



Photo: Mariam Breed

## Ottoman Legacy

This is one of a pair of 8-inch-wide Bulgarian *banitsi* that Robin Watson baked for the CHAA's theme meal on the Danube region in Dec. 2017. Stuffed with yogurt, Bulgarian feta cheese, and eggs, the dish is an adaptation of the Turkish *börek* tradition, a line of pastries wrapped in *phyllo*-type sheets of dough. A *banitsa* is supposed to look disheveled; people in Bulgaria might describe a crash that "left the car looking like a *banitsa*", or a teacher might

- Our full report on the Danube meal begins on page 10.
- Celeste Novak's history of yogurt begins on page 3.
- Marion Holt's roundup of other world foods wrapped in dough or pastry begins on page 9.

# Mariam Breed is Our New President

We're pleased to announce that member Mariam Van Deventer Breed has stepped forward as the incoming President of the Culinary Historians of Ann Arbor. We're also thankful for six great years of work by outgoing Co-Presidents M. Joanne Nesbit and Judy Steeh.

Mariam Breed has been attending CHAA meetings since 2009 with Randy Schwartz, her significant other, and has done volunteer work for the Janice B. Longone Culinary Archives at the Univ. of Michigan Special Collections Library. She has spent her career as an early childhood educator at a variety of area preschools, currently at the Jewish Community Center of Greater Ann Arbor. Her four sons are now all fully grown and live in Ann Arbor.

Mariam has an interesting international family. Her father, who is Danish and of Dutch extraction, was born in Indonesia; her mother is from Kabul, Afghanistan, and used to teach French at the Univ. of Michigan. The family had lived in Denmark until Mariam was 4; then they moved to Casablanca, where they

spoke mainly French. After Mariam finished high school there, she lived in southern France for a while before going to college at Eastern Michigan Univ. There she earned a bachelor's degree in biology and chemistry, and later a master's in early childhood education. Her parents and one sister live in Ann Arbor, while two other siblings live in eastern France and northern Sweden, respectively. ■

# Jane M. Kaufer

Jan. 21, 1937 – Apr. 14, 2017

We were saddened to learn that longtime member Jane M. Kaufer of Ann Arbor passed away last year at the age of 80. She died peacefully in her sleep following complications of cognitive dementia, and was buried at Forest Hill Cemetery here in town. Jane and her husband, Herbert Kaufer, had been members of our group since the 1990s. Herb, who survives her, is a physician at the VA Hospital and an adjunct clinical professor of orthopaedic surgery at the Univ. of Michigan. They had two sons and many grandchildren and great-grandchildren.



Jane and Herb first met at a UM home football game (a lifelong passion) and were married in 1957. She graduated at UM the following year with a BA degree in sociology. Jane was an accomplished cook, and studied cooking in Italy. One of her favorite dishes to make was pot-roasted chicken using a recipe adapted from her grandmother, a Jewish immigrant from the Odessa region of Russia. She would first coat the chicken pieces with seasoned flour and broil them, then place them for baking in a large Dutch-oven type roasting pan with onions, garlic, thyme, paprika, and water. For a grand feast, she would serve the chicken with knishes of meat and potato. When Jane made the pot roast for the CHAA's participatory theme meal, "Immigrant Family Cooking" (July 2008), she noted on the recipe: "Don't lose the gravy, if necessary lower the heat... The chicken is tender and falls from the bones. It goes well with *farfel*, *kasha*, or barley." Jane was also heavily involved in exercise (particularly running, speed walking, and downhill skiing), reading, travel, theater, and classical and operatic music. ■

## Repast

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# FROM MOUNTAINOUS ANATOLIA TO MAINSTREAM AMERICA



# YOGURT AS LIVING CULTURE

by Celeste Allen Novak

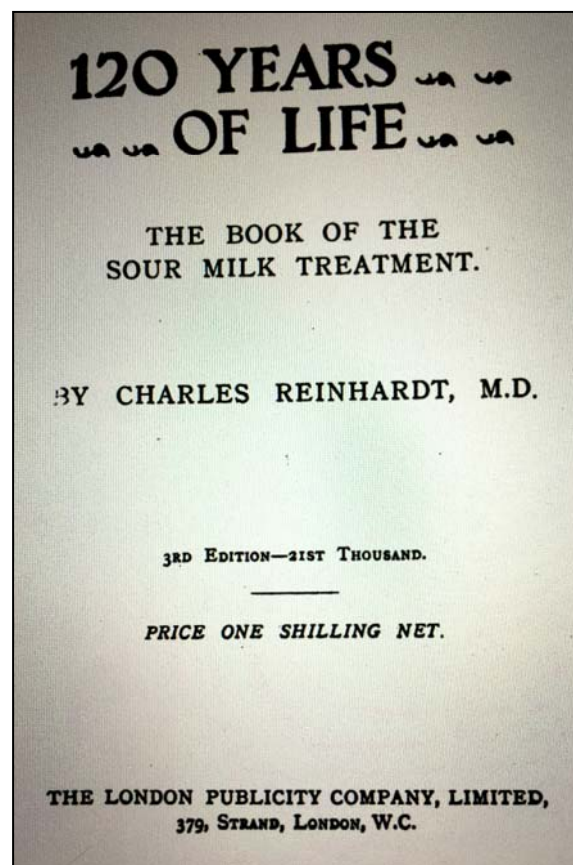
*CHAA member Celeste Novak is a licensed architect and an adjunct faculty member at Lawrence Technological Univ. and at Madonna Univ. Her review of Paul Freedman's book, Ten Restaurants that Changed America, appeared in our last issue. Celeste was raised in southeastern Michigan, and has a bachelor's degree in fine arts from the College of Saint Benedict (St. Joseph, MN) and bachelor's and master's degrees in architecture from the Univ. of Michigan.*

A stack of cookbooks dating as far back as a century sits on my table on this cold wintery day. The oldest, *Mother's Remedies: Over One Thousand Tried and Tested Remedies from Mothers of the United States and Canada*, was given to my grandmother with a note from her sisters: "Dear Nell – Best wishes for a speedy recovery, Hope you are much better. Margaret + Agnes." The author, Dr. T. J. Ritter, was, as the cover sheet notes, "formerly connected with the medical faculty of University of Michigan at Ann Arbor, Mi." My 1920 edition, which was revised by Dr. W. E. Ziegenfuss, claimed to include *Also Symptoms, Causes, Prevention, Diet, Nursing, Treatments, Etc. of Every Known Disease. Poisons, Accidents, Medicinal Herbs and Special Departments on Women, Children and Infants*. An early example of crowd-sourcing, the book was assembled from almost 2,000 contributions by mothers in North America.

I am looking through *Mother's Remedies* because I am researching the history of yogurt, one of my favorite foods, while making my own home brew of it in Ann Arbor, Michigan. Wondering how yogurt culture had become a fixture of my Midwestern diet, I decided to begin by searching through my own cultural history and my inherited collection of cookbooks, followed by a survey of the scientists, immigrants, and gastronomes who made yogurt a 21<sup>st</sup>-Century staple in America.

## The Ancestors

Growing up, my father religiously drank buttermilk, which was also a staple of many dishes that were baked by my grandmother. Buttermilk and sour cream were my introduction to tart milk products. It wasn't until the 1970s that I began to



Title page of Reinhardt's *120 Years of Life: The Book of the Sour Milk Treatment* (1910)

make my own yogurt, faithfully following recipes in my copy of *The Moosewood Cookbook* on our green-porcelain, wood cook-stove. Yogurt was a popular health food in the Midwest by then.

The Danone company's blog provides a brief, convenient overview of the ancient origins of yogurt and of its journey from the Middle East across the planet. "The oldest writings mentioning yogurt are those of Pliny the Elder," it states, "who lived in the 1<sup>st</sup> Century A.D. and wrote about ancient barbarous nations that knew how 'to thicken the milk into a substance with an agreeable acidity.'" This "thickening" was actually being used by Anatolian goatherds to conserve milk three millennia before Pliny's time. They would dry milk in the sun and carry it in sheep- or goat-skin bags. It is believed that the milk fermented spontaneously when in contact with the bacteria contained in the skin. The result was already called "yogurt", a word derived from the Turkish verb *yoğurmak*, "to be curdled or coagulated; to thicken."<sup>1</sup>

The blog entry continues by quoting from Ted Farnworth's book on fermented products: "According to Persian tradition, Abraham owed his fecundity and longevity to the regular ingestion of yogurt". It was because of its reputation as a healthy remedy that yogurt was offered to French king François I in 1542 by an ally, Suleiman the Magnificent, the Sultan of the Ottoman Empire, as a cure for his severe diarrhea.<sup>2</sup> The culinary practice of using yogurt, as well as other foods such as dolma (stuffed vegetables), bulgar wheat, pilaf, phyllo dough, and fine baked goods, had spread from the 14th Century onward through-

*continued on next page*



**YOGURT**

*continued from page 3*

out the Ottoman realm, which at its height extended from Anatolia and the Caucasus into Central Europe and North Africa.

Although yogurt is an ancient food, its nomadic journey from the Mideast through Europe and to America is both a medical as well as a cultural journey of foods and flavors. *Mother's Remedies*, my oldest cookbook, does not include yogurt, but recommends peptonized and albumenized buttermilk, malted milk, and milk porridge for a milk diet. For diarrhea, it prescribes hot milk: "A glass of sweet milk that has been boiled well. Drink hot; use several times daily until checked."<sup>3</sup>

The Scientists

The search for a means to reduce spoilage in wine and beer was a minor detour for Louis Pasteur in his search for a cure for rabies. Various types of bacteria that can cause or cure illness, and the connections among them, were studied at the Pasteur Institute from its founding in 1887. Pasteur had initiated a collective of research institutes around the world that brought together scientists from many specialties. In *Mother's Remedies*, Dr. Ritter listed seven Pasteur Institutes in America and Canada, one of which was located right in Ann Arbor, a part of the Univ. of Michigan Medical School.

In 1905, at the Pasteur Institute in Paris, the Bulgarian physician and microbiologist Stamen Grigorov first discovered that a bacterial strain of *Lactobacillus* is the primary fermenting agent in yogurt. A Russian colleague of his at the Institute, Ilya Metchnikoff (later a Nobel Prize winner), used Grigorov's work to establish that the consumption of *Lactobacillus bulgaricus*, as it was dubbed, was associated with the longevity of Bulgarian peasants—and thereby actively popularized yogurt in Western Europe.<sup>4</sup>

Further research carried out in Pasteur Institutes worldwide established that Bulgarian yogurt helps in the treatment of various diseases, conditions, and infections, including oto-rhino-laryngeal diseases, tuberculosis, stomach and intestinal conditions, ulcers, some gynecologic diseases, fatigue, etc. These prophylactic and curative properties were attributed to the yogurt's rich content of vitamins (including B<sub>1</sub>, B<sub>2</sub>, B<sub>3</sub>, C, A, D, E, B<sub>12</sub>), as well as lactose, proteins, and other important stimulating substances.<sup>5</sup> The Pasteur Institutes promoted the practice of fermenting milk with bacteria, but also, ironically, promoted the U.S. legislation that mandated the removal of bacteria naturally present in milk by treating it with high heat (pasteurization).

Sir James Crichton-Browne, a British psychiatrist, neurologist, and public health policy leader, recalled his own first taste of "youghourti" in 1895 when he was visiting an isolated village in the "South of Europe". He concluded:

It is right that we should strive to prolong life to its utmost natural boundary, whatever that may be. I am disposed, like Flourens, to place it at 100 years; Metchnikoff places it at 120.<sup>6</sup>

**Yogurt: A Modern Timeline**

The Scientists

- 1887 - 1905 Pasteur Institute ( Paris): Pasteur, Grigorov, Metchnikoff
- 1895 Crichton-Browne
- 1910 Reinhardt
- 1931 Kellogg

Cookbooks Without Yogurt Recipes

- 1910, 1915, 1920 *Mother's Remedies*
- 1932 *Busy Woman's Cook Book*
- 1939 *New American Cook Book*

Immigrant Entrepreneurs

- 1929 Colombosians (Andover, MA)
- 1940 Danone (Bronx, NY)

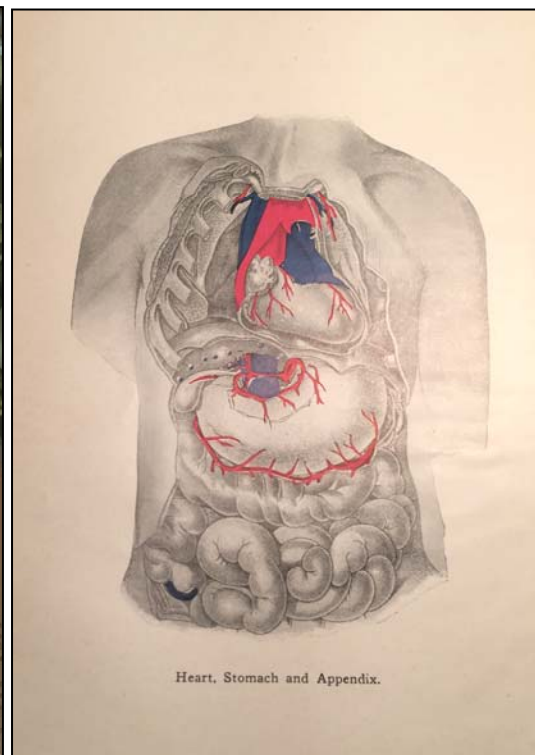
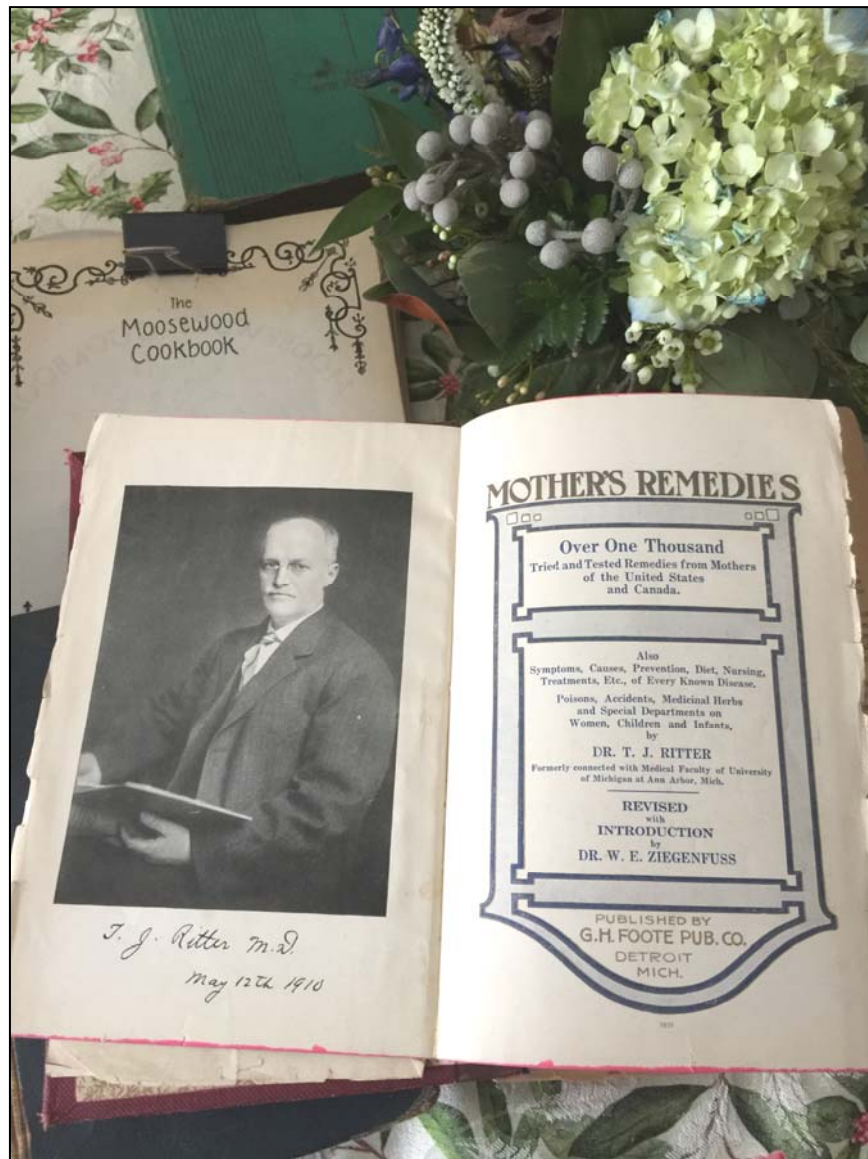
Cookbooks that Spread the Word

- 1947 *Let's Cook Right*
- 1949 *Wise Encyclopedia*
- 1961 *New York Times Cookbook*
- 1965 *Fannie Farmer*
- 1971 *Last Whole Earth Catalog*
- 1971 *New York Times Natural Foods Cookbook*
- 1974 *Moosewood Cookbook*
- 1978 *Book of Yogurt*
- 2015 *Yogurt Culture*

Dr. Charles Reinhardt, in his *120 Years of Life: The Book of the Sour Milk Treatment* (1910), described yogurt as the "deliberate employment of microbes which confer a benefit upon their human host."<sup>7</sup> Crediting the discoveries about this miracle food to Metchnikoff, he pointed to maintaining the cleanliness of the bowel as the key to preserving youth and postponing old age. The putrefactive and disease-producing germs in the bowel, he suggested, can be rendered harmless by the growth of harmless bacilli.

The word spread through the scientific community that yogurt is a staple for health and longevity. In Battle Creek, MI, Dr. John Harvey Kellogg, the whole-grain cereal king, advocated the regular consumption of yogurt for cleansing the colon. In the 1994 movie about Kellogg, "The Road to Wellville", he is seen prescribing a 15-gallon yogurt enema for the same purpose. In his book *The Crippled Colon* (1931), Kellogg cited the work of Metchnikoff, writing: "When a protective or aciduric flora is maintained without interruption, digestive and intestinal disorders rapidly disappear."<sup>8</sup> He continued with an extensive discussion of cultures that promote the maintenance of such protective bacteria in the colon, and argued that *Lactobacillus bulgaricus* flourishes much less readily in the intestine than does *L. acidophilus*. (Nowadays, acidophilus-type yogurt is also widely available). According to Kellogg, "balance your intestinal flora" and you will "live as long as the rugged mountain men of Bulgaria."<sup>9</sup>

My own batch of yogurt that I began at the start of this article is now at the stage of heated-up whole milk. I unknowingly made my yogurt according to a recipe given by Reinhardt, one of the oldest that I found in my research. The milk has been "gently brought to boiling point and maintained at that temperature for half an hour. This sterilises the milk, killing



At left, title page of *Mother's Remedies* (1920), with *The Moosewood Cookbook* (1977) in the background. From the three-generation collection of cook-books of Celeste Novak's Michigan family.

Above, full-page physiological illustration from *Mother's Remedies* (plate opposite p. 97)

any harmful microbes which it may have contained".<sup>10</sup> Reinhart's recipe calls for using fresh milk, free from chemical preservatives; a saucepan with a lid, preferably of tin, aluminum, or copper, or else an earthenware jar; a box of nightlights; and a milk thermometer. After the boiled milk is cooled, he calls for the addition of a small quantity of a culture of Bulgarian lactic-acid-forming bacilli, followed by a 10-hour warming period that begins to create the semi-solid medicinal food.

As my starter, I am using a few tablespoons from a commercial yogurt purchased at the grocery store. The live cultures include five species of lactic-acid-forming bacilli: *L. bulgaricus*, *L. acidophilus*, *L. bifidus*, *L. casei* (also used in the production of cheddar cheese), and *Streptococcus thermophilus*. The fermentation process involves adding such microorganisms to the sterilized milk; they ingest lactose (the sugar in the milk) and release lactic acid as a waste. Many harmful bacteria cannot survive in the colon in the presence of such high lactic-acid levels.

Today, scientists continue to study yogurt as a "miracle food". In "Microbiology and Technology of Fermented Foods,"

food scientist Robert W. Hutkins notes that *L. bulgaricus*, *L. acidophilus*, and *L. bifidus* are probiotics that are commonly added in the commercial production of yogurt in order to supplement the cultures required for fermentation.<sup>11</sup> (*Probiotics* are beneficial microbes whose ingestion is believed to aid in health.) Dr. Hutkins's research on our gut function focuses on the health impact of the bacteria in fermented foods. His team is particularly interested in the molecular basis for the metabolism of prebiotic sugars and the subsequent changes that occur in the digestive process.<sup>12</sup> (*Prebiotics* are food ingredients that promote the growth of beneficial microbes.)

A medical research project at Northwestern University, reported in the *Proceedings of the National Academy of Science* in 2009, developed a new vaccine in the form of a yogurt smoothie; drinking it will colonize your intestine with beneficial microbes and increase immunity to anthrax in case of exposure.<sup>13</sup> Research on yogurt and other fermented foods, probiotics, prebiotics, health foods, and their actual impact continues, although there is still no conclusive evidence as to whether or not yogurt is, in effect, a "fountain of youth".

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### The Immigrants

The history of the popularization of yogurt is also an immigrants' story. Author Joel Denker tells the compelling history of Christians arriving from the Mount Lebanon region of the Turkish colony of Syria, one of the first waves of immigrants from the "Fertile Crescent" to New York and New England in the 1920s.<sup>14</sup> One result of this mass migration was the rise of markets catering to the new immigrants. Some of the peddlers grew their businesses into large companies that supplied customers nationwide.

Denker describes how one of these immigrant families, the Colombosians, "fell" into the yogurt business as a means to provide an income during the Great Depression. Rose and Sarkis Colombosian were Armenians who had fled from Turkey to the U.S. in 1917. They kept many of their domestic customs, including homemade *matzoon*, a Caucasus mountain product very similar to yogurt. "The family cooked up their yogurt cottage-industry style. First in their kitchen and then in their backyard garage, they heated the milk in bottles over a wood stove."<sup>15</sup> They sold milk products and yogurt to the Syrians, Lebanese, Greeks, and Armenians who lived around their North Andover, MA, farm. For these immigrants, yogurt was a side dish with pilaf, a dressing for fried eggplant or zucchini, and a means to enrich stews and casseroles. "Accented with garlic, mint, or dill, it metamorphosed into a tangy dip or salad."<sup>16</sup> The business they founded in 1929, Colombo & Sons Creamery, was the first in the U.S. to commercially distribute yogurt.

Inspired by the writings of Metchnikoff, in 1919, Isaac Carasso launched one of the first industrialized productions of yogurt in Barcelona, naming his new company with the Catalan nickname of his son, "Danone". In the 1940s that son, Daniel Carasso, introduced the product to the French market, and at the height of World War 2 emigrated to New York City. He purchased a small yogurt factory in the Bronx, and Americanized the spelling of the product to Dannon. He began to promote it as a health food, but he also believed that in order for it to become widely popular in America, it had to be sweetened like ice cream. By 1955, Dannon low-fat yogurt was being sold in the U.S. flavored with orange, coffee, vanilla, strawberry, banana, pineapple, and prune whip.<sup>17</sup>

### The Promoters

Back to my shelves of handed-down and dog-eared cookbooks that I have been checking decade by decade, I see that my Aunt Rosemary's copy of *The American Woman's Cook Book* (1938) includes a discussion of milk products in the chapter on "Useful Facts About Food". In addition to fresh or pasteurized milk, it says, "It is desirable to describe other forms of milk which today play a prominent role in up-to-date kitchens."<sup>18</sup> The book mentions buttermilk, and not yogurt, but it is "sour milk" that is described as "often needed for the invalid, for cooking or baking." The chapter proceeds to describe how to make sour milk as well as how to pasteurize whole milk.

Denker attributes the mass marketing of yogurt in the U.S. and its firm place on mainstream grocery shelves to an article in

the October 1950 *Reader's Digest* written by Dr. Gaylord Hauser, who praised yogurt as a source of protein and a means to "look younger and live longer".<sup>19</sup> In the same time period, on the West coast, nutritionist and author Adelle Davis was promoting nutrition as a means to enhance health. I found several pages devoted to yogurt in my copy of her *Let's Cook It Right*, first published in 1947,

If yogurt is new to you, do not expect to enjoy it immediately. Cultivate a taste for it gradually, then serve it frequently. Yogurt is particularly delicious if made into a sundae with frozen undiluted orange juice.<sup>20</sup>

Davis believed that food should be prepared to maintain its healthful components as well as be delicious. Her books achieved wide acclaim; they became part of a growing trend of writing about food and health in the popular culture. My friends tell me that their mothers began making yogurt at their California homes in the 1950s according to the instructions found in this book.

The next book in my collection that added yogurt to its list of milk products is *The Wise Encyclopedia of Cookery* (1949). In their introduction, the unnamed authors acknowledge that the book contains many unusual and foreign dishes: French, Indian, Polish, German, Hungarian, Spanish, Russian, Chinese, South American, East Indian, even Norse. From Aam Chatni (Indian) to Zungenscheiber (German), the entries in this 1300-page encyclopedia symbolize the democratic embrace of new Americans after World War 2 and the growing melting pot of foods and flavors.

The six pages on dairy ingredients in my mother's copy of *Wise* include many different kinds of milk products—even a discussion of the advantages of goat's milk. Three fermented products are listed: kefer (kephir), kumiss (koumiss), and yoghurt (yogurt). Kefer and kumiss are beverages that originated in the Caucasus region and have similarities to yogurt, but in making them the milk is fermented with high levels of both lactic-acid-forming yeasts and bacteria, resulting in a more gaseous, foamy product. Of the two, the book stated, kumiss was the one better known in America.

Kumiss (also called koumiss) is originally a fermented, intoxicating beverage made from mare's or camel's milk. The drink is of ancient origin; Herodotus refers to the use of 'kumys' by the Scythians (about 650 B.C.). In America, kumiss is made from cow's milk, fermented by lactic acid and yeast cultures. It is a mild, palatable, nourishing beverage with the consistency of buttermilk. Kumiss can usually be purchased in drugstores.<sup>21</sup>

*The Wise Encyclopedia* was a publication with many sponsors, from the Department of Agriculture to corporations. I will only surmise that the reason such detail is provided for this particular fermented drink may have something to do with one of its contributors.

A very scientific description of yogurt followed that of kumiss. The encyclopedia stated that yogurt is similar to kefer and kumiss but more concentrated, and is "often eaten as a food



[instead of being drunk as a beverage]. Yogurt contains a higher percentage of lactic acid than other fermented milks, and fermentation is brought about by the addition of lactobacillus bulgaricus bacteria after the milk has been partially evaporated.”<sup>22</sup>

In 1961, the well-known H. P. Hood Dairy (Lynnfield, MA) issued a pamphlet that promoted its Hood Yogurt as refreshingly different. “It is higher in protein and minerals than regular milk, yet much lower in calories. Since biblical time, Yogurt has been accepted as a ‘health’ food. It is popular today as a diet aid.”<sup>23</sup> Hood recommended that it be eaten either with a sweetener or on vegetables as a dip.

The index to the 1961 *New York Times Cookbook*, which I am sure that I did not own in the 1960s, directs the reader to the entries for Borani and Maste Khair. Borani (*burhani*) is described as a Pakistani Cocktail using yogurt, salt and pepper, water, lemon peel, chili powder and fresh mint. Maste Khair (*māst o khiār*) [included at the CHAA “Spice of Life” theme meal in Nov. 2015], which includes cucumber, fresh mint, yogurt, salt, and pepper, is introduced with the comment: “Cucumbers and yoghurt are as refreshing as brook water. This is an Indian and Pakistani dish.”<sup>24</sup>

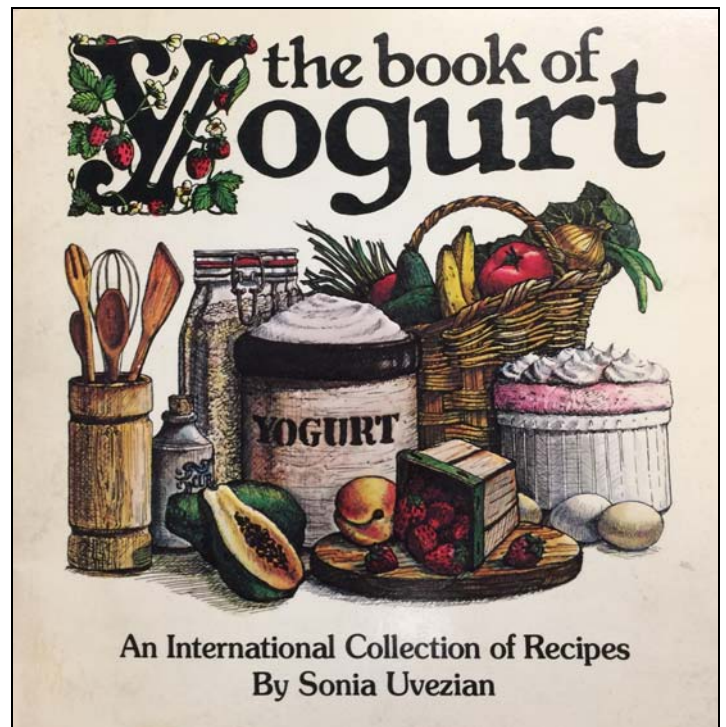
The 1965 edition of *The Fannie Farmer* cookbook on my shelves includes a small paragraph on yogurt, where we read that it is made from partially evaporated and fermented milk and is an “excellent lower-calorie substitute for sour cream.”<sup>25</sup> The book gave a recipe for sour cream or yogurt dressing that can be seasoned with lemon for use on either vegetable or fruit salads.<sup>26</sup>

The “Hippies”

I began making yogurt along with a friend in Collegeville, MN, in 1973. We were ‘going back to the land’ and growing almost all of the food that we ate. We thought of ourselves as part of a counterculture that was engaged in digging for the truth in foods and in everything else in life.

This ethic was crystallized by Stewart Brand’s *The Whole Earth Catalog*, which first took shape as a magazine published in Menlo Park, CA, between 1968 and 1972. My own copy of the book was lost in the course of many moves, but the yogurt recipe in *The Last Whole Earth Catalog* (1971) has been posted on the Internet. The recipe was far from organic: it called for instant powdered milk, unflavored gelatin, an optional tablespoon of sugar, a can of Pet Evaporated Milk, and plain, unflavored yogurt as a starter.<sup>27</sup> The instructions for yogurt making given by Frances Moore Lappé in her *Diet for a Small Planet* (1971) were similar. These recipes were designed mainly for yogurt that would be used in shakes or salad dressings, an approach consistent with Danone’s belief, mentioned earlier, that Americans demand foods to be sweet.

In Minnesota, we were milking goats and following a recipe much closer to Reinhardt’s. We used yogurt in many ways, feeling virtuous that we were improving our health and reducing our ingestion of chemicals. We added to our bookshelves *The New York Times Natural Foods Cookbook*, first published in 1971, which called for yogurt not just in desserts, but also in a multicultural variety of foods such as tandoori, gazpacho, and tahn, a cool yogurt drink made without sweeteners. On the back



Cover of Uvezian, *The Book of Yogurt* (1978), from the Univ. of Michigan Libraries (Special Collections Library, Janice Bluestein Longone Culinary Archive)

cover of my copy, a recipe for Raw Vegetables With Curry Dip was advertised as a highlight of the volume, an easy-to-fix appetizer served with a tangy spice-and-yogurt dip. Chapter 13 had a recipe for making yogurt and advice on ways to use it: “Yogurt can be spooned over fruit, cereal, vegetables, salads, curries, meat and poultry dishes and over hard-cooked eggs. Many of the recipes for breads, cakes, casseroles and soups in this book call for yogurt as an ingredient.”<sup>28</sup> Another recipe, submitted by Cynthia Hedstrom of New York, NY, described how to make South Asian *panir* (fresh milk curds) using a bit of yogurt as starter. Recipes from Hedstrom and hundreds of other readers across the nation had been gathered by the *Times*, an approach similar to that of *Mother’s Recipes* some 60 years earlier; the volume was “dedicated to the thousands of people across the country who believe in, and practice, the natural way of eating for good health— and especially to those who contributed recipes to this collection.”<sup>29</sup>

*The Moosewood Cookbook* (1974), the product of a collectively-owned vegetarian restaurant in Ithaca, NY, included more than three dozen recipes calling for yogurt, such as *borscht*, spinach-yogurt sauce, eggplant *patés*, vegetable stroganoff, stuffed cabbage, noodle kugel, Arabian squash casserole, and Cossack pie. The original version of the book was hand-lettered by chef/author Mollie Katzen; I have no idea if my 1977 copy is legitimate or a pirated photocopy!

The American Mainstream

Sonia Uvezian, who was born and raised in Lebanon, is one of the leading authorities on foods of the Middle East and Caucasus regions. Her *Book of Yogurt*, published in 1978 and most recently republished in 2013, contains an international

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## YOGURT

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collection of over 350 recipes and describes ways to make yogurt with varied equipment— from electric yogurt makers to earthenware jars covered in woolen blankets. In his Introduction to the book, David Kaiserman recalled that Mahatma Gandhi devoted an entire essay to yogurt in his book, *Diet Reform*, strongly advocating it as a means to reduce malnutrition and starvation in India. He further detailed the nutritional benefits of yogurt, including for elderly people in light of its high calcium content and easy digestibility. Then he seemed to foretell the future:

The versatility yogurt enjoys in the Balkans, Middle East, Caucasus, and India, where it is a basic ingredient in a myriad of delectable dishes ranging from appetizers to beverages, is only beginning to be discovered here. In time Americans too may recognize it as the many-faceted culinary gem it actually is.<sup>30</sup>

Indeed, yogurt is now a common food staple in American refrigerators. So many different varieties are commercially available today, whether in common groceries or in health food stores: whole-milk yogurt, goat's-milk, Greek, low-fat, no-fat, tart, fruit, probiotic, prebiotic, organic, or locally-sourced.

In her book *Yogurt Culture* (2015), Cheryl Sternman Rule describes yogurt as “a versatile superstar”<sup>31</sup>. I borrowed the book from the library, and it might become the next addition to my crowded shelves. Recipes from around the globe are included that celebrate the versatility of yogurt for both sweet and tart palettes. Rule's dishes that reflect the Ottoman heritage of this complex food are irresistible: eggplant casseroles; Greek spoon sweets; cast-iron chicken with a *gremolata* of barberry or cranberry, served over *freeskeh* (wheat harvested when still green, a popular grain in the Middle East).

By now, my own batch of yogurt has completed its fermentation after sitting on the counter in an electric warming unit. I am eager to experiment with new, yet centuries-old, yogurt dishes. The tracing of my own “cookbook genealogy” of yogurt has led me to the discovery of the contributions of scientists, immigrants, and many others to the living culture in America. ■

## Endnotes

1. Danone company, “A Brief History of Yogurt”, <http://downtoearth.danone.com/2013/01/31/a-brief-history-of-yogurt/>.
2. Judy Van de Water and Phornnop Naiyanetr, “Yogurt and Immunity”, Chapter 5 in Edward R. (Ted) Farnworth, *Handbook of Fermented Functional Foods*, Second Edition (Boca Raton, LA: CRC Press, 2008).
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# THE SPRING ROLL AND ITS KIN: FOODS ENCLOSED IN DOUGH

text and photo by Marion Holt

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It is remarkable to discover the variety of foods all over the world that are enclosed in a dough wrapping. Other wrappings such as banana or grape leaves are used, but this article will discuss only wrappings made of dough or pastry prepared from wheat flour.

The diversity of these dough-enclosed foods is a notable feature, but equally of note are common characteristics that they share. Examples of these foods are found in regions far removed from one another: central and eastern Europe, China, India, Italy, England, Mexico, Thailand, and many more. One can speculate about this phenomenon. I believe that enclosing food in a starchy casing solved a problem that was felt in many different societies since ancient times: how to make a more filling dish using modest amounts of relatively inexpensive ingredients.

A sample of such dishes is described below. It is not meant to be a complete listing.

## EAST ASIA

Spring rolls are eaten at Spring Festival in middle China and other parts of Asia. This festival is an important family celebration, somewhat similar to reunions of families at Christmas in the West. It occurs in the first lunar month of the year, about February 4, 5, or 6. The rolls are made with a thin dough, reminiscent of phyllo dough. Traditionally this wrapper is filled with finely-cut, lightly pre-cooked vegetables such as sliced cabbage, then rolled up into a cylindrical shape, and cooked in a wok.

Other wrapped foods of East Asia include:

- Steamed pork buns, made from a dough ball that is filled with a mix of barbecued pork and other ingredients, then steamed.
- Won tons, common to many Chinese cuisines, made with a square, palm-sized piece of dough (a "won ton wrapper") that is wrapped around a meat filling and shaped as desired before being boiled, baked, or fried. They are often served with duck sauce, sweet sauce, or hot mustard. They are known as "Rangoon won tons" when filled with cream cheese and crab meat.

## SOUTH ASIA

Samosas are popular in India as an entree, appetizer, snack, or street food. A ball of dough is cut into two halves that are shaped into a cone or triangle. This is stuffed, sealed, and either oven-baked or deep-fried to a crispy golden brown, eaten hot or lukewarm, and often served with a mint chutney. Traditional stuffings are vegetarian, with a spiced mixture of potatoes, onions, and peas or lentils, and other ingredients; but ground meat is sometimes added. Samosas are also enjoyed elsewhere in Asia and even pop up in local cuisines of the Arabian Peninsula, the Mediterranean, and Africa, perhaps introduced by Asian migrants, and called by local names that are variants on the Indian name.

## POLAND

Polish cuisine is very eclectic due to a long history of invasions of this region. It shares similarities with other Central European cuisines, notably German, Austrian, and Hungarian, as well as Jewish. The ultimate comfort food is the pierogi, an appetizer or main course that is made with a rolled-out dough cut into circles and filled with a mixture of mashed potato, cream cheese, onion, and garlic. The circle is closed, sealed, and boiled. There are also dessert variants with a sweet filling. A Jewish version uses dough made with chicken fat and is filled with leftover pot roast.

## ITALY

Italian cuisine was profoundly altered by the Columbian Exchange, which brought the use of such ingredients as potato, tomato, bell pepper, maize, squash, and New World beans. There is much regional diversity, and it is one of the most widely adapted cuisines in the world.

Italian dishes with the "enclosed" characteristic include:

- the ravioli and tortellini of northern Italy, small filled dumplings of boiled pasta noodle with a wide variety of shapes and fillings
- cannelloni, which are pasta tubes filled with a combination of cheeses, spinach, and seasoning, covered with tomato sauce and baked in an oven
- the calzone of Naples, essentially a small pizza folded into a half-moon before being baked in an oven
- the stromboli, whose evolution occurred mainly in the U.S., essentially a small pizza rolled into a cylinder before being baked in an oven

*continued on page 14*

# FROM THE BLACK FOREST TO THE BLACK SEA



# ALONG THE BLUE DANUBE



Judy Steeh used this *spätzlehobel* to make noodles for the meal. It was loaned to her by fellow CHAA member Phil Zaret. The German device, made by Kochfreude (“Cook’s Joy”), was a family heirloom bequeathed to Phil by Janet Bloom when she retired from the UM Clements Library.

All photos are by Mariam Breed.

Nearly 30 members and friends of the Culinary Historians of Ann Arbor got together for a participatory meal last Dec. 10 on the theme, “Along the Blue Danube”. People prepared dishes from countries through which this great stream or its many tributaries flow, all the way from the German *Schwarzwald* (Black Forest) to the river’s mouth at the Black Sea, in Romania and Ukraine.

Our meal was dedicated to the Austrian composer Johann Strauss II, since 2017 was the 150<sup>th</sup> anniversary of the earliest performances of his famous waltz, *An der Schönen Blauen Donau* (“By the Beautiful Blue Danube”), first by the Vienna Men’s Choral Association and then at the 1867 Paris World’s Fair.

For orchestrating this whole affair, our special thanks go to member Phil Zaret and to Rebecca Brinker, who is caretaker of the venue, the Ladies’ Literary Club in Ypsilanti, MI.

## Ancient and Medieval Roots

Some of the oldest traditional foods of the Danube region are still fixtures in its cuisine: pork, lamb, and beef; many varieties of river and lake fish; cabbage, onion, and other vegetables; fruits and nuts; foraged items such as mushrooms and berries; brine-preserved cheeses similar to feta; and honey. The Romans called the river Danubius, a name that gradually supplanted the earlier Greek name, Istros (“strong, swift”). Roman settlement spread the cultivation of barley, millet, wheat, and other grains, as well as grapes, and thus the use of bread, wine, and vinegar.

Items at our meal that had ancient roots included:

- Romanian *ciuperci umplute* [Miriam Imerman], mushrooms stuffed with feta cheese and minced herbs, were made using Vladimir Mirodan’s *Balkan Cookbook* (1989).
- German *rotkohl* (baked red cabbage) [Pat Cornett and Mel Annis] is full of sweet and sour flavor. Pat followed a New England version that uses the standard sweeteners (apples and cider) but also cranberries, and she added caraway seeds and dried mustard.
- And, of course, wine.

Roman rule in Central Europe gave way to an influx of Slavic farming peoples as well as nomads, notably Huns from

the Central Asian steppes and Turkic-speaking Magyars from the Ural Mountains. Interestingly, three culinary words have long been studied as early evidence for the intermixing of Huns and Slavs: *strava* (food or diet), *medos* (mead, a fine beverage fermented from honey), and *kamos* (a coarser beverage made from barley).

In Hungary the *csárda*, or roadside inn, was a place where herdsmen could eat, drink, and spend a night. The food, cooked outdoors in a traditional white-painted kiln, included rustic stews such as *bárányhús árpa kása* (lamb-barley porridge) [Randy Schwartz and Mariam Breed]. Randy and Mariam used a recipe in *Hungarian Cook Book* (1974) by Károly Gundel, who founded the well-known Gundel restaurant in Budapest in 1910 (it still operates). Either barley or millet can be used or, more elegantly, rice (which wasn’t available in Hungary until Ottoman times).

In medieval cities, food professionals were organized in guilds. Chefs from France and Italy began to be invited to work at royal courts, which influenced the emergence of a refined cuisine in these countries. A medieval German dish called *himmelreich*, literally “kingdom of heaven”, was brought to our meal by Laura and Dan Gillis. The recipe, drawn from Dulcie Leimbach’s column in the *New York Times* (Sep. 30, 1990), calls for pork and dried fruits (apricot, apple, and prune) to be oven-roasted together with sweetened wine inside a cooking bag. Laura made it in a slow-cooker instead, but either way, the pork emerges moist and tender, with a pleasantly sweet-and-sour flavor. The dish is reminiscent of the *minutal*, a genre of ancient Roman dishes in which pork and fruit were stewed together.

Pastas were another key culinary innovation in the Middle Ages. Using an Austrian recipe from Wolfgang Puck, Judy Steeh boiled some *spätzle* noodles and then oven-baked them in a big ceramic pot with *gruyère* cheese, topped with caramelized onions. *Spätzle* are small egg pasta of varied shapes (noodles or dumplings), believed to date back to late-medieval times. They can be pinched from a ball of dough, or shaped with a spoon, or knife-cut from dough that has been rolled out on a cutting board, or else made with a labor-saving device. Judy used a *spätzlehobel*, a hopper-and-grater implement (see photo above).





Rita Goss's *pierogi ruskie* with sour cream



Cristina Lorenzetti's Bosnian *tufahija*, a filled-apple sweet

The pieces of dough are then dropped into a pot of boiling salted water; as they cook, they rise to the surface, and are scooped out when firm.

*Pierogi ruskie* [Rita Goss and Greg Shuraleff] are a variety of the well-known *pierogi*, which are dumplings similar to ravioli, but larger and semicircular in shape. *Ruskie* refers to the Ruthenian people and their culture, in the Carpathian Mountain region called Galicia (parts of what are now southern Poland, western Ukraine, and eastern Slovakia). Rita made a post-Columbian version filled with roughly-mashed potato and farmer's cheese. She spooned some of this on each flat round of fresh pasta before folding it in half and pinching the edges together. After boiling these, she served them with caramelized onions, fried bacon pieces, and sour cream. The recipe, downloaded from [thespruce.com](http://thespruce.com), is from chef Marek Widomski, founder and director of the Culinary Institute in Cracow, Poland.

To make Hungarian meatballs *smitane* [Bob and Marcella Zorn], a recipe from the *New York Times International Cookbook* (1971), the balls are formed from a mixture of ground beef, rye-bread crumbs, and egg. They are browned in oil, then sautéed with onion and mushrooms, and finally drenched in a sauce made with sour cream, flour, and nutmeg. *Smetana*, or variants of it, means “sour cream” in Russian, Polish, Bulgarian, Romanian, and other Eastern European languages, and the word entered French gastronomy as *smitane*.

#### Ottoman Influence

The Ottoman Turks, based in Istanbul (Constantinople), were the heirs of Roman and Byzantine civilization. Their rule introduced to Europe aspects of Muslim culture, as well as Turkish foods such as yogurt, eggplant, pilafs, *phyllo*-type dough and pastries, sugary sweets, cherries, coffee, and tea. New World vegetables such as bell peppers, tomatoes, potatoes, corn, beans, and squash were introduced via Turkey and Italy.

An Ottoman legacy is evident in Bulgarian *banitsa* [Robin Watson], an egg-cheese pastry that Robin stuffed with yogurt, Bulgarian feta, and eggs (see photo on front page). It's a local adaptation of *börek*, a line of Turkish pastries made with *phyllo*-type sheets of dough, although the name *banitsa* is Bulgarian (meaning “folded”), and the dish is considered emblematic of traditional Bulgarian cuisine.

Other dishes that seem to have traces of Ottoman influence:

- Bulgarian salad [Phil and Barbara Zaret] was made with roasted bell peppers, slivered red onions, and feta.
- Hungarian *rakott krumpli* [Margaret Carney and Bill Walker] is a baked casserole layered with slices of boiled potato and egg, butter, sour cream, and bread crumbs. This was a favorite dish of the Budapest-born immigrant ceramics designer Eva Zeisel (1906-2011); Margaret obtained the recipe by writing directly to Zeisel's daughter, Jean Richards.
- Bosnian *tufahija* [Cristina Lorenzetti] is a confection in which an apple is peeled and cored, filled with a mixture of crushed walnuts, warm milk, lemon, sugar, cream, and vanilla, then poached and glazed in sugar-water. It is traditionally served in a glass goblet and topped with whipped cream. Reportedly it was introduced to the Balkans during Ottoman rule; *tuffāha* is Arabic for “apple”. Cristina got the recipe from her Bosnian friend, Sanja.
- Greek *karithopita* [Gwen and John Nystuen] is a deliciously moist and sweet cake flavored with chopped walnuts, lemon zest, and ground mace. It is baked in a low pan and sliced into lozenges, which are then drenched in a boiled syrup of sugar and honey—a procedure similar to that used for *baklava*.
- Hungarian *mézes szalámi mákkal* (honey poppy-seed “salami”) [Jan and Dan Longone] is a confection in which ground poppy seeds, walnuts, cloves, and cinnamon are mixed into heated honey; as it cools, the

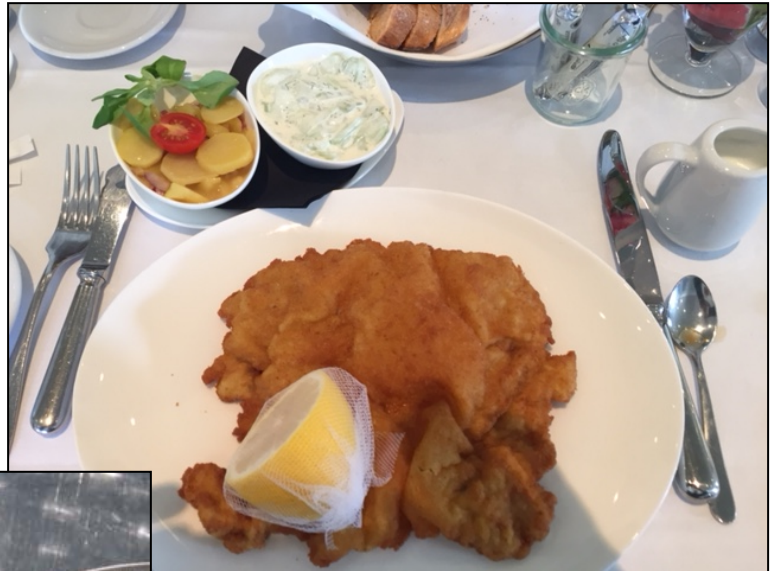
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# Central European Feast

These are a few of the photos taken by CHAA members Dan and Laura Gillis during their trip to Germany, Czech Republic, and Austria last October.

*Wiener Schnitzel* in Wien (Vienna), Austria



A pub lunch, and *wursts* from a food cart, both in Prague, Czech Republic



Dessert presentations in Munich (right) and Schwangau (below), Germany



## THE BLUE DANUBE *continued from page 11*

mixture is rolled into salami-like cylinders. The recipe is from *The Cuisine of Hungary* (1971) by George Lang, who describes “an endless variety of dainty *mignons*” that were served at house parties and at cafés and pastry shops in Hungary beginning in the 1800s.

- Slovenian almond bars [Marion and Nick Holt] are made with flour, ground almonds, powdered sugar, butter, egg white, and grated chocolate, and are brushed with an egg wash before baking.
- And, of course, coffee and tea.

### The Jewish Contribution

The original Ashkenazim (European Jews) are believed to have settled in the Holy Roman Empire, along the Rhine River, in the first few centuries CE. Beginning around 1300, in response to plagues and to broader social crisis and decay, most of this population migrated eastward into the Baltic and Slavic regions, as far east as Ukraine and Russia. They took with them their Yiddish language—which is a version of German fused with elements of Hebrew, and is written with Hebrew script—and other aspects of their culture, including food customs, many of which became highly integrated into the Eastern countries. Two examples:

- *Schwarzbrot* or *shvarts broyt*, literally “black bread” in German and Yiddish, respectively [Phil and Barbara Zaret], is made mostly of whole rye flour. Phil, who has Ukrainian Jewish ancestry but doesn’t keep kosher, served his home-baked loaf with a choice of butter or his own paté of *gehackte leber* (chopped liver).
- *Lokshen un kaese kugel* (noodle and cheese kugel) [Pat Cornett and Mel Annis] was sweet with raisins and cinnamon, using a recipe from Gil Marks, *The World of Jewish Cooking* (1996). For observant Jews, this baked pudding is common at dairy (meatless) meals, such as on the Chanukah and Shavu’ot holy days. Kugel originated in Germany and Alsace; sweet versions and, even more, savory ones, have a long history among the Ashkenazim (see *Repast*, Winter 2014, pp. 17ff.). In early modern times, pasta noodles began to replace bread in many varieties of kugel. Adding cottage-type or cream cheese was most common in the dairy-rich Baltic region. Nowadays, kugels are generally oven-baked in a casserole dish.

### The Rise of Austria-Hungary

Under the influence of Habsburg rule (roughly, 1500s-1800s), Central Europe recovered from stagnation, and agricultural production advanced markedly. The Mangalitsa pig was developed by the Habsburgs in the 1830s by crossing Serbian and Romanian breeds for optimal fat production. (Lard remains the primary cooking medium today; diced onions fried in lard are a crucial flavoring ingredient in many, many dishes.) Court cuisine in Vienna became heavily influenced by French practices, such as the use of *ragoûts*, *patés*, *consommés*, and *braisage de viandes* (the braising of larded meats).

A princely example of the Hungarian use of pork fat and meat braising is *Esterházy rostélyos* (beef Esterhazy) served with *csipetke* (pinched dumplings) [Sherry Sundling]. This dish

bears the same name as a fabulously wealthy family of the Hungarian nobility, the Esterházy, who were loyal to the Habsburg rulers; in particular, it was probably named for the famous diplomat Prince Pál III Antal Esterházy (1786–1866). Mostly following Lang’s book, Sherry made beef slices and julienned some root vegetables, browned both of these in bacon

*continued on next page*



Above, *sachertorte*, reprinted with permission from *Classic German Baking* by Luisa Weiss, copyright © 2016. Published by Ten Speed Press, an imprint of Penguin Random House LLC. Photographs copyright © 2016 by Aubrie Pick.

## The Torte That Got Away

The photograph above shows what a torte *might* have looked like at our meal. In fact, we had every intention of feasting on several different tortes that are traditional to the greater Danube basin. Julie and Robert Lewis were going to bring us a delicious glazed-chocolate Viennese *sachertorte* baked in Julie’s oven, but when they lost electrical power at their home for days, it put the *kibosh* on their participation in the participatory meal. Pam Dishman and Kaye Reardon got snowed-in in La Porte, IN, or else we could have tasted Pam’s Hungarian chocolate poppy-seed torte. Laura Gillis was going to bring us a mouthwatering German torte, too, but she got so busy making her heavenly main dish of German *himmelreich* that she and her husband Dan figured, Ach! there are plenty of other tortes coming to the table. Robin Watson was planning to bake a German-leaning version of the *sachertorte*; she even sent us the recipe and the above photo one month and one day before the meal, together with photo-reprint permission from the publisher (“Shocking, so far in advance, I know!” Robin boasted in her e-mail message). But understandably, she backed out when she learned that Laura already had dibs on the dish. Oh well, there will come a day when we’ll trawl the waters of the Danube once more, and this is one fish— er, dish—that will *not* get away again.



## THE BLUE DANUBE *continued from page 13*



Sherry Sundling's beef Esterhazy

fat, and braised them in beef broth. She arranged these beautifully on a platter, topped with a sauce made from sour cream, flour, and mustard, and accompanied with *csipetke*, the Hungarian equivalent of *spätzle*.

Hot spices are used only sparingly in Hungarian cuisine. Paprika is derived from the New World bell pepper (at first it was called “Indian pepper”), and became common in Hungary only in the late 1800s, when it started to replace black pepper in many stews and other dishes. An even milder variety, called “sweet” or “rose” paprika, was developed in the 1920s. Szeged, in the south, remains the center of paprika production.

According to Lang, four types of stew form the pillars of Hungarian cooking: *gulyás*, *pörkölt*, *paprikás*, and *tokány*. In the last two, a mixture of flour and sour cream (or sometimes sweet cream, for a more delicate flavor) is usually added to the dish at the last minute. We tasted an example of each:

- In *paprikás csirke* (chicken paprikosh) [Susanne Kocsis], pieces of chicken, complete with skin and bones, are stewed with tomatoes, lard-fried onions, and paprika before being given the sour-cream treatment. Susanne, whose parents are Hungarian and Polish, served this with broad noodles.
- For *maroszei herány tokány* (*tokány* in the Maroszei style) [Gwen and John Nystuen], pork, beef, bacon, and mushrooms were stewed together with spices, including a bit of sweet paprika, following instructions in Lang's book. There's a significant Hungarian population in Maroszei, a district in the central Transylvanian region of Romania; *tokány* dishes in general show influences from Romania and regions even further east. For example, in a *tokány* the meat is cut into longish strips and braised mainly in its own juices, a technique borrowed from the Mongols (Mongol Tatars repeatedly invaded Romania and Hungary in the 1200s).

And thus ended our own invasion of the region— a dazzling journey of some 1800 miles down the “strong and swift” waters of the blue Danube. ■

## ENCLOSED IN DOUGH *continued from page 9*

- cannoli, which are desserts made with rounds of pastry- or cake-flour dough that are given a tubular shape by being wrapped around a cylindrical mold. Each tube is fried and then stuffed with a sweet, creamy mixture of ricotta cheese seasoned with fresh rosemary and raspberry vinegar, and chilled before serving.

### BRITISH ISLES

The British Isles are world-famous for a variety of savory and sweet pies, ranging in size from that of a small, hand-held turnover to that of a grand family supper— such as the well-known pork pie encased in a “coffin” of dough.

Cornwall, an area in southwestern England, is known for large meat turnovers called pasties, which have a long history. They became popular with tin miners because they formed a complete meal that could be carried easily into the mines and eaten from the hand, without cutlery. The pasty's dense folded pastry could keep it warm for several hours and, even if it did get cold, the turnover could easily be heated on a shovel held over a candle. A true Cornish pasty is shaped like a filled-in capital “D”, crimped on the rounded side, and contains a mixture of diced beef, rutabaga (sometimes called swede or yellow turnip), potato, and onion. In the Copper Country of Michigan's Upper Peninsula, pasties were introduced by immigrant Cornish miners and then adopted by Finnish and other ethnic groups there. Today, they remain an important symbol of cultural identity and a major attraction for tourists, including at the annual Pasty Fest in Calumet, MI, in late June.

### JEWISH

Following Rome's destruction of the Temple in Jerusalem in 70 C.E., Jews dispersed worldwide, and their culture and cuisine evolved into various forms. Regional Jewish cultures include Ashkenazi (Central and Eastern Europe), Sephardi (Spain), Persian, Yemenite, Indian, and Latin American, among others. A “fusion cuisine” has developed in Israel and includes many diverse ingredients and techniques.

Traditional Jewish dough-enclosed foods include:

- kreplach, which are dumplings in which dough is filled with ingredients such as ground meat, mashed potato, onions, and carrots, formed into a triangular shape and boiled, and often served in a soup
- potato knishes, which are savory pastries traditionally made with a strudel-like dough and filled with a mixture of mashed potato, egg, and onion. These ingredients are rolled into a jelly-roll shape, which is baked and then cut into two-inch pieces.
- blini, originally from Russia, are made with a dough of buckwheat flour and beaten egg whites for leavening. The batter is poured into a hot pan and cooked like a small crepe, then removed and filled with cheese, folded over and topped with sour cream.

Other world-famous examples of dough-wrapped foods include the enchilada (Mexico), empanada (Spain), spanakopita (Greece), börek and manti (Turkey), fatayer (Middle East), pelmeni (Russia), and gyoza (Japan). Further research would surely reveal even more. ■



## C.H.A.A. FALL 2017 PROGRAMS



# AMERICAN AND DUTCH FOODWAYS SHOW EFFECTS OF MODERN LIFE

At our monthly programs last Fall, organized by Program Chair Laura Green Gillis, CHAA members were able to gauge how modernizing influences affected the diets of people in the U.S. and the Netherlands. Our December participatory theme meal on the Danube region is summarized separately (see pp. 10-14).

## How Indians Were Robbed of Their Food Heritage

Shiloh K. Maples, who coordinates the Sacred Roots program and other healthy foods initiatives at American Indian Health and Family Services of Southeastern Michigan, was our speaker on Sep. 17 with a talk, "Our Bodies Tell Our Histories: Recovering Land, Life, and Foodways in Native America". She discussed seven phases of native history in Turtle Island (North America) and their impact on diet and health. Pre-Columbian society was based on hunting, fishing, and gathering; the culture emphasized that all living things are interrelated. The diet was mainly plant-based and seasonal, entailing semi-nomadic migration between camps for wild rice harvesting, maple sugaring, buffalo hunting, etc. After 1492, Europeans brought new comestibles such as wheat and alcohol, the gradual commodification of foodstuffs, and sometimes a scorched-earth policy of burning crops and killing off herds. In the U.S., in the period of removal, reservations, and treaties (1828-87), indigenous foods were increasingly replaced with fry bread and other foods that were convenient to make with the rations of white flour, lard, dried beans, cheese, etc., that the government supplied to Indian reservations. In the era of allotment and assimilation (1887-1934), the reservations were dissolved and replaced with small family parcels of land that made hunting and gathering impractical, and farming on private plots the only viable way to produce food. Traditional language and culture were banned, and children were often sent away to boarding schools that robbed them of their heritage.

The federal government officially ended the goal of forced assimilation in favor of fostering traditional culture during Indian Reorganization (1934-45). In the Termination period (1945-68) it settled on a policy of terminating aid and all other relations with tribes. Treaty-established sovereignty was ignored, and incentives were used to promote migration to specific urban areas. Many tribes disappeared, so that today most native people in the U.S. live in cities. In the Self-determination

period since 1968, certain civil and legal rights have been recognized. The quality and integrity of native foods are still severely limited by loss of habitat and diversity, loss of heirloom foods, and food commodification and advertising.

Maples believes that the biology of epigenetics is a scientific basis for the native concept of "blood memory", whereby the historical effects of colonization and social stress have been passed on to later generations in the form of chronic ill health. Her prescription is to decolonize and indigenize Indians' diet, lifestyle, medicine, and their whole social relation to food and the environment. Measures include junk-food taxes, mobile farmers' markets, urban farms, food summits, and land purchases. The Sacred Roots program organizes workshops to teach food production and cooking; promotes community heritage gardens and orchards; and rents out kitchens to local food entrepreneurs.

## Aspirational Eating in the Gilded Age

Univ. of Michigan Lecturer S. Margot Finn spoke on Oct. 15 about "Aspirational Eating in the Gilded Age and Today", a theme of her latest book, *Discriminating Taste: How Class Anxiety Created the American Food Revolution* (Rutgers Univ. Press, 2017). Much of her work has sought to identify the forces underlying the U.S. food revolution of roughly 1997-2007, which was exemplified by such phenomena as "edible schoolyards", Chowhound, and low-carb diets. Dr. Finn characterizes the four key ideals of this revolution as sophistication, thinness, purity and sustainability, and cosmopolitanism. She said that this set of ideals had two antecedents in the U.S. One was the counter-cultural movement of the 1960s and 1970s, which was driven by economic globalization and postwar prosperity in the West. With the rise of middle-class comfort and the decline of religious and other traditional social strictures, people sought new ways to find meaning and fulfillment, including visions of a more sustainable and "organic" relation to the earth and its resources.

A deeper antecedent, Finn told us, was the U.S. Progressive Era, roughly 1880-1929. By 1890, French-style food, previously considered too fancy or frivolous for American tastes, was widespread in U.S. cookbooks. At the same time, however, healthful eating became an expensive fad, exemplified by J. H. Kellogg's famous sanitarium in Battle Creek. "Slimming" or "reducing" diets first became popular, and the size of what was considered the ideal female body decreased dramatically. Around 1900, the Connecticut chemist W. O. Atwater originated the idea of the food calorie. He promoted a nutritional analysis that was one-sidedly focused on caloric intake and downplayed qualitative categories (fat, protein, carbohydrates, water, etc.).

Upon investigation, Finn was able to discard theories that such trends are prompted by food shortage or food abundance, the advance of science or of industrialization, or the rise or fall of feminist concerns. Instead, she found class anxiety and aspiration to be the most salient factors. She argues that in the Gilded Age and the Roaring Twenties, which were periods of increased income inequality, people in the middle class were grasping, perhaps unconsciously, for symbolic distinctions of wealth such as aspirational eating. By contrast, during the Great

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Depression and World War 2, the idealization of thinness receded; instead, in the 1930s, the theory of somatotypes became popular. This theory of Christian nationalist W. H. Sheldon held that a person's build, or body morph, is congenital and resists change via diet or other behaviors.

### The Dutch Golden Age

On Nov. 12 we were treated to a tour of the Dutch Golden Age galleries at the Detroit Institute of Arts (DIA) with a focus on culinary culture, led by Dr. Yao-Fen You, Assoc. Curator of European Sculpture and Decorative Arts. The DIA's Dutch collection, established in 1855, is one of the leading such collections in the U.S. In the evolution of Dutch culture this age, the 17<sup>th</sup> Century, was pivotal because national wealth soared and national identity was solidified following independence from Spain. The mainsprings of wealth were the conversion of wetlands into farming polders; the manufacture of linens and other fabrics; and the sea-based trade of such products for expensive spices, raw sugar, citrus fruits, nuts, and other commodities. The Dutch East Indies Company was founded in 1602; even today, Dr. You told us, *peperduur* (literally "pepper-dear") is a standard Dutch term for "expensive". The Dutch tried to imitate magnificent Chinese porcelain with Delft blue and white pottery. Bread and salt were essential fixtures at every table, while cheese was the mandatory "third course" to counteract acidity and close out the meal.

With the rise of the middle class, Dutch artists began to specialize—according to their training, aptitude, and clientele—in still-lives, church interiors, landscapes, or portraits. The paintings have multiple layers of meaning, including that of morality. Calvinism promoted thrift and frowned upon conspicuous displays of wealth; thus, the luxury shown in paintings from the northern part of the Low Countries was generally subtle rather than ostentatious. An example is Pieter Claesz, "Still Life with Flared Drinking Glass" (1644), which shows a spare tabletop with a glass and pewter ware, a single lemon, walnuts, and hazelnuts: the fleetingness of merely material life is suggested by a tipped-over cup, and a plate protruding over the table's edge. By contrast, Frans Snyders, a Flemish artist from the Catholic south, celebrated the marvelous bounty inside a home kitchen or storehouse in his "Still Life with Fruit, Vegetables and Dead Game" (ca. 1635-37), a Baroque painting nearly 6 by 7 feet in size, including a stag and a boar ready to be butchered, small dead birds, bowls and baskets of luscious grapes and tree fruits, and melons and artichokes piled on the floor, while a parrot and cat perch nearby.

A couple of other works on the tour:

- Abraham Hendricksz van Beyeren, "Preparations for a Meal" (1664), a tabletop still-life, with mortar and pestle, stone ware, a glass, an orange, oysters in their shells, a hanging carcass, and poultry, which was considered best suited for consumption by sedentary people such as professionals
- Quiringh Gerritsz van Brekelenkam, "The Vegetable Stall" (1665), showing a produce vendor sitting at his street stall, while a prospective customer, holding her shopping-pail in one hand, admires his eye-catching display of very long carrots. ■

# Janet G. Broos

Aug. 20, 1936 – Feb. 9, 2018

We mourn the loss of our friend and former CHAA member Janet Governatore Broos of Ann Arbor, who passed away peacefully at her home at age 81. According to her wishes her body was cremated, and a celebration of her life is planned for this Summer.

Janet and her husband, Dr. Antonius (Ton) Broos, were CHAA members in 2010-16. They were the longtime President and Newsletter Editor, respectively, at the Netherlands America University League (NAUL) in Ann Arbor. Janet was employed as Project Associate in Health Management and Policy at the UM School of Public Health until her retirement in 2000, and Ton was UM's Director of Dutch and Flemish Studies from 1982 to 2012. One of five sisters from a family in Philadelphia, Janet had married Ton in 1987 following the death of her first husband, Jan de Vries.



In January 2005, Janet was part of a CHAA panel presentation organized by Pat Cornett, "Family Cookbooks, Then and Now". Janet discussed the family cookbook and memoir that she had self-published, *Gracie's Soup and Other Favorites: Recipes and Stories* (2004). The book was a tribute to her mother and other loved ones from whom she had learned how to cook; she included family stories and traditions as well as many recipes.

Just four years ago, Janet and Ton co-authored a contribution to *Repast's* theme issues that marked the 400<sup>th</sup> anniversary of Dutch-American foods. Their article, "Dutch Dishes Spirited More Recently to America" (*Repast*, Summer 2014), shared food traditions and recipes from Ton's Catholic family upbringing in Weert (a town in the Limburg region in the southern part of the Netherlands), such as *zoervleisj*, a sweet and sour dish of meat prepared with ingredients like vinegar, *appelstroop* (apple syrup), and *ontbijtkoek* (ginger spice cake). In Sep. 2014, when Dutch-American foods expert Peter Rose spoke to CHAA, the Brooses arranged for Peter to make a second presentation on the UM campus hosted by NAUL.

Janet also enjoyed participating in NAUL's Christmastime *Sinterklaas* festivities; hosting parties and eating good meals with friends and family; and traveling in Europe and Asia, especially India. Memorial contributions may be made to the Univ. of Michigan Pulmonary Rehabilitation Program, 325 East Eisenhower Parkway, Suite 14. For many years Janet was a spirited participant in that program's harmonica-playing group, which helps restore patients' lung strength. ■

# ANN ARBOR ATTRACTS AN ABUNDANCE OF FOOD HISTORY TALKS

In addition to our CHAA programs, several other food-related presentations came to Ann Arbor last Fall, some of them promoted by our group. Four of these are summarized below. We regret missing Prof. Massimo Montanari's talk, "Eating Italy: A History of Italian Food and Italian Identity", at the Univ. of Michigan on Nov. 21.

## The Brothers of Battle Creek

Dr. Howard Markel, a Univ. of Michigan medical history professor, gave talks about the Kellogg brothers at the downtown Ann Arbor District Library on Sep. 12, at the Jewish Community Center on Nov. 1, and at the UM Hatcher Library on Nov. 17. Dr. Markel has recently published *The Kelloggs: The Battling Brothers of Battle Creek* (Pantheon Books, 2017), which describes the life and times of John Harvey Kellogg (1852-1943) and Will Keith Kellogg (1860-1951). His research was based on correspondence between the brothers, legal depositions, archives at Andrews Univ. (a Seventh Day Adventist school in Berrien Springs, MI), and papers of John Harvey Kellogg kept at the UM Bentley Library and the Michigan State Univ. Library.

When the Kellogg brothers' parents moved from Massachusetts to Michigan in 1834, they were already converts to the newly organized Adventist Church, whose doctrines included much emphasis on health reform. The Church supported John's medical education at UM and at Bellevue Hospital in New York. He took over the Church's small Western Health Reform Institute in Battle Creek, MI, and made it a much larger and more attractive sanitarium and health resort. The doctor propounded theories of "biologic living" that built on Adventist doctrine and earlier work by New England health reformers Sylvester Graham and William Alcott. He introduced new health foods such as soy milk and peanut butter. Patients' diets were formulated based on the nutritional science of proteins, carbohydrates, calories, etc. A breakfast food called Granola was produced by baking a dough of wheat, oats, and corn at very high heat and breaking the loaves into crumbs. (Such baking reduces starch molecules to the sugar dextrose and other simple, high-glycemic-index carbs that are easily digested, a process Dr. Kellogg called *dextrinization*, similar to the principle behind *zwieback*.) Whole-grain cereal flakes, co-invented by John and Will, were originally made of wheat, which was more expensive than corn but easier to flake; perfecting the flaking of corn was a major feat.

Many famous people would stay at "The San" in Battle Creek: e.g., George Bernard Shaw was given Food Ferrin, an iron-rich extract of spinach, to relieve his severe anemia resulting from vegetarianism, and John D. Rockefeller, Jr.,

was given Soy Acidophilus Milk to relieve his gastrointestinal problems. Conflicts grew over whether profits should be given to the Church or plowed back into The San, and both brothers broke with the Church by 1907. Will split off and established his own cereal company that would become Kellogg's. Sweetened with sugar, his cornflakes were wildly popular as a breakfast cereal; at one point, there were 105 cereal companies in Battle Creek alone. Will was also a technical and financial pioneer, with such innovations as telephone communication with retailers, massive ad campaigns including color printing and electric signs, and toy prizes inside cereal boxes. His son, John Leonard Kellogg, was a major inventor, including a patent for Waxtite, the waxed-paper inner lining for cereal boxes. From 1910 to 1917, the brothers John and Will were in litigation over the use of the brand name "Kellogg's". Will won, and the two rarely spoke to each other again for the rest of their lives.

## Cooking in the President's Kitchen

Denver-area culinary historian Adrian Miller, whose article "African Americans and Congressional Foodways in the 19<sup>th</sup> Century" appeared in *Repast* (Spring 2013), thoroughly entertained an audience of about 200 people at the Gerald R. Ford Presidential Library on Sep. 19. He presented an illustrated lecture based on his latest book, *The President's Kitchen Cabinet: The Story of the African Americans Who Have Fed Our First Families, from the Washingtons to the Obamas* (Univ. of North Carolina Press, 2017). Based primarily on contemporary newspaper accounts, the book identifies about 150 African Americans who have cooked for U.S. presidents, a tally that includes most White House cooks. The main significance of such cooks, Miller said, is that "they gave presidents a window on Black life that they might not otherwise have had." An example is Ms. Zephyr Wright of Texas, longtime chef for the Johnsons (1942-69): LBJ often mentioned to political colleagues the racist treatment that Wright and her family encountered on the road at hotels and restaurants, helping to convince them of the need for civil rights reforms.

Miller pointed out an interesting contradiction: we Americans tend to want our presidents to be extraordinary people, but when it comes to food, we want their diets to reveal a humble, down-home background. For example, the public reveled in the fact that Eisenhower was a great cook who had a grill installed on the third floor of the White House. Ike's Stew, a widely-published vegetable soup that was flavored with meat scraps, was also called Moaney's Stew after John Moaney, Ike's African-American valet and companion, who did a lot of the prep work. Today, the typical White House kitchen staff includes an Executive Chef, a Pastry Chef, and 3-4 assistant chefs. The main kitchen is in the basement, but there's also a private family kitchenette and dining space on the second floor, created by Jackie Kennedy.

A few more of the African American personalities who were discussed:

- Samuel Fraunces, born biracial in the Caribbean, was invited by Washington to be his steward after GW visited Fraunces's tavern in New York.

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## ANN ARBOR TALKS *continued from page 17*

- The enslaved James Hemings, an older brother of the now-famous Sally Hemings, was sent to France by Jefferson to learn classical cuisine. To gain his freedom in 1796, James wrote down all of his recipes and trained the other cooks in his techniques.
- Laura “Dollie” Johnson, a Kentucky colonel’s cook, was “discovered” by Benjamin Harrison in the 1890s and briefly cooked at the White House (Miller passed out a recipe, “Caroline Harrison’s Deviled Almonds”, that likely formed part of her repertoire). She later opened her own restaurant in Louisville.
- Thanks to Daisy Bonner, a cook in Warm Springs, GA, whom Franklin Roosevelt “discovered”, FDR became fond of pig’s feet broiled, split, and buttered.

### Some Straight Talk about “America Eats”

Dr. Camille Bégin, a Lecturer at the Culinarium Research Centre, Univ. of Toronto Scarborough, presented “A Taste of the Nation: Regional Cuisines in the New Deal Era” on Sep. 20 in the Univ. of Michigan’s Hatcher Library. The talk was based on her book, *A Taste of the Nation: The New Deal Search for America’s Food* (Univ. of Illinois Press, 2016), the product of 10 years of research in the archives of the Federal Writers’ Project (1935-42). The work is essentially a political history of the FWP’s America Eats project, which sent unemployed writers out to observe the country’s food customs and to describe them in lively, people-focused essays.

Dr. Bégin refuses to romanticize the project as other authors have. She argues that America Eats was essentially reactionary and anti-Progressive. It shunned the industrial and convenience foods that had made inroads in the American kitchen in the Great Depression, instead highlighting traditional and homemade foods and large collective meals whose preparation tended to tie women down. Urban areas were de-emphasized in favor of rural, heartland, and “ethnic” foodways. Writers focused on what hoboes, cowboys, lumberjacks and other common people said they most liked to eat, as opposed to what home economists told them they were supposed to eat. The project was also guided by wartime patriotism, championing the idea that American meat, biscuits, and the like represent one of the best cuisines in the world, full of gusto and hardiness if it is kept safe from industrial foods, considered bland and feminizing.

The term “ethnic” came into vogue at this time, Bégin says, as a way to refer to Mexican, Italian, Greek, and other groups previously lumped in with African Americans:

- The writers’ treatment of the Southwest was an early form of culinary tourism, championing pre-Columbian foods as a refuge from the alienation of modern life. The primeval, sensual slap-slap of a woman making corn tortillas in her bare hands was contrasted with Latinas laboring in the din of modern industrial food plants.

- A writer described the Italian spaghetti supper at the annual Grape Festival in Tontitown, AR, which featured spaghetti but also fried chicken and sliced commercial white bread. Is this really American local food, or a local merger of American and foreign food? At what point does spaghetti turn from consciously ethnic eating into a mainstream American habit?

Project writers and supervisors were never able to solve a dilemma that plagued them: which foodways are American, and which are foreign? They muddled through, engaging in a mixture of recalling, inventing, and prescribing American cuisine, but this dilemma was one of the main reasons why the planned capstone book, *America Eats*, was never completed.

### Saffron in Medieval China

“Scented Protection: A History of Saffron in Medieval China” was a seminar held on Sep. 22 at the Univ. of Michigan’s Institute for the Humanities, where Dr. Yan Liu, assistant professor of history at SUNY-Buffalo, presented research in progress. Dr. Liu, whose degrees include two from UM (in biology and Asian studies), is examining Chinese and Sanskrit historical documents in order to write a book about the transmission of aromatic botanicals along the Silk Roads. Saffron was one of many such aromatics and medical antidotes that entered Tang-dynasty China (618-907) from India, Persia, or Southeast Asia as commodities, gifts, and tributes. At the time, China was becoming a powerful and cosmopolitan empire, expanding its territory into Central Asia, and coming into contact with South Asian, Persian, and Arab materials and ideas.

Like some other aromatic spices, saffron was regularly traded over vast distances, generating immense profits at both ends. Liu explained that it first came to the Far East as an item for ritual and medicinal, not culinary, use. The saffron was harvested in what is now northern India and Kashmir, and was transported to China in some cases by purely overland routes and in other cases by way of Southeast Asia. It was very expensive because of the labor required in producing it. The crocus flower, whose cultivation originated in Persia, grows easily, but the saffron-rich stigmas must be painstakingly gathered and then crushed into a powder, at a rate of about 70,000 flowers per pound of saffron.

A three-character Chinese term for saffron is *yu jin xiang*, “herb, gold, aromatic”. The earliest known mention in literature, in the Third Century, does not yet record the concentration of saffron as a powder: instead, fresh flowers from Kashmir were brought to temples in southern China as offerings to Buddha; after the flowers faded away, they were used to scent wine. Subsequent Tang-era texts discuss powdered saffron’s usefulness in Buddhist ritual (to make incense or to cleanse the body), in medicine (as an antidote for poisons or bodily toxins), and in the perfuming of clothes, especially for women. However, no culinary uses per se are mentioned in the Tang era. Much later, a tradition would arise in China in which saffron and other aromatics were prepared into an edible paste that was poured over food to suggest richness and grandeur. A cookbook from China in 1330 recommended saffron as a spice, especially with meat. ■

# MORSELS & TIDBITS

“Place Settings”, **Robert O’Connell’s** substantial interview with CHAA member **Margaret Carney**, appeared in *American Craft Magazine* (Dec./Jan. 2018), with a version online (<https://craftcouncil.org/magazine/article/place-settings>). Dr. Carney, who is director and curator of the International Museum of Dinnerware Design, showed O’Connell dozens of items from the museum’s collection stored at her home, and revealed everything from what she and her husband **Bill Walker** eat off of (Eva Zeisel’s Castleton china—their own enormous collection, not the museum’s) to how she first got her head wrapped around the need for pop-up exhibits. Speaking of which, the museum plans another pop-up at the Stone Chalet event space in Ann Arbor: “Dining In Dining Out” (Apr. 13-15) will include clever vignettes on such topics as the Queen Mary, raiding the fridge, and dining with hippies.

**Emelyn Rude** of Washington, DC, is the founding editor of *EATEN*, a colorful new print magazine about food history. She writes, “Every quarter we publish a new volume filled with a cornucopia of old recipes, enlightening gastronomic essays and the fascinating and forgotten tales of the people who have grown, cooked and enjoyed all things edible over the centuries. Our contributors and readers are a cohort of passionate journalists, historians and gastronomers eager to celebrate the past and present of what we eat.” To learn more, visit <https://www.eatenmagazine.com/>.

Two new works help uncover how enslaved African Americans shaped Virginia cookery:

- A book by **Kelley Fanto Deetz**, *Bound to the Fire: How Virginia’s Enslaved Cooks Helped Invent American Cuisine* (Univ. Press of Kentucky, 2017), reveals the high skills and training of the enslaved cooks and confronts the notion that plantation slavemasters’ wives were the ones chiefly responsible for the famous cuisine of 18<sup>th</sup> and 19<sup>th</sup>-Century Virginia. Deetz, a historical archaeologist and historian affiliated with the James River Institute for Archaeology, draws from a variety of sources including archaeological collections, material culture, cookbooks, plantation records, and folklore.
- **Hannah Ayers**, a documentary filmmaker in Richmond, VA, has co-produced a 20-minute film, “The Hail-Storm: John Dabney in Virginia” (2017), with support from the Virginia Foundation for the Humanities and PBS-TV affiliate WCVE. Through recreations of famous dishes and visits with descendants, it portrays the life of ex-slave John Dabney, a Richmond chef and bartender renowned for his versions of the mint julep, terrapin stew, and canvasback duck. The film is freely available—along with a discussion guide, recipes, and more— at <https://www.hailstormdabney.com/>.

The exhibit “Mixed Messages: Making and Shaping Culinary Culture in Canada” is running May 21 to Aug. 31, 2018, at the Univ. of Toronto’s Thomas Fisher Rare Book Library. Co-curated by professors and librarians **Nathalie Cooke**, **Irina Mihalache** and **Elizabeth Ridolfo**, all members of

the Culinary Historians of Canada, the exhibit features a diverse selection of rare Canadian cookbooks, periodicals, manuscripts, and culinary objects from about 1825 to 1967. It focuses on the culinary culture of Toronto and surrounding areas, explaining how it was shaped by those who participated or were excluded from making and using such cultural objects as manuscript recipe books, culinary ephemera, and community cookbooks. Objects on display include a copy of the *Frugal Housewife’s Manual*, the first cookbook written and published in Canada, posters advertising the beloved *Canadian Cook Book*, and an English curry bottle from the late 1800s (with curry still inside!). Many of the scarce items were donated by CHC member **Mary Williamson**.

“An Enquiry into the Derivation of Chowder”, an article by **Blake Perkins** in the highly-respected London journal *Petits Propos Culinaires* (no. 109, Sep. 2017), overturns received ideas about chowder, according to which the dish came from France and the term from *chaudière*, a type of cauldron. Perkins, who is based in Rhode Island and writes a column at [www.britishfoodinamerica.com](http://www.britishfoodinamerica.com), notes that there is no significant evidence linking the dish to France. The evidence actually shows that chowder emerged aboard British ships (fishing vessels, warships, and merchant ships) sailing the Atlantic. The term itself likely derived from “jowter”, a word for fishmonger in the Cornwall and Devonshire area that had evolved into “chowder” by the 1500s. The earliest bowls of chowder, likely made with salt fish, salt pork, ship’s biscuit, and root vegetables, were versions of pottage prepared on ships bound to and from the coasts of New England and the Canadian maritime provinces.

Upcoming conferences in the British Isles:

- Apr. 14, 2018: 33<sup>rd</sup> Leeds Symposium on Food History and Traditions, at Friends’ Meeting House, Friargate, York, England, with the theme “A Modest Sufficiency”, focusing on the food habits of relatively ordinary people in England in past centuries.
- May 29-30, 2018: Third biennial Dublin Gastronomy Symposium, at the School of Culinary Arts & Food Technology, Dublin Institute of Technology, with the theme “Food and Power”, including such questions as “Who has the power to decide what a nation eats?” and “Did chefs lose power when their recipes and techniques began to be published?”
- Jul. 6-8, 2018: Oxford Symposium on Food and Cookery, at St. Catherine’s College, Oxford, with the theme “Seeds”, considered from such perspectives as the role of seeds in international cuisines, their place in literature and in spiritual belief, and the botany and politics of seed breeding.

Ginkgo Press, Inc., which publishes the award-winning EAT SMART culinary travel guidebooks and has led culinary tours to many different countries, for the first time this November is offering such tours to Jordan, limited to 12 participants each. For more information, visit <http://www.eatsmartguides.com/jordan.html>. Ginkgo Press is led by **Joan B. Peterson** of the Culinary Historians of Wisconsin (CHoW). ■

# CHAA CALENDAR

(Unless otherwise noted, programs are scheduled for 3:00 – 5:00 p.m. and are held at the Ann Arbor District Library – Malletts Creek Branch, 3090 E. Eisenhower Parkway.)

Sunday, March 18, 2018

Jamie Berlin,  
local beekeeper and educator,  
“Honey Bee Health: How It Affects Us  
and What We Can Do”

Sunday, April 15, 2018

Margaret Carney, director and curator of  
the International Museum of Dinnerware Design,  
speaks on Well of the Sea,  
the acclaimed seafood restaurant located  
in Chicago’s Hotel Sherman in 1948-1972

Sunday, May 20, 2017

Laura Bien, local author and historian,  
“Farm Meals Mentioned in Ypsilanti Farm Diaries”.

**On the Back Burner:** We welcome ideas and submissions from all readers of *Repast*, including for the following planned future issues. Suggestions for future themes are also welcome.

- Spring 2018: The Food Industry: Pages from History (Part 3)
- Summer 2018: French Foodways of the St. Lawrence and Great Lakes (marking the 350<sup>th</sup> anniversary of Michigan’s oldest European settlement, Sault Ste. Marie).

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