinkle top with remaining oil and bake in 400° F oven for approximately 20 minutes. Serve with the remaining Parmesan cheese in a separate dish. **Serves 6.**

TAGLIOLINI COLLA CROCIA (RUOTA DI FARAONE)
Crusty Fettuccine (Pharaoh's Wheel)

Tagliolini colla Crocia is traditionally served on *Shabbàt B'shallàch* in all parts of Italy, and is associated by Italian Jews with the passage of the Israelites through the Red Sea and their deliverance from the Egyptians, although the preparation of it, and even the name, varies from place to place.

Homemade pasta made with 4 eggs and 2½ to 3 cups flour
6 quarts water
3 tablespoons salt
3 cups meat sauce (page 204)
½ cup diced pickled tongue or beef salami
or beef sausage
¼ cup chicken fat or bone marrow
½ cup dark, seedless raisins (optional)
½ cup whole almonds (optional)
½ cup pinoli *(pine nuts) (optional)*

Roll dough not too thin and fold as you would for a jelly roll, 2½" wide. Cut ⅙" wide slices and toss to unfold noodles.

Bring 6 quarts of water to a boil. Add *tagliolini* and salt; when boiling resumes, cook for 1 minute.

Drain, and place in a large bowl with meat sauce and diced cold cuts. Toss quickly to distribute dressing evenly.

Place in a round oven-proof baking dish, well greased with fat. If using raisins and nuts, make layers, alternating pasta with a mixture of raisins and nuts. Bake in 350° F oven for 1 to 1½ hours, or until a nice crust is formed on all sides. Invert over a serving dish and bring to the table. **Serves 6 to 8.**

MACCHERONI COLLA BESCIAMELLA
Ziti in White Sauce

This is a typical dairy pasta specialty served as a first course in the homes of the Jews from Padua, where I first tasted it.

1 pound ziti
½ cup butter
5 tablespoons unbleached flour
2 cups hot milk
1 cup heavy cream
½ cup freshly grated Parmesan cheese
Salt
White pepper

Cook pasta according to directions on package. Meanwhile, prepare a white sauce with 5 tablespoons butter, the flour and the milk, as described on page 207. Remove sauce from heat; add heavy cream, Parmesan cheese, and salt and pepper to taste.

Drain ziti and combine with the 3 remaining tablespoons of butter. Add white sauce and mix well.

Transfer to an oven-proof, buttered serving dish and place in 450° F oven for 9 or 10 minutes. **Serves 6.**

LE PASTONE
Rigatoni with Butter and Cheese

This is the *one* dish liked by everybody in my mother's household. In fact, when nothing else seemed to appeal to any of us, Mother would make *le pastone*, and—lo and behold!—the dreaded "I'm not hungry" wouldn't be heard anymore.

6 quarts water
1 500-gram or 1-pound package imported Italian rigatoni
3 tablespoons salt
¾ cup unsalted butter, at room temperature
1 cup freshly grated imported Parmesan cheese

Bring 6 quarts of water to a boil. Add rigatoni and salt and stir with a long-handled spoon until boiling resumes. Cook, uncovered, stirring occasionally, for 15 to 20 minutes or until pasta is quite tender but not mushy.

Heat a large bowl and slice the butter into it. Take ¼ cup of boiling water from the pasta pot and add to the bowl. Stir to melt the butter.

Drain pasta and immediately pour it over the butter. Toss until all pasta is coated with butter. Sprinkle Parmesan cheese over it and toss again until pasta is coated with cheese as well. Serve immediately. **Serves 6.**

SPAGHETTI AL TONNO
Spaghetti with Tuna Sauce

This is a delightful summer first course. When I went to see a friend in Leghorn to get her marvelous old Jewish recipes, she prepared an all-fish lunch, starting with this tasty spaghetti. She told me that she always serves it when she has unexpected guests since it is so easy to prepare, yet so delicious. Indeed my husband and I found that meal, served on the terrace of her villa overlooking the Tyrrhenian Sea, absolutely heavenly.

4 quarts water
1 1-pound or 500-gram package imported Italian regular spaghetti
2 tablespoons salt
Tuna sauce, hot (recipe follows)
1 cup freshly grated imported Parmesan cheese (optional)

Bring 4 quarts of water to a boil. Add spaghetti and 2 tablespoons salt and cook *al dente* (slightly underdone and chewy). Begin to taste for proper texture after 10 minutes, and every minute thereafter.

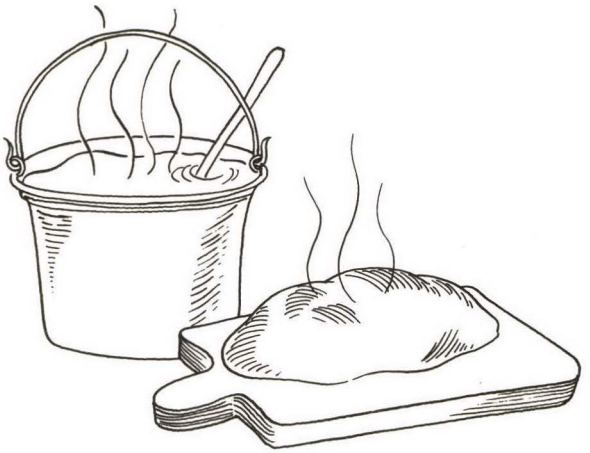
Drain, and dress with half the tuna sauce. Serve immediately with the remaining sauce in a separate sauce dish. Cheese should also be served separately because not everyone likes Parmesan with fish. **Serves 6.**

SALSA DI TONNO PER SPAGHETTI
Tuna Sauce for Spaghetti

1 clove garlic
2 large sprigs Italian parsley
1 tablespoon shredded fresh basil leaves, or 1 teaspoon dried
¾ cup olive oil
Salt
¼ teaspoon crushed hot red pepper
1 6½-ounce can light chunk tuna packed in oil, drained and chopped
2 heaping tablespoons tomato paste
½ cup dry red wine
2 cups canned peeled tomatoes, drained and chopped

Finely chop together garlic, parsley, and basil. Place half this mixture in a saucepan with half the oil. Add ¼ teaspoon salt and red pepper and cook over medium heat for 1 minute or two (do not let the garlic get brown). Add tuna and tomato paste and stir with a wooden spoon 1 minute more. Add wine and stir, over high heat, until tomato paste is dissolved. Add tomatoes and cook 5 minutes longer. Taste for salt and correct if necessary.

Remove from heat and add the remaining herb mixture and the remaining oil.



POLENTA

POLENTA IS A STAPLE in northern Italy and among all peasants. In my parents' household we seldom had polenta because my mother was from Rome where this rustic meal was not very popular among the Jews. But during the war, among the farmers who gave us shelter and food, not only did we eat polenta with them every day, but we learned to love it!

Polenta was not only a staple; it was a ritual. Every morning, rain or shine, all the men of the extended family would get up at daybreak and leave the house without any breakfast to take care of the morning chores. The older children and some of the women would go along to help. The women in charge of the household remained to take care of the younger children, clean the house, set the gigantic table and, above all, make polenta.

The fire on the hearth, which had been dormant during the night under a blanket of ashes, was rekindled with pieces of hemp straw and new twigs. The big *paiuolo* (a copper kettle lined with tin that resembled an inverted bowler hat) was filled three-quarters of the way with water and hung on the hook of the big round chain coming down from the chimney. When the water began to let off steam (but was not yet boiling), the woman in charge of the polenta would throw in a handful of coarse salt, then pour a steady stream of cornmeal in with one hand while stirring constantly with a long cylindrical stick in the other hand. When the mixture

was thick enough to coat the stick, more twigs were placed under the *paiuolo* to raise the flame and the mixture cooked and thickened for about 20 minutes more. By this time there was no danger of lumps forming, and the woman, red in the face and with an aching back, could relax for a moment. She would then throw handfuls of cornmeal into the *paiuolo* every now and then, stirring after each addition. When the mixture was so thick that the stirring could be performed only by tilting the *paiuolo* and rotating the stick in an elliptical up and down motion, the polenta was done. The *paiuolo* was removed from the hook and placed on a stand away from the heat. With a wooden spatula dipped in cold water, the polenta was separated from the sides of the *paiuolo*. More hemp straw and twigs were put on the fire to raise the flame. The *paiuolo* was again hooked onto the chain for one last moment in order to let the high heat separate the polenta from the bottom of the kettle. Then the woman's strong, capable hands would hold the *paiuolo* so that it could be turned onto a wooden board, and a smoky golden polenta would drop down in the form of a beautiful round cake.

At this point, as if by magic, everyone who had been working in the stables and in the fields would walk in to wash and to eat the first meal of their long work day. Throughout the year, the daily "ritual" was performed in the same way.

POLENTA FINA
Fine-grain Polenta

Ever since my children were quite young, we have traditionally made our first polenta when the first snow of the year falls. Polenta is a great success at informal winter parties. To taste like the polenta of the old days, it should be made with freshly ground cornmeal. When I was growing up, only two weeks' supply at a time would be ground. Ideally, one should try to find cornmeal that has been made with the latest season's harvest. However, this is only a dream for most people. The best thing to do, therefore, is to buy cornmeal in stores which have a quick turnover and sell it loose rather than in packages. Cornmeal comes in either coarse or fine grain. The former is best for *Panizza a Bocconi,* and the latter for most other types of polenta.

For the authentic cooking method see my description above, but this recipe provides a simplified technique, which works just as well.

3 cups fine yellow cornmeal
6 cups water
1 tablespoon salt

Mix 2 cups of cornmeal with 2 cups of cold water. Bring 4 cups of water with 1 tablespoon salt to a boil. Gradually drop the corn mixture into the boiling water, while stirring with a long wooden stick.* Continue to stir until boiling resumes. Simmer for 10 minutes, stirring frequently. Add the remaining cornmeal, a handful at a time, while stirring vigorously. Cook another 10 minutes, stirring occasionally.

Stirring will become much more difficult as the mixture thickens, but it is indispensable to keep the polenta from sticking to the bottom and burning.

Remove pot from heat. With a wooden spatula dipped in cold water, separate the mass from the walls of the pot, gently tapering it into a smooth cake.

Place the pot over high heat for 1 or 2 minutes without stirring. This will cause hot air to separate the polenta from the bottom of the pot. Hold the pot firmly and quickly turn it over the wooden board in one swift motion. The polenta will come down in one block and form a cheese-like round cake. Cover with a clean kitchen towel and let stand 2 or 3 minutes before slicing it.

Take a 20-inch string and hold it at tension between your thumbs and index fingers. Slide it under the cake of polenta to the thickness of the slice you want to cut (generally 1 to 2 inches). Pull the string upward so that, passing through, it cuts one slice. Serve one slice at a time and keep the remaining polenta covered to maintain heat.

Serve with bite-size hot dogs, chicken livers, or cheese, or with whatever your imagination suggests. **Serves 6.**

NOTE: This ritual of cutting polenta with a string is part of the fun of serving it. Leftover polenta can be refrigerated for later use (see *Polenta Pasticciata*). It will keep up to 1 day in the refrigerator, but must be frozen to keep it for longer periods.

* I use a 20-inch section cut from a new, unpainted broomstick.

PANIZZA A BACCONI
Polenta in Bits

Panizza is an obsolete term used to designate a soft *pane* (bread or cake). In Pitigliano, *panizza* meant a soft polenta. This polenta is the one best known in northern Italy and is usually served with a meat sauce or with a goulash. The best cornmeal for this kind of polenta is the coarsely ground type available in fine Italian and Spanish grocery stores.

5 cups water
2 teaspoons salt
2 cups coarse cornmeal
4 cups meat sauce (page 204) or La Tegamata, *omitting the potatoes*

Bring 5 cups of water with 2 teaspoons salt to a boil. Drop the coarse meal all at once into the boiling water. Stir vigorously until boiling resumes. Cook over moderate heat for 20 to 30 minutes, stirring frequently.

Spoon it out directly into each individual dish, covering it with a meat sauce, or serve it with a portion of meat stew over it. **Serves 6.**

POLENTA PASTICCIATA
Baked Polenta

Polenta pasticciata, despite its peasant origins, appeals to a refined palate. It can be served as a *primo* in a dairy meal, but it can stand alone as a main course as well.

½ cake cold polenta fina
2 tablespoons olive oil
2 cups mushroom sauce (page 205)
4 cups cheese sauce (page 203)
1 cup freshly grated imported Parmesan cheese

With a sharp knife cut polenta into one-quarter to one-half inch slices. Oil the bottom of an oven-proof baking dish and cover it with slices of polenta in a single layer. Spread some mushroom sauce and cheese sauce over it. Continue to make layers until you have used up all the ingredients. End with cheese sauce. Place in a 350° F oven for ½ hour or until the top begins to brown. Serve hot and pass a separate dish of Parmesan cheese.

Serves 6 to 8.

NOTE: For a white *Polenta Pasticciata* for *Shavuòt,* make *polenta* with white cornmeal and omit mushroom sauce.

POLENTA PASTICCIATA AL SUGO
Baked Polenta with Meat Sauce

½ cake cold polenta fina
4 cups meat sauce (page 204)
4 cups non-dairy white sauce (page 208)

Wtih a sharp knife cut polenta into one-quarter to one-half inch slices. Spread 3 tablespoons meat sauce on the bottom of an oven-proof baking dish. Cover with slices of polenta in a single layer. Spread some meat sauce and some white sauce over it. Continue to make layers until you have used up all the ingredients. End with meat sauce. Place in 350° F oven for ½ hour or until the top begins to brown. Serve hot. **Serves 6 to 8.**



CUSCUSSÙ E GNOCCHI
Couscous and Dumplings

CUSCUSSÙ
Couscous

Cuscussù, the very symbol of Italian-Jewish cuisine, is also the symbol for very complicated cooking (see introduction to *Minestre*). Its lengthy preparation, however, never discouraged the Jewish cooks who not only make it for their families, but also for dinner parties, or for fund-raising purposes (my husband and I were once among the paying guests at a *cuscussù* night organized by the temple members of Florence for a benefit).

The most famous recipe throughout Jewish Italy is the *"Ode al Cuscussù,"* by the distinguished poet Angiolo Orvieto. In his twenty stanzas, the poet describes the day, from early morning to Vespers, in which he and his wife prepare the *cuscussù*. The directions he gives, interspersed with words of praise and love for his wife, and longing for his Oriental forefathers who brought this fabulous dish to Italy, make the preparations seem like a breeze.

There are, of course, many shortcuts one can use to make a couscous (such as using precooked cereal, frozen or canned vegetables, etc.). However, I make couscous only once in a while and for that time I like to have the authentic dish. The only way I shorten the time of preparation is by cooking the meats and vegetables ahead of time (on a rainy weekend, for example) and leaving them in the freezer. In fact, when I make stuffed arti-

chokes, stuffed cabbage, stuffed celery, etc., I put the leftovers in the freezer until I have enough for one couscous. The cereal I use is the long-cooking type which you can find in fine grocery stores. The following is the authentic family recipe.

2 pounds long-cooking couscous
Salt
½ cup olive oil
1 cup cold water
2 cups spongy beef bones
1 stalk celery
1 small onion
1 small carrot, peeled
¼ teaspoon whole peppercorns
¼ cup olive oil
½ sliced onion
2 cloves garlic, sliced
2 celery stalks, cut up
2 carrots, peeled and cut up
7 to 8 pounds of a variety of vegetables (cabbage, Savoy cabbage, cauliflower, Swiss chard, etc.), washed and cut up
2 large ripe tomatoes, peeled and cut up (page 95)
Freshly ground black pepper
2 cups cold water
½ recipe fagioli conditi
½ recipe fagiolini conditi
1 recipe carciofi ripieni *or* sedani ripieni
½ recipe polpette di zucchini
½ recipe chicken breast balls
Hot thurshi *sauce*
4 hard-boiled eggs, cut into 6 wedges

Place the couscous and 4 teaspoons salt in a large bowl. While stirring with a wooden spoon (or beaters if you have a dough maker), gradually add the oil and the cold water and continue to stir until all water has been absorbed by the couscous. Set aside while you prepare the pot for the broth.

Wash the bones and put into the pot—the bottom part of the couscoussier. Add 1 tablespoon salt, celery, onion, carrot, peppercorns, and cold water to cover—about 2 quarts. Bring to a rapid boil, then lower the heat to a gentle simmer.

Stir the couscous again and transfer to the steamer—the top part of the couscoussier. Cover this with its lid, place on top of the simmering pot and forget about it for 2½ to 3 hours.

Take the couscous from the steamer and pour it into the original bowl. Strain the broth and put 1 cup of it into the couscous bowl before placing the broth in the refrigerator to cool. Stir the couscous to mix and to undo lumps.

Wash the pot and place the oil, sliced onion, garlic, celery, and carrot into it. Sauté a couple of minutes, stirring frequently; then add all the vegetables, including the tomatoes. Add 2 cups cold water and salt and pepper to taste. Bring to a boil, then reduce the heat. Return the couscous to the steamer, cover, and place over the pot with the vegetables. Simmer for 1½ to 2 hours. During this period, ladle some of the vegetable liquid from the lower pot and baste the couscous with it 2 or 3 times.

Before serving, defat and reheat the broth, after adding the chicken balls. Reheat all the prepared stuffed vegetables.

Place the couscous in a large bowl and fluff it with a fork. Place all the other ingredients in separate serving dishes. Serve the broth in individual cups.

Serves 12 or more.

GNOCCHI DI RICOTTA
Ricotta Dumplings

The ricotta that is commercially available in the United States is made either from whole or skim milk. It is not the byproduct of the cheese-making process I have observed on farms in Tuscany. Authentic ricotta is made from sheep milk after the *pecorino* cheese (from *pecora,* sheep) has been collected. The word *ricotta,* meaning cooked twice, derives from the process of making it. First the curdled milk is heated; the casein (the cheese part of the milk) separates from the whey and comes to the surface. Once the casein is skimmed off, the whey is boiled again and a whitish substance floats to the surface. This substance, properly drained through fresh fern or wicker baskets, is called ricotta. Recipes written with this ricotta in mind might not work when the ricotta found in America is used.

Many years ago an Italian friend who lived here called me in a panic because she had made *gnocchi* following a reputable Italian recipe, but they had all dissolved in the boiling water. "What did I do wrong?" she asked. It was not what she did; the problem was the ricotta itself. She had, however, provided me with a challenge and I could not rest until my *gnocchi* were as good and as reliable as the ones my mother used to make.

1 pound ricotta
1½ pounds small-leaved bulk spinach
Salt
1 egg
1 egg yolk
½ cup unbleached flour
Ground black pepper
Dash nutmeg
4 quarts water
½ pound unsalted butter, melted
1 cup freshly grated imported Parmesan cheese

Place the ricotta in a strainer over a small bowl in the refrigerator for several hours or overnight to drain some of the liquid.

Remove roots and stems from spinach and save for later use (see *testine*). Rinse spinach leaves thoroughly in cold water as many times as needed to rid them of any sand. Place in a pot with no water other than the water retained after washing. Add a pinch of salt and cook, covered, for 5 minutes.

Drain (see footnote, page 91) and wrap in cheesecloth; wring to squeeze all liquid out. Chop very fine and place in a large bowl. Add ricotta, egg, egg yolk, ¼ cup flour, salt and pepper to taste, and nutmeg. Mix well to combine.

Spread the remaining flour on a working surface. Drop the ricotta mixture by the teaspoonful onto the flour. Roll into small balls.

Bring 4 quarts of water and 2 tablespoons salt to a boil. Drop a few balls at a time into the boiling water. As soon as boiling resumes, remove balls with a slotted spoon and place in a buttered oven-proof dish. Sprinkle with some of the melted butter and a small amount of Parmesan cheese. Continue to cook ricotta dumplings and form layers, sprinkling each layer with butter and cheese. Place in preheated 400° F oven for 20 minutes. Remove from oven and sprinkle with remaining Parmesan cheese. **Serves 6.**

GNOCCHI DI PATATE
Potato Dumplings

4 pounds baking potatoes
3 cups unbleached flour
6 quarts water
Salt
½ cup butter, melted
1 cup freshly grated imported Parmesan cheese
3 cups tomato sauce (page 205)

Boil or steam potatoes until very soft. Peel while still hot and mash or force through a sieve. Add enough flour to make a soft dough. Knead 2 minutes on a floured board. Cut into 6 or 8 pieces. Roll each piece into a ¾-inch rope. Cut ropes into 1½-inch pieces. Continue to sprinkle dough with flour if it becomes too sticky. With gentle pressure, roll each piece over a slotted spoon or the back of a cheese grater to make grooves.

Bring 6 quarts of water to a boil. Add 3 tablespoons salt and one-fourth of the *gnocchi*. As soon as boiling resumes and *gnocchi* float to the surface, remove with a slotted spoon and place in a serving dish. Dress with some of the butter, cheese, and tomato sauce. Repeat until you have cooked all the *gnocchi*. Let rest 5 minutes for the flavors to come together. **Serves 6.**

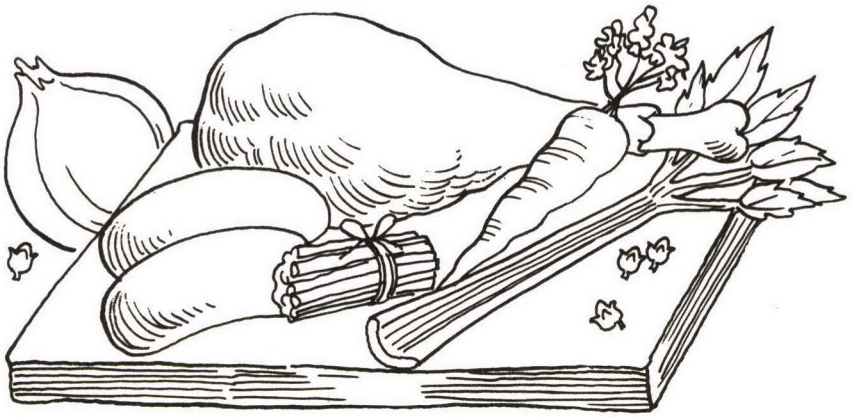
GNOCCHI DI SEMOLINO ALLA ROMANA
Farina Dumplings Roman Style

The authentic recipe for this delicious variation on *gnocchi* calls for *semolino grosso*, a coarse-grained flour made from durum wheat. The only semolina I have been able to find here in the United States is the fine type, which is not suitable for this type of *gnocchi*. I therefore use farina, which is precooked and gives a somewhat different, but still very good, *gnocchi*.

4 cups milk
¾ teaspoon salt
¾ cup unsalted butter
1¼ cups farina
1 cup freshly grated imported Parmesan cheese
2 egg yolks

Place milk in a large saucepan with salt and 1 tablespoon butter, over low heat. When milk begins to smoke, drop the farina in all at once and stir vigorously with a wooden spatula or a wire whisk. Cook, stirring, for 2 minutes. Remove from heat. Add half of the remaining butter and half the grated Parmesan and stir to combine. Add the two egg yolks and mix very well. Pour over a buttered surface and spread to ½-inch thickness. Let cool thoroughly. Melt remaining butter.

With a pastry cutter or with a wet knife, cut the solid farina into disks or squares or diamonds and arrange in layers in a buttered baking dish, sprinkling each layer with butter and cheese. Place in preheated 400° F oven for 20 minutes or until top begins to brown. **Serves 6.**



CARNE

Beef, Veal, Lamb, Poultry

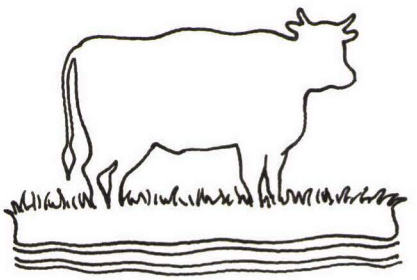
EVEN THOUGH I HAVE encountered many vegetarians among the Italian Jews during my search for ancient Italian-Jewish recipes, and in spite of the fact that the Italian-Jewish cuisine's emphasis is on vegetable rather than animal proteins, I have been able to collect a surprising number of recipes for preparing meat deliciously.

I have discovered in the process that the Italian Jews made great use of chopped meats. The majority of the exceptionally tasty meat items in my collection are prepared with one type or another of ground meat, be it beef, veal, lamb, or poultry. Because it is easy to stretch ground meat by adding eggs, bread, etc., I suspect that ground meat was used to lower the cost of meals. However, another, more compelling reason is that it is consistent with the demand of our religious tradition, which often requires preparation of meals several days ahead of time, e.g. before *Shabbàt* and other

holidays. Stews can also be made ahead of time and preserved for a few days without refrigeration, but ground meat provided a much greater variety of menus. This, I believe, was the main reason for its use.

I also noticed that ground meats were very often prepared with a vegetable. Again, it might have been more economical this way, but mainly it provided diversity. *Polpettone al Limone,* for example, have nothing in common in the way of taste and texture with stuffed artichokes, although both dishes are made with ground beef.

And, of course, although they are not numerous, there are quite a few outstanding meat dishes which are not made with ground meat. *Prosciutto d'oca, Girello al Limone,* and *Vitella Arrosto* are but three examples of superb ways to prepare meat.



BUE
Beef

BOLLITO MISTO
A Combination of Boiled Meats

Sometimes during a holiday dinner, a plate with three or four kinds of meat, which had been used to make the *Brodo delle Feste,* would appear on the table. *Bollito Misto,* however, is not to be confused with those meats. It is a delicious dish, made for its own sake, whether the broth resulting from it is used or not. The types of meat used vary from community to community, but for a luxurious *bollito,* beef tongue and beef sausage are never missing. If homemade beef sausages (*Salsicce di manzo*) are not part of your cooking repertoire, knockwurst or kosher salami is quite an acceptable substitute. *Bollito misto* may be served with mayonnaise, *brusco* sauce, and a number of other sauces, but *salsina verde* adds immeasurably to its enjoyment.

Bring 2 quarts of water to a boil with vegetables, herbs, and seasonings. Add beef, beef tongue, and sausages. (If you use knockwurst or salami, boil it in a separate saucepan until swollen and tender.) Boil, covered, for about 1 hour. Add turkey and continue to boil, covered, for ½ hour. Add veal and calf foot and boil, covered, another ½ hour. Finally add chicken and cook, covered, until the chicken is tender.

If some meats are cooked sooner than others, remove them to a warm plate and reheat with the rest just before serving. Remove second skin from the tongue and place all the meats on a wooden tray. Serve every person a portion of each meat. **Serves 12.**

NOTE: For a good, flavorful *bollito*, do not simmer the meats but, rather, boil them quickly.

* To peel tongue, place directly over heat on top of stove or very close to the broiler rack in the oven for 5 minutes, turning very often on all sides. This will cause the skin to blister, which makes it easy to remove.

2 quarts water
1 stalk celery, cut up
1 small carrot, peeled and sliced
½ medium onion
1 bunch Italian parsley stems (leaves removed) tied in a bouquet
1 tablespoon salt
¼ teaspoon whole peppercorns
2 whole cloves
1½ pounds muscular beef meat
*½ beef tongue or 1 veal tongue, peeled**
6 beef sausages or knockwursts or 1 12-ounce kosher salami
1 turkey leg and thigh
1½ pounds lean veal
1 calf foot, cut up
½ small chicken

GIRELLO AL LIMONE
Eye Round in Lemon Sauce

This delightful pot roast can be served either hot or cold. Because it can be prepared in advance, it makes a good Sabbath main dish. I serve it hot in winter and cold in summer with *carciofi alla giudia* or *risotto coi carciofi* and it is always a great success.

Grate yellow part of both the lemon rinds and reserve. Squeeze the lemons for juice.

Combine salt and pepper and roll the piece of meat over the mixture to coat evenly with seasoning. Place in a fish poacher or in a saucepan in which the meat fits snugly; add all the oil. Slowly brown on all sides for about 10 minutes. Add lemon juice and cook 5 minutes, turning the piece of meat 2 or 3 times.

Add stock, cover, and cook over low heat for approximately 2½ hours. Add reserved grated rind and cook, covered, 15 minutes longer. Slice and serve topped with its gravy. **Serves 6 to 8.**

2 large lemons
4 teaspoons salt
¼ teaspoon freshly ground black pepper
3 pounds seamed eye round (see footnote, page 86)
½ cup olive oil
2 cups beef stock

POLPETTONE AL LIMONE
Lemon Meat Loaf

2 slices stale bread, diced (use any of the homemade breads)
2 eggs, slightly beaten
2 large lemons
2 pounds lean ground beef
1 tablespoon freshly chopped Italian parsley
1 teaspoon salt
¼ teaspoon freshly ground black pepper
¼ cup fine bread crumbs (page 222)
Olive oil
1 tablespoon unbleached flour
½ cup cold water

In a large bowl, combine bread, eggs, and the juice of 1 lemon. Stir until the bread is thoroughly soaked. Add meat, parsley, salt and pepper and mix well. With oiled hands shape meat mixture into 2 oval loaves; roll in bread crumbs.

Heat ¼ cup oil in a skillet and fry the two loaves in it until nicely browned on all sides.

Dissolve the flour in ½ cup of cold water and add to skillet. Cook, covered, over moderate heat for approximately 45 minutes, turning the loaves and scraping the bottom of the skillet occasionally. Remove loaves, slice, and arrange slices on a hot serving plate.

Add the juice of second lemon to skillet, stir to mix and get brown bits from bottom of pan, and pour this gravy over meat. Excellent hot or cold. **Serves 6.**

POLPETTE ALLA GIUDIA
Meatballs Jewish Style

1½ slices white bread (page 216)
1½ pounds lean ground beef
2 eggs, slightly beaten
Salt
Freshly ground black pepper
1 tablespoon freshly chopped Italian parsley
¼ teaspoon garlic powder
2 dashes cinnamon
½ cup fine bread crumbs (page 222)
Olive oil
1 cup water
½ cup white wine vinegar

Soak and cook bread until it becomes pap.*

In a medium-sized bowl, combine meat, eggs, and cooked bread; add salt and pepper to taste, parsley, garlic, and cinnamon. Mix well. With oiled hands shape mixture into approximately 30 oval balls and roll them in bread crumbs.

Heat ½ cup oil in a large frying pan; add meat balls and fry in a single layer, shaking pan frequently, until browned on all sides. Repeat until all balls are fried.

Transfer to a clean skillet, add water and vinegar and cook, covered, over low heat for 30 minutes. Add 3 tablespoons olive oil, stir, and serve. **Serves 6.**

* Place bread, covered by water, in a small saucepan and let it soak for 5 minutes. Drain excess water, place saucepan over high heat and cook, stirring, until bread has become a pap, the consistency of cooked cereal.

NOTE: Even though spaghetti and meatballs appear to be such a happy marriage for most Americans, the combination is totally unknown to Italians (including Jews). Meatballs are served alone or with a number of vegetables—the most popular of which is green peppers (see following recipe).

POLPETTE COI PEPERONI
Meatballs and Peppers

2 pounds green peppers
4 tablespoons olive oil
1 large yellow onion, sliced
4 cups ripe peeled tomatoes (fresh or canned) (page 95)
Salt
Freshly ground black pepper
30 fried meatballs (see preceding recipe)
¼ cup dry white wine

Wash and core peppers. Cut into strips lengthwise. Place in a large saucepan with oil, onion, tomatoes, and small amounts of salt and pepper. After meatballs are fried, transfer them to the saucepan with peppers. Cook, covered, over low heat for about ½ hour. Add wine and cook over moderately high heat, stirring frequently, 15 minutes longer, or until most liquid has evaporated and stew is in a thick, savory sauce. **Serves 6.**

NOTE: For a real treat, serve this dish with freshly baked Tuscan bread or *Sfilatini.*

CARCIOFI RIPIENI
Stuffed Artichokes

Stuffed artichokes are one of the ingredients that went into the famous couscous. In my parents' household couscous (*cuscussù*) was seldom made because of the elaborate preparations involved. Stuffed artichokes, however, were made again and again in the spring, when artichokes were in season, because it is a delicious dish in its own right, and we all loved it.

1 slice stale bread, soaked in water and cooked into a pap (page 142)
6 medium artichokes
Juice of 1 lemon
1 pound lean ground beef
3 eggs
½ teaspoon garlic powder
Salt
Freshly ground black pepper

Prepare artichokes as described on page 179. Cut each into 8 pieces, remove and discard choke, if there is any, and drop into a bowl of water containing the juice of 1 lemon. Drain and pat dry with clean kitchen towel.

In a medium-sized bowl, combine meat, pap, 1 egg, garlic powder, 1 teaspoon salt, and ⅛ teaspoon pepper. Mix well. Divide into 24 oval balls. Place each ball be-

½ cup unbleached flour
Olive oil
2 large peeled ripe tomatoes (page 95), or 2 cups canned peeled tomatoes
½ cup tomato juice
1 clove garlic, minced
1 small onion, minced
1 tablespoon freshly chopped Italian parsley

tween two pieces of artichoke, pressing so that they hold together. Roll in flour and lay on a piece of wax paper.

Beat the 2 remaining eggs with a pinch of salt. Heat 1 cup oil in a frying pan, dip stuffed artichokes in beaten egg and fry in the hot oil until golden brown on all sides. Arrange in a large skillet, preferably in a single layer. Add tomatoes and tomato juice. Season with 4 tablespoons olive oil, garlic, onion, parsley, and salt and pepper to taste. Place over medium heat and cook, covered, for 20 to 30 minutes, or until sauce is nice and thick. **Serves 4 to 6.**

POLPETTE DI ZUCCHINI
Zucchini Meatballs

This dish, like stuffed artichokes and many others of this kind, is one of the many ingredients that go into a couscous. However, like the others, it is so tasty and delightful that it can be served as a main dish, and nobody will miss the couscous.

1 pound lean ground beef
Salt
Freshly ground black pepper
1 pound small green zucchini
½ cup unbleached flour
Olive oil
2 eggs, beaten with a pinch salt
1 clove garlic, minced
1 tablespoon freshly chopped Italian parsley
2 heaping tablespoons tomato paste
2 cups cold water

Combine meat with 1 teaspoon salt and ¼ teaspoon pepper; mix well. Trim zucchini at both ends and cut into three parts each; then cut each part lengthwise into four sections. Take one of these sections with a bit of ground meat and press the two together forming a small oval ball. Roll it in flour and set aside on a piece of wax paper. Continue to make balls until you have used up zucchini sections and meat.

Heat 1 cup of oil in a large frying pan. Dip floured zucchini balls in the beaten egg and fry in the hot oil until golden on all sides. Remove to paper towel to drain. When all balls are fried, transfer to a large skillet where they can fit, preferably, in a single layer. Add garlic and parsley.

Dilute tomato paste with 2 cups of cold water and add to skillet. Simmer for 15 or 20 minutes. Add 2 tablespoons oil, salt and pepper to taste, and cook another couple of minutes to bring the flavors together.

Serves 6.

SEDANI RIPIENI
Stuffed Celery

This is another of the stuffed vegetable dishes that were originally created to go with the famous couscous, but they are so delicious that they have earned a status of their own as a main course. The most popular of these is stuffed artichokes, but stuffed celery, cauliflower, or zucchini is also good.

1 large bunch of celery
Salt
1 slice stale bread, soaked and cooked into a pap (page 142)
1 pound lean ground beef
3 eggs
2 tablespoons freshly chopped Italian parsley
Freshly ground black pepper
½ cup unbleached flour
Olive oil
1 clove garlic, minced
1½ cups peeled ripe tomatoes (page 95), cut up or, 1½ cups canned tomatoes

Separate celery stalks and remove stringy fibers. Cut into 36 2½-inch pieces. Place in a saucepan with 1 teaspoon salt. Add water to cover, bring to a boil, and cook, covered, for 25 to 30 minutes. Drain and let cool.

Place cooked bread and meat in a bowl. Add 1 egg, 1 tablespoon parsley, 1 teaspoon salt, and ⅛ teaspoon pepper. Mix well to combine. Divide into 18 small balls.

Place one ball between two pieces of celery and press so that they hold together. Roll in flour and lay on a piece of wax paper. Continue until all the meat and celery have been used.

Beat the remaining eggs with a pinch of salt. Heat ½ cup oil in a frying pan; dip stuffed celery in beaten egg and fry until golden on all sides. Place in large skillet in a single layer. Add garlic, tomatoes, 3 tablespoons oil, remaining parsley, and small amounts of salt and pepper. Place over medium heat and cook, covered, for 25 to 30 minutes. **Serves 4 to 6.**

NOTE: You may prepare stuffed celery a day ahead of time. Reheated a moment before serving, it actually tastes better than when served immediately after cooking.

LA TEGAMATA
Beef and Potato Stew

La Tegamata was one of the family dinners that was considered too rustic to be served on a festive occasion. I find it so delightful, however, that I do not hesitate to serve it at dinner parties. Fall is the season for tiny new potatoes, but in other seasons I use large potatoes either diced or made into small balls with a melon scoop.

2½ pounds lean beef cut into 1½-inch cubes
½ cup dry red wine
1 small carrot, peeled and diced
1 small onion, minced
½ teaspoon dried rosemary leaves
¼ teaspoon ground cloves
½ cup olive oil
2 teaspoons salt
⅛ teaspoon crushed hot red pepper
2 cups ripe peeled tomatoes (page 95)
1 small clove garlic, sliced
20 small new potatoes or 4 cups potato balls or cubes

Place meat in a bowl with wine, carrot, onion, rosemary leaves, and cloves. Let it marinate in a cool place for several hours or overnight, stirring occasionally.

Drain, reserving the marinade, and place in a pot with half the oil and the salt and pepper. Brown on all sides. Add the marinade and cook over high heat for 3 minutes.

Reduce heat. Add tomatoes, cover, and simmer for 1½ hours. Add the remaining oil, garlic, and potatoes. Cook until potatoes are tender but not overdone.

Serves 6 to 8.

NOTE: My mother used to say, "*La Tegamata è buona fatta e mangiata,*" it is good, that is, if eaten as soon as it is done. But I find that it is also delicious when it is prepared ahead of time and reheated before serving.

CAVOLI RIPIENI
Stuffed Cabbage

1 pound ground lean beef
2 eggs slightly beaten
¼ cup coarse bread crumbs (page 222)
¼ cup beef stock or water
Salt
⅛ teaspoon freshly ground black pepper
⅛ teaspoon garlic powder
2 tablespoons freshly chopped Italian parsley
4 cups water
24 cabbage leaves (1 large head)
6 tablespoons olive oil
2 cups peeled (page 93) ripe tomatoes (fresh or canned), drained
2 tablespoons tomato paste
1 clove garlic, sliced

In a medium-sized bowl, combine meat, eggs, bread crumbs, and stock. Add 1 teaspoon salt, pepper, garlic powder, and 1 tablespoon parsley. Mix well and set aside for 15 to 20 minutes.

Bring 2 cups of water to a boil in a large pot. Add 1 teaspoon salt and the cabbage leaves and boil for 3 or 4 minutes. Drain and spread out over a slightly damp kitchen towel for a couple of minutes to cool.

Place a ball of meat mixture on each cabbage leaf. Fold sides over meat; then roll, tucking under. Arrange in a large skillet. Add oil, tomatoes, tomato paste diluted in 2 cups water, and salt and pepper to taste. Simmer, covered, for 45 minutes.

Add garlic and remaining parsley and cook, uncovered, 15 minutes longer, or until rolls are in a thick, savory sauce. **Serves 4 to 6.**

HAMMIN TOSCANO
Tuscan Cholent

This is an ancient recipe which, unlike *Hammin di Pesach,* does not call for *matzà* and was not served on any particular holiday. It is, however, ideal for *Shabbàt* because it can be prepared well in advance and then kept warm overnight either on low heat or in the oven. Cholent is the Ashkenazic counterpart of this *Hammin.*

2 pounds Swiss chard or spinach
1 egg, slightly beaten
¼ cup coarse bread crumbs (page 222)
3 tablespoons chicken broth
Salt
Freshly ground black pepper
1 pound ground chicken breast
½ cup olive oil
1 small onion, thinly sliced
1 clove garlic, minced
1 tablespoon freshly chopped Italian parsley
3 fresh sage leaves or 1 teaspoon dried
2 cups dried Cannellini or Great Northern beans
4 cups warm water
1½ pounds flank steak
2 hard-boiled eggs, sliced

Trim and cut Swiss chard into large pieces. Rinse thoroughly and cook, covered, with no water other than the water retained after washing, for 5 minutes.

Combine beaten egg with bread crumbs and chicken broth. Add ½ teaspoon salt, dash black pepper, and ground chicken. Mix well and let rest 10 minutes. Form many tiny balls.

In a large crock pot or enameled pot, place 4 tablespoons oil, onion, garlic, parsley, and ½ teaspoon salt. Cook over medium heat, stirring frequently, until garlic is golden. Drain Swiss chard (see footnote, page 91), add to pot, and stir. Gently place meatballs over chard; cover pot, and simmer for 15 to 20 minutes, shaking, but not stirring. Transfer contents of pot to a dish and set aside.

Add remaining ¼ cup oil and sage to pot. Rinse beans with warm water several times and add to pot. Add 1 teaspoon salt and 2 cups warm water and bring to a boil. Lower heat and simmer, covered, for 25 to 30 minutes, or until most liquid has evaporated. Transfer the beans temporarily to a dish, but retain the oil.

Trim all fatty parts from steak and lightly season with salt and pepper on both sides. Add to pot with oil and brown on both sides. Return beans to pot, add 2 cups warm water and bring to a boil. Immediately lower heat to minimum and let simmer very gently, covered, for at least 5 hours.

Before serving, return Swiss chard and chicken balls to pot and let heat through. Slice steak. Arrange *Hammin* on a hot serving plate starting with the vegetables. Place the sliced steak over the vegetables. Surround by chicken balls and slices of hard-boiled egg.

Serves 8 to 12.



VITELLO
Veal and other Calf Meats

PICCATA DI VITELLA
Veal Scaloppine with Lemon and Parsley

1½ pounds veal scaloppine, sliced thin
3 tablespoons flour
2 teaspoons salt
¼ teaspoon freshly ground black pepper
4 tablespoons olive oil
¼ cup chicken broth or water
Juice of 1 large lemon
2 tablespoons freshly chopped Italian parsley

With a meat mallet or the blade of a heavy cleaver, pound *scaloppine* until paper thin. Combine flour, salt, and pepper and lightly coat *scaloppine* with mixture.

Heat the oil in a large skillet and add *scaloppine* in a single layer. Brown over high heat approximately 1½ minutes on each side; remove to hot serving plate. Repeat until all *scaloppine* are browned.

Add broth or water to skillet and simmer 1 minute while scraping the glaze with a wooden spoon.* Remove from heat; add lemon juice and parsley, stir and pour over *scaloppine*. Serve immediately. **Serves 6.**

* For an excellent cold dish, return the *scaloppine* to the skillet when you add the broth and simmer for 10 to 15 minutes. Transfer to a serving dish, add lemon juice and parsley, and let stand a few hours at room temperature.

SCALOPPINE COLLA LATTUGA
Veal and Romaine Lettuce

Ancient Roman-Jewish cuisine often combined a salad vegetable with a protein dish such as fish, meat, or eggs. This recipe is a delicate combination of veal and Romaine lettuce.

1½ pounds thinly sliced veal scaloppine
2 teaspoons salt
¼ teaspoon freshly ground black pepper
¼ cup unbleached flour
6 tablespoons olive oil
2 pounds Romaine lettuce
2 tablespoons chicken fat or bone marrow
¼ cup dry white wine or vermouth

With a meat mallet or the blade of a heavy cleaver, pound *scaloppine* very thin, then cut into 1-inch-wide strips. Lightly season with salt and pepper on both sides. Dredge with flour and pat to remove excess.

Heat 4 tablespoons of oil in a large skillet and brown *scaloppine* over high heat 1 to 2 minutes on each side. Place on hot serving dish and set skillet, with drippings, aside.

After discarding outer, bruised leaves, wash lettuce thoroughly and pat dry with paper towel. Shred and place in a salad bowl. Season with small amounts of salt and pepper and the remaining olive oil; mix well.

Grease a large oven-proof pan with chicken fat or marrow and arrange *scaloppine* and lettuce in alternate layers. Start with half the veal, then half the lettuce; add the remaining *scaloppine* and end with the remaining lettuce.

Add wine to skillet and simmer 1 or 2 minutes while scraping glaze; pour over lettuce. Bake in 375° F oven for 25 to 30 minutes. Serve hot and do not neglect the gravy at the bottom of the pan. **Serves 6.**

SCALOPPINE AI FUNGHI
Veal Scaloppine with Mushrooms

¼ ounce dried, imported porcini *mushrooms*
½ cup warm water
¾ pound firm white mushrooms
6 tablespoons olive oil
Salt
1 clove garlic, sliced
1 tablespoon freshly chopped Italian parsley
1½ pounds veal scaloppine, *sliced thin*
¼ teaspoon freshly ground black pepper
½ cup unbleached flour

Soak dried mushrooms in ½ cup warm water. Trim, wash, and slice white mushrooms. With a fork, lift soaked mushrooms from their bath, reserving the water. Cut into very small pieces and place in a saucepan with sliced mushrooms. Add 3 tablespoons oil, ½ teaspoon salt, garlic, and parsley; add the reserved water, taking great care not to include any of the sand which might be at the bottom. Cook over moderately high heat for 4 or 5 minutes.

Sprinkle *scaloppine* with 2 teaspoons salt and the pepper and dredge with flour. Heat the remaining oil in a large skillet and lightly sauté the *scaloppine* for 1 minute on each side. Add the prepared mushrooms and simmer 5 minutes, scraping the bottom of the skillet. Let steep in skillet ½ hour before serving. **Serves 6.**

SCALOPPINE AL MADERA
Veal Scaloppine with Madeira Wine

This is one of the finest recipes in my repertoire. It is a blessing for dinner parties because it may be prepared one day in advance and its taste is actually enhanced.

1½ pounds veal scaloppine, *sliced very thin*
*1½ teaspoons salt**
¼ teaspoon freshly ground black pepper
½ cup unbleached flour
6 tablespoons olive oil
1 medium onion, minced
1 clove garlic, minced
1 tablespoon freshly chopped Italian parsley
½ cup Madeira wine
1½ cups tomato juice or 2 tablespoons tomato paste diluted in 1½ cups water*

Sprinkle *scaloppine* with salt and pepper; dredge with flour and pat to shake off excess.

Heat the oil in a large skillet with the onion and cook over moderate heat until the onion is golden brown. Temporarily remove onion to a dish. Add *scaloppine* to skillet and brown for 2 minutes on each side.

Return onion to skillet; add garlic, parsley, and Madeira and cook over high heat for 1 or 2 minutes. Add tomato juice or diluted paste and simmer, covered, for 5 to 7 minutes longer. If veal is of a good quality, it should not take any longer to be cooked through and tender. If prepared in advance, simply heat through before serving.

Serves 6.

* If you use tomato juice, use only 1 teaspoon salt, since the juice already contains salt.

VITELLA ARROSTO
Roast Veal

In some parts of Italy, *vitello* and *vitella* are two different things. The former is a steer, or young beef; the latter is the milk-fed calf which has not yet developed muscles and fat and the meat of which is rosy and tender. *Vitella* is a highly prized meat and lends itself to the most exquisite and delicate dishes. *Vitella arrosto* was my mother's specialty. This recipe describes exactly the way she made it. First, however, you need the right cut of meat. Ask your butcher to give you, in one piece, the part of veal from which he cuts *scaloppine*. The cost will be high, but the meal will be well worth it.

In a small dish, combine salt, pepper, and rosemary leaves. With the tip of a sharp little knife make 8 slots ½ inch deep all over the meat. Fill each

slot with a slice of garlic and a pinch of the salt-pepper-rosemary mixture. To finish, roll the meat over the remaining seasoning mixture and lightly tie with a white cotton string. Place in a saucepan just large enough for the piece of meat to fit snugly; add all the oil and set aside in a cool place for several hours or overnight.

One hour before serving, place the saucepan over high heat and brown the meat on all sides. Lower heat to medium high and sprinkle with cold water. To do this the authentic way, have a bowl with cold water near the range; dip your closed hand inside it and then open it forcefully over the cooking meat. Repeat sprinkling each time the roast seems too dry, and keep turning it, but always by the string and not by poking holes into the meat, which would cause it to get dry inside.

The whole cooking period should be no more than 30 to 45 minutes. Remove from heat and let rest 10 or 15 minutes before slicing. Arrange slices on a hot serving plate. Pour most of the oil into a container and save for other uses (page 206). Stir the remaining oil and all the brown bits together; then strain the gravy over the slices and serve. **Serves 6.**

2 tablespoons salt
½ teaspoon freshly ground black pepper
2 teaspoons fresh or 1 teaspoon dried rosemary leaves
2 pounds lean, milk-fed baby veal in one piece
2 small cloves garlic, sliced lengthwise into 4 pieces each
1 cup olive oil

UCCELLETTI SCAPATI

Headless "Birds"

Veal Rolls Stuffed with Ground Beef

These delicious stuffed rolls have nothing to do with birds. The reason for the title, as the cousin who gave me the recipe explained, is that the little rolls resemble headless birds. I have heard others call it *Uccelletti Scappati* (with two p's) which means "birds that have fled." Whichever is the right name for this dish, both are a way of saying "mock birds."

Mix ground beef with egg, cooked bread, ½ teaspoon salt, dash or two of pepper.

With meat mallet pound veal very thin (or have your butcher do it for you when you buy it) and line up on the table. Divide ground meat mixture into 12 portions and place 1 portion of mixture on each *scaloppina*. Roll

¾ pound lean ground beef
1 egg, slightly beaten
1 slice stale bread, soaked in water and cooked into a pap (page 142)
Salt
Freshly ground black pepper
1 pound Italian-style veal scaloppine *(12 pieces)*

Wooden toothpicks, undyed
4 tablespoons olive oil
1 clove garlic
3 fresh or 1 teaspoon dried sage leaves
2 heaping tablespoons tomato paste, diluted in 1 cup water
2 cups cooked dried Cannellini or Great Northern Beans (page 193), drained

and secure with a toothpick. Season with 1 teaspoon salt and ¼ teaspoon pepper.

In a skillet large enough to contain the rolls in one layer, heat the oil with garlic and sage. When garlic is brown, discard both garlic and sage. Add "birds" and brown on all sides over moderately high heat. Add diluted tomato paste and beans.

Lower heat and simmer, uncovered, for 20 to 30 minutes or until liquid is reduced and the sauce is thick and tasty. **Serves 6.**

VITELLO TONNATO
Veal Tuna Style

Some believe that *vitello tonnato* is a veal dish with tuna sauce. Others take the word *tonnato* to mean that veal is cooked the way tuna fish is before it is canned. Whatever the origin of this dish, it is a delicate and tasty cold entrée. Since the version made with tuna sauce has been presented in many other Italian cookbooks, I offer the version that does not call for tuna fish, but treats the veal as if it *were* tuna fish.

2 pounds lean boneless veal
1 clove garlic, sliced lengthwise into 4 pieces
4 anchovy fillets
1 tablespoon salt
¼ teaspoon freshly ground black pepper
3 tablespoons olive oil
1 medium onion, sliced
2½ cups water
Sauce (recipe follows)
Parsley sprigs

Make 4 small shallow cuts at different points on the surface of the meat. Insert 1 slice of garlic in each cut. Cover each garlic piece with an anchovy fillet and lightly tie all around with a white string so that fillets and garlic remain in place. Sprinkle the meat with all the salt and pepper.

In a small saucepan in which the piece of meat can fit snugly, place the oil and the sliced onion. Add the meat and brown on all sides, turning the meat frequently.

Add 2½ cups water and bring to a rapid boil. Lower the heat and cook, covered, for 1¾ to 2 hours. Uncover and boil down until the liquid is reduced by half.

Transfer the meat to a glass, ceramic, or plastic container and strain all the liquid over it. Let cool, then store in refrigerator for several hours or overnight.

Drain, remove the string, and cut into very thin slices. Arrange the slices on a serving plate in layers, covering each layer with sauce. Cover with plastic wrap and refrigerate again. Allow to stand 1 hour at room temperature before serving. Garnish with parsley sprigs and serve with a cold rice salad. **Serves 6.**

SALSA PER VITELLO TONNATO
Sauce for Veal Tuna Style

Place egg, egg yolk, half the lemon juice, capers, mustard, and anchovy fillets in a blender. Set at medium-high speed and blend while adding oil and the remaining lemon juice alternately. The sauce should have the consistency of a very liquid mayonnaise. If it is too thick, add some of the concentrated meat liquid. Use as directed on the veal slices.

1 egg
1 egg yolk
Juice of 1 lemon
2 tablespoons tiny capers packed in vinegar, drained
¼ teaspoon dry mustard
6 anchovy fillets
1½ cups olive oil
2 tablespoons concentrated liquid from the meat, if necessary

CERVELLO ALL'AGLIO E ERBETTA
Calf Brains with Garlic and Parsley

Brains, like all organs, are highly perishable. Ask your butcher to give you the freshest calf brains or nothing at all. If brains are not fresh, they have two drawbacks, beside the fact that they might be unhealthful. They lose their original texture, becoming much softer, and it will be difficult to remove the membrane, which comes off quite easily and almost in one piece when brains are fresh.

Soak brains in room-temperature water for 5 minutes. Remove all membrane. Rinse several times in cold water until every trace of blood disappears from the water.

Cut into bite-size pieces and place in a skillet with all the other ingredients, including the ½ cup of cold water, and bring to a boil.

Lower heat and simmer, covered, for 10 minutes. Uncover skillet and cook over moderately high heat for 5 minutes or until liquid is almost totally evaporated and brains are left in a thick and flavorful sauce. Shake skillet frequently during this last cooking period to keep brains from sticking to the bottom of the pan. **Serves 6.**

2 pounds calf brains
2 large sprigs Italian parsley, coarsely chopped
1 large clove garlic, sliced
4 tablespoons olive oil
1 teaspoon salt
¼ teaspoon freshly ground black pepper
½ cup cold water

FRITTO MISTO CON CARNE
Mixed Fried Vegetables and Meats

1 pound calf brains
Salt
1 pound calf liver, sliced very thin
3 medium artichokes
1 lemon, juice and halves
1 small cauliflower
1 pound small zucchini
½ pound small white mushrooms
Olive oil for frying
½ cup unbleached flour
Freshly ground black pepper
Batter for frying meats (recipe follows)
Batter for frying vegetables (recipe follows)
1 lemon cut into 8 wedges
8 small sprigs Italian parsley

Soak brains in water at room temperature for about 5 minutes. Remove the membrane, then rinse in cold water until every trace of blood disappears from the water.

Boil brains for 5 minutes in salted water to cover. Drain and cut into 12 cubes.

Cut each slice of liver across the width into 2-inch strips and set aside.

Trim artichokes as described on page 179. Cut each artichoke in half and remove choke from center. Slice each half into 4 pieces and keep in cold water acidulated with juice and halves of 1 lemon.

With a sharp knife, separate cauliflower flowerettes and boil for 5 minutes in salted water to cover.

Trim and wash zucchini and cut in half. Cut each half lengthwise into many thin sticks about ¼-inch wide.

Trim mushroom stems and wipe clean. Cut mushrooms in half or quarters, depending on the size. In a small frying pan, heat ¼ cup of oil. Roll the mushrooms in the flour and shake to remove excess. Fry in the hot oil, stirring, until the mushrooms are golden. Season with salt and pepper to taste and transfer to warm oven on a dish with paper toweling.

Heat 1 to 1½ cups of oil in a large frying pan. Dip the pieces of calf brain, liver, and artichokes in the meat batter and fry until golden and crisp. Dip the remaining vegetables in the vegetable batter and fry until crisp, but still tender. Drain on paper towel. Arrange all the fried pieces on a serving plate and garnish with the mushrooms, lemon wedges, and parsley sprigs. Sprinkle with small amounts of salt and pepper. **Serves 8 to 10.**

PASTELLA PER FRITTI DI CARNE
Batter for Frying Meats

1 cup unbleached flour
1 teaspoon salt
½ cup cold water
1 egg
2 egg yolks
3 tablespoons olive oil
Ground white pepper

Combine flour and salt with ½ cup cold water. Beat together egg, egg yolks, and oil. Add to batter and beat until smooth. Add pepper to taste and stir to mix. Use as directed. **Yields about 1½ cups.**

PASTELLA PER FRITTI DI VERDURA
Batter for Frying Vegetables

Sift together the three dry ingredients. Gradually add the cold water and the oil, stirring just until a smooth batter is formed. Add pepper to taste and mix. Use as directed. **Yields about 1½ cups.**

1 cup unbleached flour
1 teaspoon baking powder
½ teaspoon salt
1 cup cold water
2 tablespoons olive oil
Ground white pepper

FEGATO DI VITELLA DELLA NONNA SARA
Calf Liver Grandma Sara Style

My mother believed that some of the nutrients in food were lost by overcooking. To overcook liver would not only rob it of nutrients, but would also make it hard and chewy. She would, therefore, serve it simply marinated in lemon juice and olive oil, and then seasoned with salt, pepper, and parsley. Not all of us liked the texture of the raw liver, though, and the following recipe is for the more acceptable version.

Lightly season calf liver slices with salt and pepper on both sides. Place oil and onion in a large skillet, and cook over moderate heat until onion is soft. Add liver, cover skillet, and simmer for 3 minutes. Add lemon juice and parsley and cook 1 to 2 minutes longer. Serve immediately. **Serves 6.**

2 pounds calf liver, sliced very thin
1 teaspoon salt
¼ teaspoon freshly ground black pepper
2 tablespoons olive oil
1 small onion, chopped fine
2 tablespoons lemon juice
2 tablespoons freshly chopped Italian parsley

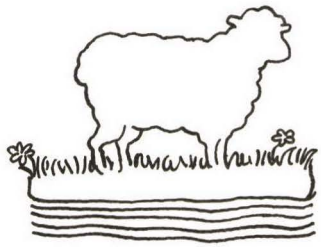
TRIPPA SARA
Tripe Sara

In Italy, tripe is sold, already cleaned and boiled, in special pushcarts stationed near the open markets. It is kept hot in a boiler and the stall owners, as well as passersby, eat it right on the street. People also buy it to prepare in many different ways. In America, it is not easy to find precooked tripe, so you will have to do some preliminary cooking, but it is, in my opinion, worth trying.

3 quarts water
Salt
3 pounds veal tripe
½ cup cold water
4 tablespoons olive oil
1 medium carrot, peeled and chopped fine
1 medium onion, minced
1 stalk celery, chopped fine
1 clove garlic, minced
1 tablespoon shredded fresh basil leaves or 1 teaspoon dried
1 tablespoon freshly chopped Italian parsley
¼ teaspoon freshly ground black pepper
2 medium ripe tomatoes, peeled (page 95), or 1 cup canned peeled tomatoes
2 small strips lemon peel

Bring 3 quarts of water and 1 tablespoon salt to a boil. Add tripe and cook, covered, over moderately high heat for 1 to 1½ hours, or until fork tender. Drain and rinse in cold water.

Scrape off all the fat and cut into small strips. Place in a saucepan with ½ cup cold water, ½ teaspoon salt, and all the other ingredients. Simmer, covered, stirring occasionally, for 30 minutes or until the sauce has thickened. Serve piping hot. **Serves 6.**



AGNELLO
Lamb

CAPRETTO PER PESACH
Baby Goat for Passover

A kid is the baby goat, just as a lamb is the baby sheep. Many make the mistake of confusing the two, but kid meat is much more tender and delicate than lamb. If you cannot find kid, you can try this dish with lamb, but be sure to get a small spring lamb.

3 pounds kid chops
3 tablespoons olive oil
1½ teaspoons salt
¼ teaspoon freshly ground black pepper
1 clove garlic, minced
3 or 4 stems Italian parsley (leaves removed) tied in a bouquet
1½ cups cold water
2 egg yolks
Juice of 1 lemon

Place chops in a skillet with oil, salt, pepper, garlic, and the parsley bouquet. Add 1½ cups cold water and simmer, covered, for 1 hour or until meat is fork tender. Discard parsley bouquet.

Mix egg yolks and lemon juice; turn heat off and add mixture at once. Shake the skillet to mix the sauce. Serve immediately. **Serves 6.**

HAMMIN DI PESACH
Lamb, Meatballs, and Spinach for Passover

The word *Hammin* (or *Hammim*) is derived from the Hebrew adjective *Ham*, or warm, which describes certain dishes that are kept warm for prolonged periods (see *Hammin Toscano*). In various parts of Italy, the name

Hammin was given to different recipes. In Pitigliano, however, *Hammin* was *the* classic one-course meal for Passover that both rich and poor used to make. The only difference between the two versions was in the cuts of meats used. Poor people used breast of lamb (which, by the way, is very tasty) and meatballs made with beef (when the cost of ground beef was a fraction of the cost of chicken). People who didn't have to worry about cost used tiny rib chops from baby lamb and chicken balls.

1 chicken breast (2 halves), ground
4 tablespoons olive oil
1 egg, slightly beaten
2 tablespoons matza meal
8 cups chicken broth
Salt
Freshly ground black pepper
Dash nutmeg
2½ pounds breast of lamb or rib lamb chops
2 cloves garlic, sliced
2 large sprigs Italian parsley, coarsely chopped
1 cup warm water
2 pounds small-leaved bulk spinach, cooked and slightly drained
4 regular matzòt, *broken into large pieces*

Combine ground chicken, 1 tablespoon olive oil, egg, matza meal, and 2 tablespoons broth in a small bowl. Add salt, pepper, and nutmeg to taste and mix well.

In a large pot, place the lamb with remaining oil; sprinkle with 1 teaspoon salt and ¼ teaspoon pepper and lightly brown for 2 or 3 minutes. Add garlic, parsley, and 1 cup of warm water.

Form many tiny balls with the ground chicken mixture and gently add to pot with lamb. Cover and simmer for 1 to 1½ hours. Add spinach and 1 teaspoon salt and simmer, covered, 15 minutes longer.

Transfer the lamb chops, half the spinach, and most of the gravy to a hot serving dish and keep warm.

Add remaining broth to pot and bring to a boil. Add matza pieces and cook 4 or 5 minutes. Turn the heat off and let stand 5 minutes before serving as a soup. Serve the lamb and spinach as the main dish. **Serves 6 to 8.**

POLPETTONI D'AGNELLO
Lamb Loaves

Polpettoni d'agnello is a relatively simple dish to prepare. Yet it tastes delicious, and I never hesitate to serve it on special occasions. It is a favorite at Passover, when lambs are still young and artichokes and other vegetables are tender, to go with it.

1 leg of lamb, the meaty shank portion (about 4 pounds), boned
2 teaspoons salt
¼ teaspoon freshly ground black pepper
1 cup olive oil
¼ cup dry white wine

Remove all fat and skin from meat and grind it—or have your butcher grind it for you. Season with salt and pepper and mix well. Divide into two portions and shape each portion into an oval ball. In order to avoid air pockets inside the loaves, roll a piece of plastic wrap around the meat, hold it at the two ends and push the meat together.

Place the two loaves, with all the oil, in a saucepan just large enough to contain them. Brown on all sides, uncovered, over moderate heat, for 30 minutes.

Transfer the loaves to a cutting board and slice as soon as they are cool enough to handle. Arrange the slices on a hot serving plate.

Pour most of the oil from the saucepan into a container and save for later use.* Add wine to saucepan and simmer for 1 minute or 2, scraping the glaze. Pour over slices and serve. **Serves 6.**

* You may use the reserved oil to make *funghi* or *carciofi trifolati*, or to sauté your favorite steamed vegetable, or see *Olio di Arrosto*.

AGNELLO A BUGLIONE
Lamb Buglione

Buglione means "mixture of spices." If you enjoy spicy foods, this is indeed the dish for you. Baby lamb is generally best for most lamb dishes, but *buglione* is also delicious when it is made with the large lamb one usually finds in American markets.

4 pounds stewing lamb (from shoulder, neck, and leg), cubed
3 tablespoons olive oil
1½ teaspoons salt
½ to 1 teaspoon crushed hot red pepper
2 cloves garlic, minced
½ teaspoon dried rosemary leaves
¼ teaspoon powdered sage
3 bay leaves
1 cup dry white wine
2 cups ripe peeled tomatoes (page 95) or canned peeled tomatoes

Place lamb in a large saucepan with oil, salt, pepper, garlic, rosemary, and sage. Over high heat, quickly brown for 2 minutes. Add bay leaves and wine and cook 5 minutes longer. Decrease heat, add tomatoes and simmer, covered, for approximately 1½ hours, stirring occasionally.

If it becomes necessary, add small amounts of water to complete cooking, but bear in mind that lamb should cook at all times in a thick and savory sauce. **Serves 6.**

NOTE: Whenever you have a dish with a spicy and savory sauce, it is ideal to serve it with Tuscan bread. Your enjoyment of the meal will be greatly enhanced if you break the bread up into chunks and soak up the gravy with them.

AGNELLO COI CROSTONI
Lamb with Toast

3½ pounds stewing spring lamb (from shoulder, chops, or leg), cubed
3 tablespoons olive oil
1½ teaspoons salt
⅛ teaspoon freshly ground black pepper
2 cloves garlic, minced
2 tablespoons coarsely chopped Italian parsley
3 cups hot water
18 ¼-inch slices Sfilatini *bread, toasted*

Place lamb in a large skillet with oil, salt, pepper, garlic, parsley, and 1 cup hot water. Simmer, covered, for approximately 45 minutes. Add another cup of hot water and cook another half hour. Add a third and final cup of hot water and cook until fork tender. Taste for salt and adjust.

If by the time lamb is done there is more than 1 cup of liquid left, boil the stew over high heat, uncovered, for a few more minutes to reduce sauce; if less than one cup is left, add some more water and cook one more minute to allow all the flavors to come together.

Arrange the toast in a large serving dish; pour lamb and all its sauce over it and serve immediately. **Serves 6.**

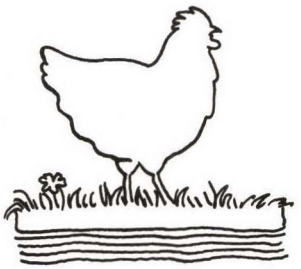
BRACIOLETTE DI AGNELLO COI CARCIOFI
Rib Lamb Chops with Artichokes

3½ pounds small rib lamb chops
4 tablespoons olive oil
2 teaspoons salt
¼ teaspoon freshly ground black pepper
2 large cloves garlic, sliced
3 tablespoons coarsely chopped Italian parsley
3 cups hot water
10 medium fresh artichokes, or 2 boxes frozen artichoke hearts

Trim the lamb ribs of all their fat. Place in a large skillet with oil, salt, pepper, garlic, and parsley. Sauté over low heat for 3 or 4 minutes. Add 1 cup of hot water and simmer, covered, for approximately 45 minutes. Add another cup of hot water and cook another half hour, or until lamb is of desired tenderness.

Meanwhile trim the artichokes as described on page 179 and cut into 6 wedges each. (If you use the frozen artichoke hearts, leave the packages at room temperature when you first begin to cook the lamb.)

Add a third and final cup of hot water and the artichokes and cook, uncovered, until artichokes are tender but not mushy. Raise the temperature, if necessary, to reduce the liquid so that lamb and artichokes are in a savory sauce. **Serves 6.**



POLLAME
Poultry

POLLASTRINI ARROSTO MORTO
Pot-Roasted Cornish Hens

This is a delicious alternative to Roast Chicken for the Sabbath, with the advantage that it can be prepared a few hours ahead of time.

3 small Cornish hens
3 teaspoons salt
½ teaspoon freshly ground black pepper
1 tablespoon dried sage leaves or ½ teaspoon powdered sage
6 tablespoons olive oil
3 small cloves garlic
1 small onion, sliced
1½ cups long-grain rice
3 cups hot chicken stock or broth

Wash Cornish hens and remove as much fat as possible. Sprinkle with salt, pepper, and sage inside and out. Place in a large pan with 3 tablespoons of oil and the garlic and brown on all sides for 5 to 10 minutes. Lower heat, cover pan tightly, and cook, without adding any liquid, for 30 to 45 minutes, turning occasionally. Leave on lowest heat until ready to serve.

Half an hour before mealtime, cook onion in the remaining oil until dark brown, then discard. Add rice to oil and cook, stirring, 3 or 4 minutes. Add stock or broth and cook, covered, without stirring, another 15 minutes. Spread over a large hot serving plate.

Cut hens in half lengthwise and arrange, skin side up, over rice. There will be plenty of tasty gravy in the pan in which the hens were cooked. Strain, heat, and pour it over hens and rice. Serve immediately. **Serves 6.**

POLLO ARROSTO PER SHABBAT
Roast Chicken for Sabbath

This is the dish invariably served in my family on Friday evening, right after lighting the candles and blessing the wine and the bread at the onset of *Shabbàt*.

2 broiler-fryers, about 2½ pounds each
2 tablespoons salt
Freshly ground black pepper
4 large fresh or 2 teaspoons dried sage leaves
2 large cloves garlic, with husk on
8 large baking potatoes
2 teaspoons fresh or 1 teaspoon dried rosemary leaves
2 teaspoons garlic salt
4 tablespoons olive oil

Wash the chickens thoroughly and pat dry with paper towel. Remove as much fat as you can and tuck the wings under. Sprinkle the cavity of each chicken with ½ tablespoon salt and approximately ½ teaspoon pepper. Place 2 fresh sage leaves or 1 teaspoon dried sage leaves and 1 clove garlic inside each chicken. Sprinkle the outside with ½ tablespoon salt and about ½ teaspoon pepper and place in a large baking pan making sure the chickens do not touch each other.

Peel the potatoes, wash and cut lengthwise into 6 pieces each. Place in a bowl and season with rosemary leaves, garlic salt, oil, and ¼ to ½ teaspoon pepper. Toss to allow seasoning to coat potatoes evenly. Pour around the chickens in a single layer, if possible. Place in 450° F oven for 25 minutes. Lower heat to 350° and bake chickens for 45 minutes to 1 hour longer.

Serves 6 to 8.

POLLO BARUCH
Classic Chicken Cacciatora

Baruch was my father's Hebrew name, and I named this recipe after him because he prepared it with his own personal touch, which made everything taste delicious. Of course the chickens he prepared were not mass-produced, but were raised in the fields where they could run and scratch and scrape the dirt for food. Their meat was firm, tasty, and fat free. But even the chickens we have today, cooked this way, become very tasty.

Remove and discard backs and necks (you can use them to make soup) and as much fat as you can from chicken pieces. Place in a large skillet with onion and oil and brown on medium heat, stirring occasionally, for 20 to 30 minutes. Add salt and pepper, stir, then add the wine. Raise to high heat and cook for 5 minutes. Add diluted tomato paste and olives. Cover and simmer for 15 minutes. Serve piping hot. **Serves 6 to 8.**

2 small chickens (totaling 3½ to 4 pounds), cut up in small pieces
1 large onion, thinly sliced
4 tablespoons olive oil
1 tablespoon salt
½ teaspoon freshly ground black pepper
½ cup dry red wine
2 heaping tablespoons tomato paste diluted in 1 cup water
½ cup oil-cured black olives

POLLO FRITTO PER CHANUKÀ
Fried Chicken for Chanukà

During the eight days of *Chanukà*, Jews the world over eat all kinds of fried foods. This custom commemorates and celebrates "the miracle of the oil" at the rededication of the Temple of Jerusalem by the Maccabee brothers in 165 B.C.E. It is said that the oil they found for the eternally burning lamp was just enough to last one day, but miraculously it lasted eight days—long enough to allow them to make and sanctify a fresh supply. *Pollo fritto* is a classic dish in Jewish Italy.

Sprinkle chicken pieces evenly with salt, pepper, nutmeg, and garlic salt. Place in a bowl with lemon juice and 2 tablespoons olive oil and set aside in refrigerator to marinate for several hours or overnight. Toss once in a while to ensure evenness of seasoning.

Heat 1 cup of oil in a large skillet. Roll the chicken pieces in flour, dip in egg, and fry in the hot oil over high heat for 1 or 2 minutes. Lower heat and fry for 15 minutes longer or until pieces are golden (but not brown) on all sides. Serve with lemon wedges and Riso *Coll' Uvetta* **Serves 4 to 6.**

1 small frying chicken, cut up in small pieces
1½ teaspoons salt
¼ teaspoon freshly ground black pepper
¼ teaspoon nutmeg or cinnamon
½ teaspoon garlic salt
Juice of 1 lemon
Olive oil
½ cup unbleached flour
2 eggs, slightly beaten
1 lemon, cut into 6 wedges
Riso *Coll'Uvetta*

POLLO IN SALSA D'UOVO
Chicken with Egg Sauce

1 small stewing chicken (about 3 pounds), cut up in small pieces
3 tablespoons olive oil
1 teaspoon salt
⅛ teaspoon white pepper
1 small onion, quartered
1 medium carrot, peeled and coarsely cut
1 stalk celery, cut into large pieces
1 tablespoon unbleached flour
2 cups warm water
1 small piece lemon peel
¾ pound firm white mushrooms, thinly sliced
3 egg yolks
Juice of 1 lemon

Remove as much fat as you can from chicken pieces. Place in a casserole with oil, salt, pepper, onion, carrot, and celery. Cook quickly, over moderately high heat, until the skin on the fowl first begins to change color. Add flour and stir. Add 2 cups of warm water and the lemon peel; cover the casserole tightly and cook over medium heat for approximately 2½ hours, stirring occasionally.

If the stew becomes too dry, add 2 tablespoons of water at a time, but let the chicken cook in a savory sauce at all times.

Temporarily remove the chicken pieces to a dish and strain the sauce. Return chicken and sauce to casserole; add mushrooms and cook, covered, for 20 minutes longer over moderate heat.

Mix egg yolks with lemon juice. Pour mixture into casserole and immediately turn the heat off. Stir gently to combine. **Serves 4 to 6.**

PIZZETTE DI PETTO DI POLLO COI SEDANI
Chicken Breast Patties with Celery Fingers

3 boneless, skinless chicken breasts (6 halves)
½ cup coarse bread crumbs (page 222)
¼ cup chicken broth
2 eggs, slightly beaten
1 tablespoon freshly chopped Italian parsley
Salt
Freshly ground black pepper
6 stalks celery, cut into 2 x ½-inch pieces
3 tablespoons olive oil
2 cloves garlic, minced
2 cups cold water

Remove tendons from chicken breast and grind or chop fine. In a medium bowl, combine bread crumbs, chicken broth, eggs, and parsley. Add ground chicken, salt and pepper to taste, and mix well.

In a large skillet, place celery pieces, oil, garlic, and 2 cups cold water. Add small amounts of salt and pepper and simmer, covered, until celery is soft (15 to 20 minutes).

With wet hands, make 18 patties out of ground chicken mixture and gently add to skillet. Cover tightly and simmer for 15 minutes longer. Uncover and boil down excess liquid. **Serves 6.**

POLLO IN GALANTINA
Chicken Galantine

This elegant form of chicken must be made ahead of time. Its preparation is somewhat complicated, but, like many recipes in this collection that are time-consuming, the result is worth the trouble.

1 medium stewing chicken (about 4 pounds)
Salt
Freshly ground black pepper
½ cup dry white wine
¼ pound chicken hearts, diced
¾ pound lean veal
4 quarts cold water
1 small onion, cut in half
1 small carrot, peeled
1 celery stalk
1 sprig Italian parsley
4 or 5 whole peppercorns
2 whole cloves
2 slices stale bread cooked into a pap (page 142)
2 eggs, slightly beaten
Dash nutmeg
*¼ cup shelled and peeled fresh pistachio nuts**
*2 black truffles, diced**
1 hard-boiled egg, cut into 4 lengthwise wedges

With a sharp knife make an incision lengthwise in the skin of the chicken along the backbone. With your fingers and the help of the knife, loosen the skin from the meat of the fowl (the fat will help you achieve your end) and "undress" the chicken. When you reach the wings, cut the joints from the inside, detaching them from the breast, but leaving the whole wings attached to the skin. Lightly sprinkle the skin with salt and pepper on both sides and place in a bowl with the wine. Add the diced hearts.

Carve and dice the breast; add to the bowl and set aside. Carve all the other meat, scraping the bones (reserve the bones) and grind together with the veal.

In a large pot, place 4 quarts of water, 2 tablespoons salt, the reserved bones, onion, carrot, celery, parsley, peppercorns, and cloves. Bring to a boil, then simmer, covered, for about 1 hour.

Meanwhile prepare your galantine. Combine the ground meats with cooked bread, beaten eggs, salt and pepper to taste, and a dash of nutmeg. Mix well. Add diced breast, hearts, pistachios, and truffles and mix again. Spread the chicken skin on a working surface with the inside facing up. Place the ground meat mixture on the skin and inside the legs. Arrange the hard-boiled egg pieces in 4 different spots. Bring the skin together and sew it closed using a large, threaded needle. Be sure the neck and leg holes are sewn. Poke the skin all over with the needle, then add to simmering broth. Cook, covered, for approximately 2½ hours, adding a little hot water at a time if it becomes necessary in order to keep the fowl submerged at all times.

Transfer the stuffed skin to an oval dish, cover with an inverted dish, and place a light weight on it. Let stand at room temperature until thoroughly cool, then place in refrigerator for several hours or overnight.

Boil the broth down to approximately 2 cups. Strain through a damp linen cloth and pour into a loaf pan; refrigerate to form a gelatin. Slice the chicken, but keep the slices together for the whole-chicken effect. Unmold the gelatin and cut into even slices. Surround the "whole" chicken with gelatin slices and bring to the table. **Serves 6 to 8.**

* If you don't find fresh pistachio nuts, replace them with walnut meats rather than using dried pistachio nuts which have lost their beautiful green. Also, if truffles are not available, use ¼ ounce dried imported *porcini* mushrooms, soaked in ¼ cup warm water for 10 minutes, drained and diced.

POLPETTE DI PETTO DI POLLO
Chicken Breast Balls

You will be happy to have *polpette* in the freezer for unexpected guests. All you have to do is add them to your favorite stewed vegetable and simmer until heated through. Or another suggestion would be to heat the chicken balls over low heat for half an hour while you prepare a *risotto semplice* and a green salad. But you will find, I am sure, many uses for these very tasty chicken balls.

3 skinless, boneless chicken breasts (6 halves)
2 eggs, slightly beaten
¾ cup coarse bread crumbs (page 222)
1 tablespoon freshly chopped Italian parsley
Chicken broth
1 teaspoon salt
⅛ teaspoon freshly ground black pepper
4 tablespoons olive oil
1 large clove garlic, slightly crushed

Remove and discard all tendons and fat from chicken breasts. Grind or chop very fine and place in a bowl. Add eggs, bread crumbs, parsley, and ⅓ cup chicken broth. Season with salt and pepper and mix to combine.

In a large skillet that can go into the freezer and directly from the freezer to the range, heat the oil with garlic. Shape ground meat mixture into 20 oval or round balls and brown in the oil on all sides. Discard garlic and add 1½ cups of broth. Cover skillet tightly and simmer for 15 to 20 minutes.

Let stand at room temperature until cool, then place a piece of aluminum foil between skillet and lid so that it is almost airtight and place in the freezer until ready to use. **Serves 6.**

PICCADIGNO DI PESACH

Turkey Breast Pie for Passover

This delightful Passover dish must have been brought to Italy by the Spanish refugees nearly five hundred years ago, since its name and preparation are close to the *Picadillo* of Spain and South America, which is usually made with beef.

2 regular matzòt
1½ cups cold chicken broth
1½ pounds turkey breast, cubed
½ cup olive oil
1 teaspoon salt
¼ teaspoon freshly ground black pepper
Dash nutmeg
1 bay leaf
2 large fresh or 1 teaspoon dried sage leaves
1 large clove garlic
½ teaspoon dried rosemary leaves wrapped in cheesecloth
¼ cup pinoli *(pine nuts) or coarsely chopped walnut meats*
2 eggs, slightly beaten
Matza meal
3 egg yolks

Break *matzòt* directly into a shallow bowl and pour broth over them.

In a large saucepan, place meat and oil and season with salt, pepper, and nutmeg. Add bay leaf, sage, garlic, and rosemary and sauté, stirring frequently, until meat is dark brown on all sides. (If dried sage is used, enclose it in the cheesecloth with the rosemary.) Transfer meat to a dish to cool.

Remove and discard bay leaf, sage, garlic, and rosemary. Add nuts to saucepan with oil and sauté for 2 or 3 minutes.

Drain excess liquid from *matzòt*, but do not squeeze dry. Add soaked *matzòt* to saucepan and turn heat off.

Grind the meat and return it to saucepan. Add beaten eggs and mix thoroughly.

Oil a 9-inch cake pan and sprinkle with matza meal. Pour meat mixture into it; level with a spatula. With a small ladle make three depressions near the center and place 1 egg yolk in each depression. Bake in 375° F oven for ½ hour. **Serves 6.**

POLPETTONE DI POLLO
Chicken Loaf with Veal

2 boneless, skinless chicken breasts (4 halves)
½ pound lean veal
2 slices stale bread, cooked into a pap (page 142)
2 eggs, slightly beaten
Salt
Freshly ground black pepper
Dash nutmeg
¼ cup coarsely chopped walnut meats
1 thick slice pickled tongue (about ¼ pound), diced
2 hard-boiled eggs, shelled
Cheesecloth
4 cups chicken broth

Remove all tendons and fat from chicken breasts and grind together with veal. Place in a bowl with pap and beaten eggs and season with salt and pepper to taste and nutmeg. Mix very well. Add walnuts and tongue and mix again.

Shape meat mixture into a large oval ball with the two hard-boiled eggs inside it. Wrap with cheesecloth and tie at the ends with a string.

Bring broth to a boil and add chicken loaf. When boiling resumes, lower heat and simmer, covered, for 1 to 1½ hours. Transfer to a dish and cover with another inverted dish. Place a light weight on it and let cool for several hours. Unwrap and slice. Serve at room temperature. **Serves 6.**

TACCHINO ARROSTO
Roast Turkey

1 12- to 15-pound hen turkey, at room temperature
2½ cups water
1 large clove garlic, slightly crushed
2 tablespoons olive oil
1 tablespoon dried rosemary leaves
2 tablespoons salt
2 teaspoons freshly ground black pepper
Stuffing (recipe follows)

Remove giblets and neck from turkey. Place neck and gizzard in a saucepan with 2½ cups of water and a little salt. Bring to a boil, then simmer, covered, for 1½ hours. Strain and use for the stuffing.

Wash turkey inside and out and pat dry with paper towel. Remove as much fat as possible; then rub the entire turkey surface with the garlic clove. Sprinkle with oil and rub with your hands to coat the surface evenly. Sprinkle with rosemary, salt, and pepper and set aside in a shallow pan, loosely covered with aluminum foil, until broth is ready.

Prepare the stuffing (see following recipe) and fill the cavity of the neck, tucking the skin under. Fill the large cavity and close with wire gadget or with pins and twine. Place uncovered, with breast up, in 450° F oven for 30 to 45 minutes. Lower temperature to 350° and roast 1 to 1½ hours longer. No need to baste or turn. Remove from oven and cover with a slightly damp kitchen towel. Let stand about 20 minutes before carving. **Serves 12 or more.**

NOTE: If you have more stuffing than you can fit inside the bird, put the remainder in a covered, oiled baking dish, and place in the oven at 350° F as soon as you remove the turkey. The stuffing will be done when you have finished carving the turkey. The gravy that has formed in the roasting pan is delicious and should be served strained and heated, without thickening.

FARCITA PER POLLAME
Poultry Stuffing

1 medium knob finocchio (*fennel*)
¾ cup olive oil
1 medium onion, diced
3 stalks celery, diced
3 cooking apples, peeled, cored, and diced
½ cup walnut meats, coarsely chopped
½ cup diced beef salami
6 cups seasoned bread croutons (*page 222*)
30 mondine (*boiled chestnuts*), *peeled and broken up* (*2 cups*)
2 cups turkey or chicken broth

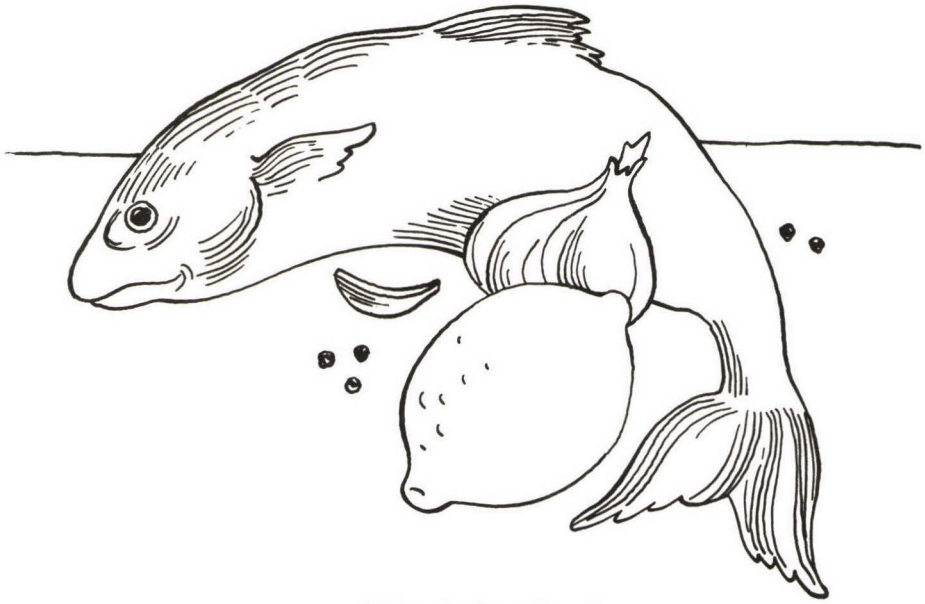
Discard tough, outer leaves and most of the green from fennel. Thoroughly wash, then cut up into small pieces. Place in a skillet with oil, onion, and celery and cook over high heat for approximately 3 minutes. Add apples, walnut meats, and salami and cook, stirring, 1 more minute. Transfer to a bowl and let cool for 10 minutes.

Add croutons and chestnuts and gently mix to coat croutons with oil.* Add broth and mix just enough to wet all the bread.

Place inside poultry or cook separately in an oiled baking dish, covered, for 40 to 45 minutes at 350° F.

Serves 12 (or for 12- to 15-pound bird).

* Up to this point, you may prepare your stuffing well in advance and keep refrigerated until you are ready to stuff the poultry. The stuffing of the poultry should be done at the very last moment before roasting, to avoid spoilage.



PESCE
Fish

FILETTI DI SOGLIOLE AL LIMONE DEL SABATO
Fillets of Sole with Lemon for Sabbath

12 small fillets of sole (1½ to 2 pounds)
Salt
Freshly ground black pepper
Juice of 2 lemons
6 tablespoons olive oil
2 tablespoons coarsely chopped Italian parsley
½ cup oil-cured black olives

Wash fillets and pat dry with paper towel. Sprinkle with salt and pepper to taste. Place in a large dish and smother with lemon juice. Place in refrigerator to marinate for 8 to 12 hours. Remove from refrigerator and let stand at room temperature for ½ hour. Drain all the liquid, sprinkle with oil and parsley and garnish with oil-cured olives.

If the idea of raw fish is not appealing, after removing the liquid place the dish on top of a pot containing boiling water for 5 minutes or until fillets have lost their rawness, but are not quite cooked. Then sprinkle with oil and parsley and serve with black olives. **Serves 6.**

MUGGINE IN BIANCO
Jellied Striped Bass

This traditional Passover and *Rosh Hashanà* dish is a typical example of the difference between the Ashkenazic and Italian-Jewish cuisine. *Muggine in Bianco* is the Italian counterpart of the popular *gefilte* fish patties. Striped bass is preferred for this dish because it produces more natural gelatin.

1 4-pound striped bass
1 small onion, sliced
1 carrot, sliced
1 stalk celery, coarsely cut up
1 lemon, sliced
¼ teaspoon whole peppercorns
Salt
White pepper
1 cup mayonnaise (page 206)

Have the fish cleaned at the store, making sure the gills are removed from the head. Have the head and bones separated from the meat, but take them home with the fish.

In a fish poacher or kettle, place onion, carrot, celery, one slice of lemon, and the peppercorns. Add the fish fillets, the head and the bones. Add cold water to cover and ½ teaspoon salt and simmer, covered, for 10 to 20 minutes or until done. Fish is done when the eye pops out a little and the meat flakes. Remove from heat.

Carefully pick up all the pieces of meat, avoiding any bones or vegtables, and arrange inside a fish mold or on an oval serving plate. Lightly season with salt, white pepper, and a few drops of lemon juice.

Strain the broth and return it to the stove. Let it boil down, uncovered, until liquid is reduced to about a cup. Pour over fish and chill until gelatin is firm.

Unmold, and cut in half lengthwise with a sharp knife. Then cut each half into 4 or 5 pieces diagonally forming a fishbone pattern. Mask the cuts under a twirl of mayonnaise for the whole-fish effect. Cut the lemon slices in half and arrange around the fish to resemble fins. **Serves 6.**

NOTE: This dish makes an unusual appetizer and a fine main course during the hot summer days.

PESCE E INDIVIA
Fish and Chicory Casserole

In Rome this dish is prepared with fresh anchovies and its true name is, in Roman-Jewish dialect, *Aliciotti coll'Indivia.* Here, in North America, *aliciotti* (young fresh anchovies) are not available and we know anchovies only as the salted, canned ones found in stores. I find that small fillets of sole are an acceptable substitute for this most delicate and delicious fish. *Pesce e Indivia* is strictly Roman-Jewish and practically unknown to other Italian Jews.

2 pounds fillets of sole
2 pounds chicory
3 teaspoons salt
¼ teaspoon freshly ground black pepper
1 tablespoon freshly chopped Italian parsley
1 large clove garlic, minced very fine
½ cup olive oil

Wash fillets and pat dry with paper towel. Cut lengthwise into small strips and dry again.

Discard outer leaves from chicory; cut or tear the rest into small pieces and wash thoroughly. Drain well, then pat dry with paper towel.

In an oiled baking dish, arrange chicory and fish in alternate layers, seasoning each layer with salt, pepper, parsley, garlic and oil; end with chicory and seasoning. Bake in 400° F oven for 35 minutes and serve.

Serves 6 to 8.

NOTE: In summer you can serve this casserole cold and, although less crisp, it still retains its lovely flavor.

PESCE FRITTO
Fried Fish

Practically any type of fish can be fried, but small fish such as red mullet, smelts, trout, baby sole, whitings, butter fish, perch, or baby flounder are best for this dish.

3½ pounds small fish
¾ cup unbleached flour
1 cup cold water
Salt
1 cup vegetable oil for frying
Freshly ground black pepper
1 lemon, cut lengthwise into 6 wedges
6 sprigs of Italian parsley

Have the scales, gills, and organs removed from the fish at the store, but have them leave the heads on. Wash thoroughly and pat dry with paper towel. Dredge with flour and shake to remove excess.

Have a bowl containing 1 cup of cold water and 2 teaspoons salt at hand near the range. In a large skillet, heat the oil to 375° F on a deep-frying thermometer. Take one floured fish at a time, dip in salted water, and drop in hot oil. Keep the fish in the pan in a single layer. Fry, turning a few times, until golden and crispy on both sides.

Remove to paper towel to drain. Place on a serving plate and sprinkle with salt and pepper to taste. Garnish with lemon wedges and sprigs of parsley and serve immediately.

Serves 6.

PESCE MARINATO
Marinated Fish

Pesce Fritto can be marinated and served as an appetizer, as a tasty lunch, or as part of a festive dinner. It can be prepared ahead of time and actually tastes better after a few days.

In a large pot, combine vinegar, herbs, pepper, salt, and sugar. Bring to a boil and cook for 3 minutes. Add fish and almost immediately (15 or 20 seconds) turn heat off. Transfer to a glass or ceramic container and let cool 1 or 2 hours. Add oil, cover, and store in refrigerator where it will keep for several weeks.

Serves 6, or more if used as an appetizer.

Fried fish (see preceding recipe)
3½ cups red wine vinegar
3 large cloves garlic with husk on
6 bay leaves
6 large fresh or 2 teaspoons dried sage leaves
1 teaspoon dried rosemary leaves
1 teaspoon crushed red pepper
3½ teaspoons salt
2½ teaspoons sugar
¼ cup olive oil

POLPETTONE DI TONNO
Tuna Loaf

This recipe was given to me, along with many others, by Signora Jenny Bassani Liscia, the Leghorn friend who served *Spaghetti al Tonno* to my husband and me for lunch. The garden salad, the Tuscan olive oil, the vinegar, and the superb wines were all products of her farmland.

After lunch, we went over recipes together. When we came to this recipe, she assured me that it was better than any tuna fish loaf I had ever tasted. I couldn't wait to try it myself. It is indeed superior.

Chop tuna very fine and combine with bread crumbs, Parmesan, pepper, and eggs. Mix well. Shape mixture into an oval loaf and wrap cheesecloth around it. Tie both ends of cloth with a string.

In a saucepan, heat the oil with garlic. When garlic is golden, add tuna loaf, milk, and salt. Bring to a gentle simmering and cook, uncovered, shaking pan frequently, for 30 minutes or until liquid is reduced to about 4 tablespoons.

Transfer to a dish (save liquid for the sauce), unwrap, cover with another dish and store in refrigerator for several hours or overnight.

Slice, arrange on serving plate, and cover with the sauce. Garnish with olives and lemon slices and serve.

Serves 6.

2 7-ounce cans chunk tuna packed in oil
½ cup coarse bread crumbs (page 222)
¼ cup grated Parmesan cheese
¼ teaspoon white pepper
3 eggs, slightly beaten
Cheesecloth
2 tablespoons olive oil
1 clove garlic
3 cups milk
1 teaspoon salt
Sauce for tuna loaf (recipe follows)
1 cup oil-cured black olives
1 lemon, sliced

SALSA PER POLPETTONE DI TONNO
Sauce for Tuna Loaf

4 tablespoons liquid from Tuna Loaf
1 egg
1 tablespoon tiny capers packed in vinegar, drained
4 anchovy fillets
Dash white pepper
Juice of ½ lemon
1 cup olive oil

Strain liquid and place it in blender with egg, capers, anchovy fillets, and white pepper. Blend on high speed for 10 seconds. Add lemon juice and, while blending, slowly add the oil in a thin steady stream through the opening of the blender cover.

Yields about 1½ cups.

NOTE. If you have leftover sauce, use it over steamed vegetables.

SPIGOLA ARROSTO
Baked Fish

Almost any fish can be prepared this way, but the one we served on the night of *Simchat Torah* was *spigola*, one of the best fish to come from the Mediterranean Sea. Unfortunately, it is not found in North America. A very good substitute is red snapper (when it is *really* fresh), but I also use bluefish or a big slice of salmon.

1 whole red snapper (4 pounds) or 2 red snappers totaling 5 pounds
Salt
Freshly ground black pepper
6 anchovy fillets
Olive oil
¼ cup fine bread crumbs (page 222)
2 tablespoons freshly chopped Italian parsley
1 teaspoon fresh or ½ teaspoon dried rosemary leaves
1 lemon cut lengthwise into 6 wedges

Cut fish open; wash thoroughly and pat dry with paper towel. Lightly season with salt and pepper and place, skin side down, in an oiled baking dish.

Heat anchovies with 4 tablespoons of oil and stir to make a paste. Remove from heat, add bread crumbs and parsley and mix to combine. Spread this mixture over the fish. Place the rosemary leaves along the bone, without touching the flesh too much, since rosemary should give off fragrance, but not too strong a flavor.

Place in 400°F oven and bake 20 to 30 minutes for smaller fish, 30 to 45 minutes for larger fish, or until top is browned and fish well dried. Serve garnished with lemon wedges. **Serves 6.**

TRIGLIE ALL'EBRAICA
Red Snapper Jewish Style

Triglie all'Ebraica is traditionally served on the night of *Yom Kippùr*. In Italy it is made with *triglie*, a medium-sized red fish resembling red

snapper. Here *triglie* are not available, and so I substitute small red snapper, which works just as well.

4 pounds small red snapper
2 teaspoons salt
1 teaspoon sugar
¼ cup red wine vinegar
½ cup olive oil
1 cup dark, seedless raisins
½ cup pinoli *(pine nuts)*

Wash fish thoroughly and pat dry with paper towel. Lightly sprinkle all over with salt and arrange in an oiled baking dish in a single layer.

Dissolve the sugar in the vinegar and pour over the fish. Pour in the oil, then sprinkle with raisins and *pinoli.*

Cover with a piece of aluminum foil and bake in 400°F oven for approximately 20 minutes. Remove foil and bake another ½ hour or until all liquid is gone and snapper is golden. **Serves 6.**

SALMONE COI PISELLI
Salmon with Peas

In Italy, the fresh tuna that abound in the Mediterranean Sea was used for this classic recipe of the Jewish cuisine. Salmon is just as good, however, and I actually prefer it because of its pink color which makes a pleasant contrast with the green of the peas.

1 large onion, sliced very thin
1½ cups cold water
6 tablespoons olive oil
1½ teaspoons salt
⅛ teaspoon freshly ground black pepper
3 pounds small fresh peas (about 3 cups after shelling) or 2 10-ounce packages frozen tiny peas
6 salmon steaks, approximately ½ pound each

Place onion in a large skillet with 1½ cups water, oil, salt, and pepper. Bring to a boil; then simmer, covered, for approximately 10 minutes, or until onion is soft.

Add peas and cook, covered, on high heat about 8 minutes, or according to directions on package, minus a few minutes (never overcook any vegetables, but especially peas which would lose their color and texture).

Add the salmon steaks and simmer, covered, 10 minutes longer or until fish easily parts from bones.

Serves 6.

BACCALÀ
Dried Codfish

Baccalà is dried salted cod. When refrigeration did not exist in the advanced technological form of today, dried, smoked, or canned fish was the

only kind that people who lived far from the sea could have. *Baccalà* was decidedly the most versatile fish because it could be restored almost to its original fresh state simply by soaking it in water. This, plus the fact that it was relatively inexpensive, made it the farovite preserved fish among inland peoples. *Baccalà* was very popular with the Jews of Italy, who prepared it in a wide variety of ways.

In Italy, *Alimentari* carry *baccalà* throughout the year (except for the hottest of summer days) already soaked and ready to be cooked. In the United States, soaked *baccalà* can be bought in only a few fish markets. Usually you will find *baccalà* in the dried form and, therefore, any meal that includes it should be planned one or two days ahead of time since it takes at least twenty-four hours for *baccalà* to be completely soaked and salt-free. This might be a slight inconvenience, but the fact that you can store it without refrigeration is no small advantage.

Baccalà, according to an ancient saying, is one of the three foods which get harder as they cook (the other two are liver and eggs). If, after cooking it properly, *baccalà* is hard, it is of poor quality and any attempt to make it softer by cooking it longer would be a total waste of time. Should this happen to you, use it for one of the many dishes that do not depend on texture and for which the flesh is chopped in preparation anyway. In fact, for economy's sake, I buy the best quality and best parts (thick, white boneless fillets) only for certain dishes, while for others the cheaper *baccalà* is good enough. For each of the following recipes, I suggest what type to buy. The best quality *baccalà* can be found in any reputable Italian grocery store and sometimes in fish markets. The ones of lesser quality are available in any supermarket, generally in the produce section.

If you are able to find already soaked *baccalà*, buy one and a half times the weight that you would for the dried type. In other words, every pound of dried *baccalà* yields approximately 1½ pounds soaked *baccalà*.

PEZZETTI DI BACCALÀ
Baccalà Sticks

Pezzetti is an ancient Roman recipe. Until a few years ago, one could still see Roman Jews from all walks of life and from any part of the city eating *pezzetti* with gusto right on the street, outside one of the Jewish ghetto fried-food shops. The last time I visited the ghetto, in 1979, most of those shops were gone: some were replaced by fancy restaurants. Only the *Pizza Romana* shop remains the same as it was centuries ago, now operated by one of the descendants of the original owner. If your travels bring you to Rome, by all means go and taste this delicious dessert made by the expert. I do every year before she, too, is forced by the changing world

to endure the fate of all the others.

Returning to *pezzetti:* read the introduction to *baccalà* above and buy the best quality available.

1 pound dried baccalà *fillets*
1 cup unbleached flour
2 teaspoons baking powder
½ teaspoon salt
1 cup cold water
2 tablespoons olive oil
1 cup or more vegetable oil
1 lemon cut into 6 wedges or 1½ cups sweet and sour sauce (page 207)

Soak fish for 24 to 36 hours, changing the water several times during this period.

When you are ready to prepare *pezzetti,* drain *baccalà* and remove any skin or bones. Cut into pieces 6 inches x 1 inch and pat dry with paper towel. Combine flour, baking powder, salt, water, and olive oil and beat with a fork until batter is smooth.

Heat the vegetable oil in a medium-sized skillet. Dip the pieces of fish in the batter and fry a few at a time, turning, until lightly golden on all sides. Serve piping hot with lemon wedges or accompanied by a sweet and sour sauce. **Serves 6.**

BACCALÀ MANTECATO
Creamed Baccalà

1 pound dry baccalà *or 1½ pounds already soaked* baccalà
1 cup hot milk
½ cup fresh Italian parsley (stems removed)
1 large clove garlic, coarsely cut up
1½ cups olive oil
Salt
White pepper
1 pound small, firm mushrooms, sliced thin

If you have dry *baccalà,* soak it in 4 quarts of cold water for 24 to 36 hours, changing the water three or four times during this period. Remove any bones or skin, cut into 2-inch pieces and place in a saucepan with cold water to cover. Bring to a boil and cook for 2 minutes. Drain well and, while still hot, place in a blender or food processor with the hot milk, parsley, and garlic. Process until chopped fine, gradually adding oil. Blend just enough for a creamy paste to form. Add salt and pepper to taste and blend a few seconds more to mix.

Transfer to a serving dish over a bed of sliced raw mushrooms. **Serves 6.**

NOTE: *Baccalà Mantecato* makes a superb hors d'oeuvre. For this purpose, pour it into an oiled 1-quart fish-shaped mold and place in the refrigerator for several hours or overnight. To unmold, dip the mold in hot water for a second, then invert over a serving plate (omit the mushrooms) and garnish with lemon slices and black olives. **Serves 12 or more.**



VERDURA
Vegetables

HYMN TO THE ARTICHOKE

CYNARA SCOLIMUS, the celebrated artichoke, now available in practically every supermarket around the world, is a native of the Mediterranean regions and was virtually unknown to the rest of the world until the advent of rapid commercial transportation.

I call the artichoke "the flower of vegetables" for it is not only the most versatile vegetable in my repertory, but also because the edible part of the artichoke plant *is* the flower, when it is still in bud. These buds, if not picked immediately, will become tough and hairy, and therefore unpalatable, and eventually inedible.

In Italy there are several varieties of artichokes, each with its slightly different look, taste, and use. One variety looks like a pine cone, about 2

inches in diameter and 5 inches long, purple in color and so tender that it is best eaten raw. Another variety has the shape and size of a small chicken egg, and is generally used to make artichoke hearts in oil. Then there are the large, roundish *Mamme*, which are tender and very tasty and are best boiled. There are other varieties—pointed and with thorns, rounded and with smooth tips, thin or fat—but they are all tender and flavorful.

The Italians attribute all sorts of magical and curative properties to artichokes. "They are good for your liver," "they make other foods taste better," and so on. I don't subscribe to these claims, but I do recognize artichokes for what they really are: an incredibly versatile delicacy.

Italians in general are fond of artichokes and prepare them in several ways. But Italian Jews made a staple of them, especially at Passover time, when they are in season, and invented a great number of ways to prepare them. Most of these preparations require a "cleaning," or preliminary trimming, so that what is left is all edible.

The ancient Roman Jews devised a brilliant technique for cleaning artichokes for their renowned *Carciofi alla Giudia*. The curious thing is that when I lived in Italy no one, including Jews from other parts of the country, knew how to clean artichokes the way the Roman Jews did. It is possible that the growing interest in exotic foods and the improvement in methods of communication may have prompted others to learn. However, I recently asked a cousin of mine from Milan to clean an artichoke for me and her method was not the authentic one, so the finished artichoke had inedible parts left on it. Here is the clever method of the Roman Jews:

Have a large bowl at hand, containing cold water and the juice of two lemons with the four halves of rind. Keep the artichokes in another bowl of cold water while you are working on them. Take one artichoke at a time, drain it, and pull off and discard the smallest outer leaves. Holding the artichoke with its bottom toward the little finger of your left hand, tilt the top away from you, and holding a small sharp knife tightly with your right hand, insert its tip, one leaf deep, into the tender, lighter part of the leaves. Keeping your right hand steady, slowly rotate the artichoke with your left hand so that the bottom moves in a clockwise direction, and cut upward in a spiral. The tough part of each leaf will fall off, while the tender, edible part remains attached. Peel the green layer off the bottom and stem and then drop the trimmed artichoke into the lemon water until you are ready to cook. This operation requires some practice; you will know if you have mastered it when the artichoke thus cleaned looks more or less like the one you started with, only smaller and whiter.

If you are not ready to use the artichokes immediately after you have cleaned them, try to keep them completely submerged in the lemon water. This is not easy. Artichokes are very buoyant and float to the surface,

making it difficult to keep them covered. An inverted plate, just a bit smaller in diameter than the bowl, placed over the artichokes, will keep them below the surface. Another way is to crowd them inside a glass jar and cover them with the lemon water. If you plan to leave them at this stage for more than an hour or so, you must refrigerate them, but it is not advisable to keep artichokes this way for more than a few hours. Lemon is used to prevent discoloration; on the other hand, the lemon will cause the artichokes to spoil very quickly.

If until now you have only eaten artichokes boiled, or at best marinated, like the commercial type you find in jars or cans in stores, I promise you a culinary adventure with the different dishes you will be able to prepare once you have learned to clean artichokes in the artistic style of the Roman Jews.

CARCIOFI ALLA GIUDIA
Artichokes Jewish Style

This is the most famous of all Italian Jewish foods. It originated with the Roman Jews, and owes its fame to having been served at a restaurant in the Roman ghetto where it was discovered and quickly adopted by connoisseurs of excellent food from all over Europe. Ultimately it found its way into many good Italian cookbooks. My mother, a Jewish woman who was born and raised in Rome, prepared especially delicious *Carciofi alla Giudia* (better than any you could find in any restaurant!). I watched her prepare them, and have prepared them myself, practically all my life. Here is my mother's technique in detail.

12 medium, fresh artichokes
2 lemons, juice and rinds
2 tablespoons salt
1 teaspoon freshly ground black pepper
3 cups olive oil

Trim artichokes exactly as described on page 179 and keep them in the lemon water until you are ready to cook them.

Drain two artichokes and, holding one in each hand by the stem and bottom, gently hit the leafy parts against each other until the leaves of one artichoke open up a little. Place the opened artichoke, bottom up, on a board or a working surface.

Drain another artichoke from its bath and repeat what you did with the first two, and then line up the one that opens next to the first one. Continue until all the artichokes are opened up. The last one will have to be tapped against the board.

In a small bowl, combine salt and pepper. Take one artichoke at a time and sprinkle all over, including between the leaves, with salt and pepper mixture.

Heat the oil in a deep earthenware or similar saucepan. Cook as many artichokes at a time as fit in one layer over moderate heat for 20 to 25

minutes, or until the bottoms and the sides are well browned. During this cooking period, sprinkle some cold water over the artichokes to produce steam, so that the inside will be cooked, too. To do this the authentic way, have a bowl containing cold water near the range. Dip your closed fist in the water and then open it forcefully over the roasting artichokes. Repeat sprinkling several times.

When all the artichokes are done, transfer them to a plate, bottom side down to keep the moisture in.* Pick them up at the bottom with a fork and dip them, one by one, in the hot oil again, pressing the leaves to the bottom of the pan. The artichokes will open up like roses and the leaves will become golden and crisp. Serve immediately. **Serves 6.**

NOTE: Although traditionally *Carciofi alla Giudia* are served piping hot, they are also delicious at room temperature.

* Up to this point you may prepare the artichokes several hours ahead of time and keep them, bottom side down, so that they do not lose their moisture. Should they become too dry, sprinkle some cold water on them when reheating and press the leaves down against the bottom of the pan.

CARCIOFI DORATI E FRITTI
Golden Fried Artichokes

The reason why these fried artichokes are called *dorati* (gilded) is that they are dipped in a beaten egg before frying. As mentioned earlier, eggs from chicken raised on private farms have yolks of a much richer color than the eggs one finds in the market today, and food dipped in eggs acquire a golden color. (*Dorare*, when referring to baked products, means to brush with beaten egg.) The best artichokes for this dish are the very fresh and tender ones which have no choke at all and require only a very short cooking time.

12 small, tender artichokes
2 lemons, juice and rinds
1 cup flour
2 eggs
2 egg yolks
1 cup olive oil
Salt
1 lemon, cut lengthwise into 6 wedges

Prepare artichokes as described on page 179. Cut in half lengthwise and cut each half into 3 wedges; keep in the acidulated water for no longer than 15 minutes. Drain and pat dry with paper towel. Dredge with flour and shake to remove excess.

Beat eggs and egg yolks together.

Heat the oil in a small frying pan. Dip artichokes in beaten egg and fry, a few at a time, in moderately hot oil until lightly browned on all sides. Sprinkle with salt, garnish with lemon wedges, and serve immediately.

Serves 6.

CARCIOFI AL PREZZEMOLO
Parsley Artichokes

9 medium artichokes
2 lemons, the juice and the 4 rinds
2 cups cold water
1½ teaspoons salt
¼ teaspoon freshly ground black pepper
½ cup olive oil
1 clove garlic, minced fine
¼ cup freshly chopped Italian parsley
½ cup coarse bread crumbs (page 222)

Prepare artichokes as described on page 179. Cut lengthwise into half and keep in the acidulated water until you are ready to cook them. Drain and place in a large pan, where they can fit in a single layer, with the cut side up. Add 2 cups of cold water. Sprinkle with salt, pepper, and half the oil.

Combine garlic and parsley and spread over the artichoke halves. Cook over moderate heat, covered, for 30 to 45 minutes, depending on size and freshness of artichokes. Remove from heat. Sprinkle with bread crumbs and the remaining oil.

Just before serving, place under the broiler, or in 500° F oven, for 3 minutes or until the tops begin to brown. **Serves 6.**

CARCIOFI TRIFOLATI
Artichokes Truffle Style

Trifolato is an adjective often applied to certain vegetables, such as zucchini, mushrooms, and artichokes, to indicate that you cook them as you would *tartufi* or *trifola* (truffles). When truffles were plentiful and inexpensive, they were served, like any other vegetable, as a side dish. Since their natural aroma and taste are exquisite, only the simplest preparation was needed: sliced paper thin and quickly pan fried with a little oil, salt, and pepper.

12 medium artichokes
2 lemons, juice and rind
½ cup olive oil
Salt
Freshly ground black pepper

Prepare artichokes as described on page 179. Cut in half lengthwise and keep under acidulated water.

Heat ¼ cup of oil in a large skillet. Drain 6 artichokes very well. Cut into very thin slivers directly into the hot oil and fry, stirring frequently, for 10 minutes. Add salt and pepper to taste and continue to fry until slices are golden brown and crisp.

Transfer to a hot serving dish and keep warm. Repeat with the remaining oil and artichokes. **Serves 6.**

CARDI IN TEGAME
Stewed Cardoons

Cardoon is a vegetable that looks very much like an overgrown bunch of celery, but its texture and taste more closely resemble artichokes, to which cardoon is a close relative. Like artichokes, cardoons are a nuisance to clean but a delight to eat.

4 pounds cardoons
1 lemon, juice and rinds
2 cups water
Salt
Freshly ground black pepper
2 cloves garlic, sliced
2 tablespoons freshly chopped Italian parsley
3 tablespoons olive oil

Discard outer, bruised stalks from cardoons. Cut the remaining ones down to about 12 inches. Remove long fibers and scrape off the outer, fuzzy peel. Cut into 4-inch pieces and then cut the pieces in half lengthwise. Drop into a basin containing cold water, the lemon juice, and the rinds.

After 15 minutes, drain and boil in lightly salted water for about 30 minutes. Drain and immerse in cold water.

Drain, place in a skillet with 2 cups of water, ½ teaspoon salt, ¼ teaspoon pepper, garlic, parsley, and oil. Cook, covered, over low heat, for about 1 hour or until cardoons are tender and most of the liquid has evaporated. It may be necessary to uncover the pot for the last part of the cooking to let the liquid boil down.

Serves 6.

CARDI GRATINATI
Cardoons in Cheese Sauce

3 cups cardi in tegame
1 cup cheese sauce (page 203)
¼ cup fine bread crumbs (page 222)
¼ cup sweet butter

Heat cardoons and cheese sauce separately, then combine. Pour into a buttered baking dish and flatten down with a rubber spatula. Sprinkle with bread crumbs and dot with butter. Bake, uncovered, in 400° F oven for 20 minutes or until the top begins to brown.

Serve this unusual and delicious dish as part of a fish or dairy meal. **Serves 6.**

PASTICCIO DI CAVOLFIORE
Cauliflower Pie

1 large white cauliflower
5 tablespoons olive oil
2 cloves garlic, minced
Salt
Freshly ground black pepper
2 eggs, slightly beaten
2 tablespoons unbleached flour
4 tablespoons coarse bread crumbs (page 222)

With a sharp knife separate flowerettes and discard the core of the cauliflower. Boil the flowerettes in slightly salted water for 15 minutes or until they are fork tender but not mushy. Drain and mash.

Heat 3 tablespoons of oil in a large skillet, add the garlic, and cook for 1 minute or so, but don't let the garlic burn. Add the mashed cauliflower, season with salt and pepper to taste and stir over high heat until excess moisture has evaporated.

Remove from heat and let cool for 10 or 15 minutes. Add eggs and flour and mix to combine. Pour into an oiled oven-proof pan sprinkled with some of the bread crumbs. Spread evenly with a spatula, top with remaining bread crumbs and oil, bake in 450° F oven for 30 minutes or until the top begins to brown. **Serves 6 to 8.**

TORZELLI
Fried Chicory

This ancient Roman recipe is very tasty and goes well with almost anything. It is reminiscent of *Carciofi alla Giudia,* but it is less costly and much easier to prepare.

6 large or 12 small bunches of chicory (3 to 4 pounds)
Salt
Freshly ground black pepper
1 cup olive oil

Keep the chicory in bunches. Discard the outer leaves and then cut the tops of the bunches off so that each bunch is approximately 8 inches long. (Use the tops in a green salad.) Soak and rinse thoroughly in fresh water. Boil in salted water for about 5 minutes; drain well. Sprinkle with salt and pepper on the outside as well as at the core inside.

Heat the oil in a large frying pan and fry *torzelli* on all sides until the outer leaves begin to get brown and crisp. Transfer to a paper towel to drain and serve as a side dish or as a first course in place of soup. **Serves 6.**

MELANZANE IN TORTINO
Eggplant Parmigiana

2 pounds eggplant
Salt
1½ cups grated Parmesan cheese
4 eggs
1 cup unbleached flour
1 cup olive oil
2 cups tomato sauce (page 205)
Freshly ground black pepper

Peel the eggplant and slice into ¼-inch slices. Lightly sprinkle with salt on both sides and place in a covered dish; set aside for ½ to 1 hour. Drain, rinse with cold water, and pat dry with paper towel.

Combine 4 tablespoons of Parmesan cheese with 3 eggs and beat slightly. Dredge eggplant slices with flour, dip in the cheese-egg mixture, and fry in moderately hot oil until golden on both sides.

In an ungreased oven-proof dish, arrange slices in layers, sprinkling each layer with cheese and tomato sauce. Reserve 3 tablespoons of cheese and 3 tablespoons of sauce.

Beat the remaining egg with the reserved cheese and sauce. Season this mixture with salt and pepper to taste and pour over eggplant layers. Bake in 350° F oven for 40 minutes and serve hot. **Serves 6.**

SCAROLA COTTA
Cooked Escarole

3 pounds escarole
½ cup cold water
1 medium onion, thinly sliced
4 tablespoons olive oil
¾ teaspoon salt
⅛ teaspoon freshly ground black pepper

Discard outer, bruised leaves of escarole. Cut each head in half, then each half into 3 wedges. Rinse in fresh water several times, drain, and pat dry with paper towel. Place in a saucepan with ½ cup of cold water. Add onion, oil, salt, and pepper and bring to a boil. Lower the heat and simmer, covered, for 20 to 30 minutes. Uncover, raise the heat, and cook until excess liquid is gone. Let brown slightly in the oil before serving.

Serves 6.

FINOCCHI COLLA BESCIAMELLA
Creamed Fennel

12 medium knobs fennel
Salt
½ cup butter
½ cup grated Parmesan cheese
2 cups dairy white sauce (page 207)
¼ cup fine bread crumbs (page 222)
White pepper

Use only the tender white core of the fennel and save all the outer leaves and green parts for *Finocchi in Tegame*. Cut fennel cores into wedges and cook in salted water for 15 minutes or until fork tender. Drain and place in a small bowl. Dress with half the butter and all the Parmesan cheese and toss to mix. Place in a buttered baking dish; cover with the white sauce, sprinkle

with bread crumbs and white pepper to taste. Dot with the remaining butter and bake in 400° F oven for 20 minutes or until top begins to brown. **Serves 6.**

FINOCCHI IN TEGAME
Stewed Fennel

2 medium knobs fennel
Reserved parts from finocchi colla besciamella
1 large onion, sliced thin
4 tablespoons olive oil
1 teaspoon salt
¼ teaspoon freshly ground black pepper
1 cup water

Remove and discard all the bruised and tougher parts from the fennel and from reserved parts and slice the rest. Wash thoroughly and drain. Place in a saucepan with onion, oil, salt, and pepper and cook over moderate heat 3 or 4 minutes, stirring occasionally. Add 1 cup of water and cook, uncovered, over higher heat for ½ hour or until fennel is tender and liquid greatly reduced.

Serves 6.

FUNGHI TRIFOLATI
Mushrooms Truffle Style

2 pounds firm white mushrooms
¼ ounce imported dried porcini *mushrooms*
¼ cup warm water
¾ cup olive oil
1½ teaspoons salt
¼ teaspoon freshly ground black pepper
Juice of 1 lemon

Trim and wash mushrooms, drain, and pat dry with paper towel. Cut into very thin slices.

Soak dried mushrooms in ¼ cup of warm water for 10 minutes. Lift from the water with a fork and cut into very small pieces. Reserve the water.

Heat the oil in a large skillet and add both kinds of mushrooms. Cook over high heat, stirring, 3 or 4 minutes. Add reserved water, taking care not to include any sand that might remain at the bottom of the cup. Cook over high heat, uncovered, another 8 or 10 minutes, stirring, or until moisture is gone. Add salt, pepper, and lemon juice and stir over high heat to combine with seasoning. **Serves 6.**

FRITTO MISTO DI VERDURA
Fried Mixed Vegetables

½ recipe carciofi dorati e fritti
½ recipe fiori di zucca fritti
½ pound small white mushrooms
Olive or other vegetable oil for frying
½ cup unbleached flour
½ small cauliflower
Salt
½ pound small zucchini
Batter for frying vegetables (page 155)
1 large lemon cut into 8 wedges
10 small sprigs Italian parsley
Freshly ground black pepper

Keep all the fried vegetables in a warm oven on a dish with paper toweling.

Trim mushroom stems and wipe clean. Cut mushrooms in half or quarters, depending on the size. In a small frying pan, heat ¼ cup of oil. Roll the mushrooms in the flour and shake to remove excess. Fry in the hot oil, stirring, until the mushrooms are golden. Transfer to the dish in the oven.

With a sharp knife, separate cauliflower flowerettes and boil for 5 minutes in salted water to cover.

Trim and cut zucchini in half; cut each half lengthwise into many thin sticks about ¼-inch wide.

Heat 1 to 1½ cups of oil in a large frying pan. Dip the vegetables in the batter and fry until golden and crisp. Drain on paper towel.

Arrange all the fried vegetables on a serving plate and garnish with lemon wedges and parsley sprigs. Sprinkle with small amounts of salt and pepper and serve immediately. **Serves 8 to 12.**

PATATE E POMODORI IN FORNO
Baked Potatoes and Tomatoes

8 large baking potatoes
2 cloves garlic, minced fine
2 teaspoons salt
½ teaspoon freshly ground black pepper
½ teaspoon dried rosemary leaves
½ cup olive oil
6 large ripe tomatoes, peeled (page 95)
1 tablespoon chopped Italian parsley

Peel potatoes and cut lengthwise into wedges. Place in a bowl with half the garlic, half the salt, half the pepper, and all the rosemary leaves. Add ¼ cup oil and toss to distribute the dressing evenly.

Cut each peeled tomato into 6 or 8 pieces and place in another bowl. Season with the remaining garlic, salt, pepper, and oil. Add parsley and mix well.

Spread the potatoes in a large ungreased baking dish. Top with the tomatoes and bake uncovered in 375° F oven for 1 hour. **Serves 6.**

PEPERONATA
Stewed Peppers

2 pounds green peppers
1 large yellow onion, sliced
4 large ripe tomatoes, peeled and cut up (page 95)
¼ cup olive oil
1 teaspoon salt
¼ cup dry white wine

Wash and core peppers. Cut lengthwise into strips and place in a casserole with onion, peeled tomatoes, oil and salt. Cook over moderate heat for approximately ½ hour. (If the tomatoes are very juicy you will not need any additional water; otherwise, add a few tablespoons of water when it becomes necessary.)

Add wine and cook, uncovered, stirring occasionally, another 10 minutes or until most of the liquid has evaporated. Serve hot or at room temperature. **Serves 6.**

SPINACI AL BURRO
Buttered Spinach

3 pounds small-leaved, bulk spinach
Salt
4 tablespoons butter
¼ cup pinoli *(pine nuts)*
White pepper
Dash nutmeg or cinnamon

Remove stems and roots from spinach and save for later use (see *testine*). Rinse in fresh water many times until no trace of sand is left. Place in a large pot with ¼ teaspoon salt and no water other than the water spinach retains from washing. Cook over moderately high heat, covered, for 5 or 6 minutes. Drain and quickly rinse under fresh water, then squeeze most of the liquid out.

Heat the butter in a large skillet; add the *pinoli*, and cook for 1 minute. Add spinach, salt and pepper to taste, and nutmeg. Sauté, stirring frequently, for 3 or 4 minutes. **Serves 6.**

SPINACI SALTATI
Sautéed Garlic Spinach

3 pounds small-leaved bulk spinach
½ teaspoon salt
⅛ teaspoon freshly ground black pepper
2 cloves garlic, crushed
½ cup olive oil

Remove stems and roots from spinach and save for later use (see *testine*). Rinse in cold water many times until any trace of sand is removed. Place in a large pot with ¼ teaspoon salt and no water other than the water the spinach retains from washing. Cook over moderately high heat, covered, for 5 or 6 minutes. Lift with a fork and transfer to a colander to drain (see footnote, page 91).

In a large skillet, place the remaining salt, pepper, garlic, and oil. Cook, stirring, until garlic becomes golden brown, but not burnt. Discard garlic and add spinach. Cook, uncovered, stirring frequently, until spinach has lost most of the liquid and begins to get crisp. **Serves 6.**

NOTE: If you prefer, you can mince the garlic instead of crushing it and leave it in the spinach.

SFORMATO DI SPINACI
Spinach Mold

Trim, wash, and cook the spinach as described on page 188. Drain and chop fine.

Heat the oil in a skillet; add the onion and cook over moderately high heat for 1 minute. Add spinach, salt, pepper, and nutmeg and cook over low heat for 3 or 4 minutes, until spinach looks quite dry.

Make a white sauce with 3 tablespoons butter, the flour and milk (see white sauce recipe).

Combine spinach with the sauce, add the eggs and Parmesan cheese and mix well.

Butter a tube mold and sprinkle with bread crumbs. Pour the spinach mixture into it and bake in 350° F oven for 1 hour or until a knife blade plunged into it will come out clean. Remove to a cooling rack for 4 or 5 minutes.

Unmold onto a serving plate and fill the center hole with the mushrooms. **Serves 6 to 8.**

3 pounds small-leaved bulk spinach
3 tablespoons olive oil
1 small onion, minced fine
1 teaspoon salt
Dash or two white pepper
Dash nutmeg
Butter
⅓ cup unbleached flour
1½ cups hot milk
6 eggs, beaten
4 tablespoons freshly grated Parmesan cheese
Fine bread crumbs (page 222)
1 cup hot funghi trifolati

ZUCCA SFRANTA
Mashed Squash

This is an old recipe used primarily as part of the dinner at the end of *Yom Kippùr*. Squash is very popular among the Italian Jews, and they prepare it in many ways.

Wash, trim, and cube zucchini. If you use yellow squash, trim and pare it. Cut open and scrape off all the seeds and fibers. Cut into 2-inch cubes and place in a saucepan with 1 cup of water. Add all the remaining ingredients and place over moderate heat to cook, covered, for 20 to 30 minutes, stirring occasionally with a wooden spoon. If it becomes necessary, add a couple of tablespoons of water and continue cooking until squash is all mashed. **Serves 6.**

3½ pounds large zucchini or butternut or other yellow squash
1 cup cold water
4 tablespoons olive oil
1 medium onion, cubed
4 large basil leaves, shredded, or 1 teaspoon dried basil
2 large sprigs Italian parsley, coarsely chopped
1 teaspoon salt
¼ teaspoon freshly ground black pepper

FIORI DI ZUCCA
Squash Flowers

Long before the flowers that produce the fruits first appear, every squash plant, from zucchini to pumpkin, produces a great number of sterile or "male" flowers which continue to blossom throughout the life of the plant. These flowers are a true delicacy, but because they are short-lived if not picked promptly, and highly perishable even after they are picked, they are seldom found in American markets. There are, however, some stores that carry them, and more and more people are growing their own squash plants. Squash flowers, prepared in the ways described, will give great pleasure to those who can find them in stores, and even more to the home growers. The best flowers are those picked early in the morning, before the corolla has completely opened. If left for later in the day, the heat turns the blossoms into wilted, pitiful rotting balls.

Squash flowers do not need much washing. After a rain, however, they might be splashed with some dirt. Also, a zucchini bug or two might be lingering around the pistils. To rid the delicate blossoms of both dirt and bugs, hold a few at a time by the stems and dip them, upside down, in cold water several times. Don't shake or squeeze; just tap them on paper toweling.

FIORI DI ZUCCA RIPIENI
Stuffed Squash Flowers

18 squash flowers
8 ounces mozzarella cheese, shredded
White sauce made with 6 tablespoons butter, 6 tablespoons flour and 1½ cups milk (page 207)
Salt
Ground white pepper
Olive or other vegetable oil for frying
Batter for frying vegetables (page 155)

Remove the pistils, cut the stems, and wash the flowers as described above.

Combine the cheese with the white sauce. Add salt and pepper to taste and stir to mix. Fill each flower with this mixture (one heaping tablespoon per flower).

In a medium-sized frying pan heat 1 to 1½ cups of oil to 375° F on a deep frying thermometer. Delicately dip each stuffed flower in the batter and fry until golden and crisp on both sides. Drain on paper towel and serve immediately. **Serves 6.**

FIORI DI ZUCCA FRITTI
Fried Squash Flowers

*24 squash flowers, washed**
Olive or other vegetable oil for frying
Batter for frying vegetables (page 155)
Salt

Delicately remove all the pistils from inside the flowers, trying not to rip the corolla. Cut the stems so they are ½ inch long.

In a large skillet heat 1 to 1½ cups of oil to 375° F on the deep frying thermometer. Holding the flowers by the stem, dip one at a time in the batter and fry until golden and crisp on both sides. Remove to paper towel to drain, sprinkle with salt, and serve immediately.

Serves 4 to 6.

* To wash squash flowers, *see Fiori di Zucca.*

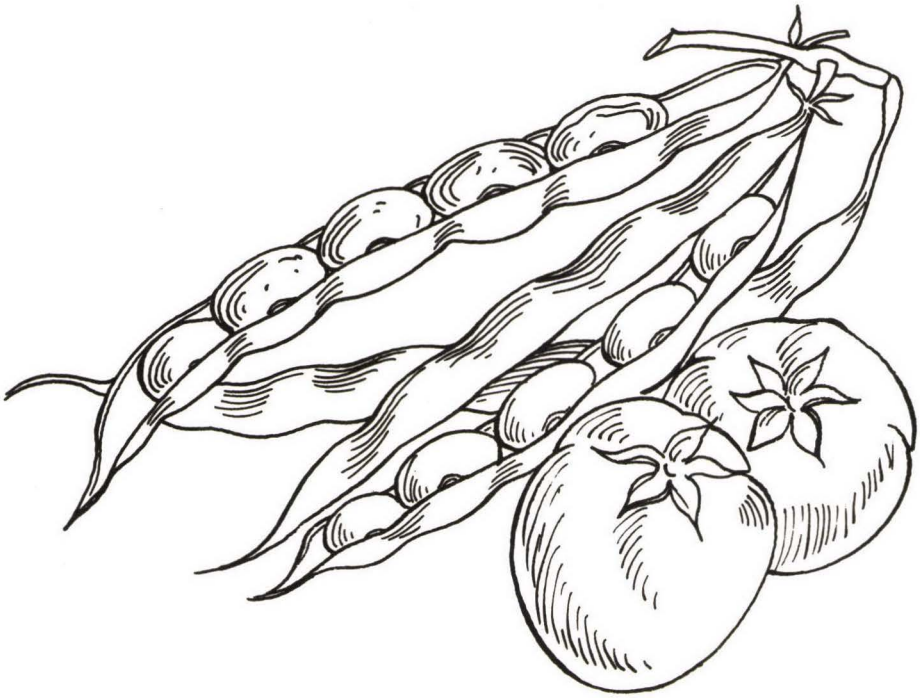
SFORMATO DI ZUCCHINI
Zucchini Pudding

1 medium onion, minced
Olive oil
3½ pounds green or yellow zucchini
1 small carrot, peeled and grated or finely chopped
3 shredded fresh basil leaves or 1 teaspoon dried basil
1 tablespoon coarsely chopped Italian parsley
1 teaspoon salt
¼ teaspoon freshly ground black pepper
4 tablespoons freshly grated Parmesan cheese (optional)
2 large eggs, slightly beaten
½ cup fine bread crumbs (page 222)

In a large pot, over low heat, cook the onion with 3 tablespoons of oil.

Trim zucchini at both ends and wash thoroughly. Dice and add to onion. Add carrot, basil, parsley, salt, and pepper; cook over low heat, covered, for 30 minutes to 1 hour, stirring occasionally. (Cooking time depends on freshness of zucchini.) If it becomes necessary, add a few tablespoons of water and continue to cook until you have a purée. Uncover and cook, stirring, until excess moisture has evaporated.

Remove from heat, add the cheese, and stir to combine. After mixture has cooled a bit, add the eggs and stir vigorously. Pour into an oiled oven-proof dish sprinkled with bread crumbs. Spread flat with a rubber spatula. Sprinkle with bread crumbs and oil and bake in 450° F oven for 20 to 30 minutes, or until top is nice and brown. **Serves 6 to 8.**



INSALATE
Salads

FAGIOLI
Beans

UNTIL A FEW YEARS AGO, beans in the shell and dried beans were greatly underrated in this country. There was a time when the only beans known to the average American housewife—or at least this was my impression—were frozen lima beans. This misconception, I presume, arose because the emphasis on protein intake was placed mainly, if not solely, on meat, fish, eggs, and milk products, while the protein value of vegetables was almost ignored.

When I was a child in Italy, only a handful of people could afford to eat meat every day. The rest of us had to rely on vegetable proteins. Beans were jokingly called "the steak of the poor." They were always eaten with grains and grain products for more complete protein value.

As with every vegetable, the best beans are the ones that are freshly picked during the harvest season and shelled just before cooking. In Tus-

cany *fagioli sgranati,* shelled fresh beans, are served in restaurants as a delicacy during the peak of the season and are, in fact, quite expensive.

The different varieties of beans are almost infinite, and the taste and texture change noticeably from type to type. I have never seen fresh beans in their shells sold here (except for lima and cranberry beans which are excellent for soups and mixed with other vegetables) and we must rely on the dried ones. Dried beans are perfectly fine, except for the very old ones. To be as good as fresh beans, dried ones must be from the latest season's crop. With time—let's say over a year from when they were first picked —beans become somewhat spoiled. They acquire a sugary taste, require a much longer cooking time, and sometimes, as often happens with chick peas and kidney beans, they never cook completely. As a result, they are harder on the digestive system and thus undesirable.

It is not easy for the inexperienced cook to recognize fresh dried beans from stale ones, but if you make a conscious effort you can learn to make the distinction. Fresh beans are lighter in color than their stale counterpart. The majority are whole rather than split, and they are never pierced by larvae as beans that are not as fresh might be.

Another misconception surrounding dried beans is that they have to be soaked overnight before cooking, a practice that discourages many a cook from using them because it eliminates a spur-of-the-moment decision. Cooks, rejoice! Beans do *not* have to be soaked overnight (no amount of soaking can restore freshness to old beans), nor does cooking them take all day. Cooking time varies from place to place according to the alkalinity of the water and the altitude; it also varies according to the freshness of the beans and to the different types. On the average, though, cooking takes much less time than many recipes indicate.

When the hearth was not only a source of heat, but also the only way to cook meals, a *pignatto* was used to cook beans. A *pignatto* was a tall earthenware pot with a very small bottom, a large belly, and a small opening on the top. It had only one handle. Beans were placed inside the pot with hot water; then the pot was placed at the edge of the hearth with a few red coals very close, under the belly, on the side opposite the handle. The beans cooked to a gentle, even simmering.

We can imitate this primitive method. First remove all stones and debris from the beans, then rinse them twice in warm water. Place in a large terracotta or enameled pot with enough hot water to quadruple their volume (e.g., 1 quart of water for each cup of dried beans, or 6 cups if you suspect that the beans are not quite fresh). Add 1 teaspoon salt for each quart of water and bring to a rapid boil. Reduce heat to its lowest point and simmer beans, covered, for ½ hour. Add 1 fresh sage leaf (or ¼ teaspoon dried sage leaves—*not* powder) and ½ clove garlic, husk on, for each cup of beans and simmer ½ to 1 hour longer.

The beans I favor are the Great Northern beans because their size and shape remind me of the beans I used to like best in my village. But I also use cannellini, navy, marrow, lima, kidney, and all the varieties I find in the market, and enjoy them all. I rarely have an important dinner without serving *fagioli* in one form or another, and my guests simply love them.

FAGIOLI CONDITI
Bean Salad

This is the simplest of all the dried bean salads: simple in its preparations, in the ingredients that go into it, and in its appearance. Yet it is one of the tastiest salads I know and a favorite among bean lovers. Serve it with *pancrocino* and you have a complete meal—the meal Tuscan peasants used to thrive on. Today's sophisticated gourmets serve it as an appetizer, as a side dish mixed with *spinaci saltati*, or simply as a salad to accompany any meat, dairy, or vegetable dinner.

2 cups dried cannellini or Great Northern beans
2 to 3 quarts hot water
Coarse table salt
1 large clove garlic, husk on
2 fresh or 1 teaspoon dried sage leaves
1 small white onion, sliced thin
Freshly ground (coarse) black pepper
¾ cup imported dark Italian olive oil

Pick and discard any stones or unhealthy looking beans. Rinse twice in warm water and place in a large pot with 2 to 3 quarts of hot water and 1 tablespoon of salt. Bring to a rapid boil, then reduce heat to minimum and simmer, covered, for ½ hour. Add garlic and sage and cook, covered, for another ½ hour or until beans feel soft but not mushy.

Remove from heat and let stand at room temperature until cool. Discard garlic and sage. With a slotted spoon, transfer the beans to a serving bowl. (Save the water for a vegetable soup, if you wish.) Add onion, salt and pepper to taste. Toss bowl up and down in a gentle rotating motion toward you to distribute the seasoning evenly. If you use a spoon, be careful not to make a purée. Add olive oil and wait until it has seeped through before serving. **Serves 6 to 8.**

FAGIOLINI CONDITI
Green Bean Salad

Trim the beans at both ends, wash them, and place in a saucepan with 2 cups of cold water and 1 teaspoon salt. Bring to a boil and cook, covered, for 6 to 8 minutes, or until beans are tender but crisp. (If you have a steamer rack by all means steam your green beans.) Drain and place in a salad bowl. Add salt and pepper to taste and all the other ingredients. Toss gently and serve at room temperature. **Serves 6.**

2½ pounds fresh green beans
2 cups cold water
Salt
Freshly ground black pepper
1 small clove garlic, minced fine
2 tablespoons freshly chopped Italian parsley
2 tablespoons wine vinegar
4 tablespoons olive oil

PANZANELLA
Bread Salad

I have never attempted to make this delightful salad with any bread other than the home-baked Tuscan bread from which it originated. Since Tuscan bread cannot be bought here, I bake it in large batches and keep the unused loaves, cut up into serving portions, each to serve six, in plastic bags in the freezer, where they will stay fresh for several months. *Panzanella* can also be served as a soup in a cold dinner, but it is mainly a lovely and refreshing alternative to potato or macaroni salad.

Soak the bread in cold water for several hours until it is soft and has swollen to approximately double its original bulk. Drain, squeeze all the water out, and crumble into a large bowl. Add all the other ingredients and toss thoroughly. Taste for salt and pepper and correct if necessary. Serve at room temperature. **Serves 6.**

NOTE: Since Tuscan bread is baked without shortening or seasoning, it takes more seasoning than you might think to make this salad taste the way it should.

1 pound stale Tuscan bread
6 small, firm, ripe tomatoes, sliced
1 large green pepper, cored and sliced
1 cup sliced red onion, soaked in cold water and drained
½ cup shredded large or whole tiny basil leaves
½ cup Italian parsley (only the leaves)
Salt
Freshly ground black pepper
3 tablespoons red wine vinegar
¾ cup olive oil

SCAROLA A INSALATA
Escarole Salad

The pleasant contrast in flavor and texture which results from combining bitter escarole with sweet, juicy oranges and crunchy almonds makes for a very interesting salad. Its simple preparation should provide an incentive to serve it often, for both family and company dinners.

3 large bunches of escarole
4 large, seedless oranges
Salt
Freshly ground black pepper
⅓ cup olive oil
*⅓ cup toasted slivered almonds**

Remove the outer green leaves and all the green parts of the inner leaves of the escarole and save for *scarola cotta*. Cut the whiter parts of each bunch into 1-inch pieces. Rinse many times in cold water, drain, and pat dry with paper towel.

Peel and cube the oranges.

Combine escarole and oranges in a large bowl. Sprinkle with salt and pepper to taste, add oil, and toss well. Sprinkle with toasted almonds and serve. **Serves 6.**

* To toast the sliced almonds, spread them over a baking sheet and place the sheet under the broiler for 4 to 5 minutes, stirring a couple of times. Toasting enhances the flavor of nuts, but great care should be taken so that they do not burn.

INSALATA DI FINOCCHI
Fennel Salad

The best knobs of fennel for this salad are the roundish ones, the light-green tuft of which is fuzzy and firm. Avoid, when possible, flat, long, discolored fennel with dark and wilted tufts. It is not so bad for cooked dishes, but doesn't make a very good salad.

6 medium knobs of fennel
¼ cup olive oil
1 teaspoon salt
¼ teaspoon freshly ground black pepper
2 teaspoons wine vinegar (optional)

Remove and discard bruised leaves from the fennel. Cut off and discard the long stems and most of the green. Wash under running cold water and pat dry. Cut into small cubes (⅓ inch) and place in a salad bowl. Add the remaining ingredients and toss to combine. **Serves 6.**

INSALATA DI RISO
Rice Salad

Cook chick peas or navy beans as described on page 193.

Meanwhile, cook the rice in 3 cups of lightly salted boiling water. Drain and spread over a plate to cool.

Drain beans and add to rice. Add vinegar and lightly season with salt, pepper, and olive oil to taste.

If green peas are young and tender leave them raw. Otherwise cook them, covered, in ½ cup of salted boiling water for 6 or 7 minutes, drain, and add to the rice bowl.

Add tuna, tomatoes, artichoke hearts, capers, red pepper, and eggs. Toss thoroughly.

Serves 6 as a luncheon dish or 8 to 10 as a side dish.

1 cup chick peas or navy beans
1 cup long-grain rice
3 cups water
3 tablespoons white wine vinegar
Salt
Freshly ground black pepper
Olive oil
1 cup shelled green peas
1 3-ounce can chunk tuna packed in oil, drained
3 ripe plum tomatoes, cut up
1 cup marinated artichoke hearts (page 92)
1 tablespoon tiny capers, drained
1 sweet red pepper, cored and sliced
3 hard-boiled eggs, sliced

PEPERONI ARROSTO
Roasted Pepper Salad

Wash the peppers and place them, still wet, in a large baking pan where they can fit in one layer. Bake in 525° F oven for ½ hour or until peel begins to blister and even burn at some spots. During baking, turn them once or twice.

When they look wilted and done, remove from the oven and drop into a basin filled with cold water. Peel, remove stems and cores and cut lengthwise into 10 or 12 strips each. Rinse in fresh, cold water and drain well. Place in a large bowl with the remaining ingredients and toss to combine. Serve at room temperature. **Serves 6.**

3 pounds yellow, green, and red sweet peppers
3 teaspoons salt
¼ teaspoon freshly ground black pepper
3 tablespoons wine vinegar
⅓ cup olive oil
1 small piece lemon peel, minced fine

CIPOLLE AL FORNO
Onion Salad

6 large yellow onions
2½ teaspoons salt
¼ teaspoon freshly ground black pepper
3 tablespoons wine vinegar
⅓ cup olive oil
1 tablespoon freshly chopped Italian parsley

Wash the onions and, without peeling, put them in a baking dish. Place in 500° F oven and bake for ½ hour or until the outer peel is burned completely black and onions feel soft. Remove from the oven. As soon as they are cool enough to handle, remove and discard the outer peel (you might have to discard more than one layer of peel). Slice and place in a salad bowl. Season with the remaining ingredients and toss to combine. Excellent hot or at room temperature. **Serves 6.**

INSALATA RUSSA
Russian Salad

There was a time in Jewish Italy when no holiday or important dinner would be served without this salad. Today's tastes and trends have changed, but *insalata russa* remains one of the favorites at Italian delicatessen counters.

1 cup shelled fresh peas
½ pound string beans, trimmed and cut into ¼-inch pieces
½ pound cauliflower, trimmed and diced
3 large carrots, peeled and diced
1 medium onion, diced
1 pound boiling potatoes
1 tablespoon white wine vinegar
2 tablespoons olive oil
Salt
White pepper
2 tablespoons tiny capers, drained
1 cup homemade mayonnaise (page 206)
2 hard-boiled eggs, sliced
6 anchovy fillets
½ cup oil-cured black olives

Place peas, string beans, cauliflower, carrots, and onion on a steamer rack.* Place the rack in a saucepan with water to reach the bottom of the rack, cover tightly with lid, and bring to a boil. Steam the vegetables for 2 minutes, then transfer to a large salad bowl.

Place potatoes on the steamer rack and, using the same method, cook the potatoes until fork tender, but not overdone. Peel, dice, and add to the bowl.

Season with vinegar and oil, salt and pepper to taste. Add the capers and half the mayonnaise and mix well.

Make a mound of the vegetable mixture in an oval serving dish and cover with the remaining mayonnaise. Garnish the top and sides with egg slices, anchovy fillets, and black olives. Chill at least 6 hours or overnight. **Serves 6 to 8.**

* If you don't have a steamer rack, boil the vegetables in very little water in a tightly covered saucepan.

TONNO COI FAGIOLI SGRANATI
Tuna and Fresh Bean Salad

In late summer and early fall, there is virtually no restaurant in Florence (in fact, in all of Tuscany) which doesn't offer this simple but truly delectable salad. One of the genuine pleasures I reap from my annual return to Florence is to go to the farmers' market and get fresh beans in their shell and *cipolline novelle*, new onions, the bulbs of which have hardly begun to swell, for this salad. Here at home I have a minuscule herb garden which yields a few rows of white beans every year for my tuna and bean salad. Since not everybody can have access to fresh beans, dried beans can be substituted successfully.

3 cups freshly shelled white beans or 1½ cups dried beans such as cannellini, navy, or Great Northern beans
2 small new white onions, sliced thin
1 clove garlic, husk on
2 fresh or 1 teaspoon dried sage leaves
2 7-ounce cans solid tuna packed in oil
Salt
Freshly ground (coarse) black pepper
½ cup imported Italian olive oil

If you use fresh beans, cook in 1½ quarts of water with 1 teaspoon salt for 20 minutes. For dried beans, follow directions on page 193. Discard garlic and sage from beans; drain and place in a bowl with the onion.

Drain tuna very well and add to beans. Season with salt and coarsely ground pepper to taste and the olive oil. Toss to mix. **Serves 6.**

INSALATA TRICOLORE
Tricolor Salad

We used to call this salad "patriotic" because of its red, white and green colors which are those of the Italian flag. It was invariably served as part of the *Rosh Hashanà* dinner when the three vegetables that compose it are at their youngest and tenderest.

1½ pounds tender, fresh string beans
6 small beets, green removed
12 small, new white potatoes
Salt
Freshly ground black pepper
2 tablespoons red wine vinegar
⅓ cup olive oil
6 small sprigs Italian parsley

Trim the string beans at both ends. Cook each vegetable separately in a little salted water until tender but still firm (if you have a vegetable steamer, by all means steam your vegetables).

Peel the potatoes and the beets. Slice both thin and arrange on a long serving plate with the potatoes at center and the string beans and the beets on either side. Season with salt and pepper to taste. Sprinkle with vinegar and oil and garnish with parsley sprigs.

Serves 6.



SALSE
Sauces

IL PESTO
Basil Sauce

The word *pesto* literally means "pounded." The name of this sauce is *pesto* because it used to be made by pounding the ingredients in a mortar, a process that brought the fragrance and flavor of the herbs together. In Pitigliano every sunny window sill was loaded, along with ivy geraniums and cyclamens, with large pots of basil and parsley, grown mainly with *pesto* sauce in mind.

1 cup fresh basil leaves, firmly packed
6 large sprigs Italian parsley, stems removed
2 cloves garlic
¼ cup pinoli *(pine nuts) or walnut meats*
½ cup grated Parmesan cheese
¼ cup grated pecorino sardo *or* Romano *cheese*
¾ cup olive oil
Salt
Freshly ground black pepper

Finely chop, or pound in a mortar, basil, parsley, garlic, and nuts. Transfer to a sauce dish and combine with the cheeses and oil. Add salt and pepper to taste and mix well. Use on spaghetti or other pasta. **Serves 6.**

BRODO BRUSCO
Brusco Sauce

In the old days, the Jews used to make this sauce with *agresto*, a vinegar made from wild grapes which are mentioned in the Bible (". . . and planted it with the choicest vine . . . and it brought forth wild grapes." [Isaiah 5:2]). In Pitigliano we used to make enough *agresto* with unripened grapes to last all year. Now, since I have only a small pergola in my garden, I can make enough *agresto* for just one sauce. At all other times I make *brusco* sauce with lemon juice.

1 egg
1 egg yolk
Juice of 1 lemon
1 cup beef stock

Gently beat together egg, egg yolk, and lemon juice. Gradually add the stock, stirring. Pour into the top of a double boiler and cook over hot water, stirring constantly, until thickened. Sauce should have the consistency of a custard, without separating. Remove from heat before it begins to boil and set aside to cool. **Yields 1½ cups.**

CHAROSET EDDA
Fruit and Nut Paste for Passover

Charoset reminds us of the mortar our forefathers used as slaves in Egypt. Like so many symbolic dishes, appearance and texture are sad mementos of the dreadful things that have happened in the past; sweetness is added to ward off the possibility of their recurrence. It is used during the *Seder* as a dip. In Pitigliano *Charoset* was simply made with matza meal, sugar, and vinegar. Today, people make it as elaborately as their imagination suggests. This is my own version.

Chop dates, walnuts, apples, and whole orange very fine and place in a bowl. Mash bananas and add to the bowl. Add wine, cinnamon, clove, and lemon juice and mix well. Add matza meal as needed for a mortar-like paste. Serve during the Passover *Seder*. **Serves 12 to 20.**

NOTE: This *Charoset*, shaped into many tiny balls, can be served as a tasty and healthful snack.

½ pound pitted dates
½ pound walnut meats
3 large apples, cored and peeled
1 large seedless orange, with peel
2 large bananas
½ cup sweet malaga wine
½ teaspoon cinnamon
⅛ teaspoon ground clove
1 tablespoon lemon juice
Matza meal as needed

SALSA DI FORMAGGI
Cheese Sauce

This recipe lists the cheeses one should use for this very versatile sauce. However, it can be prepared, as I often do, with any kind of cheese. Leftover cheeses are perfect for it.

In a heavy-buttomed saucepan, melt the butter over low heat. Add the flour and stir until well combined with butter. Add hot milk all at once and keep stirring until the sauce is smooth and thick. Add the cheeses and stir until all the bits are melted. Keep warm until you are ready to use it. **Yields about 3 cups.**

NOTE: If you don't use the sauce right away, you may keep it in the refrigerator for one day. Then leave it at room temperature for several hours before placing it over very low heat and stirring constantly to make sure that it does not stick to the bottom of the pan and burn.

3 tablespoons butter
3 tablespoons unbleached flour
2 cups hot milk
1 cup cubed mozzarella cheese
1 cup cubed fontina
1 cup cubed provolone

SALSINA VERDE
Green Sauce

Salsina verde, also called *salsa piccante* for its pungent flavor, is never missing from a festive Jewish table since it is ideal for *Muggine in bianco, Bollito misto,* or for hard-boiled eggs, which are served as one part or another of every holiday dinner.

1 large bunch Italian parsley, stems removed (about 1 cup, firmly packed)
1 small clove garlic
1 tablespoon tiny capers, drained
4 anchovy fillets
1 hard-boiled egg
½ slice fresh white bread (page 216)
1 tablespoon lemon juice
2 teaspoons wine vinegar
½ cup olive oil
Freshly ground black pepper
Salt

Finely chop together parsley leaves, garlic, capers, and anchovies, and transfer to a sauce bowl.

Remove and discard half the egg white and mash the remaining white with the yolk. Add to the bowl.

In a small bowl, crumble the bread; add the lemon juice and the vinegar and let the bread soak in this mixture for 1 minute. Add the oil, pepper and salt to taste, and beat with a fork to combine. Add to sauce bowl and mix well. **Yields ¾ to 1 cup.**

SUGO DI CARNE
Meat Sauce

½ cup olio di arrosto
1 medium onion, quartered
1 medium carrot, peeled and cut up
1 stalk celery, strings removed and cut up
1 large sprig Italian parsley
1 pound lean ground beef
½ cup dry white wine
⅔ cup tomato paste
1½ cups beef stock or water
Salt

Place the oil in a large saucepan. Chop onion, carrot, celery, and parsley together, very fine. Add to saucepan with oil and lightly brown for 2 or 3 minutes, stirring occasionally.

Add meat and brown thoroughly, stirring frequently.

Add wine and raise the heat to let the wine evaporate completely.

Add tomato paste and cook over high heat for 1 to 2 minutes, stirring frequently.

Add beef stock or water and cook, covered, over very low heat for ½ hour to 45 minutes, stirring occasionally. Add salt to taste. Sauce should be nice and thick; if it looks too liquid, cook it a few minutes longer until it loses its excess liquid. **Yields 3 cups; serves 6.**

SALSA DI POMODORO DELLA MAMMA
Mother's Tomato Sauce

Children usually don't like to see pieces of tomatoes and vegetables floating in their sauce (we certainly didn't!), so our Mother used to prepare tomato sauce the following way.

½ medium onion, sliced
½ cup olive oil
3 pounds ripe firm tomatoes, coarsely cut up or 1 large can (2 lb., 3 oz.) peeled plum (page 95) tomatoes
1 small carrot, peeled and cut up
2 sprigs Italian parsley
1 clove garlic
1 teaspoon salt
3 large basil leaves, or ½ teaspoon dried basil
1 stalk celery with leaves, coarsely cut up

Place the onion and half the oil in a saucepan and cook until the onion is lightly browned.

Add tomatoes, carrot, parsley, garlic, salt, basil, and celery. Cook, covered, over moderate heat, stirring occasionally, for ½ hour, or until vegetables are very soft.

Strain through a food mill, taste for salt, and adjust if necessary. (If sauce is too thin, place on heat again to thicken.) Remove from heat, add the remaining oil, and stir. **Yields 3 cups. Serves 6 to 8.**

NOTE: For a marinara or more piquant sauce, just before adding the last oil add ¼ teaspoon crushed hot red pepper and 1 clove garlic passed through a garlic press or chopped very fine.

SALSA DI FUNGHI
Mushroom Sauce

¼ ounce imported dried porcini *mushrooms*
½ cup warm water
1 pound white mushrooms
6 tablespoons olive oil
1 large clove garlic, minced fine
1 tablespoon freshly chopped Italian parsley
1 teaspoon salt
¼ teaspoon freshly ground black pepper
1 tablespoon unbleached flour

Wash, drain, and chop mushrooms fine.

Soak dried mushrooms in ½ cup warm water for 10 minutes. Lift them from their bath with a fork, reserving the water. Chop them fine and place in a saucepan with the fresh mushrooms, oil, garlic, parsley, salt, and pepper. Place over moderately high heat and cook, uncovered, 5 minutes.

Add the reserved water from the soaked mushrooms, pouring carefully so any remaining sand stays on the bottom of the cup. Cook over high heat 5 minutes longer or until liquid is greatly reduced.

Remove from heat and add flour, stirring to combine. Return to heat and cook 5 minutes more.

Yields about 2 cups.

SALSA MAIONESE
Mayonnaise

1 tablespoon lemon juice
1 teaspoon wine vinegar
1 egg yolk
¼ teaspoon salt
Dash white pepper
½ cup olive oil

Combine the lemon juice and vinegar in a little jug with a tiny spout.

Place the yolk in a small bowl with salt and pepper. With a wooden spoon or with a small wire whisk, begin to work the yolk in a rotary motion until it becomes dark yellow and sticky, and air bubbles begin to form. Add a few drops of oil, stirring constantly. As the yolk mixture becomes too thick, add a few drops of lemon/vinegar mixture. Since oil thickens the sauce and lemon and vinegar thin it, continue to make the additions alternately. Beat at least 3 minutes after each addition. **Yields ½ cup.**

NOTE: Should the sauce separate or curdle, start afresh with another egg yolk, in a clean bowl, with a clean spoon, adding the curdled mayonnaise in place of the oil and juice. Also, if you have a portable electric mixer, you can use one of the beaters instead of the spoon or whisk and the result will be the same.

OLIO DI ARROSTO
Oil from a Roast

For want of a better name, I have translated *olio di arrosto* literally. But "oil from a roast" can be misleading, since one might associate it with the fatty drippings from an oven roast. Nothing could be further from the truth. "Oil from a roast" is the oil that is used to pan roast very lean meats such as veal, lamb loaf, etc. These pan-roasted meats must be so lean when they go into the pan that when they are cooked the remaining oil is as clear as it was when you started. The cooking is done almost solely with oil (a few drops of water or wine are added to produce steam, but oil is the main medium). When the roasts are served, some of the tasty gravy that forms during the cooking process is served with them. But most of it and the remaining oil are what's called "oil from a roast." Store this oil in a little jar in the refrigerator and before you know it you will find a good use for it.

Sometimes, however, you may find that a recipe you want to make lists *olio di arrosto*, but you don't have any on hand. In that case, rather than giving up trying your recipe until you make a pan roast, prepare the following substitute, which works very well.

Heat the oil with all the other ingredients and cook, stirring, for 4 or 5 minutes or until garlic is quite brown. Add a few drops of water or white wine to produce the steam which will bind the flavors to the oil.

Remove from heat and let cool. Discard the garlic and fresh herbs by simply lifting them with a fork. If you use dried herbs, strain the oil, but be sure that the salt and pepper are not removed. **Yields ½ cup.**

NOTE: You may add a shank bone or any other bone for a more authentic flavor.

½ cup olive oil
1 large clove garlic, lightly crushed
1 4-inch branch rosemary or 1 teaspoon dried rosemary leaves
2 or 3 fresh or 1 teaspoon dried sage leaves
2 teaspoons salt
¼ teaspoon freshly ground black pepper

SALSA AGRO-DOLCE
Sweet and Sour Sauce

This sauce can be served with a variety of dishes, but should be an inseparable companion to *Pezzetti di Baccalà* and boiled beef tongue.

Place oil, onion and *pinoli* in a saucepan and cook over low heat until onion and nuts are lightly golden. Add tomato sauce, sugar, vinegar, and raisins and simmer 3 or 4 minutes.

Dissolve the starch in ½ cup of cold water and add to the sauce. Cook, stirring, until thickened. Serve hot.

Yields about 2 cups.

3 tablespoons olive oil
1 large onion, thinly sliced
¼ cup pinoli *(pine nuts)*
1 cup tomato sauce (page 205)
2 tablespoons brown sugar
1 tablespoon wine vinegar
½ cup dark, seedless raisins
1 tablespoon potato starch
½ cup cold water

SALSA BESCIAMELLA
White Sauce

Melt the butter in a saucepan. Add the flour and cook, stirring, until the mixture acquires a light-brown color. Add the milk all at once and stir vigorously to avoid lumps. Cook slowly for 5 minutes.

Yields about 2 cups. Serves 6.

NOTE: For a thicker sauce, add 2 tablespoons butter and 2 tablespoons flour to the above quantities. For a thinner sauce, decrease the amount of butter and flour by 2 tablespoons each.

4 tablespoons butter
4 tablespoons flour
2 cups hot milk

SALSA BESCIAMELLA SENZA LATTE
Non-Dairy White Sauce

4 tablespoons bone marrow or non-dairy margarine (pareve, *see footnote, page 90*)
4 tablespoons flour
2 cups hot chicken broth or beef stock

Melt the fat in a saucepan. Add the flour and cook, stirring, until mixture is light brown. Add the broth or stock all at once and stir vigorously to prevent lumps from forming. Cook slowly for 5 minutes.

Yields about 2 cups. Serves 6.

NOTE: For a thicker or thinner sauce see note on preceding recipe.

THURSHI
Sauce for Couscous

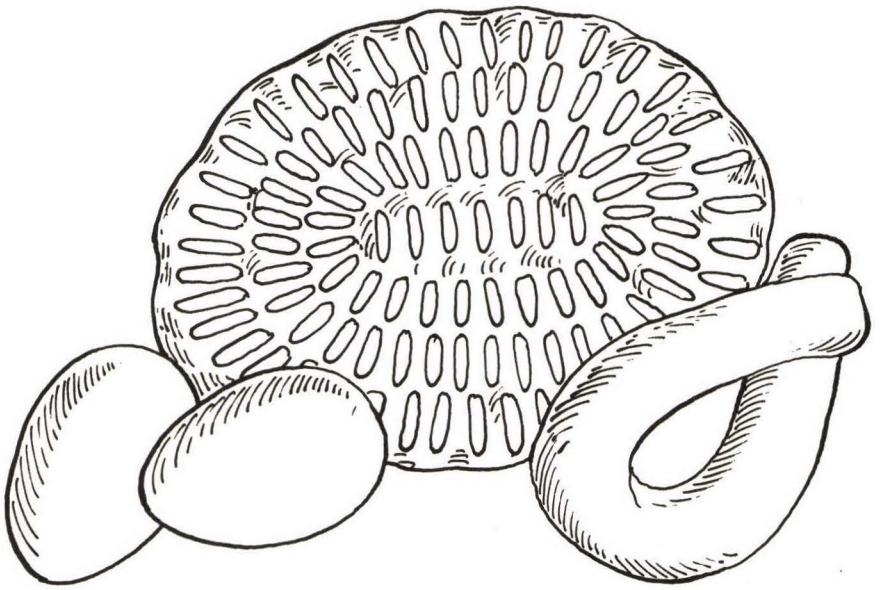
2 pounds any yellow squash except butternut, which is too sweet
1 cup water
1 teaspoon salt
⅛ teaspoon Cayenne pepper
1 teaspoon caraway seeds
½ cup olive oil
Juice of 1 lemon
2 cloves garlic

Pare squash and cut in half. Remove and discard all the seeds and the fibrous parts. Cube and place in a saucepan with 1 cup of water. Cover and cook over low heat for 25 to 30 minutes, stirring occasionally. When the squash is reduced to a purée, remove from heat.

Add salt, pepper, caraway seeds, oil, and lemon juice.

Squeeze the garlic through a garlic press or chop very fine and add to the sauce. Stir to combine. Serve hot with Couscous. **Serves 6.**

NOTE: Although traditionally this sauce is served only with Couscous, I like to serve it also with a plate of boiled meats (page 141), or as a dip with the appetizers.



PANE, PIZZE, CIAMBELLE
Bread, Pizzas, Bagels

AZZIMA SEMPLICE
Simple Matza

This matza is called "simple" to distinguish it from the egg matza, the wine matza, etc. However, it really is not at all simple. It has only two ingredients: flour and water. But the finished product looks like a handmade doily, with festoons and embroidery. Passover wouldn't seem real to me if I didn't bake these primitive *matzòt* of my childhood. Unfortunately, Passover flour—the flour that is ground expressly for Passover—is not readily available to the consumer.* The reason why, I am told, is that a drop of water, or even the atmospheric moisture, is enough to make it *chametz* (leavened or fermented) in a very short time (about 18 minutes) and therefore not suitable for Passover.

* See footnote on page 109.

When I was growing up in Pitigliano, we made our own flour *kasher l' Pesach*, which means that it was watched from the harvesting of the grain through the grinding to the baking, to ensure that it was kosher for Passover. With that same flour we made a number of other Passover dishes, including *Minestra di Sfoglietti* and *Pan di Spagna.*

7 cups of the finest flour (if possible, kosher for Passover)
2½ cups cold water (spring water, if possible)

In a large cold bowl, quickly mix the water with enough flour to form a very stiff dough. Spread the remaining flour on a smooth working surface (preferably marble or glass) and turn the dough out over it. Knead with force for about 3 minutes. During this first phase of kneading, make a few cuts in the dough with a sharp knife, which will enable you to incorporate more flour into it. Continue to knead quickly until the dough is perfectly smooth.

Divide it into 12 equal portions (at this point, the more people who can help, the better). Have each of your helpers knead the little pieces of dough until they are elastic. With small rolling pins,** roll into 9 x 5-inch ovals or into disks 6½ inches in diameter.

To trim the edges: place your thumb at an angle at the edge of the disk and then pinch with thumb and index finger to create a small bump. Repeat this motion at the same angle all around so the bumps are the same distance apart. Now for the holes: a quarter of an inch from the pinched border, attacking the disk from one side, pinch a piece of dough with thumb and index finger, making two holes. Move the index finger into the hole made by the thumb (toward you) and pinch another hole. Repeat all around until the first loop of holes is completed. A quarter of an inch in from the first row, pinch the dough and make another loop of holes. Repeat until you have four concentric loops of holes. At this point your matza looks like a doily and it is almost ready to be baked.

With a metal comb,*** prick many tiny holes all over your matza to prevent swelling and blistering during baking and bake in 550°F oven**** for 6 to 7 minutes, or until *matzòt* are beginning to have a pale color.

Yields 12 matzòt.

NOTE: This is a project for your entire family or a group of friends and can be a lot of fun. Though *Azzima Semplice* is not so simple to make, it is worth every bit of the effort.

** I use a new wooden broomstick, cut into 18-inch sections.
*** The metal comb we used was made for the purpose and looked like a segment of a saw. But commercially available metal combs are good enough.
**** To be kosher, the oven should be from 600° to 800° F and cooking time should not exceed 3 minutes to be acceptable by orthodox Jews.

AZZIME DOLCI AL VINO
Sweet Wine Matzòt

2½ cups Passover flour (page 109)
½ cup sugar
½ cup olive oil
½ cup dry white wine
2 teaspoons anise seeds
1 teaspoon salt

Combine all the ingredients in a bowl and form a dough. Turn out over an oiled surface and knead until smooth. Roll into a cylinder; then cut the cylinder into 6 equal slices. Roll each slice down to ¼-inch thickness. Pinch two concentric rows of holes (see preparation of simple matza) and arrange on a lightly oiled and well-floured baking sheet. Bake in 450°F oven for 15 minutes. Serve as a wholesome snack or breakfast food. **Yields 6.**

PANE DEL SABATO
Challa Bread

2 envelopes active dry yeast
2 tablespoons sugar
1¾ cups warm water
3 eggs
1 tablespoon salt
¼ cup warm vegetable oil
7 cups unbleached flour
1 egg yolk

Have all the ingredients at room temperature except the oil and water, which should be warm. Dissolve the yeast and a pinch of sugar in ½ cup of warm water.

Lightly beat the eggs with salt in a large bowl. Add the yeast mixture, the remaining sugar, oil, and 1¼ cups warm water.

Gradually add 5½ cups of flour, mixing with a fork at first, then with your hands (or beaters if you have an electric dough-maker) until the dough easily leaves the sides of the bowl.

Spread the remaining flour on a working surface and turn the dough out on it. Knead with force, incorporating as much flour as needed to make a rather stiff dough. Shape into a ball and place on a floured board. Lightly brush the top with oil, cover with a clean towel, and let rise in a warm place for 2 hours or until its bulk has increased from three to four times.

Punch down and divide into 2 equal parts. Divide each part into 3 equal parts and roll each into a 13-inch rope, bulging at center and tapering at the ends. Fasten 3 ropes at one end and make a braid; fasten at the other end. Repeat with the other 3 ropes.

Place on a lightly oiled and generously floured baking sheet, far apart. Cover with a towel and set in a warm place to rise for 1 hour or until more than doubled in bulk. Brush the tops with the egg yolk beaten with 1 teaspoon of water.

Place the baking sheet on the middle rack of a cold oven, and a shallow pan of cold water on the bottom rack. Set the temperature at 400° F and let the oven warm up with the bread inside. After 15 minutes, lower the heat to 350°F and bake the bread for another 30 minutes, or until the crust is deep brown. Remove to cooling rack. **Yields 2 1½-pound loaves.**

IL BOLLO
Yom Kippùr Bread

In some parts of Italy, *il bollo* is used for *Sukkòt*. In our community we had *Maritucci* as a *Sukkòt* specialty. *Il bollo*, an ancient recipe probably brought to Pitigliano by the refugees from Spain in the fifteenth century, was traditionally used to break the fast at the end of *Yom Kippùr*. This recipe was given to me by the daughter of the late Sor Olga, a renowned scholar of Pitigliano-Jewish traditions and an excellent cook.

5½ cups unbleached flour
2 envelopes active dry yeast
1 teaspoon sugar
1 cup warm water
3 eggs
1¼ cups sugar
½ cup olive oil
2 tablespoons anise seeds
2 teaspoons vanilla extract
2 teaspoons salt
1 teaspoon grated lemon rind (optional)
1 egg yolk

Have all the ingredients at room temperature. Combine 1½ cups of flour with dry yeast, 1 teaspoon sugar, and 1 cup of warm water in a large bowl. Beat until you have a very smooth soft dough. Lightly sprinkle the top with flour, cover with a clean kitchen towel, and set aside in a warm place for about 2 hours or until more than doubled in bulk.

Add the eggs and sugar and begin to beat. Scald the oil with the anise seeds and add to the bowl, while beating. Add vanilla extract, salt, and grated lemon rind. Gradually add enough flour to make a soft dough.

Spread the remaining flour on a working surface. Turn the contents of the bowl over it, and knead, gathering flour, until you have a dough that is stiff enough to hold its shape. Divide into two equal parts, knead 2 minutes, and let rest 5 minutes. Shape each part into a 12-inch oval loaf and place on a lightly oiled and generously floured baking sheet.

Cover with a towel and let rise in a warm place for 1 to 2 hours or until doubled. Brush the tops with the egg yolk beaten with 1 teaspoon of water and place in preheated 450° F oven. Immediately lower the heat to 350° F and bake 30 minutes or until dark brown.

Yields 2 1-pound loaves.

IL LIEVITO CASALINGO
Sourdough Starter

When I was growing up in Pitigliano, the sourdough starter that was used to make bread was a self-perpetuating process originated centuries, or perhaps millennia, ago. A small piece of dough was pulled from the enormous batch which had been prepared for one week's supply of bread, and left at room temperature until the next baking time. If you forgot to save the small piece of dough from your batch, there was always a neigh-

bor or a relative who would share half of her own with you. But how did the *first* starter start? Very simple—the way you will start your own.

Mix 1 cup of unbleached flour with ⅓ cup of warm water.* Make a ball and leave it in a well-floured dish, covered with ¼-inch layer of flour, at room temperature.

After two or three days you will observe a very interesting thing: the ball will have burst and become swollen at one point, and if you break it, the inside, which was fairly hard when you first made the dough, will be soft and spongy. That's all. Your sourdough starter is ready to be used.

If you are not ready to make bread, this sponge will dry, but the good bacteria will remain alive indefinitely without the need of refrigeration. (This was no small advantage when refrigeration did not exist. Also, since it was only a piece of dried dough, it could be easily transported from place to place.)

The day you make bread with this starter, don't forget to save a piece of dough the size of an orange from your batch before you shape the loaves and to set it aside, flour under and over it, until the next time. The performance of your sourdough starter will improve as you keep on making bread and renewing it.

* You may want to use 1 teaspoon of active dry yeast to make doubly sure of the result. But experiment and you will improve your skill with experience.

PANE TOSCANO COL LIEVITO CASALINGO

Sourdough Tuscan Bread

The only bread I ever ate as a child was this type of sourdough Tuscan bread. When I came to this country, I began to make my own Tuscan bread with the commercial active dry yeast and it was satisfactory, but not quite authentic. In time, however, I began to make it with *lievito casalingo,* and was finally able to recapture the taste and texture of the bread of my childhood.

1 lievito casalingo
8 cups unbleached flour
2 cups warm water

The day before you want to bake, free the hardened sourdough sponge from all the old flour (and any dust that may have settled on it, since it was not covered), and soak it, from 3 to 12 hours, in a bowl with cold water to cover and an inverted dish to keep it from floating.

At night, carefully pour all the water out, trying not to disturb the sediment at the bottom. Add 1 cup flour and 1 cup warm water and stir to mix. Loosely cover the bowl with wax paper and leave in a warm place overnight.

The next day, add 1 cup warm water and stir to dissolve the batter. Add enough flour to make a rather stiff dough. Turn out on a floured working

surface and knead for 5 to 10 minutes. Divide into 2 equals parts; knead each a couple of minutes, then cover with a towel and let rest 5 minutes.

Shape each piece of dough into an oval loaf and place on a lightly oiled and generously floured baking sheet as far apart as possible. With a sharp knife cut 3 slashes widthwise, ¼-inch deep, on the top of each loaf.

Cover with a towel and let rise in a warm place for 1½ to 2 hours, or until more than doubled in bulk. If you see that the loaves don't seem to leaven and expand quickly enough, put the sheet on the middle rack of a cold oven. Place a shallow pan with cold water on the rack below it; set the thermostat at 400°F and the timer at 15 minutes. When the timer goes off, lower the temperature to 375°F and bake 30 minutes longer or until the crust is uniformly light brown. While the oven gets hot, the bread has a chance to leaven some more.

If, on the other hand, the loaves are well expanded (it takes a bit of practice to recognize the ideal leavening point) it is better to bake them in a preheated 450°F oven for 10 minutes, then lower the heat to 375° and proceed as above. This way the already leavened bread gets cooked quickly and does not become overleavened.

Remove to a wire rack for at least 1 hour before serving.

Yields 2 1½-pound loaves.

NOTE: Any yeast bread, batter, or dessert can be made with a sourdough starter. But remember that it takes longer to rise.

MARITUCCI
Sukkòt Bread

The aroma that comes from the oven when I bake this bread invariably takes me back, as if in a dream, under the leafy bough roof of the *Sukkà*—lavishly decorated with luscious pears, apples, pomegranates, Chinese dates, and all sorts of dried fruits and nuts—which we used to build every year on the temple terrace (see section on *Sukkòt*).

At the closing of the service, my father would bless the bread and wine; this was one of the rare occasions when the children could bring some wine to their lips.

At the end of the eighth day, we were finally allowed to eat the fruits that were hanging from above, and we suddenly turned into little monkeys to reach the goodies that we had coveted for a week.

Many Jews in other parts of Italy use this bread in place of a *Challa* on a *Shabbàt*, but in Pitigliano it was baked only during the festival of the harvest.

2 envelopes active dry yeast
2 cups warm water
6 cups unbleached flour
1 tablespoon salt
1 tablespoon anise seeds
½ cup warm olive oil
1 egg yolk

Dissolve the yeast in ½ cup of warm water. Combine flour, salt, and anise seeds in a large bowl. Gradually add the yeast solution, the oil, and 1½ cups of warm water while working the flour in with a fork. Turn onto a floured working surface and knead well for 10 minutes. Divide into 2 equal parts and knead each for 2 minutes. Cover with a kitchen towel and let rest 10 minutes.

Shape each piece of dough into an oval loaf and place on a well-floured baking sheet, as far apart as possible. Gash the tops diagonally one inch apart in both directions, forming a criss-cross pattern. Cover and set aside in a warm place until doubled in bulk—about 1¼ hours.

Brush the tops with the egg yolk beaten with 1 teaspoon water. Bake in preheated 375° F oven for 30 to 45 minutes. **Yields 2 1-pound loaves.**

SFILATINI
Sfilatini Bread

Sfilatini is probably the most widely used bread in Italy. It is not regional (as is Tuscan bread, for example), although it may be called by different names in different places. It is incredibly easy to make, and it keeps almost indefinitely in the freezer, when tightly wrapped in aluminum foil and placed in a plastic bag. It is used as an ingredient in many Italian-Jewish recipes, and it makes a very delicious garlic bread.

1 envelope active dry yeast
2 cups warm water
6 cups unbleached flour
3 tablespoons vegetable oil
2 teaspoons salt
Cornmeal
1 egg white

Dissolve the yeast with ¼ cup of warm water in a large bowl. Add enough flour (approximately ½ cup) to make a soft dough. Cover the bowl with a clean kitchen towel and set it aside in a warm place for about 2 hours.

Add 1¾ cups warm water and mix to dissolve the leavened dough. Add oil, salt, and enough of the remaining flour to make a rather stiff dough. Turn onto a floured working surface and knead 5 minutes. Divide into 4 equal parts; knead each 2 minutes, then cover and let rest 5 minutes.

Shape each piece of dough into a 13-inch roll, bulging at the center and tapering at the ends. Place on a lightly oiled baking sheet sprinkled with cornmeal. Gash tops diagonally ¼ inch deep. Cover and let rise in a warm place for 45 minutes or until doubled in bulk.

Preheat the oven to 400° F. Place the sheet in the oven; after 5 minutes, lower the heat to 375°F and bake for 15 minutes. Remove from the oven and brush with egg white beaten with 1 tablespoon water. Return to oven and bake 15 minutes longer. **Yields 4 ½-pound loaves.**

PANE IN CASSETTA
White Bread

This bread is rarely used in Italy except for toast and specialties such as *crostini, mozzarella in carrozza,* etc. In Tuscany, where the word "bread" evokes sensations of crunchy and crusty textures, no *buongustaio* (gourmet) would ever be caught eating *fagioli conditi* with a slice of white bread. Nevertheless, do not assume that this bread is anything like the commercially available white bread. *Pane in cassetta* is still a hearty, satisfying bread and so easy to make that it is worth having a good supply of it on hand in the freezer at all times.*

1 envelope active dry yeast
1 teaspoon sugar
2½ cups warm water
1 teaspoon salt
¼ cup vegetable oil
6 cups unbleached flour

Place the yeast and sugar in a bowl with 2½ cups warm water and let stand 5 minutes. Add salt and oil and ½ cup flour at a time while mixing, until a soft dough is formed. Turn onto a floured working surface and knead 3 minutes. Divide into two equal parts; knead each 2 minutes, cover with a clean kitchen towel, and let rest 5 minutes.

Pull and fold each piece of dough and roll down to a rectangle of approximately 8 x 4½ inches. Place in two oiled 8 x 4½ x 2½-inch loaf pans and set aside in a warm place to rise for 45 minutes to 1 hour, or until doubled in bulk.

Preheat oven to 375°F and bake loaves for 35 to 40 minutes.

Yields 2 1-pound loaves.

* *Pane in cassetta,* like any bread, can be frozen wrapped in foil and enclosed in a plastic bag. Slice the loaves into ⅓-inch slices before storing in the freezer, so that one or more slices can be retrieved when needed, while the rest remain in the freezer.

PIZZA
Flat Leavened Bread

IT HAS OFTEN BEEN SUGGESTED that pizza is one of the many foods Jews have brought to Italy from the Middle East. Nothing seems more plausible, since not only does pizza in its many forms resemble *pita,* the Middle Eastern leavened flat bread, but the name itself might very well be a variation on the original one. In fact, this type of flat leavened bread is called pizza in Rome, and south of it, where—according to historical records—a large number of Jews lived prior to the coming of the Common Era. As we go north, it is no longer called pizza but, more commonly, *stiacciata* or *schiacciata,* which literally means "flattened," or *focaccia,* from *foco* or *fuoco,* (fire, combustion, hearth).

I have another reason for believing that pizza was brought to Italy by the Jews. The practice of throwing a piece of flattened dough into the oven before putting in the bread goes back to biblical times. One of the precepts in the Torah is that a piece of dough be taken from the unbaked batch and given to the priests. After the Temple was destroyed, the Jews continued to fulfill this commandment by throwing a piece of dough into the oven and letting it burn. This served as a symbol of the offering to the priests. I myself remember this ritual being performed in the matza bakery each day before the baking of the *matzòt*. The little piece of dough was called *challa* which, literally, means "dough."

When I was growing up, *focaccia* was used in the public bakeries to test the oven temperature. A piece of flat bread dough was thrown into the stone oven, in a corner far away from the hot coals, before the bread was put inside. If *focaccia* rose quickly, forming a hollow pocket and burning, it meant that the oven was too hot for the bread. Ashes were then placed over the red embers, and the mouth of the oven was left open to cool it off a bit. If, on the other hand, *focaccia* did not rise at all and it took a few minutes to barely turn golden, the fire had to be rekindled by adding twigs and firewood. The ideal temperature was one that allowed *focaccia* to puff up and brown in 8 to 10 minutes.

PASTA PER PIZZE
Basic Pizza Dough

3 cups unbleached flour
1 envelope active dry yeast
1 teaspoon salt
1 cup warm water
Vegetable oil

Combine 2½ cups of flour with dry yeast and salt in a large bowl. Gradually add 1 cup warm water and 1½ tablespoons oil and mix into a soft dough.

Spread the remaining flour over a working surface. Turn the dough onto it and knead until dough is smooth and elastic. Shape into a ball and place in a large oiled bowl; lightly brush the top with oil. Cover with a clean kitchen towel and let rise in a warm place for 2 hours or until it has tripled in bulk.

Punch down and let rest for 1 hour longer or until ready to use.

Yields enough dough to make 2 12-inch pizzas or 6 5½-inch individual pizzas. Serves 4 to 6.

PIZZA ALLA NAPOLETANA
Pizza Neapolitan Style

1½ pounds ripe firm tomatoes, peeled (page 95)
6 tablespoons olive oil
2 fresh or ¼ teaspoon dried basil leaves
Salt
1 recipe pizza dough (page 217)
1 pound whole milk mozzarella, shredded
8 anchovy fillets, cut up
2 teaspoons dried oregano
Freshly ground black pepper

Cut up the peeled tomatoes and place them in a colander for a few minutes to lose some of the liquid. Place in a skillet with 3 tablespoons oil, the basil, and ½ teaspoon salt. Cook over moderately high heat for 5 or 6 minutes, stirring frequently.

Place the pizza dough on a floured working surface. Divide into two equal parts and shape each into a ball. Flatten the balls first with the palms of your hands, rotating and turning the piece of dough from one side to the other. When the disk is about 8 inches in diameter, lift it by one side with your fingers and quickly begin to rotate it, holding the border so that the weight of the dough will perform the thinning. The disk should measure about 12 inches, be paper thin, but have a rim high enough to contain the filling.

Place each pizza on a lightly oiled and generously floured baking sheet. Coat the tops with a light film of oil. Spread half the tomatoes on each. Top with mozzarella and anchovies. Sprinkle with oregano, salt, and pepper to taste, and the remaining oil. Bake in preheated 450° F oven for 15 to 20 minutes.

Yields 2 12-inch pizzas. Serves 4 to 6.

NOTE: If you find it difficult to thin the dough using only your hands, use a rolling pin, but be sure to leave a raised edge all around.

PIZZA E RICOTTA
Bread Pockets Filled with Ricotta

At the turn of the century, when my mother was a child in Rome, *pizza e ricotta* was a treat that children loved. Later on, as the general standard of living rose, *pizza e ricotta* became the "fast food" that the Roman children would grab at the neighborhood bakery on their way to school. Even though we can now have almost anything our fancy dictates, *pizza e ricotta* is a favorite breakfast or lunch in my family.

Pizza dough (page 217)
2 cups whole-milk ricotta

Prepare the pizza dough. Turn it onto a floured working surface and knead until smooth and elastic. Divide into 6 equal parts and shape each part into a small ball. Place these little balls on a heavily floured board, several inches apart from each other. Cover with a clean kitchen towel and let rise in a warm place for 1 hour or until doubled in bulk.

Preheat oven to 500°F. Lightly oil and generously sprinkle a large baking sheet with flour. Flatten one ball of leavened dough at a time to ⅛-inch thickness (about 5½ inches in diameter). Place all the disks on the baking sheet and bake in the hot oven for 8 minutes. They should be puffed and hollow inside. Remove the baking sheet from the oven.

With a sharp knife, cut a slot along the edge of each pizza to make a pocket. Hot steam will rush out. Return the sheet to the oven for a couple of minutes to let some of the moisture dry out.

While they are still warm, fill each pizza with ⅓ cup of cold ricotta, press to close, and serve.

For those who find the flavor of plain ricotta a bit too bland, the Romans suggest adding 2 anchovy fillets to each pizza before pressing closed. In this case it is called *Pizza e Ricotta e Alici* (Flat Bread filled with Ricotta and Anchovy Fillets). **Serves 6.**

NOTE: If you are not planning to serve the pizzas immediately, do not cut the edges. Remove from the oven after they are puffed up and place on a wire rack to cool thoroughly before storing in a plastic bag in the refrigerator. When ready to use, cut the slots along the edges and place in hot oven to get warm, or serve at room temperature.

SCHIACCIATINA ALL'OLIO
Flat Bread with Oil and Salt

Just as the Roman children used to grab a *pizza e ricotta* on their way to school (see preceding recipe) the Florentine kids did the same (and still do) with *schiacciatina.* Housewives know better than to go to the bakery between 7 and 8 o'clock. They do their shopping for baked goods very early in the morning or after all the children are in school, since they know that the bakers wouldn't even look at them during the hour that they are busy serving and chatting with a garrulous flock of children.

3 cups unbleached flour
1 envelope active dry yeast
1 teaspoon salt
Olive oil
1 cup warm water
1½ teaspoons coarse table salt

Combine the flour, dry yeast, and salt in a bowl. Gradually add ¼ cup oil and 1 cup warm water, mixing to make a rather stiff dough.

Turn onto a floured working surface and knead 3 or 4 minutes. Shape into a ball, place on an oiled baking sheet and set aside in a warm place, covered with a kitchen towel, to rise for about 1 hour.

Roll down to a rectangle approximately 13 x 15 inches. With your fingers, make many depressions or dimples all over the surface. Sprinkle with coarse salt and with 2 or 3 tablespoons of olive oil. Let rest ½ hour. Meanwhile heat your oven to 375° F, then bake *schiacciatina* for ½ hour. **Serves 6 to 8.**

FOCACCIA COLLA CIPOLLA
Flat Onion Bread

1 envelope dry active yeast
1½ cups warm water
4 cups unbleached flour
1 teaspoon salt
4 tablespoons olive oil
1 cup chopped onion
1 cup water
1½ teaspoons coarse table salt
Freshly ground black pepper

Dissolve the yeast in ½ cup warm water and let rest for 5 minutes. Place flour and 1 teaspoon salt in a large bowl. Add dissolved yeast, 2 tablespoons oil, and 1 cup warm water while mixing.

Turn out onto a floured working surface and knead for 5 to 10 minutes. Shape into a ball and place on a well-floured board to rise, covered, for 1 to 2 hours or until more than doubled in bulk. Punch down and divide into 8 equal parts.

Shape each part into a little ball and allow to rest 5 minutes. With the palms of your hands, flatten the balls to ¼-inch thickness.

Place the chopped onion in a saucepan with 1 cup water. Bring to a boil and cook for 2 to 3 minutes. Drain well and spread 2 tablespoons of the onion over each *focaccia*. Sprinkle with coarse salt, pepper, and the remaining oil.

Preheat oven to 500° F. Place 4 *focacce* on each of two well-floured baking sheets and bake for 8 to 10 minutes. **Serves 6 to 8.**

CIAMBELLE DI SUKKÒT
Sukkòt Bagels

1 envelope active dry yeast
½ teaspoon sugar
1¼ cups warm water
3 cups unbleached flour
Salt
2 teaspoons anise seeds
¼ cup olive oil

Dissolve the yeast and sugar in 1¼ cups of warm water and let rest 5 minutes.

Combine flour, 1 teaspoon salt, and anise seeds in a large bowl. Slowly add the yeast mixture and oil, while mixing, until a soft dough is formed. Turn out on a floured working surface and knead 3 minutes. Cover with a clean kitchen towel and let rest 10 minutes.

Divide into 12 equal parts. Roll each piece of dough into a rope 10 inches long. Shape into an oval loop, overlapping the two ends so that they extend beyond the loop to form two ears. Place on a floured surface. When all the bagels have been formed, gently lift the first one, stretch it to open the loop a bit wider and place on a lightly oiled and well-floured baking sheet. Continue with all the other bagels. Cover with a towel and set aside to rise in a warm, draft-free place for 20 minutes.

Brush the tops with a solution made with ½ teaspoon salt and 1 tablespoon water. Bake in 375°F oven for 30 minutes. **Yields 12.**

PANCROCINO
A Hearty Garlic Bread

Pancrocino, also called *Bruschetta* in Rome and *Fettunta* in Florence, is, I am sure, the original of the various garlic breads of today. The authentic *pancrocino* was made with olive oil freshly milled and you cannot duplicate that. But you can still make a very good *pancrocino*, and it is always a success with the family and friends.

1 loaf stale Tuscan bread
4 large cloves garlic
Coarse table salt
Freshly ground (coarse) black pepper
1 cup imported dark olive oil

Divide the loaf in half. Cut each half in half again. Then, cutting horizontally, split each piece in half, thus obtaining 8 split pieces. Toast these pieces on both sides under the broiler until dark brown.

Rub the garlic over the split sides of each piece, then sprinkle with salt and pepper to taste.*

Cut the pieces in half again and arrange on a large serving dish in one layer. Pour all the oil over the bread and let it seep through before serving **Serves 6.**

* See NOTE, on page 195.

PANE A DADINI
Croutons

Croutons are very useful in Italian-Jewish cuisine and are very easy to prepare. You can make fried or toasted croutons. The former taste better; however, the latter can be prepared ahead of time, besides being more easily digestible than the fried ones.

½ cup vegetable oil or butter
8 ⅓-inch slices white bread (page 216), diced

Heat the fat in a large skillet until quite hot, but not smoky. Drop diced bread into it and fry quickly, stirring, until golden brown—about 1 minute. Transfer to paper towel to drain excess fat.

For toasted croutons, place diced bread with no oil on a baking sheet. Toast under the broiler for approximately 2 minutes, shaking the baking sheet frequently. Remove from heat and let cool thoroughly, stirring from time to time, before storing for later use.

For seasoned croutons, add ½ teaspoon Italian herb seasoning and 1 teaspoon of garlic salt to frying croutons, or on toasted croutons while still hot. **Yields 4 cups.**

NOTE: Fried croutons are generally used to supplement a clear or creamy soup and are served hot. Toasted croutons are used the same way but can also be stored to be used for stuffings.

PANGRATTATO
Bread Crumbs

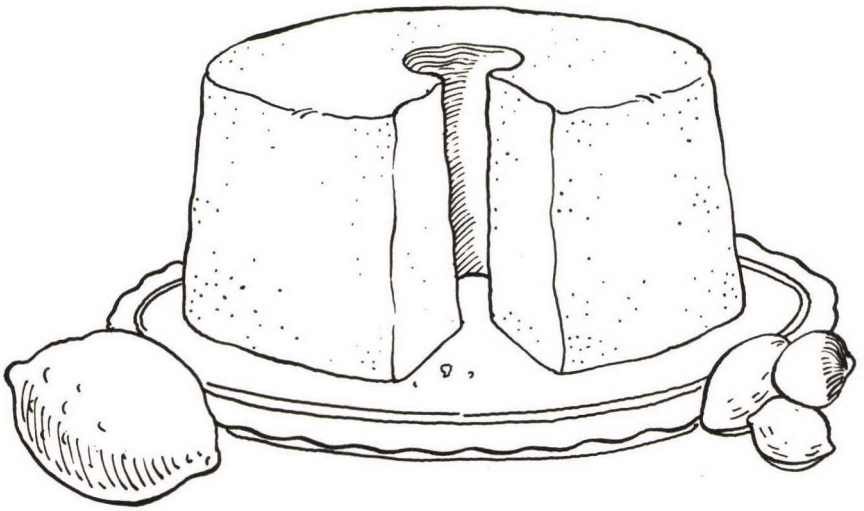
Make your own bread crumbs with leftover homemade bread. Not only will they be cheaper and more nutritious, but you will be sure that they are kosher.

For fine bread crumbs, let the bread scraps become quite hard and dry before crumbling them in a blender or food processor.

For coarse bread crumbs, process the bread while it is still soft; then dry the crumbs in an oven at low heat for several hours.

For seasoned bread crumbs, add 1 teaspoon of Italian herb seasoning and 1 teaspoon of garlic salt to each cup of coarse bread crumbs and mix thoroughly.

Let the crumbs cool completely before storing them in a glass jar in the refrigerator.



DOLCI
Desserts

SFRATTI
Honey and Nut Dessert

The etymology of *sfratti* as the name for this marvelously tasty dessert is a curious one. There was a time when the law that prevailed was the "law of the stick." When landlords could not collect from poor tenants, they would evict them with the persuasive aid of a stick. The same treatment was applied to the Jews when they were no longer wanted in a community. In Italian the word *sfratto* means eviction, and *sfratti* look just like the sticks used by those landlords and the enemies of the Jews.

Much of Jewish food lore is based on reproducing, in a sweet form, some symbolic item of the unhappy events of the past as a reminder of the constant and dreadful danger of their recurrence and also to ward off such a possibility. At Passover we have the *Charoset*, symbol of the mortar used

by our forefathers who were slaves in Egypt; at *Purìm,* Haman's Ears; at *Rosh Hashanà Sfratti.* Of course this is but one example of how deceptive appearances can be: *sfratti* look very unappealing but they taste delicious. They bear an unpleasant name but are traditionally served on the very happy New Year holiday.

3 cups unbleached flour
1¼ cups sugar
¼ teaspoon salt
⅔ cup dry white wine
⅓ cup vegetable oil
1 cup honey
½ teaspoon cinnamon
¼ teaspoon ground clove
¼ teaspoon black pepper
Dash ground nutmeg
Freshly grated rind of 1 orange
15 ounces walnut meats, chopped

Mound the flour on a flat working surface and make a well in the center. Place sugar and salt in the well. Gradually add wine and oil while mixing with a fork until a smooth, stiff dough is formed. Knead for 5 minutes. Place in a bowl, cover with a piece of wax paper, and set aside in the refrigerator.

In a large skillet, over high heat, bring the honey to a rapid boil and cook for 3 minutes. Add the spices, orange rind, and nuts and cook another 5 minutes, stirring constantly. Remove the skillet from the heat and continue to stir until the honey/nut mixture is cool enough to handle. Pour onto a floured working surface and divide into 6 equal portions. Using your hands, roll each portion into a cylindrical stick about 13 inches long and push aside.

Take the pastry dough from the refrigerator and divide it into 6 equal portions. With a small rolling pin, roll out each piece to form a 4 x 14-inch strip. Place one stick of filling on each strip and wrap the dough around the filling, covering it completely. Pinch the ends closed. Place on a well-floured baking sheet with the seam sides down.

Bake in preheated 375°F oven for 20 minutes. Remove from the baking sheet and wrap in foil. When completely cool, and just a moment before serving, cut the sticks into 1½-inch diamonds.

Yields 6 sticks; 4 dozen diamonds.

NOTE: *Sfratti,* wrapped in foil, keep several weeks without refrigeration. In fact they taste better after they have been allowed to age for a few days.

CECIARCHIATA
Taiglach

Ceciarchiata or *cicerchiata,* from *ceci* (chick peas) or from *cicerchia* (vetch), is one of the many *Purìm* and *Rosh Hashanà* sweets. It owes its funny name to the tiny pieces of dough in it, which resemble vetch grains or, after they are cooked, chick peas. Jews the world over make it with slight variations. This is the authentic ancient recipe I learned to make as a child from one of my aunts.

3 eggs, slightly beaten
2 cups unbleached flour
½ teaspoon salt
1 cup olive or other vegetable oil for frying
1 cup honey
½ cup hazel nuts
1 tablespoon lemon juice
2 teaspoons grated lemon rind
1 cup coarsely chopped almonds, toasted (see footnote, below)

Combine eggs, flour, and salt in a small bowl and mix to make a soft dough. Turn out on a floured working surface and knead 1 or 2 minutes. Shape into a ball, flatten with your hands, and sprinkle with flour. With a rolling pin roll down to ¼-inch thickness. With a sharp knife or with a pizza cutter, cut into ¼-inch strips and dredge them with flour. Cut a few strips at a time into pea-size bits, and again dredge with flour to prevent them from sticking to each other. Use a large sifter to remove excess flour.

Heat the oil in a small saucepan and fry a handful of pasta bits at a time until lightly golden. Drain and cool.*

Bring the honey to a boil in a saucepan and cook over moderately high heat 3 minutes. Add the "chick peas," the hazel nuts, lemon juice and rind and cook over a lower heat 7 minutes longer, stirring constantly.

Spread the toasted almonds over an oiled round dish and pour the hot mixture on it. Let settle for a few minutes. When the mixture is cool enough to be handled, shape it into a ring with the help of a spoon and your moistened hands. Let cool thoroughly at room temperature, then cut into 2-inch segments. **Serves 8 to 12.**

* Or bake, one third at a time, on an ungreased baking sheet in 400° F oven for 7 minutes, and proceed as above.

MOSCARDINI DI PURÌM
Purìm Moscardini

*1¼ cups ground toasted almonds**
1¼ cups sugar
¼ cup unsweetened cocoa
¼ cup unbleached flour
½ teaspoon cinnamon
1 egg, slightly beaten
1 egg yolk

Combine all the dry ingredients in a small bowl. Add the egg and egg yolk and mix well. Shape the mixture with your hands, a teaspoonful at a time, into 3-inch sticks. Place on an oiled and floured baking sheet, about 2½ inches apart. Flatten with a fork.

Bake in preheated 350° F oven for 10 minutes, then transfer to cooling rack. **Yields about 2½ dozen.**

* To toast hazel nuts and almonds, place them on a cookie sheet and place the sheet on the top rack under the broiler for 4 or 5 minutes, stirring a couple of times. Allow to cool for at least 10 minutes before chopping in a blender or processor.

ORECCHI DI AMAN
Haman's Ears

For the Italian Jews *orecchi di Aman* are as synonymous with the festival of *Purìm* as the *Hamantachen* are for the *Ashkenazim*. There are perhaps as many versions of this sweet as there are Jewish families in Italy. I regard this recipe as the finest. From this basic recipe you can create variations limited only by your own imagination.

2 eggs
2 egg yolks
¼ cup sugar
½ teaspoon salt
1 teaspoon freshly grated lemon rind
3 tablespoons olive oil
½ teaspoon vanilla extract
2 tablespoons rum or brandy
2½ cups unbleached flour
1 cup olive or other vegetable oil for frying
Confectioners sugar

In a small bowl, beat the eggs and egg yolks with sugar, salt, lemon rind, olive oil, vanilla extract, and rum. Gradually add enough flour to make a rather soft dough. Turn out onto a floured working surface and knead for 2 or 3 minutes. Roll very thin. With a pastry cutter or with a very sharp knife, cut into strips 1 inch x 4 to 7 inches.

Slowly heat the oil in a small saucepan. Oil is at the right temperature when a small piece of dough dropped into it floats and begins to sizzle. Fry a few strips at a time, twirling them to give them odd shapes, until they are lightly golden. (Tie the longer pieces into a knot before frying them.) Drain and place on a paper towel.

When all the ears are done, transfer to a large serving plate, sprinkling each layer abundantly with confectioners sugar (see footnote page 230). **Yields 2 to 3 dozen.**

MANIÇOTTI DI PURÌM
Purìm Manicotti

This is one of those recipes one should watch while it is being prepared, because the actual preparation is much less complicated than its description. A pasta machine would be helpful, but is not indispensable. *Purìm* is the time when the Italian-Jewish housewives display their artistry and patience in making the most varied types of sweets to make this joyous holiday especially festive.

2 eggs
⅛ teaspoon salt
1½ cups unbleached flour
1 cup olive or other vegetable oil for frying
1½ cups honey

Lightly beat eggs and salt together. Gradually add 1¼ to 1½ cups of flour and mix until a rather soft dough is formed. Knead for 1 minute, then roll as thin as you can. With a pizza cutter or with a very sharp knife, make 24 2 x 8-inch strips.

Heat the oil in a small frying pan until a piece of dough dropped into it sizzles immediately. Holding one strip of dough at one end with your hand,

plunge the other end into the hot oil 1 inch deep. At once insert the frying part of the strip between the prongs of a fork held with your other hand. Roll the fork with a counterclockwise motion while letting the rest of the strip slide into the oil. The strip will fry while it is rolling around the fork.

When the *manicotto* is golden, hold it above the pan a few seconds to drip, then gently place on a paper towel. Repeat until all the *manicotti* are done.

Heat half the honey in a small saucepan. As it starts to boil, drop 2 or 3 *manicotti* in it for a few seconds to be coated with honey. Lower the heat and continue to dip the *manicotti* in the hot honey until all have been coated, gradually adding additional honey. Cool thoroughly before serving.

Yields 24.

CASTAGNOLE DI PURÌM

Purìm Petards (Firecrackers)

Castagnole were so called because they would often explode like petards when they were frying. In fact, the name *castagnola* (the Italian word for petard) is derived from *castagna*, chestnut. If chestnuts are roasted without making a slit to allow the hot air to escape, they will explode. Unlike corn, which remains intact when it pops, chestnuts will virtually disintegrate and fly high into the air. *Castagnole* will not pop if the frying oil is kept at a moderate temperature.

1 cup cake flour
1 egg
2 tablespoons sugar
2 tablespoons olive oil
2 tablespoons brandy
Freshly grated rind of 1 orange
1 teaspoon anise seeds
¼ teaspoon vanilla extract
1 cup vegetable oil for frying
Confectioners sugar
½ cup honey
½ cup water
1 tablespoon lemon juice

Combine flour, egg, sugar, olive oil, brandy, orange rind, anise seeds, and vanilla extract. Mix until it forms a dough stiff enough to hold its shape. Roll into a rope slightly less than 1 inch thick. Cut the rope into pieces slightly smaller than 1 inch.

In a small saucepan, heat the vegetable oil to 375° F on a deep-frying thermometer. Fry a few pieces at a time, stirring with a fork so that they become golden on all sides. With a slotted spoon, transfer to a paper towel to drain.

Serve *castagnole* in three separate dishes: some plain, some rolled in confectioners sugar, and some in a honey syrup. For the syrup, place the honey in a saucepan with ½ cup water and 1 tablespoon lemon juice and bring to a boil. Drop *castagnole* into the syrup and immediately remove from heat. Cool thoroughly before serving.

Yields about 48.

BORRICCHE PITIGLIANESI
Cinnamon Turnovers

Some believe that the name *borricche* or *buricchi* comes from the Spanish name for donkey (burro) since they look like a donkey's ears. Whatever its origin, it is certain that *borricche* is a food used exclusively by the Jews in Italy. The old women in Pitigliano used to say, "*Borricche, ricche, ricche,*" meaning that the pastry for *borricche* had little or no taste and that the filling should be strongly flavored and there should be plenty of it. Some of the most popular fillings were spinach, sharp cheese, and highly seasoned fish. This recipe is the classic *borricche* served, along with many other sweets, at *Purìm.*

1½ cups sugar
2 tablespoons cinnamon
2 tablespoons brandy
2 tablespoons water
Pastry from page 90 made with non-dairy margarine (pareve, see footnote, page 90)
1 egg yolk
1 teaspoon water

Combine sugar, cinnamon, and brandy with 2 tablespoons of water and mix to make a paste.

Roll the pastry to ⅛-inch thickness. Cut into 12 squares with a very sharp knife.

Spread 1 tablespoon of sugar mixture over half the square diagonally, which means that one triangle is covered with the filling. Starting from the corner with the filling, roll up the pastry, pinching the sides closed to prevent the sugar from escaping during baking. Lightly brush the tops with the egg yolk beaten with 1 teaspoon water.

Line up on an ungreased baking sheet and place in preheated 400° F oven for 15 to 20 minutes. Serve cold.

Yields 12.

TORTELLI DOLCI DI SHAVUÒT
Sweet Shavuòt Tortelli

Toward the end of our Odyssey as escapees from the Nazis, my two brothers, my sister, and myself made a stop at a farm with the usual trepidation: would they give us shelter or turn us in to the Fascists? They welcomed us. One of their children was celebrating the First Communion and they were delighted to share the happy event with us. In fact, as if we were part of the family, we helped in the preparations. They had very little sugar, which they had saved from before the war, and asked us to make one of our desserts with it. It was near *Shavuòt* and we thought of *Tortelli Dolci.* Some of the ingredients were missing, but they were delicious anyway (or at least so it seemed to us at the time).

Combine the ricotta with 1 egg yolk, 3 tablespoons sugar, citron peel, *pinoli*, and vanilla extract; mix well and set aside in refrigerator.

Make a soft dough with the flour, salt, eggs, the remaining egg yolk, ¼ cup sugar, vegetable oil, rum, and lemon extract. Knead for 3 minutes, then cover with a clean towel and let rest for 5 minutes. With a rolling pin, roll very thin. With a cookie cutter or with a glass, cut into disks, about 3 inches in diameter.

Place 1 teaspoonful of the ricotta mixture over each disk. Fold each disk in half and press the round edge with a fork to seal. Place on an ungreased baking sheet and bake in preheated 400° F oven for 15 minutes. Serve before the filling makes the pastry become soggy.

Yields about 3 dozen.

1 cup ricotta, drained for several hours or overnight
2 egg yolks
Sugar
2 tablespoons minced candied citron peel
2 tablespoons pinoli (*pine nuts*)
½ teaspoon vanilla extract
2 cups unbleached flour
½ teaspoon salt
2 eggs
3 tablespoons vegetable oil
2 tablespoons rum or brandy
½ teaspoon lemon extract

GINETTI DI SUKKÒT
Sukkòt Cookies

Ginetti is an ancient recipe. Like most old recipes, their appearance leaves much to be desired. Nevertheless, their taste and texture are really fine, and for the sake of authenticity the recipe is given in its original form.

Cream together sugar, oil, and salt. Add one egg at a time, beating after each addition. Add the ground almonds, anise seeds, cinnamon, grated rind, vanilla and almond extracts. Add enough flour to form a rather stiff dough. Turn out on a floured working surface, knead for 1 minute, then roll into a rope 1 inch wide. With a sharp knife, cut diagonally into 2-inch pieces.

Place on a well-floured baking sheet and bake in preheated 350° F oven for 15 minutes. Remove from oven and transfer to a wire rack to cool.

Store in a tin box, at room temperature, where *ginetti* keep fresh at least 8 days, the duration of *Sukkòt*.

Yields about 4 dozen.

1 cup sugar
⅓ cup olive oil
¼ teaspoon salt
2 eggs
1 cup ground blanched almonds
2 teaspoons anise seeds
1 teaspoon cinnamon
1 teaspoon freshly grated orange or lemon rind
1 teaspoon vanilla extract
½ teaspoon almond extract
2 cups unbleached flour

RICCIARELLI DI SIENA
Siena Almond Cookies

These cookies are a favorite at *Purìm* and during Passover, and a welcome and exquisite dessert at any dinner party.

2 egg whites
Dash salt
Granulated sugar
Freshly grated rind of 1 orange
1 teaspoon almond extract
½ teaspoon vanilla extract
10 ounces finely chopped blanched almonds
¼ cup Passover cake meal
2 tablespoons non-dairy margarine (pareve, *see footnote, page 90*)
Confectioners sugar

Beat the egg whites with salt until stiff and dry. Gradually add 1 cup sugar and beat until you have the consistency of marshmallow. Add the orange rind, almond and vanilla extracts, and finally add the almonds. Mix until you have a rather hard paste.

Combine the Passover cake meal with ¼ cup sugar. Generously grease a baking sheet with the margarine and sprinkle it with the flour/sugar mixture.

Divide the almond paste into 24 to 30 equal parts and, with greased hands, shape each into a diamond. Place 2 inches apart on the prepared baking sheet and bake in preheated 250° F oven for 12 or 13 minutes.

Remove the cookies from the oven while they are still white and, while they are still hot, sprinkle lightly with confectioners sugar.* Carefully remove to a cooling rack. When cookies are thoroughly cool, store them in a tightly closed tin box at room temperature.

Yields 24 to 30.

NOTE: *Ricciarelli's* texture is best if they are eaten within 1 or 2 days. However, they can be frozen. Remove just as many as you need from the freezer and let stand 1 hour at room temperature before serving.

* Always use a sifter to sprinkle confectioners sugar.

TORTA AL MASCARPONE
Mascarpone Cheese Cake

Mascarpone is a rich and deliciously creamy cheese unlike any other cheese available in the United States. *Torta al Mascarpone* is not only a classic in Italian-Jewish cuisine, but also ideal as an emergency dessert, since it is simple to prepare and does not need baking. In Italy the ingredients that go into it can be purchased at the *Alimentari* down the street or around the corner (there is one such store—which sells pasta, bread, cheese, eggs, sugar, canned food and cold cuts—on practically every resi-

dential street). In the United States the main ingredient, *mascarpone,* is available only in highly specialized food stores and I believe it is flown from Italy every day. For those who cannot find fresh *mascarpone,* I suggest ricotta as a substitute.

3 eggs, separated
9 tablespoons sugar
1 pound mascarpone cheese, at room temperature
40 Biscottini di Rona, *or vanilla cookies*
¾ cup cold strong black coffee
2 tablespoons rum
*½ cup sugar-toasted chopped almonds**

Beat the egg whites until stiff peaks form. Gradually add half the sugar and beat until the mixture has the consistency of marshmallow.

In another bowl, beat the egg yolks with the remaining sugar until frothy and lemon-colored. Reduce the speed, add the cheese, and beat until well mixed. Add the whites and mix well.

Add the rum to the coffee and quickly soak the cookies in the mixture.

Place alternate layers of the soaked cookies and the cheese mixture in a serving bowl, ending with the cheese mixture.

Sprinkle the top with toasted almonds and chill at least 1 hour before serving. **Serves 6.**

* To make sugar-toasted almonds, place the chopped almonds in a small skillet with 2 tablespoons water, 2 tablespoons sugar, and 1 teaspoon almond extract. Bring to a boil and boil, stirring, for 2 to 3 minutes, or until almonds are dry and light brown. Remove from heat and stir until cool.

BISCOTTINI DI RONA
Rona's Vanilla Cookies

Biscottini should always be on hand, not only because they are an excellent dessert and a complement to a fresh fruit bowl, but also because they are an important ingredient in *Torta al Mascarpone,* a classic Italian cheese cake.

¾ cup firmly packed raw sugar
½ cup vegetable oil
¼ teaspoon salt
2 eggs
2 teaspoons vanilla extract
1¼ cups unbleached flour

Cream together sugar, oil, and salt in a small bowl. Add one egg at a time and vanilla extract, beating well after each addition. Gradually add the flour and continue to beat until you have a smooth batter.

Drop by the half teaspoonful, 2 inches apart, on an oiled baking sheet sprinkled with flour. Bake in preheated 375°F oven for 7 minutes or until cookies are lightly browned. **Yields about 5 dozen.**

PAN DI SPAGNA
Sponge Cake

Pan di Spagna (bread of Spain), also called *Pasta Reale,* was made for Passover in the matza bakery with the same flour that was used for *matzòt.* The original recipe, therefore, called for flour *kasher l'Pesach.* However, since flour *kasher l'Pesach* is not readily available here to the consumer (see *Azzima Semplice*). I use a mixture of cake meal and potato starch and get a very satisfactory result.

6 eggs, separated
⅛ teaspoon salt
1 cup sugar
¼ cup fresh orange juice
½ cup Passover cake meal
¼ cup potato starch
Freshly grated rind of 1 large lemon

In a small bowl, beat the egg whites with salt until soft peaks form.

In a larger bowl, place egg yolks, sugar, and orange juice and beat until frothy and lemon-colored.

Combine the cake meal with potato starch and gradually add to the egg-yolk mixture, beating until the batter is smooth. Add the lemon rind and fold in the egg whites.

Pour into an ungreased tube sponge-cake pan with removable bottom and bake in preheated 350° F oven for 1 hour. Remove from oven and invert pan over a wire rack to cool before unmolding. **Serves 8 to 12.**

ZUPPA INGLESE
Literally, English Soup, and similar to English Trifle

In our village *Shabbàt* was kept as "holy as God commandeth" which means that after the morning service we had lunch, read and rested, and then dressed up again to spend the afternoon paying visits to the sick and the elderly who could not come to temple. It was customary to bribe the children, so that they would be quiet for a while, with some kind of dessert (and a tiny glass of *rosolio* for the older ones). The most popular among the *Shabbàt* desserts was *Zuppa Inglese,* a classic dessert which varied from household to household, but was always extremely good. The ideal red liqueur for *Zuppa Inglese* is Alkermes. If you are unable to find it, use any bright red liqueur in combination with kirsch.

Combine the cherry liqueur and the kirsch and soak ⅔ of the cake slices in the mixture. Line the bottom and the sides of a 2-quart straight-sided glass serving bowl with them. Pour all the *crema pasticcera* into the lined bowl.

Combine the coffee and cognac and soak the remaining slices in that mixture; then completely cover the *crema* with them.

Whip the heavy cream until soft peaks form; add confectioners sugar and vanilla extract and mix gently. Top the bowl with a mound of whipped cream. Refrigerate before serving. **Serves 8.**

NOTE: *Zuppa Inglese* can be prepared a few hours in advance. Leftovers will look less neat, but will taste even better.

1 cup Alkermes, or 1 cup cherry liqueur, or any bright red liqueur
2 tablespoons kirsch
½ stale Pan di Spagna, *sliced into 20 slices*
Crema pasticcera *(recipe follows)*
¾ cup strong, dark coffee
2 tablespoons cognac
1 pint heavy cream
¼ cup confectioners sugar
1 teaspoon vanilla extract

CREMA PASTICCERA
Custard Filling

This type of custard is called *pasticcera* because it is used exclusively for pastry filling, or as part of a creamy dessert such as *Zuppa Inglese*. In Italy it is considered too "vulgar" (it is made with flour!) to be served alone.

Beat the egg yolks, sugar, and salt together until frothy and lemon-colored. Gradually beat in the flour. Add the milk slowly and mix well. Pour into a saucepan; add the lemon peel and place over moderately high heat. Bring to a boil while stirring constantly. Lower the heat and simmer gently for 3 to 4 minutes, stirring occasionally.

Remove from heat, discard the lemon peel, add the butter, and stir. Cool for 1 to 3 hours, stirring from time to time to prevent a film from forming on the surface. **Yields 2 to 2½ cups.**

NOTE: You can prepare *crema pasticcera* the day before you are ready to use it. In that case, pour it into a bowl and cover the bowl with a piece of wax paper, letting the paper touch the cream; then store in the refrigerator.

4 egg yolks
⅓ cup sugar
Small pinch salt
¼ cup cake flour
2½ cups hot milk
2½ x 2-inch strips lemon peel
1 tablespoon unsalted butter

TORTA DEL RE
King's Cake

The King's Cake owes its name to a family legend according to which it came from the secret recipe files of the chef of one of Italy's kings.

As a young woman, one of my mother's aunts was the tutor of the child of a senator whose wife was bedridden. In addition to tutoring the child the young woman was also apparently consoling the senator, because one sad day she found herself pregnant. Since this could not be tolerated, she jumped from the window of her third-floor apartment, but she didn't die, which, of course, had been her intention. While she was recovering from a few broken bones, the senator's wife died and the senator married my great aunt, thus saving her honor.

My mother, as a child, was often invited to this aunt's house for dinner when this cake was served, and she heard over and over again that the recipe for it had been given to the senator's chef by his friend, the king's chef. Whether the story is true or not, this cake *is* "fit for a king" and it is my *pièce de résistance* for important dinners and at Passover.

2 tablespoons sweet butter or non-dairy margarine
2 tablespoons fine bread crumbs or matza meal
5 eggs, separated
1 small pinch of salt
1¼ cups granulated sugar
2½ cups (10 ounces) blanched almonds, chopped very fine
1 teaspoon vanilla extract
1 teaspoon almond extract
Grated rind of 1 lemon
Confectioners sugar
*Sliced or slivered almonds, toasted**

Grease and sprinkle with bread crumbs or matza meal a 10-inch spring form pan and set aside.

Beat the egg whites with salt until stiff and dry.

In a larger bowl, beat the egg yolks until foamy, then gradually add the sugar and continue beating until the mixture is lemon-colored. Gradually add the chopped almonds, then the two extracts and the lemon rind. You should have a very hard paste. Mix ⅓ of the beaten egg white with the almond mixture to make it softer. Delicately fold in the remaining egg white and pour into the prepared cake pan.

Place in the center of the middle rack in preheated 325°F oven and bake for 1 hour without opening the oven door. After the hour is over, leave the oven door ajar for 10 to 15 minutes; then remove the pan from the oven and place it upside down on a cooling rack. When the cake is thoroughly cool, remove it from the pan and place it upside down over a cake dish. Top with confectioners sugar, using a sifter, and sprinkle with toasted sliced almonds. **Serves 12.**

* See footnote, page 196.

TORTA DI CIOCCOLATA E ALBUMI
Egg-White Chocolate Cake

Many recipes call for egg yolks only and people often wonder what to do with the whites. This is one recipe that answers the question since it uses only whites. Egg whites can be frozen and accumulated by adding them to a jar in the freezer as they become available.

8 egg whites (about 1¼ cups)
½ teaspoon salt (scant)
½ cup unsweetened cocoa powder
1 cup sugar
3 tablespoons vegetable oil
*⅓ cup hazel nuts, toasted and coarsely chopped**
*⅓ cup almonds, toasted and coarsely chopped**
⅓ cup finely chopped walnut meats
Confectioners sugar

Beat 6 egg whites with salt until dry and set aside.

Combine the cocoa with sugar, oil, and the remaining unbeaten egg whites in a large bowl. Add the nuts and mix well. Add ¼ of the beaten whites and mix again. Fold in the remaining beaten egg whites and pour into an oiled and lightly floured 9-inch cake pan.

Bake in preheated 350°F oven for approximately 30 minutes. The cake is baked when a straw inserted in the center of it comes out dry. Transfer to a wire rack to cool. Invert over a cake dish and sprinkle with confectioners sugar (page 230 footnote). **Serves 8.**

* See footnote, page 225.

SPUMINI
Little Meringue Shells

I was never able to make *spumini* correctly. Either they would come out soggy, or would burn, or some other calamity would befall them. Recently my cousin Emma Finzi Servi, an excellent and sophisticated cook, gave me the following recipe and I now make *spumini* which are consistently reliable.

1 cup sugar
3 teaspoons baking powder
3 egg whites
Pinch salt

Combine sugar and baking powder in a 2-cup measuring cup with a spout. Beat egg whites with salt until stiff and dry. Gradually pour in the sugar mixture and continue beating until stiff peaks form.

Lightly grease a cookie sheet and line it with white paper (typing paper is excellent). Drop beaten mixture by the teaspoonful about 2 inches apart. Bake in preheated 225°F oven for 45 minutes, or until *spumini* are dry and only slightly golden. Remove from oven.

Pick up one at a time with your hand and push your thumb through the bottom to allow hot moisture to escape, and also to make room for the filling.* Cool on a rack, then store in a plastic bag in refrigerator until ready to use. **Yields 3 to 4 dozen.**

* *Spumini* can be served dry as part of a cookie platter (I love them in combination with Haman's Ears), or filled with whipped cream (see next recipe).

SPUMINI ALLA PANNA
Whipped Cream Meringues

1 pint heavy cream
3 dozen spumini
1½ dozen paper cups (those used for cupcakes)

With a portable electric beater, beat the cream until soft peaks form. Do not overbeat, because cream separates and eventually turns into butter, if it is beaten beyond an optimal point.

Place a spoonful of whipped cream over the hollowed part of a shell. Press another shell gently over the cream to form a sandwich. Place each sandwich, vertically, inside a paper cup, and serve. **Serves 6 to 9.**

FRITTELLE DI CHANUKÀ
Chanukà Fritters

This was the specialty of my Aunt Argia, my father's oldest sister. During the eight days of *Chanukà*, Aunt Argia would get up at dawn to start making *frittelle* for all the extended family. Punctually at mealtime she would knock at our door with a big plate of fragrant hot *frittelle*.

2 envelopes active dry yeast
1 cup warm water
2½ to 3 cups unbleached flour
1 teaspoon salt
2 teaspoons anise seeds
2 tablespoons olive oil
1 cup dark, seedless raisins
1 cup olive or other vegetable oil for frying
1½ cups honey
2 tablespoons lemon juice

Dissolve the yeast in 1 cup of warm water. Combine flour, salt, and anise seeds in a bowl. Gradually add the dissolved yeast and the olive oil, mixing until a rather soft dough is formed. Turn out onto a floured working surface. Knead for about 10 minutes or until dough is smooth and elastic.

Spread the raisins over the working surface and knead the dough over them until they have all been incorporated into the dough. Shape into a ball, cover with a clean kitchen towel, and let rise in a warm place for 1 hour or until doubled in bulk.

With the palms of your hands, flatten down to about ½-inch thickness. Let rest, uncovered, 15 minutes. With a sharp knife, cut into 36 diamonds.

Heat the oil in a deep saucepan and fry the diamonds, a few at a time, turning, until golden on both sides. Transfer to a paper towel to drain.

Heat the honey in a saucepan with 2 tablespoons of lemon juice and boil for just 3 minutes. Arrange *frittelle* on a serving plate and pour the hot honey over them. **Yields 3 dozen.**

DICTINOBIS DI KIPPÙR
Doughnuts to Break the Yom Kippùr Fast

In some parts of Italy *dictinobis,* rather than *bollo,* are used to break the fast of *Yom Kippùr.* We used them for holiday breakfasts or *merenda,* midday snacks.

¼ cup warm olive oil
1 envelope active dry yeast
1 jumbo egg
¼ cup sugar
1 teaspoon vanilla extract
1 teaspoon lemon extract
1½ cups cake flour
1 cup olive or other vegetable oil for frying
Confectioners sugar

Have all the ingredients at room temperature, except olive oil, which should be lukewarm. Beat the olive oil and yeast together in a small bowl until yeast is dissolved. Add the egg, sugar, vanilla and lemon extracts and beat 2 minutes longer. Add enough flour to form a very soft dough. Turn out into a floured working surface and knead 2 or 3 minutes. Divide into 12 equal parts, cover with a kitchen towel, and let rest for 5 minutes.

Roll each piece of dough into a 10-inch rope, then fasten the two ends to form a ring. Place the rings on a floured board, cover with a towel, and let rise in a warm place for 1 to 2 hours, or until rings are doubled in bulk.

Heat the oil in a small frying pan to 375° F on deep-frying thermometer and fry one ring at a time until golden on both sides, turning only once. Place on paper towel to drain, then roll in confectioners sugar. Serve hot or cold. **Yields 12.**

PIZZARELLE COL MIELE
Matza Pancakes with Honey

8 store-bought regular matzòt
5 eggs, slightly beaten
1 teaspoon salt
2 tablespoons shredded lemon peel
2 tablespoons brandy
¼ cup pinoli *(pine nuts)*
or
½ cup chopped walnut meats
½ cup dark, seedless raisins
1 cup olive or other vegetable oil for frying
¾ cup honey
3 tablespoons water
1 tablespoon lemon juice

Soak *matzòt* in cold water, placing an inverted saucer over them to prevent them from floating, for ½ hour or until soft all through. Squeeze all the water out. You should have 4 cups of firmly packed soaked matza.

Combine with eggs, salt, lemon peel, brandy, nuts, and raisins.

Heat ⅓ of the oil in a large skillet. Drop the matza mixture into it by the tablespoon and fry over moderate heat, turning, until golden on both sides. Drain on a paper towel. Continue to fry until you have used up all the mixture, adding oil as it becomes necessary.

Combine honey, water, and lemon juice in a small saucepan. Bring to a boil and cook for 3 minutes. Arrange pancakes on a serving plate and pour the honey mixture over them. Serve immediately. **Serves 6.**

AZZIME DOLCI ALL'UOVO
Sweet Egg Matzòt

2 eggs
¾ cup sugar
1 teaspoon salt
½ cup olive oil
3 tablespoons dry vermouth
2 teaspoons anise seeds
1 teaspoon grated lemon rind
3 cups Passover flour (page 109) or Passover cake meal

Beat eggs, sugar, and salt together. Add the oil, vermouth, anise seeds, and lemon rind and mix well. Gradually add the flour until a soft dough is formed. Turn out on an oiled working surface and knead until dough is smooth and elastic. Roll into a cylinder, then cut the cylinder into 6 equal slices. With an oiled rolling pin, roll each disk down to ¼-inch thickness. Pinch two concentric rows of holes (see preparation of Simple Matza on page 210) and arrange on an oiled and floured baking sheet.

Bake in preheated 450° F oven for 15 minutes or until *matzòt* are golden brown. **Yields 6.**

MATZA COPERTA
Matza Omelet

It is customary for Catholics in Italy to go for a picnic on the Monday following Easter Sunday. When we were children our friends would invariably invite us to join in the feast. We would go gladly, but would bring our own kosher foods. Our typical basket contained a package of homemade cold cuts (see pages 86 to 88), *carciofi trifolati,* and *matza coperta.*

6 regular matzòt
12 eggs, slightly beaten
½ teaspoon salt
½ cup dark, seedless raisins
¼ cup pinoli *(pine nuts)*
Freshly grated rind of 1 lemon
6 tablespoons olive or other vegetable oil
¼ cup granulated sugar
1 teaspoon cinnamon

Soak the *matzòt* in cold water until they are soft. Squeeze the water out, but do not leave the *matzòt* too dry. Combine with eggs, salt, raisins, nuts, and lemon rind.

Heat 3 tablespoons of oil in a large, heavy skillet. Add the mixture slowly and flatten it with a rubber spatula. Fry on very low heat until a light crust is formed at the bottom of the omelet. Invert onto a large dish.

Add the remaining 3 tablespoons of oil to the skillet and slide the other side of the omelet into it. Fry gently until a light crust is formed on that side. The omelet is done when it is firm all the way through.

Place on a serving plate and pat dry with a paper towel. Combine sugar and cinnamon and top omelet with this mixture. **Serves 8.**

CASTAGNACCIO
Chestnut Pie

Castagnaccio is made with chestnut flour, which is powdered dried chestnuts. It has a very special taste, sweeter than that of fresh chestnuts, and a very special aroma. Because of its natural sweetness, *castagnaccio* is generally served as a dessert. I also like to serve it as a side dish in place of potatoes and other starches or as a hearty and healthful snack. You can find chestnut flour in good Italian grocery stores.

1 pound (about 3 cups) chestnut flour
3½ cups cold water
¼ cup pinoli *(pine nuts)*
½ cup dark, seedless raisins
1 teaspoon salt
4 tablespoons olive oil
½ teaspoon rosemary leaves (optional)

Sift the flour into a bowl. Gradually add 3½ cups of cold water, stirring to prevent lumps from forming. Add *pinoli*, raisins, and salt and mix well.

Pour into a well-oiled baking pan in which the batter will stand ½ inch high. Sprinkle with oil and rosemary leaves.

Bake in preheated 375°F oven for 45 minutes to 1 hour, or until *castagnaccio* is golden brown and the top is all cracked. **Serves 6.**

Indexes

INDEX OF TEXT AND PHOTOGRAPHS

INDEX OF RECIPES

INDEX OF DAIRY, MEAT AND PAREVE RECIPES

INDEX OF TEXT AND PHOTOGRAPHS

Aaròn Hakòdesh, 28
  definition of, 28n
adage, ancient Italian, 11
Ahasuerus, King, 64
America, author's adaptation to, 14–15
anti-Semitic campaign, 34–5
  laws, 32, 35, 36, 69
Artusi, Pellegrino, and vegetables, 12
Ashkenazim, food of, 13–14
Axis pact, 35

Baccalà Mantecato, 12
Badoglio, Marshal, and armistice, 37
bakeries, public, and *Purìm* sweets, 30
bakerwoman, 31–2
bakery, *matzà*, *see* oven
band, of Pitigliano, 29
Bar Mitzvà, preparation for, 22
  definition of, 22n
Bat Mitzvà, preparation for, 22
  definition of, 22n
  of author, 35, 69, 70
  of author's daughter, 69
beans, fresh, 31
Bedikàt Chamètz, 67
birthdays, of Servi children, 60
Bollo, of *Yom Kippùr*, 30
books, ancient, copying of, 20
bossolo, 45
bottarga, 45
bread, baking of and leavening for, 31–2
  special, for *Sukkòt*, 54
  search for leavened, 67
bruschino, il, for roasting grain, 60

Carciofi alla Giudia, 12
Carciofi Arrosto, 12
Castagnaccio, 34
Castro, Jews and, 28
Catholics, celebration of religious holidays by, 41;
  see also Gentiles
Ceciarchiata, for *Rosh Hashanà* and *Purìm*, 48
cemetery, of Pitigliano, description of, 23
  south view of, 24
chametz, 13
Chanukà, 56–8
  author's daughter and, 56
  and Christmas, 56–7
  author's celebration of, 57
  special foods for, 58
  menu for, 58
Chanukyia, *18*
  description of, 57
Chatàn B'reshìt, election of, 54–5
Chatàn Toràh, election of, 54–5
Chazàn, 23
cheese, delivery of, 31
chickens, slaughtering of, 34
Christians, *see* Gentiles
Christmas, and *Chanukà*, 56–7
Ciambelle, for *Sukkòt*, 54
coffee, *grané* as, 60
concentration camp, Servis and, 37–8
Concia, 12
Consiglio, Giuseppe and Affortunata, and library, 29
cookbooks, Italian, and Italian-Jewish dishes, 12
Corriere dei Piccoli, Il, 44
cuisine, Italian-Jewish, age and derivation of, 11–12
  simplicity and quality of, 12
  see also food
Cuscussù, 12
Cuscussù all 'Ebraica, 12

Dark Ages, Pitigliano Jews and, 24
dates, Chinese, 47
Day of Atonement, *see Yom Kippùr*
Dolcetti dell 'Abbrei, 30
dressmaker, 35, 66

Easter, Jews and Christians at, 34
eels, 34
eggplant, as Jewish food, 12
Encyclopaedia Britannica, and Grand Dukes of Tuscany, 28
Encyclopaedia Judaica, Dante Lattes and, 20
Eretz Israel, *see* Israel
Esther, Queen, beauty of, 64
etrog, for *Sukkòt*, 53

farmers, sheltering of Jews by, 38
Christian, of Pitigliano, and *Sheminì Atzerèt*, 53
Fascist Party, Azeglio Servi and, 37
fasting, Esther's, on 9th of *Av*, 49; on *Yom Kippùr*, 49
children and, 49–50
Feast of Lots, see *Purìm*
fennel, as Jewish food, 12
Ferdinando III, and Pitigliano Jews, 28
Festival of the Harvest, *see Sukkòt*
Festival of Lights, *see Chanukà*
Festival of the Rain, see *Sheminì Atzerèt*
Festival of the Tabernacles, *see Sukkòt*
Festival of Weeks, *see Shavuòt*
Fifth Commandment, author and, 70
fish, *Gefilte*, 13
catching and delivery of, 31
matzà to, 70–1
Florence, Jews expelled from, 28
Servis move to, 38
flour, kosher, preparation of, 32
food, importance of quality and preparation of, 11, 14
leavened, 13
difference between Italian-Jewish and American-Jewish, 13
frozen and canned, 15
superstitions about, 30
Jewish, and Gentiles, 30
shopping for, and home delivery of, 31, 34
love of, and Jews and Christians of Pitigliano, 34
at author's *Bat Mitzvà*, 69
kosher, *see* kosher laws
see also cuisine, menus, *individual kinds of*, and *under names of holidays*
fruit, home delivery of, 31
first of season, and Sabbath, 42–3
fungo porcino, 14

Gefilte fish, 13
Gentiles, and Hebrew, 29–30
and Jewish food and eating habits, 30
and anti-Semitic laws, 32, 36–7
friendship of, with Jews, 34–5
and author's *Bat Mitzvà*, 35
significance of *Sukkòt* for, 52–3
and author's mother, 64
Germans, and Jews of Italy, 37
giuggiole, 47
Good Friday, treatment of Jews on, 44
grain, grinding of, 32–3
sprouting of, and *Rosh Hashanà Seder*, 47–8
roasting of, 60
Grand Dukes of Tuscany, Jews and visits of, 28, 44
grané, 54, 60
Great Hosanna, *see Hoshanà Rabbà*

Haman, and *Purìm*, 64
Hamantashen, 13
harvest, importance of, in Pitigliano, 53
Havdalà, 43
head, balancing of loads on, 32
Hebrew, vocabulary, and local vernacular, 29–30
Gentiles and, 30
High Holidays, in Pitigliano, 20
return of natives for, 20, 50–1
rabbi for, 22
store owner and, 35
temple and, 37, 38, 49
Jewish community and, 42
conclusion of season of, 52
History of the Jews of Italy, 29
Hitler, Adolf, 35
holidays, meaning and kinds of, 41
see also names of, Catholics, High Holidays, Catholics, *and* religion
Holocaust, 38
Hoshanà Rabbà, 52
Hoshanot, on *Hoshanà Rabbà*, 52

Innocenzo X, Pope, and destruction of Castro, 28
Israel, Azeglio Servi recording to, 23
migration to, 35
remains of temple to, 38
lulav and *etrog* from, 53
planting of trees in, 59–60
Italkim, and food, 13
Italy, Jews in, 19
Jews of, and armistice, 37
state religion of, 41

Jews, modification of Italian dishes by, 12
Italian and American, difference in dishes of, 13
Persian tyrant and, 13
in Italy, 19
Roman, and *Purìm*, 63–4
heritage of, 41, 45
treatment of, on Good Friday, 44
see also Jews of Pitigliano, *following*
Jews of Pitigliano, 16, 19, 19n, 22, 24, 26, 28, 29, 38
professions and education of, 19–20
literacy of, 19–20
friendship of, with Christians, 34–5
decline of, 35
assimilation by, 35
banning of, from schools and other institutions, 36–7
and radios, 37
and Catholic religious holidays, 41
religious holidays of, 41; *see also names of*
number of, 42
significance of *Sukkòt* for, 52–3
joojooba, 47

kashrut, *see* kosher laws
kiddùsh, on *Sukkòt*, 54
Kiddùsh Cup, 47, 47n
Kol Nedarim, 50, 50n
kosher flour, preparation of, 32
kosher laws, 13–14
cuisine and, 12
Ashkenazim, *Italkim*, and *Sephardim* and, 13–14
differing observation of, 13–14

lamps, oil, preparing and lighting of, on Sabbath, 43
lighting of, for dead, 49–50
lamps, oil, and *Chanukà*, 57
Lasagne Verdi, 12
Lattes, Dante, 20, 60
Lattes, Debora, 20, 64
birthday of, 62
Lattes, Jenny, stories of, 60
Lente, La, 29
Leopoldo II, and Pitigliano Jews, 28

libraries, of Pitigliano, 23, 29
Marranos and, 24
Little Jerusalem, Pitigliano as, 23
loads, balancing of, 32
lulav, for *Sukkòt*, 53

Machlin, Edda Servi, explanation of *Shavuòt* by, to daughter's class, 70
see also under Servi *and under other items as author*
Maritucci, 12
for *Sukkòt*, 54
Marranos, 24n, 26
and kosher oven, 24
matroneo, 44
of Pitigliano temple, *36*
matzà, hanging from wall of *Yeshivà*, 27
description of, 67
to fish, 70–1
see also matzòt (plural)
Matzà Coperta, for *Shavuòt*, 70
matzòt, kneading of dough for, *25*
and kosher oven, 26, 27, 66–7
Jewish women making, *27*
wheat for, 32
see also matzà
Medici, and Pitigliano, 28
menoràh, 57
at soldier's camp, 57–8
menus, for Sabbath, 45–6
for *Rosh Hashanà*, 48
following *Yom Kippùr*, 51
for *Sukkòt*, 55
for *Chanukà*, 58
for *Rosh Hashanà Leilanòt*, 61
for *Shabbat B'Shallach*, 63
for *Purìm*, 65
for Passover, 68
for *Shavuòt*, 71
mezuzòt, copying of, 20
definition of, 20n
milk, delivery and sterilization of, 31
mill, grinding at, and Passover, 32–3
oil, 33
men at work in, *33*
minyan, 38
definition of, 38n
mitzvòt, 20
definition of, 20n
Moscatello, for *Sukkòt*, 54
Muggine in Bianco, 13
Mussolini, Benito, 35
myrtle, for *Sukkòt*, 53

New Year, *see Rosh Hashanà*
New Year of the Trees, *see Rosh Hashanà Leilanòt*

oil, extraction, filtering, and bottling of, 32–3
for Sabbath lamps, 43
for lamps on *Yom Kippùr*, 49–50
miracle of, 57
use of, for *Chanukà*, 57–8
olives, fresh ripe, for oil, 32–3
Orecchi di Haman, 13
Orsini, and Pitigliano, 28
oven, kosher, of Pitigliano, importance, location, and description of, 24–6
young people and, 26

Palestine, *see* Israel
Pancrocino, 33–4
parochiòt, 20
definition of, 20n
partisans, Servis and, 37–8
Passover, 65–8
laws concerning, 13
Seder and, 23n, 67–8
and opening of oven, 25–6, 66–7
kosher flour for, 32
Jews and Christians at, 34
at Servi home, 37
Servi activities preceding and during, 65–8
menus for, 68
Peà, definition of, 30n
Pesach, see Passover
Pesce e Indivia, 12
Pharaoh's Wheel, for *Shabbàt B'Shallach*, 62–3
etymology of, 63
Pietro Leopoldo, and Pitigliano Jews, 28
Pitigliano, 23
Pitigliano, population of, 11, 19, 42
panoramic view of, *17*
origin and date of Jews in, 19, 19n, 24, 28
location, description, and politics of, 19, 26, 28
respect for holidays and traditions in, 20
return of Jews to, 20, 38, 50–1
nicknames of, 23, 28, 28n
choice of, by Jewish refugees, 26, 28
independence of, 28
cultural and social institutions in, 29
effect of bombardment in, 38
see also under items throughout
polenta, 32
popes, Jews and, 28
press, and anti-Semitic campaign, 35
primizie, 42–3
printing house, of Pitigliano, 29
prosperity, *Rosh Hashanà Seder* and, 48
psalms, copying of, 20
Purìm, 63–5
public bakeries and sweets of, 30
presents for children on, 57, 64
celebration of, 64–5
sweets for, 64–5
menu for, 65

rabbis, Servis as, 22
and High Holidays, 22
radios, forbidding of, 37
recipes, adaptation of, to American markets, 14
original ancient, simpler preparation of, 15
exchanging of, 34
Rejoicing in the Torah, *see Simchat Torah*
religion, and holidays, 41
remonim, 54
Rock, The, Pitigliano as, 28, 28n
Rosh Hashanà, 46–8
Sfratti and, 30
dates for, 47
Seder on, 47–8
special food for, 47–8
menu for, 48
Rosh Hashanà Leilanòt, 59–61
festivities on, 60
menus for, 61
Roth, Cecil, 14n
and Jews of Pitigliano, 29

Sabbath, 42–6
and Ten Commandments, 42

Sabbath (*cont.*)
activities of Servi family on, 42–4
special food for, 42–3, 45
meals and menus for, 45–6
on which *B'Shallach* is read, *see Shabbàt B'Shallach*
Sabbath of the Great Song, *see Shabbàt B'Shallach*
sanctuary, description of, 20
intern of east and west views of, *21*
see also temple
schools, of Pitigliano, 23
Jews and Gentiles and, 29
promotion and honors in, 35
Jewish, closing of, 35
banning of Jews from, 36
Scienza e L'Arte di Mangiar Bene, 12
Scoglio, Do, Pitigliano 28, 28n
Seder, Azeglio Servi and, 23
definition of, 23n
at Passover, 23n, 67–8
for *Rosh Hashanà*, 47–8
and reading of *Haggadah*, 67
Sephardim, and food, 13
sepharim, procession with, 54
Servi, Azeglio, as *shochèt*, 13, 23, 24
on *Teva*, *22*
as rabbi, teacher, and cantor, 22–3
and Pitigliano liturgy, 23
travels of, 23
"watching" of wheat by, 32
as Italian and Jew, 37
and beauty of Jewish women, 64
Servi, Edda, *Bat Mitzvà* of, 35, 69, 70
as cook, 37
and Jewish heritage, 41, 45, 57
celebration of *Chanukà* by, 57–8
see also under Machlin *and under various items as author*
Servi family, ancestors of, as slaves, 14n
Servi family, as hosts to friends on *Yom Kippùr*, 51
see also under names of holidays
Servi, Gino, lectures of, 22
Servi, Salomone, 64
and Hebrew prayer books, 20
textbook of, 29
Sfratti, 12
superstitions about, 30
for *Rosh Hashanà*, 48
Shabbàt, see Sabbath
Shabbàt B'Shallach, 62–3
special food and menu for, 62–3
Shabbàt della Shira, 62
Shabbàt Shalom, 44
Shachrìt, 43
shamàsh, 43, 57, 57n, 58
kneading dough, *25*
Shavuòt, 69–71
field trip on, 69–70
significance of, 70
special foods for, 70
menu for, 71
Sheminì Atzeret, 52
Pitigliano farmers and, 53
shochèt, Azeglio Servi as, 13, 23, 34
knives of, for slaughtering, 13
shofròt, and *Yom Kippùr*, 50
Simchàt Torah, 52
procession with scrolls on, 54
election of *Chatàns* on, 54–5
slaughtering, knives for, 13
of chickens, 34
see also shochèt
Sorani, Settemio, and Azeglio Servi, 23
sourdough, 31
Spanish Inquisition, 24n, 26
stores, in Pitigliano, 34
storytelling and reading, by author's mother, 44
sukkà, see Sukkòt
Sukkòt, 52–5
significance of, to Jews and Christians of Pitigliano, 52–3
sukkà for, 53, 53n
activities of Servi family on, 53–4
special food for, 54
festival ending, 54–5
menu for, 55
sweetness, *Rosh Hashanà Seder* and, 48

Tagliolini colla Crocia, 12
for *Shabbàt B'Shallach*, 62–3
Taiglach, for *Rosh Hashanà* and *Purìm*, 48
talletòt, 20
definition of, 20n
Tamìd, 49
temple, of Pitigliano, 23
services in, 20
closing of, 23
Marranos and, 24
Grand Dukes of Tuscany and, 28, 44
completion and restorations of, 28
women's gallery of, *36*
and World War II, 37
and High Holidays, 37, 38
collapse of, 38
on Sabbath, 43
decoration of, for *Yom Kippùr*, 49
Testine di Spinaci, 12
Tevà, 43
Azeglio Servi on, *22*
theater, of Pitigliano, 29
Tolstoi, Leo, and Jews, 38
Torquemada, 28
Torzelli, 12
trees, planting of, on *Rosh Hashanà Leilanòt*, 59–60
tref, 34
definition of, 34n
Tu B'Shevat, see Rosh Hashanà Leilanòt
tzitziòt, 20
definition of, 20n

vegetables, home delivery of, 31
and Sabbath, 43
vernacular, Hebrew words in, 29–30
visiting, custom of, on Sabbath, 44
vocabulary, Hebrew, and local vernacular, 29–30

wine, homemade, 34
special, for *Sukkòt*, 54
World War I, Azeglio Servi and, 37
World War II, Servis and, 20, 35–8
and Jewish Committee of Rome, 23
destruction of records in, 29
effect of, on Italian Jews, 35–8
Chanukà and, 57–8

Yerushalàim Sheni, Pitigliano as,
Yeshivà, Aaròn Hakòdesh in, 28
matzà on wall of, *27*
yeshivòt, of Pitigliano, 23
Yigdàl, 44
Yom Kippùr, 49–51
return of Jews for, 38, 50–1
importance of fasting on, 49–50
decoration of temple on, 49–50
special food to break fast on, 50
menu following, 51

INDEX OF RECIPES

Agnello, 157–60
  a Buglione, 159
  coi Crostoni, 160
Almonds, sugar-toasted, 231n
  toasting of sliced, 196n, 225n
Anaci, 81
Anise seeds, 81
Antipasti e Uova, 83–98
Appetizers and Egg Dishes, 83–98
Artichoke Hearts, Marinated, 92–3
  in Oil, 93
Artichoke Omelet, Grandma Debora, 94
Artichokes, cleaning and trimming of, 179–80
  Golden Fried, 181
Artichokes
  Hymn to, 178–80
  Jewish Style, 180–1
  Parsley, 182
  Stuffed, 143
  Truffle Style, 182
Azzima Semplice, 209–10
Azzime Dolci All'Uovo, 237
  Dolci al Vino, 211

Baccalà, 175–6
  Creamed, 177
  Mantecato, 177
  Sticks, 176–7
Bagels, Sukkot, 221
Basil, 82
  Sauce, 201–2
Basilico, 82
Batter, for Frying Meats, 154
  for Frying Vegetables, 155
Bean Salad, 194
Beans, 192–4
  Dried, 193–4
  Fresh, in Shell, 192–3
BEEF, 140–7
  Eye Round in Lemon Sauce, 141
  Lemon Meat Loaf, 142
  Meatballs, Jewish Style, 142–3
  Meatballs and Peppers, 143
  Pickled Tongue, 87
  and Potato Stew, 145–6
  Salt Dried Meat, 86
  Sausage, 86–7
  Seamed Eye Round, 86n
  Stuffed Artichokes, 143
  Stuffed Celery, 145
  Stuffed Cabbage, 146
  Tongue, 87
  Tuscan Cholent, 147
  Veal Rolls Stuffed with Ground Beef, 151–2
  Zucchini Meatballs, 144
Biscottini di Rona, 231
Bollito Misto, 140–1
Bollo, Il, 212
Bomba di Riso Gia, 117
Borricche Pitiglianesi, 228
Braciolette di Agnello coi Carciofi, 160
Bread Pockets, filled with Ricotta, 218–19
Bread Salad, 195
BREADS, PIZZAS, BAGELS, 209–22
  Challa, 211
  Croutons, 222
  Crumbs, 222
  Flat Leavened, 216–17
  Flat with Oil and Salt, 219–20
  Flat Onion, 220
  Garlic, 221
  Matza, Simple, 209–10
  Pizza, 216–17
  Pizza Neapolitan Style, 218
  Pizza with Ricotta, 218–19
  Pockets, Filled with Ricotta, 218–19
  Salad, 195
  Sfilatini, 215
  Sourdough Starter, 212–13
  Sourdough Tuscan, 213–14
  Sukkot, 214–15
  Sukkot Bagels, 221
  Sweet Wine *Matzot*, 211
  Tuscan, 213–14
  White, 216
  Yom Kippur, 212
Brodo, Il, 101–2
  Brusco, 202
  delle Feste, 103
  Vegetale, 104
Broth, 101–2
  Holiday, 103
  Vegetable, 104
Brusco Sauce, 202
BUE, 140–7
Butternut Squash Ravioli, 125

Cabbage, Stuffed, 146

CAKE
Cheese, 230–1
Egg-White Chocolate, 235
King's, 234
Sponge, 232
Calf Brains with Garlic and Parsley, 153
Calf Liver, Grandma Sara Style, 155
Calf Meats, see VEAL
Calzonicchi, 123
in Brodo, 104
with Meat Sauce, 124
Soup, 104
al Sugo, 124
Caponata Ebraica, 95
Caponata, Jewish, 95
Cappelletti, 124
in Brodo, 130
Soup, 103
Capretto per Pesach, 157
Carciofi Dorati e Fritti, 181
alla Giudia, 180–1
Marinati, 92–3
al Prezzemolo, 182
Ripieni, 143
Trifolati, 182
Carciofini Sott'Olio, 93
Cardi Gratinati, 183
in Tegame, 193
Cardoons in Cheese Sauce, 183
Stewed, 183
CARNE, 139–69
Secca, 86
Castagnaccio, 238
Castagnole di Purim, 227
Cauliflower Pie, 184
Cavoli Ripieni, 146
Ceciarchiata, 224–5
Celery, Stuffed, 145
Cervello all'Aglio e Erbetta, 153
Challa Bread, 211
Chanuka menu, 58
Charoset Edda, 202–3
Cheese Cake, Mascarpone, 230–1
Rice Croquettes, 96–7
and Rice Omelet, Gia's, 117
Sauce, 203
Chestnut Pie, 238
CHICKEN
Breast Balls, 166
Breast patties with Celery Fingers, 164
Cacciatora, Classic, 162–3
with Egg Sauce, 164
Fried, for Chanuka, 163
Galantine, 165–6
Lamb, Meatballs, and Spinach for Passover, 157–8
Liver Toasts, 89
Loaf with Veal, 168
Matza Balls, 108–9
Roast, for Sabbath, 162
Soup with Rice, Passover, 106–7
Tuscan Cholent, 147
Chicory, Fried, 184
Chocolate Cake, Egg-White, 235
Cholent, Tuscan, 147
Ciambelle di Sukkot, 221
Cinnamon Turnovers, 228
Cipolle al Forno, 198
Codfish, Dried, 175–6
Concia, 91–2
Cookbook, How to Use, 75
COOKIES
Siena Almond, 230
Sukkot, 229
Vanilla, 231
Cornish Hens, Pot-Roasted, 161
Couscous, 135–6
Sauce for, 208
Crema Pasticcera, 233
Crêpes with Tuna Sauce, 94–5
Crostini di Fegatini, 89
Croutons, 222
Crumbs, Bread (Fine, Coarse, and Seasoned), 222
Cuscussù, 135–6
Custard Filling, 233

DESSERTS, 223–38
Chanuka Fritters, 236
Chestnut Pie, 238
Cinnamon Turnovers, 228
Custard Filling, 233
Doughnuts, 237
Egg-White Chocolate Cake, 235
Haman's Ears, 226
Honey and Nut, 223–4
King's Cake, 234
Mascarpone Cheese Cake, 230–1
Matza Omelet, 237
Matza Pancakes with Honey, 237
Meringue Shells, 235
Purim Manicotti, 226–7
Purim Moscardini, 225
Purim Petards, 227
Siena Almond Cookies, 230
Sponge Cake, 232
Sukkot Cookies, 229
Sweet Egg Matzot, 237
Taiglach, 224–5
Tortelli, Sweet Shavuot, 228–9
Vanilla Cookies, 231
Whipped Cream Meringues, 236
Zuppa Inglese, 232–3
Dictinobis di Kippur, 237
DOLCI, 223–38
Doughnuts, to Break the Yom Kippur Fast, 237
Dumplings, Farina, 138
Potato, 138
Ricotta, 137

Egg Cream Soup, 112
EGG DISHES and APPETIZERS, 83–98
Egg Matzot, Sweet, 237
Eggplant (Caponata), 95
Parmigiana, 185
EGGS
Artichoke Omelet, 94
Crêpes with Tuna Sauce, 94–5
Matza Omelet, 237
Rice and Cheese Omelet, Gia's, 117
"English Soup," 232–3
Escarole, Cooked, 185
Salad, 196
Eye Round in Lemon Sauce, 141
Seamed, 86n

Fagioli, 192–4
Conditi, 194
Fagiolini Conditi, 195
Farcita per Pollame, 169
Farina Dumplings, Roman Style, 138
Farinata all'Uovo, 112
Fegato di Vitella della Nonna Sara, 155
Fennel, 81
Creamed, 185–6
Salad, 196
Stewed, 186
Fettuccine, Crusty, 128
Filetti di Sogliole al Limone del Sabato, 170
Fillets of Sole with Lemon for Sabbath, 170
Finocchi colla Besciamella, 185–6
in Tegame, 186
Finocchio, 186
Fiori di Zucca, 190
di Zucca Fritti, 191
di Zucca Ripieni, 190
Firecrackers, 227

FISH, 170–7
Baccalà, 175–6
Creamed, 177
Sticks, 176–7
Baked, 174
and Chicory Casserole, 171–2
Codfish, Dried, 175–6
Fillets of Sole with Lemon for Sabbath, 170
Fried, 172
Marinated, 172–3
Red Snapper, Jewish Style, 174–5
Salmon with Peas, 175
Striped Bass, Jellied, 171
Tuna Loaf, 173
Flat Bread with Oil and Salt, 219–20
Flat Leavened Bread, 216–17
Flat Onion Bread, 220
Flavoring, Herbs, and Spices, 79–82
Flour, Passover, 109n
Focaccia colla Cipolla, 220
Fried Mixed Vegetables, 187
Frittelle di Chanuka, 236
Fritters, Chanuka, 236
Fritto Misto con Carne, 154
Fritto Misto di Verdura, 187
Fruit and Nut Paste for Passover, 202–3
Funghi Sott'Olio, 94
Trifolati, 186

Garlic Bread, 221
Garlic Bread Soup, 106
Gia's Rice and Cheese Omelet, 117
Ginetti di Sukkot, 229
Girello al Limone, 141
Gnocchi di Patate, 138
di Ricotta, 137
di Semolino alla Romana, 138
Goat, Baby, for Passover, 157
Goose "Ham," 88
Salami, 88
Green Bean Salad, 195
Green Sauce, 204

Haman's Ears, 226
Hammin di Pesach, 157–8
Toscano, 147
Hazel Nuts, toasting of, 225n
Herbs, Spices, and Flavorings, 79–82
Holiday Broth, 103
Honey and Nut Dessert, 223–4

Insalata di Finocchi, 196
di Riso, 197
Russa, 198
Tricolore, 199–200
INSALATE, 192–200

King's Cake, 234

LAMB, 157–60
Baby Goat for Passover, 157
Buglione, 159
Loaves, 158–9
Meatballs and Spinach for Passover, 157–8
Rib Chops with Artichokes, 160
with Toast, 160
Lasagna, Green, 127
Lasagne Verdi, 127
Leavened Bread, Flat, 216–17
Lentil and Ground Beef Soup, 108
Lievito Casalingo, Il, 212–13
Lingua Salmistrata, 87

Maccheroni colla Besciamella, 128
Manicotti di Purim, 226–7
Marinara Sauce, 205
Maritucci, 214–15
Mascarpone Cheese Cake, 230–1
Masconod, 98
Matza Coperta, 237
Omelet, 237
Pancakes with Honey, 237
Simple, 209–10
Matzot, Sweet Egg, 237
Sweet Wine, 211
Mayonnaise, 206
Measurements, 76
Meat, Ground, 139–40
Loaf, Lemon, 142
Salt Dried, 86
Sauce, 204
Meatballs, Jewish Style, 142–3
and Peppers, 143
Zucchini, 144
Meats, Batter for Frying, 154
Meats, Boiled, Combination, 140–1
Mixed Fried, and Vegetables, 154
see also BEEF, LAMB, VEAL, etc.
Melanzane in Tortino, 185
MENUS, 45–6, 48, 51, 55, 58, 61, 63, 65, 68, 71
Meringue Shells, Little, 235
Meringues, Whipped Cream, 236

Migliaccini al Tonno, 94–5
Minestra di Esaù, La, 108
di Riso per Pesach, 106–7
di Sfoglietti per Pesach, 109
MINESTRE, 99–138
Minestre Chiare, Minestroni e Zuppe, 101–12
Moscardini di Purim, 225
Mother's Tomato Sauce, 205
Mozzarella in Carrozza, 96
Sandwiches, Fried, 96
Muggine in Bianco, 171
Mushroom Sauce, 205
Mushrooms in Olive Oil, 94
Truffle Style, 186

Nepitella, 81
Non-Dairy White Sauce, 208
Noodle Soup, 105
Noodles, Thin Egg, with Brusco Sauce, 122
Nuts, toasting of, 196n, 225n

Oil from a Roast, 206–7
Olio di Arrosto, 206–7
Omelet, Artichoke, Grandma Debora, 94
Matza, 237
Rice and Cheese, 117
Onion Bread, Flat, 220
Salad, 198
Orecchi di Aman, 226

Pan di Spagna, 232
Pancakes, Matza, with Honey, 237
PANE, PIZZA, GIAMBELLE, 209–22
Pane in Cassetta, 216
a Dadini, 222
del Sabato, 211
Toscano col Lievito Casalingo, 213–14
Pangrattato, 222
Panizza a Bocconi, 133–4
Panzanella, 195
Pap, Preparation of, 142n
Pappa Coll'Aglio e L'Olio, 106
Col Pomodoro alla Paesana, 107
Pareve, 90n
Parsley, 81
Passato di Verdura, 110
Passover Flour, 109n

PASTA, 98, 119–30
per Borricche e Pasticcini, 90
with Calf Brain Filling, 123
Fatta in Casa, 119–21
Fatta in Casa a Machinna, 121–2
Homemade, 119–21
Homemade, by Machine, 121–2
Little Caps, 124
per Pizze, 217
Reale in Brodo, 105
Rolls with Parmesan and Cinnamon, 98
Storing of, 123n
Thin Egg Noodles with Brusco Sauce, 122
Pastella per Fritti di Carne, 154
per Fritti di Verdura, 155
Pasticcini di Spinaci, 91
Pasticcio di Cavolfiore, 184
Pastone, Le, 129
Pastry Dough for Turnovers, 90
Patate e Pomodori in Forno, 187
Peperonata, 188
Peperoni Arrosto, 197
Peppers, Stewed, 188
Pesach menus, 68
PESCE, 170–7
Fritto, 172
e Indivia, 171–2
Marinato, 172–3
Pesto, Il, 201–2
Petards, Purim, 227
Pezzetti di Baccalà, 176–7
Pharaoh's Wheel, 128
Piccadigno di Pesach, 167
Piccata di Vitella, 148
PIZZA, 216–19
Dough for, 217
Neapolitan Style, 218
Ricotta, 218–19
Pizzarelle col Miele, 237
Pizzette di Petto di Pollo coi Sedani, 164
POLLAME, 161–9
Pollastrini Arrosto Morto, 161
POLENTA, 97, 131–4
Baked, 134
with Meat Sauce, 134
in Bits, 133–4
Fina, 132–3
Fine-grain, 132–3
Pasticciata, 134
al Sugo, 134
Sandwiches with Anchovies, 97
Pollastorini Arrosto Morto, 161
Pollo Arrosto per Shabbat, 162
Baruch, 162–3
Fritto per Chanuka, 163
in Galantina, 165–6
in Salsa d'Uovo, 164
Polpette alla Giudia, 142–3
coi Peperoni, 143
di Petto di Pollo, 166
coi Sedani, 164
di Pollo e Matza, 108–9
di Zucchini, 144
Polpettone al Limone, 142
di Pollo, 168
di Tonno, 173
Polpettoni d'Agnello, 158–9
Potato Dumplings, 138
Potatoes and Tomatoes, Baked, 187
POULTRY, 161–9
Stuffing, 169
see also CHICKEN, Cornish Hens, Goose, *and* TURKEY
Prezzemolo, 81
Prosciutto d'Oca, 88
Purim Manicotti, 226–7
Menu, 65
Moscardini, 225
Ravioli, 126

Quadrucci in Brodo, 102

Ramerino, 81
Ravioli, Butternut Squash, 125
di Purim, 126
Rebecchini di Gerusalemme, 97
Red Snapper, Jewish Style, 174–5
Ricciarelli di Siena, 230
RICE, 96–7, 113–18
with Beets, 116–17
Cheese Croquettes, 96–7
and Cheese Omelet, Gia's, 117
with Raisins, 115
Sabbath Saffron, 116
Salad, 197
with Tomatoes, 118
Ricetta Base per Pasta Fatta in Casa, 121
Ricotta Dumplings, 137
Rigatoni with Butter and Cheese, 129
Riso Coll'Uvetta, 115
e Pomodori, 118
Rosso, 116–17
del Sabato, 116
Risotto with Artichokes, 114
coi Carciofi, 114
coi Funghi, 115
with Mushrooms, 115
Semplice, 113
Simple, 113
Roasted Pepper Salad, 197
Rosemary, 81
Rosh Hashana Menu, 48
Rosh Hashana Leilanot Menus, 61
Royal Pastry Soup, 105
Ruota di Faraone, 128
Russian Salad, 198

Sage, 81
SALAD, 192–200
Bean, 194
Bread, 195
Escarole, 196
Fennel, 196
Green Bean, 195
Onion, 198
Rice, 197
Roasted Pepper, 197
Russian, 198
Tricolor, 199–200
Tuna and Fresh Bean, 199
Salame d'Oca, 88
Salami, Goose, 88
Salmon with Peas, 175
Salmone coi Piselli, 175
Salsa Agro-Dolce, 207
Besciamella, 207
Senza Latte, 208
di Formaggi, 203
di Funghi, 205
Maionese, 206
di Tonno per Spaghetti, 130
per Polpettone di Tonno, 174
di Pomodoro Della Mamma, 205
per Vitello Tonnato, 153
SALSE, 201–8
Salsicce di Mazo, 86–7
Salsina Verde, 204
Salt Dried Meat, 86
Salvia, 81
SAUCES, 201–8
Basil, 201–2
Brusco, 202
Cheese, 203
Couscous, 208
Fruit and Nut Paste, 202–3
Green, 204
Marinara, 205
Mayonnaise, 206
Meat, 204
Mushroom, 205

Oil from a Roast, 206–7
Sweet and Sour, 207
Tomato, 205
for Tuna Loaf, 174
Tuna, for Spaghetti, 130
for Veal Tuna Style, 153
White, 207
White, Non-Dairy, 208
Savory, 81
Scaloppine ai Funghi, 149
colla Lattuga, 148
al Madera, 150
Scarola Cotta, 185
a Insalata, 196
Schiacciatina all'Olio, 219–20
Seamed Eye Round, 86n
Sedani Ripieni, 145
Sfilatini, 215
Sfoglietti Soup, 109
Sformato di Spinaci, 189
di Zucchini, 191
Sfratti, 223–4
Shabbat Menus, 45–6
Shabbat della Shira Menu, 63
Shavuot Menu, 71
Siena Almond Cookies, 230
Sole, Fillets of, with Lemon for Sabbath, 170
SOUP, 101–112
Broth, 101–2
Calzonicchi, 104
Cappelletti, 103
Chicken-Matza Ball, 108–9
Chicken with Rice, 106–7
Egg Cream, 112
Garlic Bread, 106
Holiday Broth, 103
Lentil and Ground Beef, 108
Quadrucci in Brodo, 102
Royal Pastry, 105
Sfoglietti, 109
Thin Noodle, 105
with Tiny Pasta Squares, 102
Tomato Bread, Peasant Style, 107
Vegetable and Bread, 111
Vegetable Broth, 104
Vegetable Cream, 110
Sourdough Tuscan Bread, 213–14
Starter, 212–13
Spaghetti al Tonno, 129–30
with Tuna Sauce, 129-30
Spices, Herbs, and Flavoring, 79–82
Spigola Arrosto, 174
Spinach, Buttered, 188
"Heads," 89–90
Mold, 189
Ravioli, 126
Sautéed Garlic, 188
Turnovers, 91
Spinaci al Burro, 188
Saltati, 188
Sponge Cake, 232
Spumini, 235
alla Panna, 236
Squash, Butternut, Ravioli, 125
Mashed, 189
Squash Flowers, 190
Fried, 191
Stuffed, 190
Striped Bass, Jellied, 171
Stuffing, Poultry, 169
Sugo di Carne, 204
Sukkot Bread, 214–15
Cookies, 229
Menu, 55
Suppli al Telefono, 96–7
Sweet Shavuot Tortelli, 228–9
Sweet and Sour Sauce, 207

Tacchino Arrosto, 168–9
Taglierini col Brodo Brusco, 122
Tagliolini in Brodo, 105
colla Crocia, 128
Taiglach, 224–5
Tegamata, La, 145–6
Testine di Spinaci, 89–90
Thin Noodle Soup, 105
Thurshi, 208
Toasts, Chicken Liver, 89
Tomato, Bread Soup, Peasant Style, 107
Sauce, 205
Peeling of, 95n
and Potatoes, Baked, 187
Tongue, Peeling of, 141n
Pickled Beef, 87
Tonno coi Fagioli Sgranati, 199
Torta di Cioccolata e Albumi, 235
al Mascarpone, 230–1
del Re, 234
Tortelli Dolci di Shavuot, 228–9
di Zucca Gialla, 125
Tortellini with Meat Sauce, 125
al Sugo, 125
Tortino della Nonna Debora, 94
Torzelli, 184
Tricolor Salad, 199–200
Triglie All'Ebraica, 174–5
Tripe Sara, 155–6
Trippa Sara, 155–6
Tuna, and Fresh Bean Salad, 199
Loaf, 173
Sauce for, 174
Sauce for Spaghetti, 130
TURKEY
Breast Pie for Passover, 167
Roast, 168–9
Turnovers, Cinnamon, 228
Pastry Dough for, 90
Spinach, 91
Tuscan Bread, 213–14
Tuscan Cholent, 147

Ucceletti Scapate, 151–2
Utensils, 77

Vanilla Cookies, Rona, 231
VEAL (and other Calf Meats), 148–55
Calf Brains with Garlic and Parsley, 153
Calf Liver, Grandma Sara Style, 155
Chicken Loaf with, 168
Mixed Fried Vegetables and Meats, 154
Roast, 150–1
Rolls Stuffed with Ground Beef, 151–2
and Romaine Lettuce, 148–9
Scaloppine with Lemon and Parsley, 148
with Madeira Wine, 150
with Mushrooms, 149
Tripe Sara, 155–6
Tuna Style, 152
Vegetable and Bread Soup, 111
Broth, 104
Cream Soup, 110
VEGETABLES, 178–91
Artichoke Hearts, Marinated, 92–3
Hearts in Oil, 93
Golden Fried, 181
Jewish Style, 180–1
Parsley, 182
Stuffed, 143–4
Truffle Style, 182
Batter for Frying, 155
Beans, 192–4
Cabbage, Stuffed, 146
Cardoons in Cheese Sauce, 183
Stewed, 183
Cauliflower Pie, 184

Celery, Stuffed, 145
Chicory, Fried, 184
Eggplant Parmigiana, 185
Escarole, Cooked, 185
Fennel, Creamed, 185–6
  Stewed, 186
Fried Mixed, 187
Jewish Caponata, 95
Leafy, draining of, 91n
Mixed Fried and Meats, 154
Mushrooms in Olive Oil, 94
  Truffle Style, 186
Peppers, Stewed, 188
Potatoes and Tomatoes, Baked, 187
Spinach, Buttered, 188
  "Heads," 89–90
  Mold, 189
  Sautéed Garlic, 188
Squash Flowers, 190
  Fried, 191
  Stuffed, 190
Squash, Mashed, 189
Zucchini, Marinated, 91-2
  Meatballs, 144
  Pudding, 191
VERDURA, 178–91
Vitella Arrosto, 150–1
VITELLO, 148–56
  Tonnato, 152
White Bread, 216
White Sauce, 207
  Non-Dairy, 208

Yom Kippur, Bread, 212
  Menu, 51

Ziti in White Sauce, 128
Zucca Sfranta, 189
Zucchini, Marinated, 91–2
  Meatballs, 144
  Pudding, 191
Zuppa Inglese, 232–3
Zuppa di Verdura, 111

INDEX OF DAIRY, MEAT, AND PAREVE RECIPES

DAIRY

Baccalà, Creamed, 177
  Mantecato, 177
Basil Sauce, 201–2
Bomba di Riso Gia, 117
Bread Pockets filled with Ricotta, 218–19
Butternut Squash Ravioli, 125

Cardi Gratinati, 183
Cardoons in Cheese Sauce, 183
Cheese Cake, Mascarpone, 230–1
Cheese Sauce, 203
Crema Pasticcera, 233
Croutons, 222
Custard Filling, 233

Egg Cream Soup, 112
Eggplant Parmigiana, 185
English Soup, 232–3

Farina Dumplings, Roman Style, 138
Farinata All'Uovo, 112
Fennel, Creamed, 185–6
Finocchi colla Besciamella, 185–6
Fiori di Zucca Ripieni, 190

Garlic Bread Soup, 106
Gnocchi di Patate, 138
  di Ricotta, 137
  di Semolino Alla Romana, 138

King's Cake, 234

Lasagna, Green, 127
Lasagne Verdi, 127

Maccheroni colla Besciamella, 128
Masconod, 98
Melanzane in Tortino, 185
Meringues, Whipped Cream, 236
Mozzarella in Carrozza, 96
  Sandwiches, Fried, 96

Pane a Dadini, 222
Pappa Coll'Aglio e L'Olio, 106
  Col Pomodoro Alla Paesana, 107
Passato di Verdura, 110
Pasta per Borricche e Pasticcini, 90
  Reale in Brodo, 105
  Rolls with Parmesan and Cinnamon, 98
Pasticcini di Spinaci, 91
Pastone, Le, 129
Pastry Dough for Turnovers, 90
Pesto, Il, 201–2
Pizza alla Napoletana, 218
  Neapolitan Style, 218
  e Ricotta, 218–19

Polenta, Baked, 134
  Pasticciata, 134
Polpettone di Tonno, 173
Potato Dumplings, 138

Rice with Beets, 116–17
  Cheese Croquettes, 96–7
  and Cheese Omelet, Gia's, 117
Ricotta Dumplings, 137
Rigatoni with Butter and Cheese, 129
Riso Rosso, 116–17
Risotto coi Funghi, 115
  with Mushrooms, 115
Royal Pastry Soup, 105

Salsa Besciamella, 207
  di Formaggi, 203
  per Polpettone di Tonno, 174
Sauce for Tuna Loaf, 174
Sformato di Spinaci, 189
  di Zucchini, 191
Spaghetti al Tonno, 129–30
  with Tuna Sauce, 129–30
Spinach, Buttered, 188
  Mold, 189
  Turnovers, 91
Spinaci al Burro, 188
Spumini alla Panna, 236
Squash Flowers, Stuffed, 190
Supplì al Telefono, 96–7
Sweet Shavuot Tortelli, 228–9

Tomato Bread Soup, Peasant Style, 107
Torta al Mascarpone, 230–1
del Re, 234
Tortelli Dolci di Shavuot, 228–9
di Zucca Gialla, 125
Tuna Loaf, 173

Vegetable Cream Soup, 110

White Sauce, 207

Ziti in White Sauce, 128
Zucchini Pudding, 191
Zuppa Inglese, 232–3

MEAT

Agnello a Buglione, 159
coi Crostoni, 160
Artichokes, Stuffed, 143

Beef and Potato Stew, 145–6
Sausage, 86–7
Tongue, Pickled, 87
Boiled Meats Combination, 140–1
Bollito Misto, 140–1
Braciolette di Agnello coi Carciofi, 160
Brodo, Il, 101–2
Brusco, 202
delle Feste, 103
Broth, 101–2
Holiday, 103
Brusco Sauce, 202

Cabbage, Stuffed, 146
Calf Brains with Garlic and Parsley, 153
Calf Liver, Grandma Sara Style, 155
Calzonicchi, 123
in Brodo, 104
with Meat Sauce, 124
Soup, 104
al Sugo, 124
Cappelletti, 124
in Brodo, 103
Soup, 103
Capretto per Pesach, 157
Carciofi Ripieni, 143
Carne Secca, 86
Cavoli Ripieni, 146
Celery, Stuffed, 145
Cervello All'Aglio e Erbetta, 153
Chicken Breast Balls, 166
Breast Patties with Celery Fingers, 164
Cacciatora, Classic, 162–3
with Egg Sauce, 164
Fried, for Chanuka, 163
Galantine, 165–6
Liver Toasts, 89
Loaf with Veal, 168
Matza Balls, 108–9
Roast, for Sabbath, 162
Soup with Rice, Passover, 106–7
Cholent, Tuscan, 147
Cornish Hens, Pot-Roasted, 161
Couscous, 135–6
Crostini di Fegatini, 89
Cuscussù, 135–6

Eye Round in Lemon Sauce, 141

Farcita per Pollame, 169
Fegato di Vitella della Nonna Sara, 155
Fettuccine, Crusty, 128
Fritto Misto con Carne, 154

Garlic Bread Soup, 106
Girello al Limone, 141
Goat, Baby, for Passover, 157
Goose "Ham," 88
Salami, 88

Hammin di Pesach, 157–8
Toscano, 147

Lamb Buglione, 159
Loaves, 158–9
Meatballs and Spinach for Passover, 157–8
Rib Chops with Artichokes, 160
with Toast, 160
Lentil and Ground Beef Soup, 108
Lingua Salmistrata, 87

Meat Loaf, Lemon, 142
Sauce, 204
Meatballs, Jewish Style, 142–3
and Peppers, 143
Meats and Vegetables, Mixed Fried, 154
Minestra di Esaù, La, 108
di Riso per Pesach, 106–7
di Sfoglietti per Pesach, 109

Noodle Soup, Thin, 105
Noodles, Thin Egg, with Brusco Sauce, 122

Oil from a Roast, 206–7
Olio di Arrosto, 206–7

Panizza a Bocconi, 133–4
Pappa Coll'Aglio e L'Olio, 106
Col Pomodoro alla Paesana, 107
Pasta per Borricche e Pasticcini, 90
Pasta with Calf Brain Filling, 123
Reale in Brodo, 105
Pastry Dough for Turnovers, 90
Pharaoh's Wheel, 128
Piccadigno di Pesach, 167
Piccata di Vitella, 148
Polenta, Baked, with Meat Sauce, 134
in Bits, 133–4
Pasticciata al Sugo, 134
Pollastrini Arrosto Morto, 161
Pollo Arrosto per Shabbat, 162
Baruch, 162–3
Fritto per Chanuka, 163
in Galantina, 165–6
in Salsa D'Uovo, 164
Polpette alla Giudia, 142–3
coi Peperoni, 143
di Petto di Pollo, 166
di Petto di Pollo coi Sedani, 164
di Pollo e Matza, 108–9
di Zucchini, 144
Polpettone al Limone, 142
di Pollo, 168
Polpettoni d'Agnello, 158–9
Poultry Stuffing, 169
Prosciutto d'Oca, 88
Purim Ravioli, 126

Quadrucci in Brodo, 102

Ravioli di Purim, 126

Rice, Sabbath Saffron, 116
Riso del Sabato, 116
Risotto Semplice, 113
Risotto Simple, 113
Royal Pastry Soup, 105
Ruota di Faraone, 128

Salame d'Oca, 88
Salsa Besciamella Senza Latte, 208
  per Vitello Tonnato, 153
Salsicce di Manzo, 86–7
Salt Dried Meat, 86
Sauce for Veal Tuna Style, 153
Scaloppine ai Funghi, 149
  colla Lattuga, 148
  al Madera, 150
Sedani Ripieni, 145
Sfoglietti Soup, Passover, 109
Soup with Tiny Pasta Squares, 102
Sugo di Carne, 204

Tacchino Arrosto, 168–9
Taglierini col Brodo Brusco, 122
Tagliolini in Brodo, 105
  colla Crocia, 128
Tegamata, La, 145–6
Tomato Bread Soup, Peasant Style, 107
Tortellini with Meat Sauce, 125
  al Sugo, 125
Tripe Sara, 155–6
Trippa Sara, 155–6
Turkey Breast Pie for Passover, 167
  Roast, 168–9
Tuscan Cholent, 147

Uccelletti Scapati, 151–2

Veal, Roast, 150–1
  Rolls Stuffed with Ground Beef, 151–2
  and Romaine Lettuce, 148–9
  Scaloppine with Lemon and Parsley, 148
  Scaloppine with Madeira Wine, 150
  Scaloppine with Mushrooms, 149
  Tuna Style, 152
Vitella Arrosto, 150–1
Vitello Tonnato, 152

White Sauce, Non-Dairy, 208

Zucchini Meatballs, 144

PAREVE

Artichoke Hearts, Marinated, 92–3
  Hearts in Oil, 93
  Omelet, Grandma Debora's, 94
Artichokes, Golden Fried, 181
  Jewish Style, 180–1
  Parsley, 182
  Truffle Style, 182
Azzima Semplice, 209–10
Azzime Dolci All'Uovo, 237
  Dolci al Vino, 211

Baccalà, 175–6
  Sticks, 176–7
Bagels, Sukkot, 221
Batter for Frying Meats, 154
  for Frying Vegetables, 155
Bean Salad, 194
Biscottini di Rona, 231
Bollo, Il, 212
Borricche Pitiglianesi, 228
Bread
  Crumbs, 222
  Flat Leavened, 216–17
  Flat, with Oil and Salt, 219–20
  Flat Onion, 220
  Hearty Garlic, 221
  Salad, 195
  Sfilatini, 215
  Sukkot, 214–15
  White, 216
  Yom Kippur, 212
Brodo Vegetale, 104

Caponata Ebraica, 95
Carciofi Dorati e Fritti, 181
  alla Giudia, 180–1
  Marinati, 92–3
  al Prezzemolo, 182
  Trifolati, 182
Carciofini Sott'Olio, 93
Cardi in Tegame, 193
Cardoons, Stewed, 183
Castagnaccio, 238
Castagnole di Purim, 227
Cauliflower Pie, 184
Ceciarchiata, 224–5

Challa Bread, 211
Charoset Edda, 202–3
Chestnut Pie, 238
Chicory, Fried, 184
Ciambelle di Sukkot, 221
Cinnamon Turnovers, 228
Cipolle al Forno, 198
Codfish, Dried, 175–6
Concia, 91–2
Cookies, Siena Almond, 230
  Sukkot, 229
  Vanilla, 231
Crêpes with Tuna Sauce, 94–5
Croutons, 222

Dictinobis di Kippur, 237
Doughnuts, 237

Egg Cream Soup, 112
Egg-White Chocolate Cake, 235
Escarole, Cooked, 185
  Salad, 196

Fagioli Conditi, 194
Fagiolini Conditi, 195
Farinata All'Uovo, 112
Fennel Salad, 196
  Stewed, 186
Filetti di Soglioli al Limone del Sabato, 170
Fillets of Sole with Lemon for Sabbath, 170
Finocchi in Tegame, 186
Fiori di Zucca Fritti, 191
Fish, Baked, 174
  and Chicory Casserole, 171–2
  Fried, 172
  Marinated, 172–3
Foccaccia colla Cipolla, 220
Frittelle di Chanuka, 236
Fritters, Chanuka, 236
Fritto Misto di Verdura, 187
Fruit and Nut Paste for Passover, 202–3
Funghi Sott'Olio, 94
  Trifolati, 186

Ginetti di Sukkot, 229
Green Bean Salad, 195
  Sauce, 204

Haman's Ears, 226
Honey and Nut Dessert, 223–4

Insalata di Finocchi, 196
di Riso, 197
Russa, 198
Tricolore, 199–200

Jewish Caponata, 95

King's Cake, 234

Lievito Casalingo, Il, 212–13

Manicotti di Purim, 226–7
Marinara Sauce, 205
Maritucci, 214–15
Matza Coperta, 237
Omelet, 237
Pancakes with Honey, 237
Simple, 209–10
Matzot, Sweet Egg, 237
Sweet Wine, 211
Mayonnaise, 206
Meringue Shells, Little, 235
Migliaccini al Tonno, 94–5
Moscardini di Purim, 225
Muggine in Bianco, 171
Mushroom Sauce, 205
Mushrooms in Olive Oil, 94
Truffle Style, 186

Omelet, Matza, 237
Onion Salad, 198
Orecchi di Aman, 226

Pan di Spagna, 232
Pancrocino, 221
Pane in Cassetta, 216
a Dadini, 222
del Sabato, 211
Toscano col Lievito Casalingo, 213–14
Pangrattato, 222
Panzanella, 195
Pappa col Pomodoro Alla Paesana, 107
Passato di Verdura, 110
Pasta per Borricche e Pasticcini, 90
Fatta in Casa a Macchini, 121–2
Homemade, 119–21
per Pizze, 217
Reale in Brodo, 105
Pastella per Fritti di Carne, 154
per Fritti di Verdura, 155
Pasticcio di Cavolfiore, 184
Pastry Dough for Turnovers, 90
Patate e Pomodori in Forno, 187
Peperonata, 188
Peperoni Arrosto, 197
Peppers, Stewed, 188
Pesce Fritto, 172
e Indivia, 171–2
Marinato, 172–3
Petards, Purim, 227
Pezzetti di Baccalà, 176–7
Pizza, 216–19
Dough, 217
Pizzarelle col Miele, 237
Polenta, 97, 131–4
Fina, 132–3
Fine-grain, 132–3
Sandwiches with Anchovies, 97
Potatoes, Baked, and Tomatoes, 187
Purim Manicotti, 226–7
Moscardini, 225

Rebecchini di Gerusalemme, 97
Red Snapper, Jewish Style, 174–5
Ricciarelli di Siena, 230
Rice with Beets, 116–17
with Raisins, 115
Salad, 197
with Tomatoes, 118
Ricetta Base per Pasta Fatta in Casa, 121
Riso Coll'Uvetta, 115
e Pomodori, 118
Rosso, 116–17
Risotto with Artichokes, 114
coi Carciofi, 114
coi Funghi, 115
with Mushrooms, 115
Roasted Pepper Salad, 197
Royal Pastry Soup, 105
Russian Salad, 198

Salmon with Peas, 175
Salmone coi Piselli, 175
Salsa Agro-Dolce, 207
di Funghi, 205
Maionese, 206
di Pomodoro della Mamma, 205
di Tonno per Spaghetti, 130
Salsina Verde, 204
Sauce for Couscous, 208
Scarola Cotta, 185
a Insalata, 196
Schiacciatina all'Olio, 219–20
Sfilatini, 215
Sformato di Zucchini, 191
Sfratti, 223–4
Sourdough Starter, 212–13
Tuscan Bread, 213–14
Spaghetti al Tonno, 129–30
with Tuna Sauce, 129–30
Spigola Arrosto, 174
Spinach "Heads," 89–90
Sautéed with Garlic, 188
Spinaci Saltati, 188
Sponge Cake, 232
Spumini, 235
Squash, Mashed, 189
Squash Flowers, Fried, 191
Striped Bass, Jellied, 171
Sweet and Sour Sauce, 207

Taiglach, 224–5
Testine di Spinaci, 89–90
Thurshi, 208
Tomato Bread Soup Peasant Style, 107
Tomato Sauce, Mother's, 205
Tonno coi Fagioli Sgranati, 159
Torta di Cioccolata e Albumi, 235
del Re, 234
Tortino Della Nonna Debora, 94
Torzelli, 184
Tricolor Salad, 199–200
Triglie all'Ebraica, 174–5
Tuna and Fresh Bean Salad, 199
Sauce for Spaghetti, 130
Tuscan Bread, 213–14

Vegetable and Bread Soup, 111
Vegetable Broth, 104
Cream Soup, 110
Vegetables, Mixed Fried, 187

Zucca Sfranta, 189
Zucchini, Marinated, 91–2
Pudding, 191
Zuppa di Verdura, 111

A GIRO PRESS QUALITY PAPERBACK

"...ONE OF THE MOST INTRIGUING COLLECTIONS TO COME ALONG IN YEARS....THERE IS NO DOUBT ABOUT THE VALUE OF THIS INFORMATIVE WORK." Mimi Sheraton, *The New York Times Book Review*

"...a surprise. The food does not at all resemble the traditional Central and Eastern European dishes to which American Jews are accustomed."

Moira Hodgson, *The New York Times*

Some form of Italian-Jewish cuisine has existed for more than two thousand years—or for as long as there have been Jews in Italy. The complex Italian-Jewish cuisine of today derives from many sources. Each wave of Jewish settlers brought foods from the country of origin (the Near East, North Africa, and later on, Spain) and changed and enriched them to conform to local traditions and prevalence of products. Bound by dietary laws, Jews modified traditional Italian dishes to make them kosher, often creating delicate and delicious new ones. From the Introduction to *The Classic Cuisine of the Italian Jews*

"Edda Servi Machlin skillfully blends her love of history, family, heritage, and cooking into a masterpiece.... As a cookbook, all its recipes are unusual, imaginative, and not what you would find in an ordinary kosher cookbook. In addition, it is a memoir and a historical work that should be informative to those who are interested in an extinct Jewish culture and the impact it had on the author. A classic book."

Long Island Jewish World

"A book that should be of unusual interest to kosher cooks but should have considerable appeal as well for any lover of Italian cuisine." *Library Journal*

"A marvelous blend of information, commentary, intriguing stories—and detailed, clearly written instructions for bringing culinary masterpieces into your own home."

Jewish News

Edda Servi Machlin was born in Pitigliano, Italy, in 1926. Since 1958 she has lived in Croton-on-Hudson, New York, with her family. She has taught *The Classic Cuisine of the Italian Jews* to many gourmet groups.

ISBN 1-878857-06-1

EAN

$18.95

9 781878 857064 >

GIRO PRESS
P.O. Box 203
Croton on Hudson, New York 10520