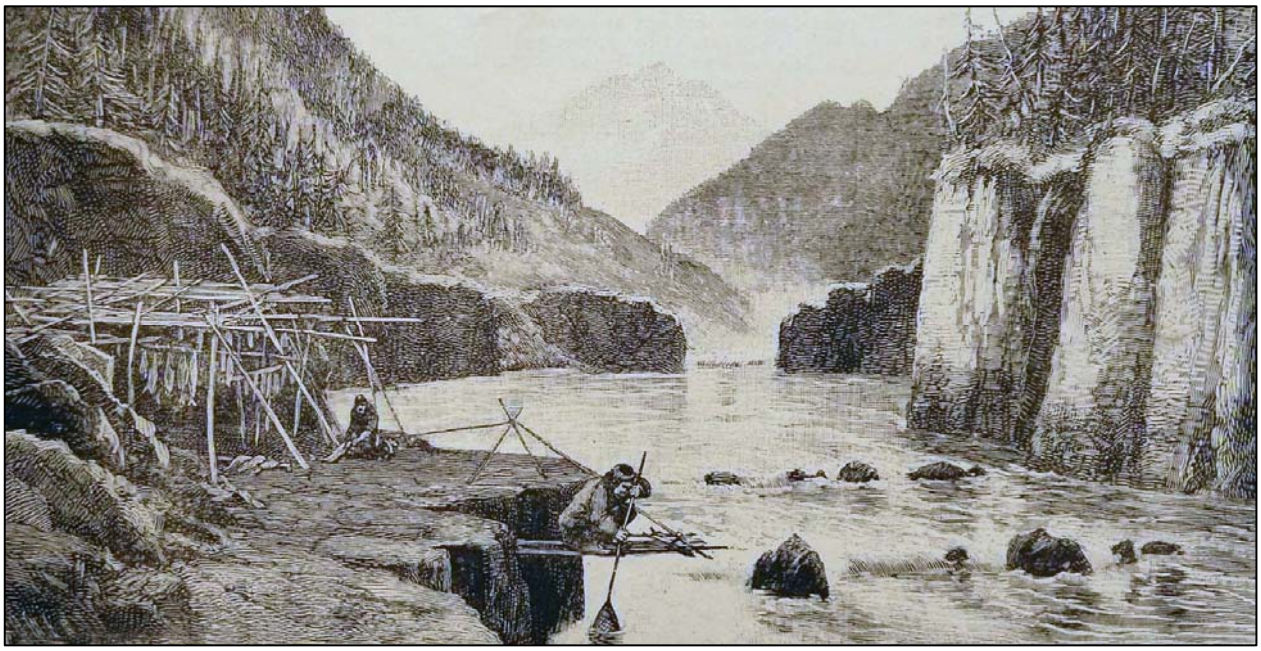
Culinary Chronicles

THE NEWSLETTER OF THE CULINARY HISTORIANS OF CANADA

AUTUMN 2010 NUMBER 66



"Indian method of fishing on Skeena River," British Columbia
***Dominion Illustrated Monthly*, August 4, 1888**

(Image courtesy of Mary Williamson)

Contents

President's Message: We are now the Culinary Historians of Canada!

Thank you to everyone who voted on our recent resolution to change the Culinary Historians of Ontario to the Culinary Historians of Canada. This important decision deserved a vote from the whole membership, and it was well worth the effort of distributing and counting ballots. Just over 60% of members cast their ballots, favouring by a wide margin of 4:1 to change the organization's name. The new Culinary Historians of Canada is much like the former CHO, which has always welcomed members from all provinces. But with a name that matches our intentions, an invitation for people throughout the country to join a national culinary discussion may seem more authentic. We hope so.

We hope that food history enthusiasts in all provinces and territories of Canada will feel at home as members of the CHC. We hope that people from Victoria to St. John's to Grise Fiord will share their particular food heritage and enliven a sense of Canadian food history in us all. After all, you don't have to live in PEI to love Malpeque oysters, nor to be French-Canadian to be interested in what makes real poutine. And while I don't live in Western Canada, I still want to know about its culinary history. I think a lot of our members do too.

So tell your friends, wherever they live, that the Culinary Historians of Canada is stepping up to the plate (that's a sports reference, but it really should be a food reference) to create a national discussion about our favourite topic: Canadian food. Tell your local historic sites. Ask them if they've ever considered hosting a CHC event or lecture. Encourage your friends to discover us at www.culinaryhistorians.ca. Write an article about your food history, and help us make it part of Canadian food history.

Eat well,

Bob Wildfong, President of CHC

Members' News

Congratulations to two CHC members who won awards at the 2010 Canadian Culinary Book Awards, sponsored by Cuisine Canada and the University of Guelph:

LEFT: Cuisine Canada's **Founders Award** is given on occasion to those Canadians who have achieved a lifetime of service to the culinary community of Canada. They may be come from any field of culinary endeavour. This year's recipient of is **Elizabeth Baird.**

RIGHT: Silver winner in the **English Canadian Food Culture Category**, books that best illustrate Canada's rich culinary heritage and food culture, was **Nathalie Cooke, editor, *What's To Eat? Entrées in Canadian Food History,* McGill-Queen's University Press, Montreal and Kingston**.

Also, Dorothy Duncan has a new book out, called *Feasting and Fasting: Canada's Heritage Celebrations*. See page 23.

Indigenous Foodways of Northern Ontario

Connie H. Nelson and Mirella Stroink

Connie Nelson is a Professor in the School of Social Work and Director of the Food Security Research Network at Lakehead University. Mirella Stroink is a member of the Network and an Associate Professor in the Department of Psychology at Lakehead University. Lakehead University has campuses in Thunder Bay and Orillia, Ontario.

Aboriginal peoples of Canada historically had local food systems and food sovereignty where food access and availability were dictated not by policies, land ownership, and technology but by natural rhythms of climate, evolving ecological landscapes, and self-propagation and self-selected hybridization. Sustainability was a matter of survival. Today, some of these Aboriginal foods define Canada's unique culinary food identity internationally with such epicurean delicacies as caribou, moose, brook trout, pickerel, blueberries, and wild rice.

At one time, this North American land was considered by Aboriginal peoples to be one big garden, with no separation of cultivated and forest food sources. The practice of burning cultivated forest 'gardens,' for example, by encouraging blueberries and cranberries to renew their vigour. These lush gardens also attracted edible animal food sources. Humans, plants, and animals co-evolved in a culinary symbiotic ecological relationship. Aboriginal peoples traded with one another on our water highways in

Typical culinary scene of community food sharing in northern Ontario

(Photograph courtesy of Connie Nelson)

of this huge garden. Trade, industry, and its protocols existed prior to colonial aspirations. Specifically, in Northern Ontario the confluence of the western edge of the Great Lakes (Lake Superior), the headwaters of the Mississippi watershed, and the river pathways to Lake Winnipeg and westwards, is considered the highway 401 of culinary trade. Food plants indigenous to North America – potato, maize, beans, and squash – easily travelled northwards to be integrated with northern indigenous food plants *zizania aquatic* (wild rice), *vaccinium angustifolium* (lowbush blueberry), and v*accinium myrtilloides* (bilberry).

Traditionally, the whole social and family structure of Aboriginal peoples found its expression in the natural world. Blueberry or *miinan* is the central fruit of Anishnawbe peoples and wild rice or *man-o-min* is the central grain. Large stands of wild rice have been present in northwestern Ontario for at least 2,500 years, with human consumption documented as early as 1,000 years ago (Lee, 1986). Similarly, blueberries are a circumpolar boreal plant that is thought to have emerged very quickly with the receding of the ice age across North America 10,000 years ago. Both blueberries and wild rice are culinary plants of social significance – harvested, processed, and consumed at family and clan events. Neither crop is acquired through a solitary process: many indigenous cultural values, such as co-operative clan and community sharing and respecting the natural environment to maintain food sources for future needs, have emerged through finding and gathering foods.

The common characteristic of all historic culinary Aboriginal foodways is their presence in the natural environment without initial intervention. Wild rice is self-propagating; blueberries continue to elude stable classification

Typical smoke house teepee in northern Ontario

(Photograph courtesy of Connie Nelson)

since their multiploidal characteristics of cross-pollination and reproduction ensure high adaptability as long as the pH is acidic. Fish and animal meat sources fluctuated due to natural variations in age of the forest cover and in rainfall, but were readily available. Additionally, all of these notable aboriginal culinary foods – moose, caribou, fish, blueberries, and wild rice – can be preserved through smoking, solar drying, and pemmican mixtures of animal fat, berries, and dried meat, thus providing nutritious food for the winter months. Furthermore, current research is proving that these traditional food choices have many nutritional and medicinal advantages.

However, for Canada's Aboriginal peoples, a culturally rooted knowledge base about the local food system has been dwindling as a result of disruptions to intergenerational transfer, past policies and practices of forced assimilation, and environmental contamination. More specifically, some of the historic and persistent threats to a sustainable, self-sufficient, and healthy food system include the following events:

- Establishment of a residential school system that eroded the basic family structure essential for gathering and harvesting traditional food sources. Hunting, trapping, fishing, and wild rice and berry collection are all based on the family unit, not individual members. The necessary family labour unit was no longer available to access natural food sources.

- Transmission of knowledge in the acquisition of local food sources was diminished when generations of youth were forced to be educated in a residential school system outside of their communities.

- Residential school experiences that gave rise to many negative associations with gardening, with memories of forced work in acquisition of local food sources, abuse, and negative reinforcements for behavioural outcomes.

- Establishment of the reserve system through the Indian Act of 1867 that created land boundaries that are out of sync with hunting and harvesting territories. People are limited to hunting and gathering within their own treaty areas.

- High costs of necessities needed to hunt, fish, or trap that can interfere with access to potentially available food sources. For example, there is the high cost of guns, shells, gear, blinds, decoys, fishing gear, boats, motors, and skidoos. Most ubiquitous is the high cost of fuel in the northern communities.

- Resource management practices in mining, where abandoned mines are not properly closed and where limitations in environmental safety of mining processes are built in; and in forestry, where herbicide sprays to control competitive growth in forest regeneration impact moose browse and blueberry harvesting. Moreover, the mere perception of contamination in the land affects willingness to consume traditional foods (Stroink et al., 2010).

- Higher cost and lower-quality nutritional value of store-bought food (especially fresh produce) in remote communities because of their increased distance from urban centres, and the difficulties associated with tenuous, seasonal, or air-only access (Stroink, 2010).

To begin revitalizing a historic agro-forestry approach to access and availability of food sources, we have initiated a Learning Garden program – a holistic, place-based research and learning program that uses gardens to study

attitudes, knowledge, and practices about food and culture in two First Nations – Aroland and Ginoogaming. By harvest time of the first year, participants had started living what they learned. For example, some people made healthier food choices and others planted a garden for elders. The overall goal of this program is to explore how a local food system that integrates both cultivated and boreal food sources can promote community sustainability (Stroink & Nelson, 2009). Initiatives such as this attempt to address some of the culinary historic events that have shaped the current local food system, which is much more reliant on the industrial food system.

On the basis of some related research, it is clear that gathering and consuming traditional food is of considerable importance to the Aboriginal participants we have worked with. Participants agree or strongly agree that gathering and eating traditional food connects them to their lands, ancestors, history, culture, and community. Furthermore, correlations between engaging in fishing and the socio-cultural variables indicated that fishing in various seasons was associated with life satisfaction, sense of purpose and self-acceptance in life, participation in Aboriginal culture, connection to nature, and connection to traditional lands. Therefore, being able to participate in traditional food practices is important to people's sense of their connection to their culture and place, as well as to their overall well-being (Stroink, M. et al., 2010).

Thus, the food pathways for First Nations include highly nutritious and preservable food sources, but policies of Canada have had some negative impacts on the ability to maintain these pathways. There are many opportunities to address some of these historic inequities in the food pathways of First Nations peoples as well as to make Aboriginal traditional foods more broadly accessible to all.

As a country, we appear to be circling back to a profoundly deep appreciation for both the culinary taste and superior nutritional value of aboriginal foods. The next time you have the opportunity to go for a walk in the boreal forest, take a bucket and pick some of our blueberries to enjoy at home. Pick over the berries but, to maintain their volatile oils and water-soluble nutritional benefits, don't wash them. Here are a few suggestions for simple eating pleasure:

- Sprinkle fresh or frozen wild blueberries on cereal.
- Mix frozen blueberries into hot oatmeal or drop onto pancakes while cooking.
- Add blueberries to fruit salads.
- Make a blueberry vinegar salad dressing.
- To replicate a more historic culinary experience, dry some of the blueberries in the sun and add them, with wild rice, to chicken and turkey stuffings.

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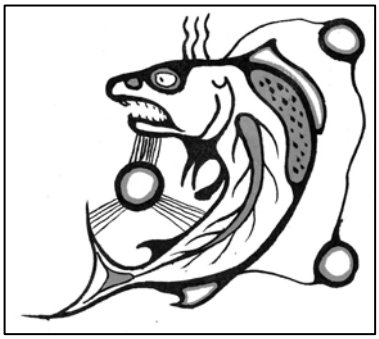


Fish from *Nishnabe Delights, recipes of Ojibwe and Odawa Indians of Manitoulin Island,* compiled by Mary Lou Fox, Cutler, Ontario: Serpent River Indian Reserve, no date, but probably 1970s.

Speaking of Food, No. 2
More than Pemmican: First Nations' Food Words

Gary Draper

Gary has been a university professor, a librarian, a book reviewer, and an editor. In his retirement, he continues to enjoy reading, eating, and reading about eating. He is a member of CHO's Advisory Committee.

"…his bark platter was filled top heavy with the most delicious melange of bear's grease, dog's flesh, wappatoes, olallies, amutes, and a profusion of other viands, roots and berries."

The Fur Hunters of the Far West
Alexander Ross, 1855

It is a commonplace that one of the greatest strengths of the English language is its ability to absorb (borrow? steal?) vocabulary from other languages. Where would we be without pyjamas and verandas, without pasta and kindergarten? But how many of our everyday words did we take from the First Nations people who occupied this land? Toboggan comes to mind, and perhaps wigwam. But beyond pemmican, which isn't exactly a national staple, are there any food words that have survived into English?

The *Dictionary of Canadianisms on Historical Principles* (DCHP) shows at least 50 food-related words from Aboriginal languages that have found their way into English-language publications over the centuries. The great majority of these did not evolve into household words in English-speaking Canada. No English speaker I know has ever called cranberries by their (Wendat) Huron name, *atoca*, or by the Algonquian word *pembina*. I don't know the lake trout as *togue*, or the black bass as *achigan*.

Moreover, a surprising number of indigenous foods are preceded by the word "Indian," implying – perhaps inevitably – the existence of a European standard for which this item is an inferior, or at least local, substitute. I had heard of Indian tea and Indian rice and Indian corn. Indian turnip is the edible corm of the plant we call Jack-in-the-pulpit. Most of the other phrases were new to me: Indian bread, breadroot, carrot, hen, pig, potato, rhubarb, and salad. Indian ice cream? "A pinkish, frothy substance having a somewhat bitter taste, made from beating soapberries." (I love the way dictionaries can lead the reader on a chain of researches. The soapberry is the fruit of the shrub called *Shepherdia Canadensis*; it is a sour, currant-like berry, also known as the buffalo berry.)

Surely, however, we can harvest enough still-current aboriginal words to make a meal. Let's start with the fish course. We do know salmon by some of its earlier Canadian names. Coho is a word of disputed etymology, though the DCHP says that it is "probably of native origin." The Coast Salish people of the Fraser River called the local salmon *sukai*. It says "sockeye" on the can because of a process that linguists call folk etymology. When English speakers hear a borrowed word, they often like to turn it into something that looks more "English." That's why, when we borrowed from Old French the word "sal(l)iere" to mean a container for salt, someone first added the word "salt" to make it clearer, and then, in order to convey the idea of a container, changed the "saliere" to "cellar." It's also why you'll occasionally see a "chaise longue" advertised as a "chaise lounge" or even a "shay's lounge."

But back to the fish course. One fish that we still know primarily by its Aboriginal name is the maskinonge. In my family, it went by the name of muskellunge, but it's the same fish. The name appears in several languages in the Algonquian family; the DCHP writes its Cree form as "mashkkinonche." Interestingly, it seems likely that French folk etymology changed the pronunciation from maskinonge to muskellunge. The French speakers who borrowed the word from the Cree began to spell it "masque allongé," meaning 'long mask,' an appropriate guess for this long-snouted pike. Incidentally, when it slipped from French into English, it originally kept all four syllables.

The obvious choice for our meat course,

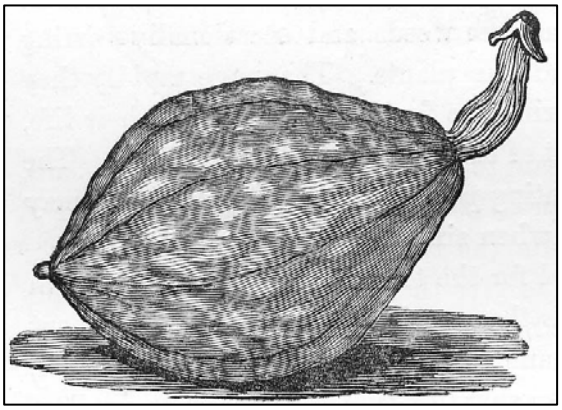
etymologically at least, is moose. And just as the sockeye led us into folk etymology, the moose trail leads us into hypothetical languages. It is not surprising that there is a family resemblance between many North American aboriginal languages. One such family is Algonquian, which – to speak only of its Canadian members – includes Cree (or Cree-Montagnais), the largest First Nations language group in Canada, as well as Ojibwe, Mi'kmaq, and perhaps even Beothuk. The ancestor of all these languages, linguists argue, is what they call Proto Algonquian, and though there are disagreements about where and when it originated, they have been able to reconstruct its grammar and vocabulary.

According to the *Oxford English Dictionary* (OED), the Proto-Algonquian word for the large ruminant *Alces alces*, which we call moose, is *moswa*. The Saskatchewan Plains Cree word is almost identical, *môswa*; the Eastern Abenaki – who live in Quebec, the Maritimes, and New England – use the word *mos*; and the Narragansett of New England say *moòs*. The DCHP finds the word in English, in Hudson Bay Company records, as early as 1680. The first example they cite for moose as a food comes from the 1717 journal of Captain James Knight, HBC Governor: "These Indians gave me a Side of Moose flesh, Dry'd, & Another of Deers flesh, and 2 pretty bigg bladders of Marrow fat."

A century later, John Franklin wrote, "The quadrupeds that are hunted for food in this part of the country, are the moose and the reindeer, the former termed by the Crees, mongsoa, or moosa, the latter attekh" (*Narrative of a Journey to the Shores of the Polar Sea…*, 1823). The Inuit call the caribou *ashtook*. The word "caribou" is another of those that came to English from Algonquian by way of French. It means "pawer" or "scratcher."

In a lean year, when we can get neither moose nor caribou, we would do well to hearken to Susanna Moodie in *Roughing It in the Bush*: "The flesh of the black squirrel is equal to that of the rabbit, and the red, and even the little chissmunk, is palatable when nicely cooked." The little chissmunk was so named by the Algonquian peoples. The Ojibwe word is *atchitamon*, meaning head first, and, according to the DCHP, was applied originally to the red squirrel from its way of descending a tree trunk. Once again folk etymology has been at work, transforming the word into something that sounds distinctly English: chipmunk.

Squash should be on our First Nations word menu. The Narragansett people called it *askutasquash*. English speakers shortened it, and again made it sound like an older English word: in the 16th century, an Englishman who ate a "squash" would be eating an unripe peapod. Shakespeare and his contemporaries also used the word to refer, unflatteringly, to persons. By the way, *askutasquash* is the plural. If you're only eating one, perhaps you should call it by its Narragansett singular, *askutasq*. And before we leave the Narragansetts, let's pick up one more word that's made it into modern English: succotash. I've eaten it as a stew of corn and lima beans. The Narragansett people boiled beans and unripe corn together, and called it *msiquatash* (as the *–ash* ending tells us, this word is also a plural). In *The Last of the Mohicans* (1826) James Fenimore Cooper writes, "'The wise Huron is welcome,' said the Delaware, in the language of the Maquas; 'he is come to eat his 'suc-ca-tash' with his brothers of the lakes!'"



Hubbard Squash from *Canadian Fruit, Flower and Kitchen Gardener* (Toronto: James Campbell, 1872), 254

(Image courtesy of Mary Williamson)

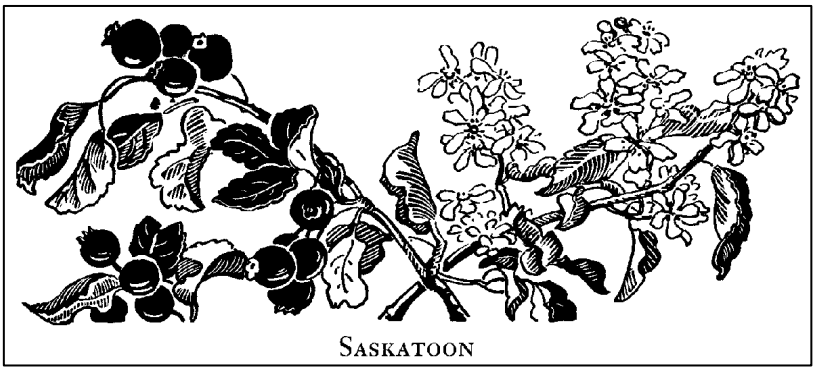
To supplement the starch we consumed in the corn, we might add some *menominee*, or wild rice, whose native name still survives in some places. I was delighted to learn that Kagiwiosa Manomin, an Ojibway-owned and -operated co-operative at Wabigoon Lake Objibway Nation in Northwestern

Ontario sells locally produced wild rice under the name manomin wild rice. You can find them at canadianwildrice.com. The DCHP cites this 1907 etymology: "menominee (*meno*, by change from *mino*, 'good,' 'beneficent'; *min*, a 'grain,' 'seed') the Chippewa name for the wild rice."

How about a dish of saskatoons (or saskatoon-berries) for dessert? The Cree word is *misaskwatomin*, which means the fruit of the tree of many branches. Before its English spelling became agreed upon in the 20th century, you might find it referred to as saskatome, sakatoom, saskatum, saskootum, suskatum, and the like. Its Latin name is *Amelanchier canadensis* (var. *alnifolia*), and its fruit may also appear under such names as service-berry, June-berry, and shad-berry.

We have said nothing of tools and utensils. The word *mocock* comes to us from Algonquian, and the DCHP describes it as a container made of birchbark, used to hold such foods as maple sugar or berries – or *menominee*. The OED gives this relatively recent citation: "It is possible to make a waterproof mocock without having to pitch the seams if fresh bark is used." (Mors Kochanski, *Northern Bushcraft*, 1988). I confess I didn't know this word until I combed the dictionary. So let's close with a more familiar one. The ooloo, or ulu, is the woman's knife in the culture of the Inuit. You've probably seen it: an elegantly designed arc of a blade that is somewhat more than 90 degrees of a circle, topped with a simple handle of bone, wood or ivory. It is used for all manner of things, but especially for butchering meats. A quick Web search confirms that the word is still current, as is the item itself: "Note: ulu knives cannot be taken on planes as carry-ons" (www.anchorage.net/860.cfm).

All this writing about food has the unfortunate effect of making me hungry. Time, perhaps, for a *meetsu* ("a meal, mealtime"), perhaps a big hot bowl of *rubaboo*. Sorry: broth. Also rababoo, robiboo, rubbaboo, rubeiboo, etc. From the Algonquian.


SASKATOON

Saskatoons in *Old Man's Garden,* by Annora Brown (Toronto: J.M. Dent, 1954)

(Image courtesy of Mary Williamson)

Tea with an Esquimaux Lady

"Before I was aware of it, Tookookito had the 'tea-kettle' over the friendly fire-lamp, and the water boiling. She asked me if I drank tea. Imagine my surprise at this, the question coming from an Esquimaux in an Esquimaux hut! I replied, 'I do; but you have not tea here, do you? Drawing her hand from a little tin box, she displayed it full of fine black tea, saying, 'Do you like your tea strong?' Thinking to spare her the use of much of this precious article away up here, far from the land of civilization, I replied, 'I'll take it weak if you please.' A cup of hot tea was soon before me – capital tea, and capitally made. Taking from my pocket a sea-biscuit which I had brought from the vessel for my dinner, I shared it with my hostess. Seeing she had but one cup, I induced her to share with me its contents. There, amid the snows of the North, under an Esquimaux's hospitable tent, in the company of the Esquimaux, for the first time I shared with them that soothing, cheering, invigorating emblem of civilization – T E A."

Artic Researches and Life Among the Esquimaux
Charles Francis Hall,1866, 161–62

Quoted in *Steeped in Tradition: A Celebration of Tea*, Frances Hoffman, 1997, 13

First Nations' Ways of Cooking Fish

"Their culinary articles consist of a large square kettle made of cedar wood, a few platters made of ash, and awkward spoons made of the same material. Their mode of cooking is, however, more expeditious than ours. Having put a certain quantity of water into the kettle, they throw in several hot stones, which quickly cause the water to boil; the fish or meat is then put in, and the steam is kept from evaporating by a small mat thrown over the kettle. By this system a large salmon will be boiled in less than twenty minutes, and meat in a proportionable short space of time. ... They occasionally roast both their meat and fish on small wooden *brochettes* ..."

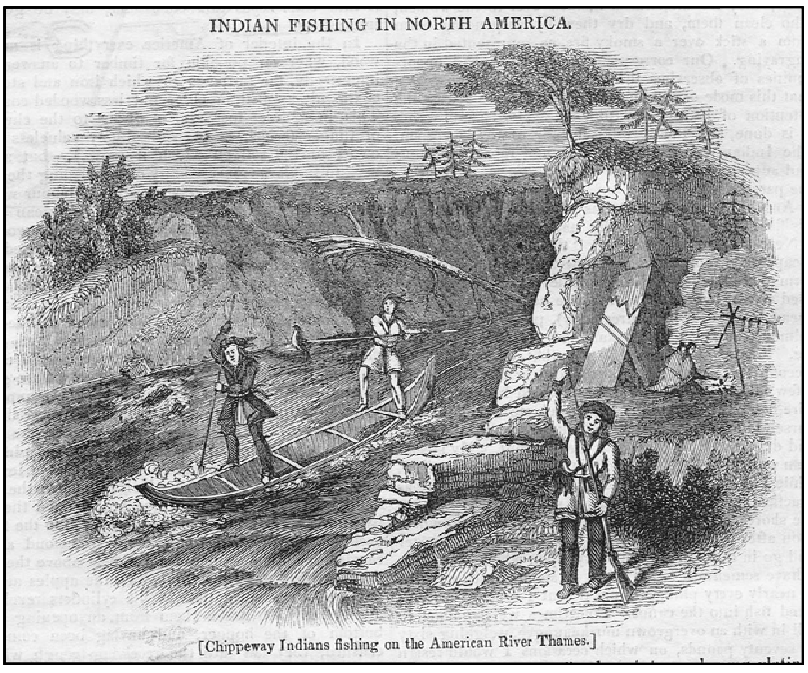
Adventures on the Columbia River: including the narrative of a residence of six years on the western side of the Rocky Mountains among various tribes of Indians hitherto unknown ...
Ross Cox, New York: J & J Harper, 1832, 157

"If an Indian happens to return from the river with a fish, he throws it without any ceremony into the boiling [maple] sap, dipping it out, when cooked, with a ladle or stick; and therefore it is that we often find in the maple sugar of Indian manufacture the bones of a trout, or some more unworthy fish. That even a bird, a rabbit, or an opossum, is sometimes thrown into the kettle instead of a fish is beyond a doubt ...."

Account of an Ottawa Indians sugar camp at Green Bay in *Haw-ho-noo, or, Records of a Tourist*, Philadelphia: Lippincott, Grambo, 1850, 15

"A few sticks quickly gathered, a match and behold a fire, then a forked stick and a kettle of the river's soft good water foretold a cup of tea, for his unfailing comfort, then taking one of the pike, with a few scrapes from his knife the scales were removed, the fish cleaned, the fins cut off, the head and tail also and then with two long cuts the back bone taken out and the fish cut into chops, he now took slices from a piece of pork, and fried them in a little water in the frying pan ; when done the pork was taken out and the fish fried in the gravy thereof, he carefully trying them from time to time, until at the critical moment, when he brought forward to the grass spread luncheon, a dish done to perfection and certainly delicious."

Nich-Wabic (known as "Two Dollars"), a Chippewa Indian from the Jesuit Mission at Fort William, Ontario, as observed by the author in *The Emigrant* (Winnipeg), January 1887, 1:8, 206



Chippewa Indians fishing on the American River Thames, *The Penny Magazine,* May 27, 1837

(Quotes and image courtesy of Mary Williamson)

"It supplied such excellent nourishment" – The Perception, Adoption and Adaptation of 17th-Century Wendat Foodways by the French

Amy Scott

This is a condensed version of a term paper that Amy wrote for a 2009 course called "Aboriginal Peoples of the Great Lakes," taught by Professor Heidi Bohaker at the University of Toronto.

The production, preservation, consumption, and sharing of food are fundamental aspects of all world cultures. Historically, when two radically different societies were brought into close contact, as when French explorers and missionaries made contact with the Wendat of southern Ontario in the first half of the 17th century, foodways were one area where conflicting cultural values were negotiated. The French and the Wendat (whom the French called the Huron) – whose territory, Wendake, was once around Lake Simcoe in Ontario, but today is north of Quebec City – evaluated and influenced each other's foodways. While the French missionaries, in particular, sought to change Wendat religious affiliation and cultural practices they were also influenced by them, including their foodways and spirit of hospitality.

The French missionaries and explorers evaluated the adequacy, nutrition, and palatability of the Wendat diet in the context of their own dining traditions and European theories of health. They adopted some practices, avoided others, and adapted the local food resources to their own preferences. Similarly, the Wendat reacted to the changes made to the native diet by the French. The French wrote about the Wendat customs of hospitality and charity regarding food, noted the natives' opinions of French practices, and observed the ways in which Wendat customs and foods were improvements over those of France.

There are three main sources of information for the history and culture of the 17th-century Wendat: oral history, archaeological remains, and the historical records of the French explorers and missionaries. This essay explores the foodways interaction between the French and Wendat primarily through the former's historical records. As a result the perspective is heavily biased towards the French, although it is possible to identify Wendat views as well. There were many constraints on the observations the French recorded about the various Aboriginal peoples they encountered. Most important to this study is the fact the writers were all men, and in most cases, celibate priests or lay brothers; biased by their own cultural background, they privileged the activities and importance of men over women. It appears they had much more contact with native men than women, although the latter were usually responsible for both growing and preparing the food. Therefore, it is necessary to work with fragmentary descriptions and anecdotes to glean insight into Wendat foodways.

Encountering Wendat Foods

The Jesuit Francesco Bressani, an Italian serving at Wendake in the late 1640s, wrote of the Wendat diet in terms of what it lacked, stating that "they have neither bread, nor wine, nor salt, nor meat, nor vegetables, nor any other food usual in Europe."[1] Similarly, newly arrived French missionary François du Peron stated in 1639, "as for the delicacies of France, we have none of them here."[2] These writers echoed the sentiments of earlier French visitors, such as Samuel de Champlain, who made a more explicit value judgment about the food when he wrote, "their life is wretched by comparison with ours, but happy for them since they have not tasted a better and believe that none more excellent can be found. Their principal food and usual sustenance is Indian corn and red beans."[3]Although French accounts did go into more detail as to the different methods of preparation and additional foodstuffs used, the general tenor of their comments was of dietary inadequacy, by European standards. But the reality was, for the missionaries living among the Huron prior to the establishment of the Sainte-Marie Mission, "the comforts of life with us are the same as those of the Savages."[4] Later, after the Sainte-Marie Mission was constructed, the Jesuits were able to

grow more familiar foods and keep domesticated animals for food.

At the time in Europe, the dominant theory of dietary health dealt with balancing the bodily 'humours' by pairing complementary foods. The French who lived among the Wendat no doubt subscribed to this theory, although there were few references to it in their writings; regardless, they certainly were surprised to find that the apparently simple, predominantly plant-based diet they followed in Wendake was more than adequate to keep them in good health. Recollet Gabriel Sagard, who lived among the Wendat during 1623 and 1624, noted, "I was surprised that it supplied such excellent nourishment as it does; for, though drinking only water in that country … and taking almost nothing but *sagamité* alone, with a very small quantity of fish, one keeps well and in good condition, provided that one has enough of it."[5] *Sagamité* was the term used by Sagard and the Jesuits for a sort of ground-maize soup or porridge that was the most common Wendat dish. Champlain seemed to use the term *Migan* in the same fashion. Jesuit priest Jean de Brébeuf, providing his superiors back in France with advice for aspiring missionaries there, wrote "as regards provisions, the change from France is not very great; the only grain of the Country is a sufficient nourishment, when one is somewhat accustomed to it."[6]

Sagard even made what he perceived to be a nutritional discovery: "we found ourselves quite well without eating salt at all. ... [O]n my return to Canada [i.e. Quebec] I felt ill at first from eating it, owing to too long a disuse of it; and this makes me think that salt is not necessary for keeping a man alive, nor for health."[7] In contrast, Bressani saw the lack of salt as a serious deficiency, both as a condiment and as a preservative for meat and fish – a more typical European view.[8] Bressani felt that drying or smoking fish without salt, as practised by the Wendat, was an inadequate preservative. The other commentators appeared to find only the one type of fish not cleaned before smoking as disagreeable.

Disliking Wendat Foods

As the diet proved to be sufficiently nutritious, the major concerns that the French had about Wendat foodways related to issues of cleanliness and palatability.[9] Some suggested that digestibility of a heavily maize-dependent diet was also an issue; for example, Sagard talked early on of not yet being able to eat much. (Interestingly, by comparison, when maize was introduced on a large scale to Ireland as a famine relief food in the 19th century, there were widespread complaints about its indigestability.)

The missionaries were largely drawn from the higher ranks of French society, were well educated, and were probably accustomed to a more refined way of life than the typical French citizen of the 17th century.[10] So it is not surprising that a certain fastidiousness is apparent in their descriptions of the care, or perceived lack thereof, taken by the Wendat in preparing food. Sagard in particular felt unable to eat food prepared by his native hosts or companions. For instance, during the journey to Wendake he said of the sagamité prepared, that "there was always dirt and refuse, partly because they used fresh stones every day, and very dirty ones, to crush the corn," but that he would take food from the kettle that seemed the least dirty.[11] When visiting the Wendat at their lodges, he noted that the Recollets were generally offered sagamité to eat, but "for my part I very rarely took it, both because it usually smelt too strong of stinking fish and also because the dogs frequently put their nose into it and children their leavings."[12] Sagard commented that the Wendat usually added "the remains of the children's soup"[13] back to the common kettle for reuse; however, this might also have been a common practice at the time among the poorer classes in Europe, in order to avoid wasting food.

On the other hand, he had found the food of his first host in Wendake closer to his wishes: "I found the *sagamité* made in our lodge good, because it was cooked in quite a cleanly fashion,"[14] since "the woman savage … used to be careful to prepare my *sagamité* first, in the cleanest wooden or birch-bark bowl."[15] The hospitality of the Wendat was evident in the special pains taken to satisfy their guest. The family he stayed with may have been generally more careful of cleanliness, although preparing his food separately and first suggests they were

also making a specific accommodation for the sake of Sagard's comfort. Champlain also disliked the Wendat methods of preparing this basic dish, writing "they make it very often, although it is a bad-smelling dish, principally in winter, because they do not know how to prepare it properly or do not wish to take the trouble."[16]

Sagard viewed a specific Wendat method of preparing bread as unpleasant, writing that they "gather a number of ears of corn before it is thoroughly dry and ripe, and then the women, girls, and children bite off the grains, spitting them out of their mouths afterwards into large pots which they keep beside them, and then they finish by pounding it in a large mortar … this chewed bread is the kind they themselves prize most, but for my part I only ate it of necessity and reluctantly."[17]

Sagard was the most explicit regarding avoidance behaviours, which was consistent with his tendency to write more extensively on his personal food experiences. Champlain tended to make value judgments without personal anecdotes, and Brébeuf, in his *Relations* of 1635 and 1636, wrote in more general terms about food without focusing on his personal reactions.

Establishing their own dwellings and gardens, and assuming responsibility for preparing their own food, was a significant factor in acclimating the French to Wendat foodways. Sagard remained among the Wendat for only a year, but the Recollets soon had their own lodge constructed, after which he wrote that "our usual maintenance and food consisted of the same dishes and meats that the savages ordinarily have, except that our messes of *sagamité* were prepared with somewhat greater cleanliness, and that we also sometimes mixed small herbs with it."[18] Since in 1635 Brébeuf was beginning his second multi-year stay in Wendake, his previous mission would have made him more accustomed to their ways. When he wrote in 1636, the Jesuits also had their own separate dwelling, where they could prepare food to their own cultural standards, and he encouraged prospective Jesuit missionaries when he wrote, "the food of the Country does not disgust us, although there is scarcely any other seasoning than that which God has put into it."[19]

Once they were able to control their own food preparation, it was easier to become accustomed to the flavours and textures of Wendat cookery. Sagard wrote, "as regards the food, it is not so bad, although we usually content ourselves with a little corn, or a morsel of dry smoked fish, or some fruits."[20] As noted above, the lack of salt, herbs, and spices was a difficult adjustment, and Sagard in particular recorded ways in which the Recollets added familiar flavours to their food.[21]

The French had considerable difficulty reconciling their palates to some of the methods of food preparation that the Wendat practised, and particularly enjoyed. Several missionaries described an eviscerated fish later identified as the burbot cod.[22] According to Sagard, there was "a fish they do not clean and which they hang with cords in the roof of the lodge."[23] Champlain noted of sagamité that "when it is all cooked they take out the fish, and crush it very fine, not caring whether they take out the bones, scales or entrails as we do, but putting it all together into the said pot, which usually gives it its bad taste."[24] Sagard described the practice as creating an unpleasant texture, and that because the Wendat "did not take the scales off the fish which they cut up and mixed in the *sagamité* … for every spoonful of *sagamité* one took, one had to make a point of spitting out part of it."[25]

Elsewhere, Champlain referred to "stinking corn": "they have another way of eating Indian corn, to prepare which they take it in the ear and put it in water under the mud, leaving it two or three months in that state, until they judge that it is putrid; then they take it out and boil it with meat or fish and then eat it. … I assure you that nothing smells so bad as this corn when it comes out of the water all covered with mud; yet the women and children take it and suck it like sugar-cane, there being nothing they like better."[26]

Sagard also described this corn, called *leindohy*, and was served it at very important feasts.[27] He wrote, "corn made rotten in such a way was no food for me, however they might relish it, nor did I willingly touch it with my fingers or my hand because of the bad smell it gave and left on them for several days. So they did not offer it to me any more when they had perceived my disgust at it.[28]

In this case, Sagard avoided food he deemed unpalatable.

The above examples demonstrate clearly the culturally relative nature of taste and smell. In a similar fashion, the Wendat disapproved of some French adaptations to the native diet. Sagard reported that to please their own palates, the Recollets added herbs such as wild onions and marjoram to their sagamité, "but if the savages perceived that these were in it they would not even taste it, saying that it smelt bad."[29]

Enjoying Wendat Foods

The foregoing quotations suggest that the experience by one group of the other's foodways was usually negative, but this was certainly not the case. For example, Sagard enjoyed many different Wendat foods, such as boiled or roasted pumpkins, roasted corn, fresh wild berries, and fresh corn stalks, which, when pressed or sucked, produced a sweet liquid that could be made into a sort of sugar.[30] A Jesuit at Quebec reported on a feast given by Champlain to some visiting Wendat in 1633, which seems like an early form of fusion cuisine: "the dishes of this feast were sagamité, composed of peas, of bread-crumbs or powdered sea biscuit, and of prunes; all this was boiled together in a great kettle which is used for making beer, with water and no salt, and they thought it very good indeed."[31] Unclear from the context is if the base ingredient was ground maize, or if the term sagamité is being used generically to mean a soup or porridge.

The French frequently made reference to how generous the Wendat were to strangers or travellers. Brébeuf called their hospitality "remarkable," writing that they gave the best of what is prepared for a feast to strangers. "I do not know if anything similar, in this regard, is to be found elsewhere."[32] Sagard noted that as the Recollets travelled among the Wendat villages, "we used to go freely to their dwellings to lodge and get our food, and they received us in them and treated us very kindly although they were under no obligation to us."[33] In contrast, at one point he implied that the fact the Wendat disliked French seasonings was beneficial, "and so they allowed us to eat it in peace without begging for some, as they had been accustomed to do when there was none." However, he did follow this statement with "we used to give them a share willingly."[34]

The missionaries admired the Wendat practice of sharing the good fortune one had received in fishing or the hunt with others in the community, noting also that "if they have thus obtained something unusually good … they make a feast to the whole village with it."[35] This philosophy of sharing whatever they had also extended to doing everything they could to help those in want, which both the French and the Wendat noted was very different from the experience in France. Sagard wrote, "the necessities of all are provided for without there being any indigent beggar in their towns and villages; and they considered it a very bad thing when they heard it said that there were in France a great many of these needy beggars, and thought that this was for lack of charity in us, and blamed us for it severely."[36]

Later, Brébeuf reported on the impact French generosity had among the Wendat when they sent provisions during a time of sickness and crop failures: "you would scarcely believe the good done last year by the distribution you made to our Hurons of peas, bread, and sagamité, and by the kindly attentions you showed them. That good treatment has won their hearts for you and for us also."[37] Demonstrating they shared this social value enabled the French to establish a closer connection to the Wendat.

On a more materialistic level, the French admitted the Wendat's superior technology in dealing with indigenous ingredients. In 1635, the Jesuits had brought a small mill with them (presumably a stone quern, although elsewhere Brébeuf mentioned a steel mill carried by one of the other priests), which was unfortunately lost en route to Wendake.[38]

Brébeuf reported that the Wendat visited them in part for the novelty of working the mill, but the Jesuits themselves did not use it, as "we have learned by experience that our Sagamités are better pounded in a wooden mortar, in the fashion of the Savages, than ground within the mill. I believe it is because the mill makes the flour too

fine."[39] This might be better described as an example of each admiring the technology of the other.

Sagard was by far the most verbose on the topic of Wendat food. Although he seemed to have had the most difficulty adapting to it, he also saw the potential of their native grain to solve intractable problems in Europe: "it would be also very desirable that this Indian corn should be sown in all the provinces of France for the support and food of the poor that abound there; for with a little of this corn they could be fed and supported as easily as the savages, who are of the same nature as ourselves, and by this means they would not suffer from famine, nor yet be forced to go begging in the cities, towns, and villages, as they do daily. For besides the fact that this corn is very nourishing and satisfying, it contains in itself almost all its garnishing, no meat, fish, butter, salt, or spice being required."[40]

Conclusion

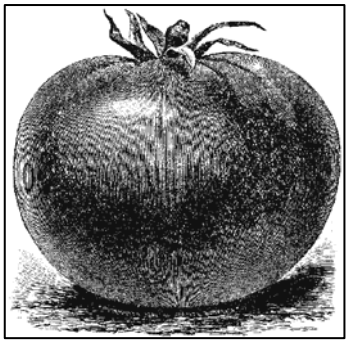
Interaction between the French and Wendat around their respective foodways can be seen as a process of reciprocal learning on both a materialistic level, by exploring each other's foods and cooking, and on a spiritual level, with the discovery in each other of the social virtues of generosity, hospitality, and charity. Although the French found many disturbing culinary practices, they acknowledged the nutritional benefits of the local diet and developed an appreciation for its flavours; the Wendat likewise approved of some French culinary creations, and avoided others. By living among them, and sharing their meals and hearths, the French came to appreciate that the Wendat had a worth and value beyond merely having souls for saving.

Endnotes

[1] Thwaites, 38:245.
[2] Thwaites, 15:159.
[3] Champlain, 3:125.
[4] Thwaites, 15:168, 33:255.
[5] Sagard, 105–106 (emphasis in original); Champlain, 126–129.
[6] Thwaites, 10:103.
[7] Sagard, 80. Canada refers to the settlement at Quebec.
[8] Thwaites, 38:245.
[9] Sagard, 57, 60, 62; Crawford, 64.
[10] Taylor, 88.

Long Red Pepper

[11] Sagard, 59.
[12] Sagard, 88.
[13] Sagard, 226.
[14] Sagard, 71.
[15] Sagard, 72.
[16] Champlain, 3:127.
[17] Sagard, 105. Modern science has demonstrated that masticating corn is a beneficial process whereby the enzymes in saliva convert starches into sugars, sweetening the end product and, in some cases, allowing fermentation to occur, therefore increasing digestibility. Berzok, 108, 188.
[18] Sagard, 82.
[19] Thwaites, 10:101.
[20] Thawaites, 10:93.
[21] Sagard, 82.
[22] Steckley, 118–9. Steckley suggests that by not cleaning this fish, valuable vitamins in the liver were preserved for winter use. (Other entrails are also edible and enjoyed in a number of world cultures. McGee, 190–191.)
[23] Sagard, 95.
[24] Champlain, 3:127. Incorporating the bones would have provided the Wendat with necessary calcium. McGee, 190.
[25] Sagard, 258.
[26] Champlain, 3:129–130.
[27] Sagard, 107–108.
[28] Sagard, 108. Again, modern science shows that this process would have caused fermentation to occur in an anaerobic environment, making the corn more digestible and improving its nutritional profile, while limiting pathogenic microbes. Berzok, 188.
[29] Sagard, 82.
[30] Sagard, 70–72; Fussell, 241.
[31] Thwaites, 5:267.
[32] Thwaites, 8:127.
[33] Sagard, 88.
[34] Sagard, 82.
[35] Thwaites, 8:127.
[36] Sagard, 89.
[37] Thwaites, 10:59.
[38] Thwaites, 8:81.
[39] Thwaites, 8:111.
[40] Sagard, 154.



Livingston Favorite Tomato, "suitable for canning"

John A. Bruce & Co., *Catalogue of Seeds* (Hamilton, Ontario, 1898)

(Images courtesy of Mary Williamson)

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Lapin Braisé et Têtes de Violon

(Braised Rabbit and Fiddleheads – Huron-Wendat recipe from *Pachamamma*, 33 – see page 19)

Les Hurons-Wendats utilisaient des pierres chaudes pour cuire le petit gibier comme le lapin. La pierre est ici remplacée par une poêle, beaucoup plus pratique! Les têtes de violon, ou crosses de fougères, font aussi partie de leur alimentation traditionelle. Au printemp, après un long hiver, ils s'empressaient de récolter les jeunes pousses, alors fort appréciées.

Ingrédients pour 2 personnnes

1 coffre de lapin 1 cuisse de lapin
5 patates grelots
1 poignée de haricots verts
1 poignée de têtes de violon
1 chou de Bruxelles eminencé finement
300 ml (1¼ t.) de vin rouge
300 ml (1¼ t.) de demi-glace
Huile d'olive Huile de canola
Beurre

Préparation

LAPIN: Assaisonner la viande de lapin. Saisir dans une poêle avec un peu d'huile de canola. Mettre au four à 175°C (350°F) pendant 20 minutes.

LÉGUMES: Cuire les patates grelots. Blanchir les haricots dans l'eau salée. Blanchir les têtes de violon dans une eau separée, salée. Faire dorer les légumes dans un poêle avec du beurre moussant.

Mélanger le chou de Bruxelles avec un soupçon d'huile d'olive, du sel et du poivre.

SAUCE AU VIN ROUGE: Réduire le vin rouge de moitié à feu moyen. Incorporer la demi-glace en fouettant jusquà ce que la consistance soit homogène.

Présentation

Déposer le coffer sur un côté de l'assiette de façon à exposer la cavité pectorale. Remplir de légumes et laisser déborder dans assiette. Déposer la salade de chou de Bruxelles sur la viande. Napper de sauce.

CONSEIL: Lors de la cuisson, je vous recommende d'utiliser de l'huile de canola au lieu de l'huile d'olive. Son gout étant moins prononcé, il interfère moins avec la saveur du plat cuisiné. Sans compter qu'elle est moins chère!

In a Circular Line It All Comes Back

Vivian Reiss

Vivian is an internationally renowned painter and a pioneer in urban farming who specializes in combining the visual beauty of gardens with their applications on the dining table. Her website is www.vreiss.com.

For the first time in years, Macy's Fourth of July fireworks were to be displayed in the Hudson River. The last time I had seen them was my sixth grade graduation. I had to go. We arrived in New York City on one of those glorious summer dog days of 40°C (104°F) heat and high humidity. Luckily, we got seats on an historic tugboat in front of the three barges that launched the fireworks.

I grew up at 137 Riverside Drive in the Upper West Side of Manhattan in an apartment with a view of the Hudson. I spent countless hours sitting at the window watching the water, the boat traffic, and the sun set over New Jersey. Watching the fireworks from my childhood home usually meant watching from my living room window – unless we were really lucky and the superintendent let us up on the roof.

When July 5th dawned just as hot, I wondered how to amuse my husband, Irving, in the heat. A boat ride around Manhattan, The Circle Cruise Line! The last time I had been on it was probably also around my sixth grade graduation. I booked the deluxe tour because it passes 137 Riverside Drive. I wondered if they would still point it out. In hour four of the tour, as we passed it, the tour guide announced, "That building there is famous as the home of William Randolph Hearst. He lived on the top three floors and there was a swimming pool and servant quarters on the roof."

At about the same time as my sixth grade graduation and my last Circle Line cruise, I started my experimentation in 'urban farming.' My bedroom window faced the inner courtyard. There wasn't a lot of sun, but the window was large and faced south. I nurtured string beans and marigolds from seed to maturity, and in the process won a science fair prize and became a pioneer in urban farming! From my viewless bedroom, the rooftop of our building held curious sway: forbidden, except when the super let us up; mysterious, so we looked for traces of the legendary swimming pool in the gravel; unbridled, because it had a clear view of the Hudson and basked in) unshadowed sun. The memory of that rooftop stayed with me through adulthood and my move out of New York City.

When I moved to Toronto and married, we bought a house where I had a plot of land to garden and farm in earnest. After a lifetime of apartment living, it felt good to be connected to the earth. For 35 years I have gardened and farmed in three different Toronto houses, gaining experience in horticulture by planting and observing. As an artist who loves sunlight, I never had any talent or desire for a shade garden. This is the challenge for urban gardening. Trees, roots, shadows from one's own house, surrounding buildings – there just isn't anywhere to have unobstructed open space. As you trim trees, they grow taller and become impossible to prune. Growing ever higher, buildings begin to compete with the daylight

Ready for a tutored tasting, Vivian displays the bounty of the heritage tomatoes from her August 2010 rooftop crop.

(Photograph courtesy of Vivian Reiss)

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An Ode to Chili Sauce

Margaret Lyons

A Japanese Canadian who grew up as the child of an immigrant Japanese farmer, Margaret was forcibly introduced to Canadian cooking as a teenaged domestic for a wealthy Winnipeg family, after the eviction of her community from coastal British Columbia. She took advantage of the experience gained at the expense of this long-suffering family and used her skills to finance her way through McMaster University (Hamilton, Ontario) where she graduated with an Honours degree in Economics, and subsequently worked both at the BBC and the CBC in fields with no connection to domestic skills.

Preserving scene from *Home Canning*, Dominion Glass Company, 1929

(Image courtesy of Mary Williamson)

The best tomato season in recent memory has passed; the chili sauce season is over. And for the ambitious, the cellar is stocked with jars of this rich tomato preserve, dark but bright red, thick but not sticky, the tomato scent underlain with sweet spices and just a hint of the standard pickling fragrance.

I was first introduced to this preserve in Ontario. Where I grew up on the west coast, country women did not set aside a week or two in late August to indulge in this passion. Perhaps the BC climate is not hot enough for the tomato to achieve its deep colour and rich flavour. Along the famous fruit valley of the Okanagan, they preferred to use their irrigation for peaches and perfect apples rather than on this vegetable / fruit. The season seems to be too short on the Prairies. South-western Ontario has the ideal conditions to be the unofficial tomato preserve of Canada. But how long have we been making this fragrant sauce? The *New Larousse Gastronomique* refers only to ketchup, or catsup, as a condiment, not a sauce made in the home kitchens of England and North America. So Julia Child, of course, ignores it as a condiment in *The Art of French Cooking* (1961). Quebecker Madame Benoît does not bother to mention it when she *Cooks At Home* (1978). Nowhere is there mention of that essential in Ontario chili sauce – fresh, really hot, thin, red chili peppers.

The standard English Victorians, Beeton and Acton, preferred their catsup to be made from mushrooms, probably for the same climatic reason. I discovered this when I tried to assemble the ingredients during my years in London. The best tomatoes were imports from the Canary Islands and very expensive. The Italian and southern French ones did not have the rich sweetness of the vine-ripened beefsteaks of Ontario's Essex and Kent counties.

What about North American authorities? Without being exhaustive, flipping through *Cook Not Mad* (Kingston, ON, 1831) and various lesser known books, I found Fannie Farmer of 1894 better – more to my taste – than her successors, such *The Joy of Cooking* (1972), or our own Kate Aitken in her 50 cent *Tamblyn Edition*. Most disappointing was the *Harrowsmith Cookbook* (1996).

How was this Ontario chili sauce so superior? Fresh chilies, the skinny small bright-red ones, which ripen at the same time as the tomatoes and the brightest red capsicums, in addition to the right combination of sweet spices added to the standard pickling mix. It goes without saying that the best chili sauce is made with vine-ripened beefsteaks, so fat and squishy that they cannot be piled in deep baskets. Of course you can compromise with tomatoes not so impractically ripe, but the sauce

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In Spring 2009, I had a revelation. For years I had tried to grow tomatoes on the terrace adjacent to my kitchen. Year after year I had a modicum of success but as the varieties of tomato seeds and plants available grew, so did my yearning for complete sunshine in which to grow them. I rarely put tomatoes in my more decorative edible gardens. Tomato plants are not so beautiful but their fruits, in their infinite colours, forms, tastes, and sizes, are as gorgeous as fertility goddesses.

Back to the revelation. One March day, I was sitting in the top floor office of our family's midtown Toronto office building (www.124merton.com) when I had my 'aha' moment. I ran out of the office and bounded up the stairs that led to the roof. Gingerly, I opened the door to see what there was. William Randolph Hearst never lived there, no fireworks were to be seen, no swimming pool could be traced, but it was mine! I could go up there whenever I wanted. Instead of the inhospitable barrenness of grey gravel that lay before me, I imagined a verdant garden, an Edenic spot bearing tomatoes of every type, apple trees, and flowers. A place where people in the building could relax and soak in all the beauty. My roof garden was born. It was like a dream I never knew I had or a seed that had lain dormant through adulthood.

Forty-five years had passed since I was last on my Riverside roof, and more years since I had first observed that roof from the Circle Cruise Line, and had grown those vegetables on my windowsill. As I stood on the deck of the boat circumnavigating Manhattan, I realized what paradises life had given me the opportunity to create. In a circular line, it all comes back.

Addendum: This year on the roof garden, I planted and harvested 37 varieties of tomatoes and four of apples, in addition to cucumbers, peas, beans, radishes, carrots, beets, hops, melons, basil, thyme, nasturtiums, marigolds, roses, onions, corn, mint, strawberries, and sunflowers. The garden appeared in publications and garden blogs internationally. The garden and its produce were enjoyed by many. A photographic exhibition of its bounty now adorns the lobby below it.

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will fall short of the ideal. I have made this my standard from my introduction to this old-time southern Ontario favourite. Mrs Hooper was my employer and patron who paid me generously to cook for her family and their friends who travelled every weekend from Detroit to their country heaven on the banks of Lake Erie. The Hoopers were folks from London, Ontario, who had moved to Detroit to take part in the wartime industry. They brought with them their Canadian ways and love of plain locally grown food, and they cherished their neighbours who grew it.

That first summer in the late 1940s was a particularly good one for tomatoes and the harvest left a surplus from our neighbour's contract with the cannery. He invited us to help ourselves to his field of wasting beefsteaks. We took several bushel baskets and picked only the biggest, reddest, and plumpest. We had our supply in no time.

In my memory, it was a sensory experience for all time. The hot humid midday air, blanching the gallons of tomatoes, preparing the spices, chopping the peppers and onions, adding the vinegar and sugar, all into the huge preserving kettle to cook fairly quickly to reach the right consistency without losing the colour. The mixture had to be stirred constantly to prevent sticking and burning. The air was thick with the seductive scent of tomatoes reinforced with rich sweet pickling spices. By late afternoon we had rows of rich red quart jars, no dainty little jars for this family of chili sauce fanatics. That weekend was a celebration of the chili sauce harvest. A breakfast of bacon and eggs smothered in chili sauce and slices of buttered homemade bread spread with chili sauce; a lunch of cold cuts and a salad with hot freshly baked rolls with chili sauce; and in the evening, hamburgers on the barbecue with, of course, chili sauce.

What more can a cook ask than to have her work so favoured?

Mr Hooper and the family would have told Larousse to take a hike, which Mr Hooper did say (much later) to Louis of the Ritz (the Julia Child of those days).

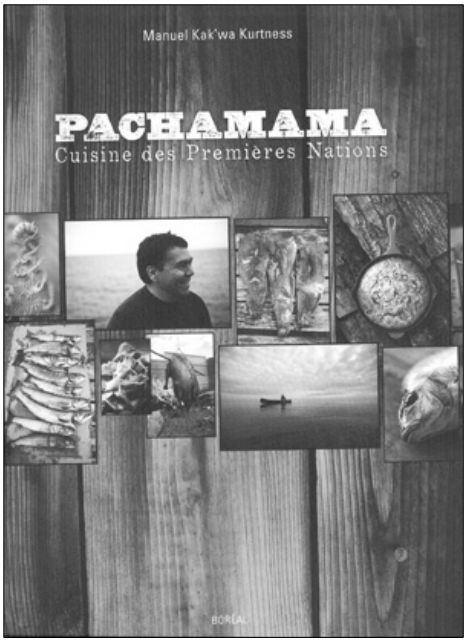
Book Review: *Pachamama*

Caroline Paulhus

Caroline is a writer for L'Épicerie *magazine.*

Manuel Kak'wa Kurtness, *Pachamama: Cuisines des Premières Nations*
Montreal, Les Éditions du Boréal, 181 pp, ISBN 978-2-7646-0698-8, $39.95.

Pachamama means "Mother Earth." *Pachamama*, the book, celebrates the best of Nature and the First Nations. Inspired by a television series on APTN (Aboriginal Peoples Television Network – www.pachamama.ca), this book blends historical facts, beautiful pictures, and unusual recipes. Louis François Grenier provided the texts, Albert Elbilia the photographs, and chef Manuel Kak'wa Kurtness the recipes.



For years, chef Kurtness has been promoting Aboriginal cuisine using local products but with a European twist. The cooking methods are modern – no need to cook over a campfire – so everyone can get into it.

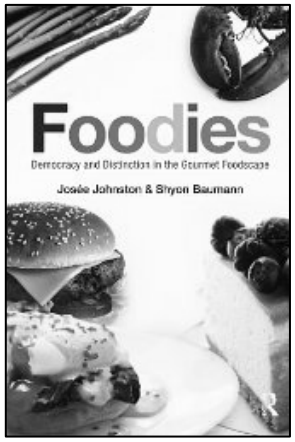
Pachamama is divided into 11 chapters, each of which introduces us to the individual history and culture of the 11 Aboriginal nations of Quebec and South-Eastern Ontario. Each chapter carries fascinating archival photographs. The chef selects the important food products from each nation and creates recipes with them. For example, the Micmacs were expert fishermen, so the chef gives us three recipes with salmon.

Preparations are simple, but ingredients can be problematic at times. You can't buy moose anywhere, so unless a friend hunts it for you... Squirrel and beaver can be difficult to get also. Knowing this, Kurtness suggests substitutions at the end of the book. The glossary lists where to buy "hard to find" spices and other foods.
This is not the book for learning how to cook typical Aboriginal food, such as the famous bannock bread. Chef Kurtness wants to create a new culinary tradition with products that natives loved to eat and that are generously provided by Mother Earth. A recipe for cornbread is here, but cooked in a pan, in the oven, which makes a puffed and soft bread – nothing like the flat bread that the Mohawks would carry on their trips.

The chef shows that there's no need to go far to break our eating routines. A rich pantry is in our forests, lakes, and fields. And there are also a lot of products that we may not think of cooking, like beef tail or tongue. The sturgeon and pancetta salad is inviting, as is the partridge pie. The cranberry-maple syrup trifle (the only dessert recipe in the book) is very tempting, too.
And if you don't feel like cooking from the book, don't worry: *Pachamama* is a relaxing walk in the forest through its richly illustrated pages. All in all, a beautiful, informative, and inviting book.

Pachamama: Cuisines des Premières Nations *recently won Gold in the French-language Culture category of the Canadian Culinary Book Awards.*

Manuel Ka'kwa Kurtness *is an Innu chef who still lives in his home community of Mashteuiatsh, on the shores of Lac-Saint-Jean, 250 kilometres north of Quebec City.*



Book Review: *Foodies: Democracy and Distinction in the Gourmet Foodscape*

Anita Stewart

Anita has authored many award-winning Canadian culinary books, most recently Anita Stewart's Canada: The Food, The Recipes, The Stories. *She is currently turning her efforts to the creation of FoodDay.ca, a pan-Canadian day to celebrate culinary creators all across the nation. She holds an M.A. (Gastronomy) from the University of Adelaide, Australia; is the founder of Cuisine Canada; and one of the originators of Northern Bounty. She broadcasts on CBC-Radio One (Fresh Air) and lives in Elora, Ontario.*

Josée Johnston and Shyon Baumann, *Foodies: Democracy and Distinction in the Gourmet Foodscape*
London: Routledge, 2010, ISBN 0-23-86864-1, 256 pp, $31.95.

Based at the University of Toronto and armed with a grant from the Social Science and Research Council of Canada, Josée Johnston and Shyon Baumann tackle the term *foodie* and try to make sense of it within the homogenized, often messy, American food system. The book is part of the *Cultural Spaces* series of commissioned works and the editors are lucky to have been able to engage two bright sociologists who were intent on providing a well-researched work. My only sadness is that Johnson and Baumann didn't turn their gaze towards our own nation's food system. Such analysis could have been far more useful to those of us who continue to define it.

The authors begin by giving credit where it's due and honour New York food critic Gael Green, who seems to have coined the word 'foodie,' and authors Paul Levy and Ann Bar, who popularized it in 1984 in their book *The Official Foodie Handbook (Be Modern – Worship Food)*.

Johnston and Baumann then delve into the real meaning of the word by talking to foodies themselves. They conduct interviews with mostly white, middle-class Americans. Of the 30 interviewed, two were black and one was mixed race (white/Asian), and the group's average annual income was $50,000–$100,000. The survey questions are included in the endnotes.

Both the Preface and the introductory chapter, "The Contemporary Gourmet Foodscape," provide an excellent overview of the evolution of modern food culture in the U.S. In the latter they explain that their focus in the book is the "foodscape occupied by foodies" and how that "American gourmet food culture" is situated in the larger scheme of things – a tall order to be sure, but one that bears examining given the cultural imperialism that seeps from the United State into nations such as our own. Australia's current dynamic culinary scene can largely be credited to its distance from the U.S.

Throughout the book, this narrowly defined 'foodie' discussion seems hard to maintain. Food without the 'ie' is so elemental to everything from politics to international trade, from gluttony to world hunger, that the authors thankfully stray. Read this final sentence in the book and mentally insert the word 'culinary' or simply 'food' where they have penned 'foodie.'

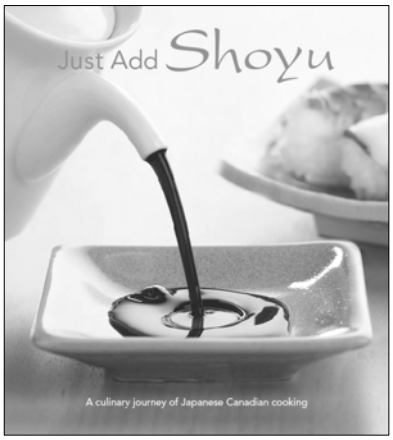
"A truly democratic foodie culture would not only privilege good taste and deliciousness, but would resist the tendency to fetishize taste as the ultimate value, and incorporate both environmental concerns with social justice, taking into consideration not just availability of locally-grown artisan products, but also the way that these foods remain on the menus of a relatively privileged few."

Limiting the discussion by the word 'foodie' does disservice to this Canadian team's considerable talent for sociological analysis. We can only hope to read more from them over the coming years…and cross our fingers that their research involves a good serving of Canadian content.

Book Review: *Just Add Shoyu*

Margaret Lyons

Just Add Shoyu: A Culinary Journey of Japanese Canadian Cooking
Toronto: Japanese Canadian Cultural Centre Heritage Committee, 2010,
270 pp, ISBN 978-0-9867396-0-6, $39.95



Just in time for Christmas: an ethnic cookbook as Canadian as maple syrup, with luscious photographs of food presented as carefully as any still life. The recipes are well spaced, easy to follow and the Japanese names for the ingredients have their English equivalents on the same page, so the cooks acquire a Japanese vocabulary as they chop. Shoyu is more fluid than soy sauce and azuki more exotic than red beans.

"Just add shoyu" is the Japanese cultural equivalent of "add a pinch of salt," except it has more resonance for the Japanese-Canadian cooks who claim that it elevates a bland dish to near gourmet level and instantly transforms the humble wiener to a tasty side dish.

This book will be a welcome addition to any cook's library, and the short essays in the epilogue an easy historic guide to the evolution of these recipes, which are personal contributions from members of the Japanese community. A large committee collected, tested, and selected the best known and loved dishes, which are professionally photographed and presented on austere pottery plates in earth tones with the occasional nod to white geometric modern china. This makes for a rare combination of a plain, warm church kitchen in high fashion decor which also describes the evolution of this unique pan-Canadian cuisine.

It had its beginnings nearly 100 years ago when Japanese women began to join their menfolk on the farms, lumber camps, and fishing villages in coastal BC. One noodle dish is called "Cumberland chow mein," after a small town on Vancouver Island. The entire community was evicted in 1942, and those who settled in Toronto brought with them their experiences of the internment camps in the BC Interior and added Southern Ontario tastes and innovations, such as the Hawaiian taste for Spam, or the postwar Japanese adaptation of curry and croquette. Fortunately it has gone back to English croquette for the latter dish, rather than the Japanese mouthful *korokei*.

With its tips for shortcuts and economy, the dishes would add a welcome variation for Canadian meals. Teriyaki salmon and steak will be as common as sushi and as Canadian.

Lyons continued from page 17

Mrs Hooper's Chili Sauce

15 lbs (approx) of ripe tomatoes
1.5 lb sweet red pepper
.3 lb hot red chili peppers
2 lb onions
2 lb sugar
3 tbsp salt
2 tbsp allspice added at end of cooking

First boil 3.5 cups malt vinegar, 6 sticks cinnamon, 1 small handful of cloves, 2 tsp celery seeds, 2 tbsp mustard seed, allow to stand until cool, strain and add to tomato mix.

Boil for 2.5 hours approx, or until the sauce reaches the desired thickness (not watery), stirring to avoid sticking to bottom of kettle.

Dean Tudor's Book Reviews

CHC member Dean Tudor is Journalism Professor Emeritus at Ryerson University; his wine and food reviews can be accessed at <www.deantudor.com>.

Watching What We Eat: The Evolution of Television Cooking Shows
Kathleen Collins, Continuum Books, 2009, 278 pages, ISBN 978-0-8264-2930-8, $24.95 US

A professional librarian at John Jay College in New York, with a master's degree in journalism. Kathleen Collins has written a lot of stuff about popular culture and television. She begins, quite rightly, with radio's government home economists such as Aunt Sammy in 1926. The USDA used this method to communicate with farmers all over the country; they employed scores of women reading the same script but with different regional accents. From these shows, radio evolved a way for housewives to share recipes. Next was James Beard in 1946, on TV, followed by Dione Lucas. These two TV chefs made New York the centre of American gastronomy. Eventually, Julia Child turned up, followed by Graham Kerr. PBS ruled the cooking shows with top notch cookbook authors. Local cooks appeared on local TV. Then the Food Network experience happened, and the rest is, well, history. Collins' account is exceptionally readable (she is a journalist, of course). There are small but clearly reproduced archival photos. There are sources for follow-up plus a bibliography.

Audience and level of use: culinary historians, popular culturists, television lovers who also read. Some interesting or unusual facts: The Frugal Chef (Jeff Smith) was ahead of his time – he discussed food as a topic beyond nutrition, cooking methods, and restaurants. This was before the Food Network.

***Punched Drunk: Alcohol, Surveillance and the LCBO,* 1927–1975**
Fernwood Publishing, 2009, 222 pages, ISBN 978-1-5526-6319-6, $19.95

By academics Scott Thompson and Gary Genosko, this was published in late 2009, and to my knowledge, it has been ignored by the popular press, especially in Ontario. Indeed, it was not even published in Ontario. Conspiracy theories, anyone? Sure, it's an academic book, but really, how many times do books about the LCBO get published, especially one that slags the bureaucracy that is behind its 'moral' and 'regulatory' nature. It's also a book about early computer technology, to wit, the punched (or IBM Hollerith) card, which arose out of the necessity of tabulating the US Census of 1890. In 1944, punched cards were used to track Permit holders and purchases, among other things. The LCBO was established in 1927 to regulate the sales of alcohol after prohibition ended. But "if the government was expected to be returned at the next and succeeding elections they had to make their law effective." The government of the day could not permit "it to be shown that revenue was being generated from the ruination of families or creating drunkards." Thus was born the Interdiction List, from 1927 to its official end in 1990. 79,000 names were on this list. These people had all been sent a letter from the LCBO: their privilege to purchase liquor had been revoked. Any purchase or possession of alcohol on their part would be considered a criminal act. These people now had a new status: known drunkard. However, they did NOT know that copies of these letters were going out to every police station, bar, beer store and LCBO in their region! And their names and descriptions were being added to a province-wide circulated "drunk list." It was a secret list, and once you were on it, you couldn't get off unless you died. It's an early example of citizen surveillance by the state. By 1944, the list had moved over to the punched card. They were indeed punched drunk. In 1927, the LCBO also established the green Permit book to track individual bottle purchases. My father had one: hey, it proves that he was NOT a drunk! By 1962, the Permits were gone, and by 1975, nobody was being added to the List anymore (although the frozen List was still around in 1990). Ontario was not alone here: there were similar laws and regulations clear across Canada, in parts of the US, and in other countries. Thompson and Genosko also wrote a couple of interesting sections here detailing treatment of women and First Nations drinking. It's an academic book with some arcane scholarly references, graphs,

CHC Upcoming Events

February 2011

CHC in partnership with Fort York National Historic Site
MAD FOR MARMALADE, CRAZY FOR CITRUS! – Fourth Annual
Fort York National Historic Site
100 Garrison Road, Toronto
off Fleet St., east of Strachan Ave, west of Bathurst
416-392-6907, fortyork@toronto.ca
Saturday, February 19, time TBA

Plan to join the fourth annual celebration of citrus in winter! Workshops, tastings, marketplace, competition, demonstrations – lots to do!

A separate mailing will come to members in very early January, but in the meantime mark the date in your calendar and start thinking about what marmalades you'll be making for the competition.

If you wish to volunteer your services that day, please let Fiona know at fionalucas@rogers.com or 416-781-8153.

September 2011

CHC'S 2011 AGM

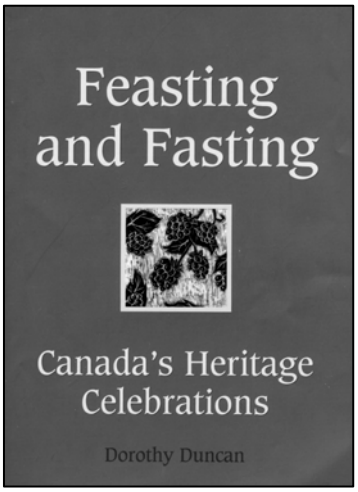
Saturday, September 11
time and place TBA

Tudor continued from page 22

and charts, appendix (Interdiction records regression analysis, 1953–1975), end notes, and the like. The book can be tough slogging if you are not an academic, but an index could help pull out all kinds of references for easier retrieval and reading. What a shame that there is no index, it would have been extremely useful. But there is also much more material at their website, www.puncheddrunk.ca, and here you can do a word search to pull out all kinds of interesting facts and documents.

Also of Interest to Members

Parler Fort Speaker Series
DOROTHY DUNCAN:
Feasting and Fasting: Canada's Heritage Celebrations
Fort York National Historic Site
100 Garrison Road, Toronto
off Fleet St., east of Strachan Ave, west of Bathurst
416-392-6907 x221, fortyork@toronto.ca
Monday, December 6, 7–9 pm



Dorothy Duncan will be honoured for her influential research and writing in the field of Canadian culinary history. She will discuss her new book *Feasting and Fasting: Canada's Heritage Celebrations*, (Dundurn Press, 2010). Assisting her will be the Fort York Volunteer Historic Cooks for a cooking demonstration. Refreshments will include tastes of delicious holiday recipes. $8.85 (+ HST = $10).

ICELANDIC FOODS CALENDAR
The Icelandic National League of North America
Their 2011 calendar featuring Icelandic Foods is now available. To view this calendar, go to http://www.inlofna.org/Calendar.html. In it are pictures of foods made by members from across North America. Each food has its unique history, showing why it has passed the test of time; plus the recipes that have been family favorites for years. These calendars are available from the INLofNA Office, 103 – 94 First Avenue, Gimli, MB R0C 1B1, 204-642-5897, inl@mts.net., $10.00 (plus shipping if applicable).

www.culinaryhistorians.ca

On our website you will find a bibliography of Canadian food history, back issues of *Culinary Chronicles*, and links to culinary sites and to cookbook collections. Also posted are CHC's Constitution, reviews of recent CHC events, notices of upcoming events, a membership form for downloading, and much more. Our home page features changing illustrations, courtesy of Mary F. Williamson. CHC thanks the University of Guelph for maintaining our website.

ABOUT *CULINARY CHRONICLES*

Submissions: We welcome items for the newsletter; however, their acceptance depends on appropriateness of subject matter, quality of writing, and space. All submissions should reflect current research on Canadian themes. The Editor reserves the right to accept or reject submissions and to edit them. The Editor's contact information is 416 781-8153 or fionalucas@rogers.com.

Upcoming themes:	Winter 2011, Number 67	– Québec's Historical Foodways	Publication Date: February 1
	Spring 2011, Number 68	– Canadian Food and Folklore	Publication Date: May 1
	Summer 2011, Number 69	– Canadian Cookbooks and Gender	Publication Date: August 1
	Autum 2011, Number 70	– Asian Foodways in Canada	Publication Date: November 1
	Winter 2012, Number 71	– Kitchen Collectibles in Canada	Publication Date: Februrary 1

Please contact the General Editor if you wish to write on an upcoming theme, or to propose another. Deadline for copy is six weeks prior to publication.

Newsletter Committee: Fiona Lucas (General Editor), Ed Lyons (layout), Eleanor Gasparik (copy editing), Janet Kronick (reviews). For contributing to this issue, the Newsletter Committee thanks Gary Draper, Margaret Lyons, Connie H. Nelson, Caroline Paulhus, Vivien Reiss, Amy Scott, Anita Stewart, Mirella Stroink, Dean Tudor, and Mary Williamson.

ISSN 1713-8566.

MISSION STATEMENT

The Culinary Historians of Canada is an organization that researches, interprets, preserves and celebrates Canada's and Ontario's culinary heritage, which has been shaped by the food traditions of the First Nations peoples and generations of immigrants from all parts of the world. Through programs, events and publications, CHC educates its members and the public about the foods and beverages of Canada's past. Founded in Ontario in 1994, CHC welcomes new members wherever they live.

MEMBERSHIP INFORMATION

Members enjoy the quarterly newsletter, *Culinary Chronicles*, may attend CHC events at special member's rates, and receive information on food-history happenings. Members join a network of people dedicated to Ontario's culinary history.

Membership fees:
$30 Cdn for One-Year Individual, Household and Institution
$55 Cdn for Two-Year Individual, Household and Institution
American and international members may pay in American dollars.
Membership year: January 1 to December 31

Website: www.culinaryhistorians.ca
Email: culinaryhistorians@uoguelph.ca
Webmaster: University of Guelph

Mailing address: Culinary Historians of Canada, 260 Adelaide Street East, Box 149, Toronto, Ontario, Canada M5A 1N1

2009–2011 Executive: President: Bob Wildfong; Vice President: Liz Driver; Past President: Fiona Lucas; Secretary: Marguerite Newell; Treasurer: Amy Scott.

Committees: Program Chair: Liz Driver; Newsletter Chair: Fiona Lucas; Membership Chair: Amy Scott; Electronic Resources Chair: Angie McKaig; Outreach and Education Chair: vacant; Hamilton Program Co-ordinator: Janet Kronick.