ACADEMIA EXTREMEÑA DE GASTRONOMÍA
GASTRONOMY ACADEMY OF EXTREMADURA

el ATRIL
THE AEXG MAGAZINE
No.38 - FEBRUARY 2025

THE ACADEMIC'S **OPINION**
by Fernando Valbuena

Each new issue, an Academician will give his or her particular vision on gastronomic themes.

NEW!





Los Barruecos Natural Park. Malpartida de Cáceres

THE ACADEMY **NEWS**
by Francisco Saúco

AEXG holds its annual General Assembly with positive results

TOURISM AND GASTRONOMY
by Francisco Rivero

The beauties of Campo Arañuelo

On this occasion we are going to discover the tourist and gastronomic...

SHAKEN, NOT STIRRED
by Alfonso Ramos

La pedida de la patatera (The blood sausage with potato request festival)

TRAVELLING GOURMET
by J.Antonio Narro

Solidarity fried breadcrumbs in Badajoz

Travelling opens the mind and allows us to admire monuments, customs, events and aspects sometimes unknown in...

WINE OF THE MONTH
by Marcelino Díaz

RED WINE
Fígulo
Domblasco Winery
Ctra. Ex-320 km. 18,2 · **Badajoz**

The Dom Blasco estate is undoubtedly one of Extremadura's most historic wine-growing areas. As early as the 17th...

SIGNED BY
Fernando Valbuena

Txangurro a la donostiarra (Spider crab)

Txangurro a la donostiarra is at a low ebb. In my memory, I had the best one...

MISCELLANY
by José Antonio Ramos

Culinary stories of the convents of Trujillo (Part II)

CHAIRS OF THE ACADEMY

Each new month you will meet the personalities that give name to our Chairs





THE ACADEMY
NEWS
by Francisco Saúco



Badajoz Carnival

'Los Jurramachos' of Montánchez

The **Academy** points to the key to the present 2025 and its future: **commitment** and **participation.**

Although **February** is synonymous with **Carnival**, this 2025 the festivities have experienced a significant delay in the date, which means that we are on the verge of enjoying some of the most unique events in the region. Navalmoral de la Mata and its '**Carnavalmoral**', the **Roman Carnival** of Mérida, Villar del Pedroso and its '**Carnaval de Ánimas**', Malpartida de Cáceres and the '**Pedida de la Patatera**', Carnaval de Montánchez and '**Los Jurramachos**', the '**Carnaval Jurdano**' in the region of Las Hurdes, the '**Peropalo**' in Villanueva de la Vera, Montehermoso, Alía, Galisteo, Hornachos, Zafra, Olivenza.... An endless number of localities, each with its own particular proposal, deserve to occupy a prominent place on the Extremaduran map of Don Carnal.

Carnival is a fundamental symbol of our regional culture, reflecting **gastronomic expressions and particularities** that enrich it even more.

And focusing on the Academy, the **AEXG**'s goal remains clear: **to continue to improve and exceed expectations** with every activity we organise. We strive to make each conference, each tasting and each event more complete and enriching than the last. Below, we highlight some of our initiatives:

PERMANENT SEMINAR of Gastronomy



AEXG Ordinary General Assembly

> *"Debemos estar plenamente* ***comprometidos****. Es hora de* ***dinamizar la Academia*** *y seguir avanzando juntos."*

– First of all, the conferences within the programme of the **Permanent Seminar of Gastronomy**, **in collaboration with the UEX** (University of Extremadura), continue to go ahead with great success. As always, we will keep you informed through our website and social networks as each new lecture approaches.

– As for the **AEXG Tastings** series, the quality and interest continue to grow. These tastings not only allow us to enjoy gastronomic products that pair perfectly with wines, spirits or cavas, but also incorporate new methodologies and details that enrich the experience. The satisfaction of the attendees is undoubtedly the best indication that we are heading in the right direction.

– In addition, we continue to actively participate in **events and activities** where the presence of our Academy is required. For the Academicians, disseminating and preserving our gastronomy and culture is an important mission, and supporting each initiative with our participation is fundamental to strengthen this purpose..

– Finally, I would like to mention the recent holding of our **Ordinary General Assembly**, which took place on 20 February. During the meeting, we not only reviewed the achievements and progress of the Academy in its past year of activity; the analysis led us to address with special emphasis the need for greater involvement on the part of the Academicians and Friends of the AEXG. As I mentioned at the time, I believe that we must do more. Belonging to this collective should not be limited to being present at one-off events; we must be engaged and actively participate in all our initiatives. We are one of the main voices in the dissemination of our gastronomy, a key sector for the development and identity of our region.

For all these reasons, Friends and Academics, I hope to count more than ever on your collaboration. We must be fully committed to our tastings, conferences, activities and to our ATRIL. **It is time to energise the Academy** and move forward together.

Happy Carnival to all!

Francisco Saúco

President of the
Academia Extremeña de Gastronomía

Dinamización



TOURISM AND GASTRONOMY
by Francisco Rivero

The beauties of **Campo Arañuelo**

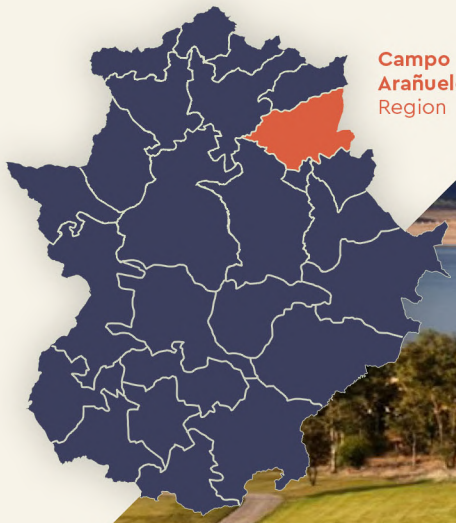
On this occasion we are going to discover the **tourist and gastronomic** beauties of Campo Arañuelo, which is the gateway to Extremadura as you arrive from Madrid.

The region has numerous tourist attractions. For example, the island of the **Valdecañas** reservoir, which has been so controversial because of the environmentalists who want to demolish what was built there when it was once a rubbish dump and is now a very interesting place with an attractive golf course. The other, which is public, is in the nearby village of **Talayuela**.

The region has interesting places to visit, in the **20 villages** that **make it up**, whether they are of a monumental or natural nature nature. Let's take a look at some of them. In **Belvís de Monroy**, where there is a beautiful castle dating from the 13th and 14th centuries, but the highlight is the convent of San Francisco del Berrocal, from where in 1524 the Twelve Apostles of Mexico, 12 Franciscans who Christianised this sister country, were welcomed by Hernán Cortés.

Of course, the traveller can also find important prehistoric archaeological remains such as the Dolmen de Guadalperal, located in **El Gordo**, very close to **Peraleda de la Mata**. It is only visible when the waters of the Valdecañas reservoir recede. Some call it the Spanish 'Stonehenge' and it has some 5,000 years of history.

Nearby, in **Bohonal de Ibor**, are the beautiful Roman remains of the Temple of the Marbles, from the ancient city of Augustóbriga, which is now under the waters of the reservoir. The view from this temple, across the bridge, is beautiful. It has been a Site of Cultural Interest since 1931. For all these reasons, Bohonal is, according to the **Repsol Guide**, one of the most beautiful villages in the province.



Campo Arañuelo Region

Valdecañas Golf Course



Extremaduran dehesa in **Talayuela**

Temple of the Marbles, **Bohonal de Ibor**



Dolmen of **Guadalperal**



Belvís de Monroy Castle

*'In Almaraz we find one of only two **orchidariums** that exist in the whole of Spain'.*

Peppers production for **paprika** production

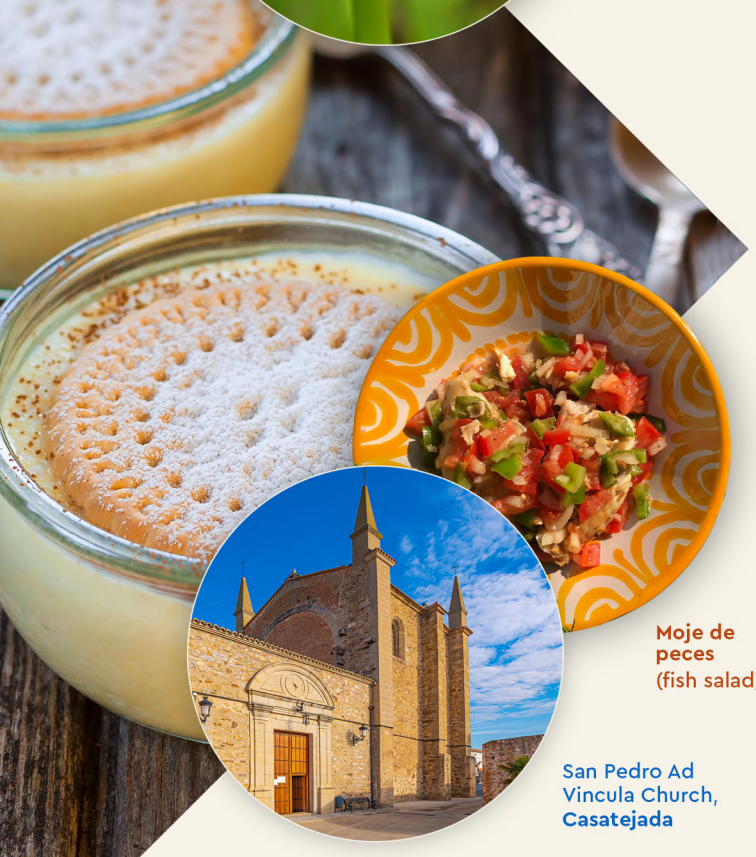


Galipierno mushroom (*Macrolepiota procera*)





Almaraz bee orchid (*Ophrys apifera var. almaracensis*)



Moje de peces (fish salad)

San Pedro Ad Vincula Church, **Casatejada**

Of course, **nature** lovers have many attractions in this area. One of them is **Almaraz**, home to the nuclear power station which they want to close and leave 2,000 people without work, and one of the two **orchidariums** in Spain, visited by many tourists and schoolchildren throughout the year. In the area near the village, on the motorway that connects Madrid with Lisbon, is the Sierro; this is a clayey limestone hill, with an area of about 120 hectares, declared a Site of Scientific Interest. Numerous species of orchids grow there naturally, including one that is endemic to the area, called '*Ophrys apífera almarecensis*': a long-stemmed plant with 3 to 5 leaves that is very prolific in the area, especially during the months of April and May. It is very similar to another one that grows on the Italian island of Sardinia.

And in the field of **gastronomy**, there are unique dishes from the area, such as the galipiernos mushrooms from Peraleda de la Mata; the only mushroom (*Macrolepiota procera*) that the Peraleos (inhabitants of Peraleda de la Mata) dare to eat in autumn; not forgetting the asparagus grown in Talayuela, or the peppers used to produce paprika; the moje de peces (fish salad) from Valdecañas de Tajo; the rice with hare from El Gordo, or the delicious fried kid from Bohonal de Ibor. There are also **typical sweets** such as floretas, roscas, huesillos, pestiños, custard... There is even a festival with a pilgrimage, the **Romería de las Natillas** (Custard Pilgrimage), in **Casatejada**, which is held on the Sunday after Easter Sunday.

Francisco Rivero

Academician of the **AEXG**
PhD in Tourism
Chronicler of Las Brozas and Hinojal



SHAKEN,
NOT STIRRED
by Alfonso Ramos

‘La Pedida de la Patatera’ (The Blood sausage with potato Ordering)

The peculiar carnival in Malpartida de Cáceres

Can you imagine a dragon flying over a conceptual art museum with a patatera in its teeth? Well, all of this is possible in a village brimming with local charm; a place full of gastronomic, cultural and, of course, natural wealth: we are talking about **Malpartida de Cáceres**.

Just fifteen kilometres from Cáceres, you can admire the natural surroundings of **Los Barruecos**, a location featured in the series Game of Thrones; visit the **Vostell Museum**, one of the most important avant-garde museums in Europe; or enjoy a unique celebration at this time of year, ‘**La Pedida de la Patatera**’ ((The Blood sausage with potato Ordering). Let's find out more about ‘La Pedida’.

The party: carnival... and patatera

This event, a Festival of Regional Tourist Interest, enjoys great public participation. Over the course of several days there are parades, a tapas route, comparsas competitions and open-air dances, among other activities, reaching its zenith on Shrove Tuesday with ‘La Pedida de la Pataterav’.

This festival has its origins in the late 19th century, and stems from the custom of the young people - especially the ‘quintos’ (in the past in Spain, when they reached the age of majority, were incorporated into compulsory military service). - of ‘pedir patatera’ (asking for potatoes) around the town. On Shrove Tuesday, the youngsters celebrated the imminent arrival of Lent, asking for food in the houses of Malpartida, to later enjoy it in the local taverns. The cheapest and most popular sausage was the **patatera**: a typical product of our region that formed part of the food taken to the countryside by farmers and stockbreeders, made with pork fat and meat and boiled potato. From the 1980s onwards (in 1986 to be precise), this festival was revived by some local associations and groups of friends. Gradually, a large number of people began to take part in it, and the celebration became very popular.











Vostell Malpartida
Museum



The 'patatera' is a typical product of Extremadura, which used to support farmers and stockbreeders in the countryside.

The local women are dressed in percale costumes, simulating the women of yesteryear; the men, for their part, wear trousers, white shirts and a herbal (or farmer's) handkerchief around their necks, all to recall the ancient origins of the festival. But also, the fluttering costumes combined with cheerful scarves are a reminder that it is Carnival and days of joy. **Baskets and saddlebags** are a must at this celebration, as here they gather patatera and other sausages, which will be tasted throughout the day.

The value of this festival lies in the originality of celebrating a Carnival during the day, in how the festival has evolved and, above all, in the fact that it is an intergenerational festival, where grandparents, parents, children and grandchildren live together.

Nowadays this celebration starts with a 'pasacalles' (parades) enlivened by brass bands, which begins at 12 noon and leaves from the Plaza Mayor. The streets of Malpartida de Cáceres are used to simulate the 'pedida' of this sausage. At around midday, they return to the square to taste the 'patatera': everyone enjoys the food which they carry in beautiful baskets, saddlebags and water carts. Afterwards, a popular verbena (street party) begins until well into the night.

This festival has become the 'Día Grande' (Big Day) of Malpartida de Cáceres. A large number of people come to the town from villages in the region, as well as from the cvapital of Cáceres; but also tourists who come attracted by the originality of the celebration, the joy and colour of this Carnival.



Since 2012, the Town Council of Malpartida de Cáceres has also been organising the **Jornadas Gastronómicas de la Patatera** (Patatera Gastronomic Days). Activities around this festival, which begin the weekend before the celebration of the Carnival, and which aim to be a prelude to the leisure and gastronomic offer around this product: tapas made with potatoes, tastings, markets with gastronomic dyes, professional and popular tapas competitions, dishes made with potatoes...

Ultimately, the aim is that this wide range of activities will raise awareness of the town's gastronomic flagship and all the culinary possibilities it has to offer.

Let's talk about the star

Patatera is a traditional sausage based on black pudding. The potato is used to reduce the **fatty** disproportion, a task also carried out by flour, rice and bread. This is how different types of black pudding came about: fariñeras (La Codosera), rice pudding (Guadalupe), bread pudding (Aliseda). But in Extremadura, the **potato** is undoubtedly the most important contributor to this balance.

The product itself has undergone an evolution from being just fat with potatoes to being mixed with meat and thus coming closer to chorizo patatero than to morcilla.

Patatera is a **typically Extremaduran**, global **sausage**, which means that it is made from the north to the south of the region; an art that we have even passed on to our Andalusian neighbours.

To make an excellent patatera, the **raw material** must be of the highest quality, which means that the fat and meat used must be from **Extremaduran Iberian pork**, undoubtedly one of our strongholds; but that's not all... Apart from the potato, of course, the Extremaduran pedigree is rounded off by the famous **Pimentón de la Vera paprika**, which, together with garlic and salt, will complete the elements to achieve a patatera with honours.

As a final thought, we must not forget that the sausage was born out of necessity: to make the most of and preserve food, without a cooler within reach.

And a curiosity: the secret of the patatera is that we never, ever notice that it has potato in it.

Viva la patera! Viva la Pedida!

Alfonso Ramos Retamar

Friend of the AEXG

Vostell Museum Café Malpartida
Patatera ravioli on light torta cream





TRAVELLING
GOURMET
by J. Antonio Narro



Extremaduran solidarity migas[1] in Badajoz

Travelling opens the mind and allows us to admire monuments, customs, events and aspects, sometimes unknown in our land.

However, it is also important to value and make known the good things we have in the place where we live.

In this case, I would like to highlight, although I know that many media have echoed this already consolidated initiative, a magnificent solidarity project where the **gastronomic** aspect is essential.

I am referring to the '**Migas Extremeñas Solidarias**', which this year brought together a large number of people on Saturday 1st February.

It is held annually in the city of **Badajoz**, in the central Plaza de San Francisco, with the aim of raising funds for the city's Food Bank.

This is the twelfth edition, with the 2025 edition, and they have succeeded once again. Eight thousand euros raised have been surpassed by far (a record) thanks to the countless rations sold at the modest price of three euros (a plate of migas, with a corresponding slice of ham and drink -coffee, juice or milk-, included).

Thousands of fellow citizens (the reason demanded it) did not miss this much-desired event. A festive and familiar morning, tasting this **typically Extremaduran dish**, which has become an unavoidable gastronomic and fraternization meeting in the agenda of events in the city of Badajoz.



[1] Migas extremeñas (Extremaduran fried breadcrumbs) have always been prepared in our region. They used to be a 'comida de aprovechamiento' (potluck) -hard bread- made with humble ingredients that country people used to prepare at home, such as chorizo or bacon. Over time, different versions have appeared and each household has its own way of preparing them.

Traditionally, shepherds used to prepare migas for breakfast and to get through a hard day's work, which is why they are also known as 'migas del pastor' (shepherd's breadcrumbs). It makes sense since the basic ingredients of this dish did not spoil and the shepherds could cook them at any time during the whole transhumance. A tradition that arose out of necessity and fortunately has made its way to our tables.

Logo of the **Food Bank Foundation** in Badajoz





Chef Javier García, head chef at **Lugaris**

All this, enlivened with music and various performances (percussion group 'Batalá Badajoz', Rocío Guisado flamenco school, several singers and a caricaturist) that also delighted the audience in an urban setting as representative as this square, the nerve centre of Badajoz.

The money raised will undoubtedly help to alleviate the difficult situation that some families are going through.

The success of the event confirms that the residents of Badajoz are present, accompany, help and respond when they are needed for solidarity events of this nature.

We can only congratulate and admire the work carried out by a formidable team of volunteers, captained by the **chef Javier García** (head chef of the Lugaris restaurant). They have done it again.

I would like to extend my thanks not only to the organisers, but also to the group of companies and groups that contributed their grain of sand by donating products, their time and numerous gifts that were subsequently raffled off.

I am not wrong in saying that '**Migas Extremeñas Solidarias**' is a call to the citizens of Badajoz, always reciprocated, to collaborate with a project of great importance through the palate and having as a pretext one of the most emblematic and traditional dishes of our region.

In a certain way, it is also a brilliant way of visualising and defending **local gastronomy**, vindicating how 'basic and humble' ingredients (bread, oil, garlic) can be used to produce an excellent dish.

J. Antonio Narro
Academician of the **AEXG**



WINE OF THE MONTH

by Marcelino Díaz

DOMBLASCO

RED WINE

Fígulo

Domblasco Winery

Ctra. Ex-320 km. 18,2 · Badajoz



León Martínez de la Concha and Ana Naharro

Domblasco, a winery with history

There is no doubt that the Dom Blasco estate is one of the Extremadura wine-growing areas with the longest history.

As early as the **17th century**, the authors Solano de Figueroa and Muñoz Gil praised the wines of the **Dom Blasco estate** to the south of the town of Feria, stating that it produced *wines that were not only good but also generous*; they also mentioned the existence there of ruins of underground cellars, in the style of those found in Castile and Rioja.

After the reconquest of these lands, **people from Castile** settled there and began to cultivate vines, with the peculiarity of using **red varieties**; for wine production, they built numerous underground cellars, together with some oratories.

The altitude of the land – more than 500 metres above sea level – and its abundant publiometry, make it an ideal place for the cultivation of vines and the production of great wines in the style of the great Catalan priories.

Recently **León Martínez de la Concha** and **Ana Naharro**, with the help of their children, have revived the winemaking tradition of the estate, replacing the old fig trees planted by their father with lush vineyards. They have also transformed one of the aforementioned oratories into an **attractive winery** where the old earthenware jars, made in neighbouring Salvatierra, coexist with the most modern winemaking technology. And all of this in a wooded enclave of incomparable beauty **worthy of a visit** by wine lovers.













Fígulo, Domblasco Winery

Along with the traditional varieties of the area such as Tempranillo and Garnacha, León has managed to incorporate the **Petit Verdot** variety of French origin, with which it achieves unique wines with better acidity and great finesse.

An example of this is the wine **Fígulo**, which today we bring to the pages of the Atril, a powerful, harmonious wine that surprises and captivates everyone who tastes it and with a magnificent presentation in bottle.

Tasting notes

Appearance. It is a wine with a rich colour and very lively and attractive violet tones.

On the nose. Intense and evocative of wild red berries.

On the palate it is full-bodied, well-structured and powerful.

It demands a good grilled meat or a well-ripened cheese. A wine that has to evolve very well in the bottle.

Marcelino Díaz
Academician of the **AEXG**



SIGNED BY
Fernando Valbuena

Txangurro a la donostiarra
(Spider crab Donostiarra style)



Txangurro a la donostiarra (spider crab)

Txangurro a la donostiarra is at a low ebb. In my memory, I had the best at Casa Nicolasa. Maybe it was. Or maybe my memory deceives me.

Casa Nicolasa – there in San Sebastian, between the Brecha Market and the sea breaker – is the closest thing to a shrine of good food. It was, but it has now closed. And **José Juan Castillo**, the chef, died. There, among other delicacies, they used to eat baked spider crab.



José Juan Castillo

According to the gastronomic critic **Mikel Corcuera** –another who also died– the txangurro a la donostiarra or baked txangurro is the only dish in the traditional Basque recipe book that was not born from the people but from the highest cuisine of its time.

It was the Donostia-born chef **Félix Ibarguren**, alias '**Shishito**', who created the recipe at the dawn of the 20th century, although it was not recorded in any recipe book until 1927, the year in which '**Cocina de Adriana Juaristi**' ('Adriana Juaristi's Cookery') was published. 'Shishito' must have been a curious man. From a good family, he opened the first cooking school in Spain; that was back in 1901 in the cellars of the Real Sociedad Económica Vascongada de Amigos del País (Royal Basque Economic Society of Friends of the Country).



I know little about this 'Shishito', who was a renowned French-style cook in the summers of La Concha at the end of the 19th century... and little else. That and that, in his hands, the very French American-style lobster, mutatis mutandis, transmuted into txangurro a la donostiarra. At least that is what is said, because in this, as in law, the doctrine is divided. It is so divided that for some the txangurro is the spider crab and for others the crab (the Basque *petaka*).

*1

*1 **Félix Ibarguren**, "**Shishito**",surrounded by his pupils (Novedades magazine, 19 December 1909. Donostiakultura.com).

'El Globo': Spider crab au gratin with smoked paprika from La Vera





El Globo Restaurant, Bilbao





Be that as it may, Donostia-style spider crab is at a low ebb because these days it is frowned upon to tamper too much with food, especially with staple foods. In this recipe, the spider crab is first cooked, then stewed with vegetables and, to complete the torment, it is au gratinised. Maybe the youngsters are right. Maybe the young people are right. Although, just between us, when I eat it, I don't think about it, I just feel the strange rapture that accompanies joy. It's a pity that it's becoming increasingly rare to find it on restaurant menus...

In Bilbao, in **El Globo**, in the back of Diputación, they serve a tapa of spider crab au gratin with smoked paprika from La Vera (in Extremadura!) that helps to overcome the mourning of its absence. And so we go on... longing for the aroma of that vegetable stir-fry, longing with a child's soul for the aroma of the splash of brandy as it falls into the pan, longing to dip the spoon into the mysterious cavities of the red crustacean...

I once read it to **Isabel Allende** and wrote it down:

En la cocina, como en el amor, conviene guiarse por la intuición y no por los manuales

(In cooking, as in love, it is better to be guided by intuition and not by manuals)

Smells, for humans, are the quintessence of intuition. Smell, eat... and write. Guys like Julio Camba, Edgar Neville, Néstor Luján, Xavier Domingo, Juan Perucho, Álvaro Cunqueiro or Manuel Vázquez Montalbán, all of them fond of eating with pleasure... and telling about it.

They say that the column is the freest corner of that building in perennial construction that is a newspaper. Especially the **gastronomic column**. I think so. In that and in the will of style. In that and in the fugitive time. That's what I think while I remember those days of so many good baked txangurros. That was a long time ago, back in another century. I think. And the boat in which I have sailed is anchored in the waters of memory slash forgetfulness.

Fernando Valbuena

Academician of the **AEXG**

MISCELLANY

by José Antonio Ramos

Culinary stories of the convents of Trujillo (Part II)

The gastronomic scene in Trujillo has been enriched by the appearance of a new offering: **convent cuisine**. This new offer has as its unwavering rule the selection of top quality products and has opened up an important range of delicacies, producing that nexus of union between the silence of the convent and the citizen, an umbilical cord that links the nuns with tourism. The result is an elegant gastronomic aesthetic. Convent cuisine has achieved a predominant place in the national gastronomic panorama.

It is a privilege for Trujillo to be able to serve homemade sweets to the table, where the tastes and food base of Romans, Arabs, Jews, Christians and other peoples are woven together. Here, as nowhere else, the culinary treasure trove includes a wide range of recipes, very classical in substance but evolved in form, as befits today's treatment and preparation of foodstuffs. Everything is based on the precise and appropriate use of **products** from the generous **local land**, which is like a great larder, such as the prized virgin olive oils, aromatic and varied; the fine, sweet, porous and dry wines from the San Clemente estate[1]; the meats and their derivatives of Iberian origin from the dehesa, the vegetables from the market gardens, the spices, the sweets of Arab origin. Trujillo has a graceful region with influential nuances. Popular tradition holds that if a bride wants to keep the rain away on her wedding day, she should take eggs to the Convent of Santa Clara and, believers or not, there are many who comply with this kind of weather spell to avoid brides being drenched by water, and the nuns use these offerings to make the sweets (always with the approval of the health authorities) which will then pass through the lathe in convents such as that of the Jerónimas or Santa Clara.



[1] Reference to wine has always been a constant in the literature of the Golden Age, with Lope de Vega himself referring to the excellent wines of Cáceres. There are numerous references in literature, always a good friend of wine. There is a poem that refers to the important wines of the 16th century, in which our wines are to be found, printed in 1533, its title: Coplas hechas por Alonso de Toro, sobre la abundancia del vino que Dios ha dado en el año de XXXI y en el año de XXXII (Collects written by Alonso de Toro, on the abundance of wine that God has given in the year XXXI and in the year XXXII).



The convents of Trujillo owned a lot of land, which was worked for the upkeep of the community, helping the poor and those who worked for the monasteries. In the archives of the Monastery of Guadalupe is kept the so-called *Libro de Oficios* (Trade Book), where the famous wine of the monastery is recorded. This wine was sent to different convents in Trujillo for liturgical use in celebrations. We must not forget the widespread custom in the 16th and 17th centuries that the wines were 'tempered' with water and the 'waters' were made with the cascas after racking the yolk wine. The Libro de Oficios was a treatise of the time, covering all categories of workers, monks, nobles, who over the centuries have considered wines and liqueurs important for their medicinal properties.

The ways of cooking food in the Middle Ages served to differentiate Christians from Muslims and were clues for the Inquisition to use to track down false Moorish converts. In convents, food was entrusted to a stew pot, cauldron or pot; stewed, steamed, simmered. Medieval convent cuisine used many aromatic plants, fresh, dried or reduced to powder. The main ones include fennel, hyssop, coriander, parsley, laurel, sage, pennyroyal and broom. In recent years there has been a fusion between the aromatic plants of our land and those from the places (Africa) from which the new nuns who have entered the Trujillo convents come.

In some convents, such as San Miguel and Santa Isabel, there has even been a **fusion**, a mestizo cuisine, thanks to the nuns who have joined the monastery from places as different and distant as Kenya, and the nuns from Trujillo have been able to see that the very extensive recipe book they had in their convent blends perfectly with the very special culinary recipes from Africa and America. This reminds us of that historic moment in the 16th century, when **Hernán Cortés**, to celebrate his victory, organised a joyful banquet at his residence in Coyohuacán, which he shared with his captains. Bernal Díaz tells us in his true history of the Conquest: *"Le habían llegado cerdos y vino. Ninguna de estas cosas era ahí conocida. Pero aún no, harina, ni trigo, cuyo cultivo comenzaría precisamente en Coyohuacán y a partir de los tres granos que un esclavo negro del conquistador encontró al azar en un saco de arroz"* (*'Pigs and wine had come to them. None of these things were known there. But not yet flour, nor wheat, whose cultivation would begin precisely in Coyohuacán and from the three grains that a black slave of the conquistador found at random in a sack of rice'*).



They had to eat the **pork meat with** this **corn bread**, the tortillas, which were the main food of the Indians. When, on the warm softness of the tortilla, they fell to form a taco of pork carnitas (meat), a gastronomic mestizaje was born, the human symbol of which we can imagine at the moment when Hernán Cortés had wrapped himself in the brown arms of Malintzin, his useful and beautiful interpreter.

It did not take long for **gastronomic crossbreeding** to take root. And in the universal propagation, let us gratefully acknowledge the role played by the religious –Franciscans, Dominicans, Augustinians, Carmelites...– in cultivating American and Spanish seeds and fruits in their convent gardens and vegetable patches, subsequently sending these newly discovered seeds to convents in other countries, thus spreading them throughout the world; but also, by marrying indigenous ingredients with imported ones in the kitchens of their retreats. Thus were born the recipes with which the viceroys would delight themselves; and the desserts, sweets and treats that gave fame, by specialities, to the convents in which the **nuns** applied themselves to inventing them.





The wise use of these products, in the right proportions, gives rise to irreproachable presentations and sublime creations, unique in flavour due to the correct preparation of sweets which are difficult to make and which only nuns know how to make. The cloistered nuns used to make the sweets to thank their benefactors for their offerings or to make them, but with the confiscation of Mendizábal in 1836, they were forced to market these products, and in 1950 Pius XII approved this activity, which was aimed at supporting the communities.

We don't know if it's because of the tradition and inherited know-how, the care and dedication of the sisters, or perhaps it's because of the divine touch, but the fact is that the convent's confectionery has **many faithful buyers**. And it is not surprising, because when one tastes one of these sublime delicacies, one becomes a new adept.



José Antonio Ramos Rubio

Official Chronicler of Trujillo

CHAIRS OF THE ACADEMY

Mario Roso de Luna

By Alfredo Álvarez García

Mario Raimundo Roso de Luna (Logrosán, Cáceres, 15 March 1872 – Madrid, 8 November 1931) was a **multifaceted** intellectual, lawyer, astronomer, archaeologist and journalist, known especially for his links with theosophy. Throughout his life, he devoted himself to various branches of knowledge, standing out for his arduous self-taught work and his contribution to scientific and esoteric thought.

Academic training and early achievements

Roso de Luna began his university education in Law, obtaining his doctorate in 1894, and later graduated in Physico-Chemical Sciences in 1901. However, his true vocation was **astronomy**. In 1893, at the age of 21, he discovered a comet, an achievement that put him ahead of international observatories such as Rordame (USA) and Quenissett (France). This discovery earned him several awards, including the title of knight of Isabella the Catholic. He also published '**El Kinethorizon**', a work aimed at popularising astronomy, dedicated to King Alfonso XIII, and for his work in this area he received the knighthood of Carlos III.

Professional career and scientific publications

Despite his training in law, Roso de Luna practised as a lawyer in Cáceres for eleven years. However, his true vocation was always research and self-taught study. In 1902 he published '**Preparación al estudio de la Fantasía humana bajo el doble aspecto de la realidad y del ensueño**' (Preparation for the study of human fantasy under the double aspect of reality and reverie), a work that was praised by the philosopher Gumersindo de Azcárate. His vocation for knowledge led him to undertake various studies and publications in areas as varied as astronomy, history, archaeology, popular medicine and ancient languages. In collaboration with Miguel de Toro y Gómez, he published the '**Diccionario Enciclopédico de la Lengua Castellana**' (Encyclopaedic Dictionary of the Spanish Language) in 1897. Between 1897 and 1913, he published more than 30 works in the Boletín de la **Real Academia de la Historia**, in which he dealt with archaeological discoveries, inscriptions and ancient remains, which were recognised by prestigious experts such as Pierre París, Menéndez Pelayo and German archaeologists such as Schülten and Hübner.



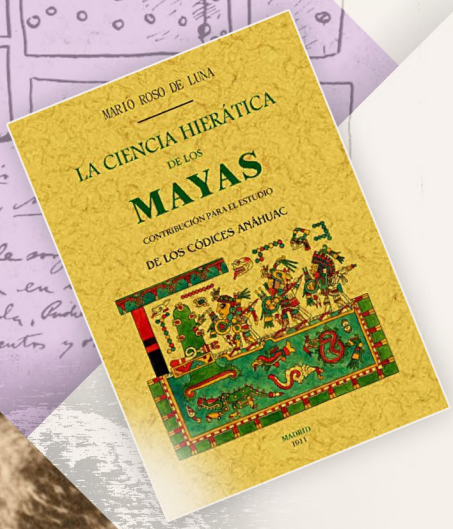
Prehistoric **berraco** found by Roso de Luna

Mario Roso de Luna

Theosophical Society symbol

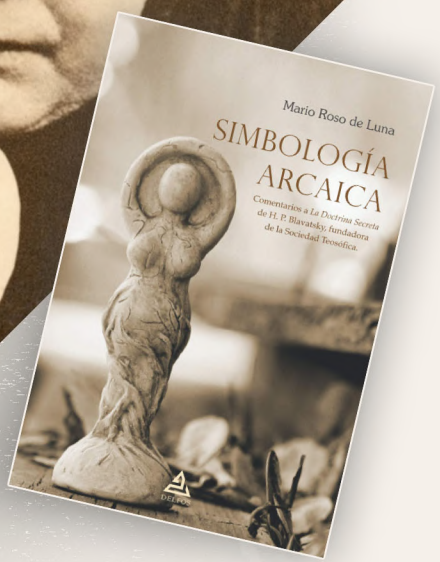


Mario Roso de Luna





Helena Petrovna Blavatsky, founder of modern theosophy



Archaeological research and theories

One of his greatest achievements was his research work in the field of archaeology. In 1904, he presented '**La escritura ógmica en Extremadura**', his first contribution to archaeological research on the peninsula, which was considered a significant contribution to the study of ancient civilisations. He also became interested in the prehistoric history of Galicia, Ireland and other regions, identifying possible links between ancient cultures. In 1911, he published a study of the Codex Cortesianus, in which he attempted to transcribe the text. His excavations and studies were financed by himself, and throughout his career he identified important archaeological remains, such as Roman and Templar inscriptions in El Bierzo. His research led him to theorise about the '**Atlantes extremeños**' (Atlanteans of Extremadura) and the influence of the ancient cultures of the region on the development of later civilisations.

The step towards esotericism and theosophy

Although successful in the academic and scientific fields, Roso de Luna's life took an important turn when he joined the Theosophical Society in 1902, an esoteric and philosophical movement that combined science, religion and mysticism. Theosophy allowed him to integrate his scientific knowledge with his interest in esoteric doctrines. In 1917, he published his book '**El Mago Rojo de Logrosán**' (The Red Wizard of Logrosán), an autobiography in which he described himself as a 'theosophist and atheist', in reference to his active participation in the Madrid Athenaeum, where he interacted with figures such as Unamuno and Valle-Inclán. During this period, he devoted himself to the **dissemination of theosophy and Eastern philosophy**, and was recognised as one of the most influential theosophists of his time.

His contribution to theosoph and occultism

Roso de Luna was a prolific writer of theosophical works, and his literary output focused on integrating science with spirituality. He translated and commented on works by **Helena Petrovna Blavatsky**, the founder of **modern theosophy**, and founded a library dedicated to her writings, known as the Blavatskyan Library. Throughout his life, he wrote on subjects as diverse as music, sexology, folk traditions and philosophy, applying theosophical doctrine to each of these fields. In his works '**La ciencia hierática de los mayas**' (The Hieratic Science of the Mayas) and '**¿Atlantes extremeños?**' (Atlanteans of Extremadura?), he investigated pre-Columbian civilisations and their possible esoteric influences, highlighting the connection between the myths of the peoples of Extremadura and other ancient cultures.



‘Mario Roso de Luna discovered two comets and two stars known as ‘novas’. He also studied several eclipses. Neither Unamuno nor any of the intellectuals of his generation were scientific enough to listen to his theories.’

Final years and legacy

In the last stage of his life, from 1925 onwards, Roso de Luna showed a certain disinterest in publishing, although he remained an active figure in the theosophical world. In 1929, he began a process of philosophical reflection, which culminated in his work ‘**El Tíbet y la Teosofía**’ (Tibet and Theosophy), which was not completed before his death in **1931**, and in these last years he also devoted himself to the creation of a **Theosophical Athenaeum** and to giving lectures all over Spain, consolidating himself as a key thinker in the theosophical movement in Spain.

Legacy and recognition

Mario Roso de Luna was **a man ahead of his time**, who uniquely combined science, philosophy and esotericism. His **intellectual legacy** is **extensive** and covers a wide range of fields. Throughout his life he worked as a journalist, contributing to various media outlets, and wrote over 6,000 articles on archaeology, history, theosophy and esotericism.

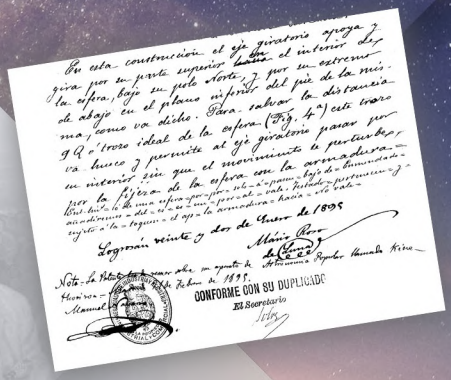
Despite the controversy generated by his inclination towards theosophy and the application of its principles to science, his work is still relevant today, and his **personal archive** is kept in the **Ateneo de Cáceres** (Athenaeum of Cáceres), where documents, photographs and writings can be consulted.

Alfredo Álvarez García
Academician of the **AEXG**

Athenaeum of Cáceres



Fragment of a **patent by Roso de Luna**



Roso de Luna in a **gathering** at **‘La Cacharrería’**



THE ACADEMIC´S
OPINION
by Fernando Valbuena

Alberto **Chicote**

‘Batalla de Restaurantes’

Battle of restaurants

I don't know if you've seen ‘**Batalla de Restaurantes**’ (Battle of Restaurants), **Chicote's TV show**. I have. Since before. Ever since I heard that it was taking place in Badajoz, I've been watching it. Here, in Murcia, as soon as I hear the word Badajoz, I get alert. And who says Badajoz, says Cáceres.

My doctor, here in Murcia, is delighted to know Cáceres. She wants to return to Cáceres. In fact, she wants to go back to Atrio. To eat at Atrio and the others. So, from a distance, for me, it is a source of pride. I feel proud of the people of Extremadura, those from above and the others. Not everything is Atrio. Of the man on horseback and of the cuadrilleros who accompany him; that in the war of feeding everyone puts their moustaches on the line. I come back... did you see the programme?

All my illusion was swallowed up by the cesspool first of **fear** and then of **grief**. I do not deny it. Although it is also evident that this programme did not come to extol the good food of Badajoz, that is not its formula. Like many other television programmes nowadays, it seeks emotions rather than knowledge. Emotions, no matter what. The more the fuss rather than the flavours... The more the fuss, the more the talk (and the more the writing). And to achieve this it is necessary to sacrifice four lambs as scapegoats on the altar of television.

If I have **respect for any profession**, it is that of a **innkeeper**. In fact, for anyone who puts their heart and soul into what they do, but even more so for waiters. They have a lot of merit; in the kitchen, at the bar, in the dining room, at the market, at the bank and even at the Tax Agency and Social Security. And yet, wounded every day, they are still **able to half-smile**. It has merit, even if it is not Atrio. Even if nobody comes from Murcia to eat in your restaurant.







Marchivirito
Restaurant

Galaxia
Restaurant



The fact is that, for one reason or another, the image of the restaurants in Badajoz was **calamitous**. And **shameful**. So, as a whole, as if to run away.

It was an endless roulette of ill-fated electric shocks. It was an endless roulette of ill-fated electric shocks, and I think that in its presentation, so stark and crude, the staging had something to do with it. I'm not saying that it didn't happen, but that something else did. That we are not so bad, nor do they eat so badly in Badajoz.
No, **you don't eat badly in Badajoz**. Not even in the restaurants of the battle, nor in the fancy ones, which there are all kinds of them. Although it is also evident that the most famous restaurants do not lend themselves to this televised mess, to this English buccaneer's ambush.

Seen from Murcia I almost cried. I have eaten in some of these restaurants, and I have not eaten badly. However, the Cainite wind that was blowing through the television was freezing. This is not Badajoz, nor its tables, nor its people. Something, as in the cat's alley, was deformed. Or, at least, Badajoz is not only that, we all have a bad day or a bad word or a bad dish. No one is free from a bad splash of Modena vinegar or from the storms that lash beyond slit and peel.

There was a lack of mercy (apparently the TV programme formula excludes it). No, we don't deserve such an embarrassment. We are not the prettiest, but we are not the ugliest either. Some of these restaurants will make it, some may not; but none of them are doomed to any other penalty than a return to the fray.

Fernando Valbuena

Academician of the **AEXG**

MOMA Experience
Restaurant

el ATRIL

THE AEXG MAGAZINE

desdelatril@gmail.com



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