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Culinary Chronicles

Newsletter of the Culinary Historians of Canada

Nancy Kinsman: Profile of a Practicing Culinary Historian

By Amy Scott

Nancy Kinsman works at Black Creek Pioneer Village in the Daniel Stong Second House (built 1832), one of the three buildings at the Village where historic baking is done. Nancy has worked in Second House since 1999, and has been doing historic cooking since the mid-1980s. She got into the field when her mother began volunteering at Battlefield House Museum in Stoney Creek. Accompanying her mother there on a couple of occasions, she found herself pressed into service helping with the gift shop. Later, she helped run the modern kitchen during special events, and then moved into the historic kitchen with her mother.

The focus at Battlefield House begins with the War of 1812, and goes up to 1835, when the Gage family, who owned the house at the time of the war, moved out of the house. This time period fits with the first historic cookbook that she acquired – in 1984 – *The Cook Not Mad*, first published in 1831 (Watertown, NY) with a Canadian printing in 1832 (Kingston). [How many Canadian historical foodies got their start with that book!] Many of the recipes in *The Cook Not Mad* are drawn from the first American cookbook, *American Cookery*, first published in 1796, which happens to be the year Elizabeth Fisher (Mrs. Daniel Stong) was born, after her family immigrated to Upper Canada from Pennsylvania. One of Nancy's favourite recipes from the cookbook is the Nottingham Pudding (recipe below).

Battlefield House was the location of the Battle of Stoney Creek, which took place in June 1813. For the past thirty-one years, the battle has been re-created by groups of Canadian and American re-enactors. Nancy has participated in the re-enactment weekends since she began volunteering there, and still does, preparing food from historic recipes using period reproduction equipment. She has also been invited to other historic sites around the province and occasionally in the United States, to try her hand cooking in their hearths and ovens.

Nancy tells the story of a sheet-metal smith who lived nearby, and how at one point the Battlefield House curator got a copy of an old tin-smithing manual with pictures, and asked what Nancy and her mother wanted to have made for them! They had several different types

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of reflector ovens made; ones for cooking apples, for baking, and the more common kind with a spit for roasting.

Battlefield House's annual Herb Day was the origin of Nancy's first publishing endeavour – a little booklet she put together in 1992, called *Season to Your Taste*. In 2008, Nancy self-published a modest book of gingerbread recipes, called *A Taste of the Past: Gingerbread.* It sells from the gift shops at Black Creek and Battlefield House. Another staff member cooking at Black Creek asked her for a good gingerbread recipe, and this proved to be the inspiration for extensive reading, research, and recipe testing.

Working at Black Creek Pioneer Village brought Nancy's baking into the time period of the 1860s. Her first cookbook for this time period was the facsimile edition of Isabella Beeton's *Book of Household Management* (1861). Many more have been added to her collection over the years, but Mrs. Beeton is probably her favourite. She loves any work by William Woys Weaver, especially *The Christmas Cook* and his works on Pennsylvania German cooking.

When photographs were taken at Black Creek for Fiona Lucas' book *Hearth and Home*, published in 2006, Nancy was in several, demonstrating different dishes, and several more were taken in Second House of the historic food that she was not only cooking, but, she says, doing a little "food-styling" for as well! Her current research interest is in that same vein – the appearance of the finished dishes of the mid-Victorian period, when they came to the table, with garnishes and artful arrangement, as well as moulded sugar confectionery, and decorative shapes for breads.

"No. 100. Batter Pudding.

Six ounces of flour, salt, three eggs, beat up well with milk thick as cream, either to boil or bake."

"No. 101. Nottingham Pudding.

Pare six good apples, take out the cores with the point of a small knife, leave your apples otherwise whole, fill up where you take out the core with sugar, place them in a dish and pour over them batter prepared as batter pudding, bake one hour."

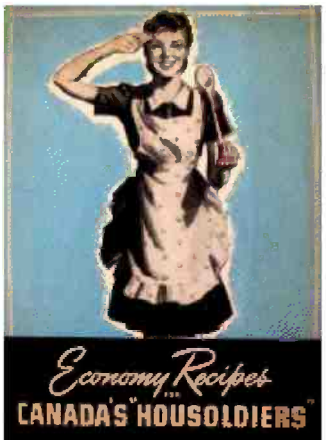
Anonymous. *The Cook Not Mad, or Rational Cookery.* (Watertown, N.Y.: Knowlton & Rice, 1831), page 31.

UPCOMING EVENT

Campbell House Museum and the Culinary Historians of Canada present a lecture by Ian Mosby:

Food Will Win the War

Eating for Victory during Canada's Second World War



In this special lecture, presented a few days after Remembrance Day, **Ian Mosby** will discuss the importance of food and eating to Canadians' everyday experience of the war on the home front. He will look at some of the different ways in which ordinary Canadians mobilized food to both show their support for the war effort and also to deal with the ever present reality of rationing and shortages. At the same time, he will explore the contradiction between popular memory of the war as a time of austerity and the reality that, throughout the war years, Canadians on the whole were eating more – and better quality – food than they ever had before.

Ian Mosby is a postdoctoral fellow in the Department of History at the University of Guelph. He is in the final stages of completing a book manuscript for UBC Press entitled *Food Will Win the War: The Politics, Culture, and Science of Food during Canada's Second World War*. He is also working on a new research project, tentatively entitled "Engineering Dinner: Postwar Food Technology and the Industrial Transformation of the Canadian Diet." In 2010, he was awarded the Nicolas C. Mullins Award by the Society for the Social Studies of Science for his article "'That Won Ton Soup Headache': The Chinese Restaurant Syndrome, MSG and the Making of American Food, 1968-1980," *Social History of Medicine* 22, 1 (April 2009). To learn more: www.ianmosby.ca

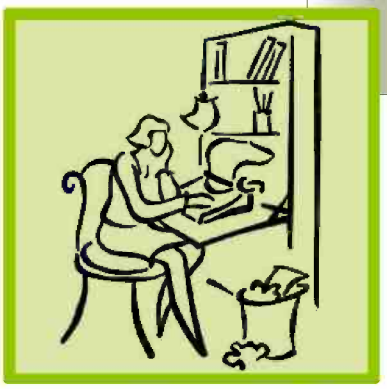
Wednesday, 14 November, 7 pm

$12 regular admission; $10 CHC members. Includes war-time refreshments!

To pre-register, contact:

Campbell House Museum
160 Queen Street West (at University Ave/Osgoode Subway)
416 597-0227 ext 3 www.campbellhousemuseum.ca
@CampbellHouseTO Facebook: Campbell House Museum

TORONTO



Letter from the Acting-President

Amy Scott

Greetings, CHC members!

Most of you are aware by now that Bob Wildfong has resigned as our President. For the time being, as Vice President, I will be leading the Board, until we have had a chance to solicit nominations and arrange a meeting of the membership for an election. We also have a number of vacant or soon-to-be vacant committee chair positions, which will be occupying the attention of the Board over the next few months. We welcome interest from our members in these positions (see CHC web site at http://culinaryhistorians.ca/about for a list of vacant positions).

At our Annual General Meeting and in my subsequent status update e-mail, we asked our members to become more involved, and received a very positive response. We are moving forward, although perhaps rather slowly; we are making some progress. We are working on re-building the committees and getting more input from members by forming shorter-term, more informal task groups. You will hear more about this in the coming months. The Board is also looking ahead to January when we hope to do some long-term strategic planning.

Although many of our members are currently located in the Greater Toronto Area, we are now the Culinary Historians of **Canada** and we want prospective members from coast to coast to feel welcome and able to participate. We are looking at technology solutions that would help members anywhere participate in committee activities, and stay in touch with each other, and perhaps form local sub-groups that might someday sponsor programming in other places. In our current situation, it is difficult to organize programs outside the GTA, but there are possibilities for distance participation that should be considered.

We have brought our web site up-to-date, so that members and prospective members can see what is going on and what we have been doing recently. In addition to upcoming and recent event information, we have posted more back issues of the newsletter. Although we are committed to getting all the digitized cookbooks from the Canadian Cookbooks Online project uploaded, we have run into some technical difficulties, which I hope will be resolved in the next few weeks. One additional cookbook, *The Art of Sandwich Making* from 1926, has joined the first five cookbooks already uploaded.

Please check out the CHC web site when you have a chance, and let me know if you have trouble accessing any of the files, or if you find typos or incorrect information.

Letter continued….

I have assumed responsibility for the web site until we have a new Electronic Resources chair, but I am still learning how to use the software. We are also considering the addition of more interactive elements, such as comment-enabled blogs or a chat room.

In a few weeks, I will be sending out an invitation to fill out a short survey online – I plan to send paper copies to those for whom we do not have e-mail addresses – and I hope that many of you will respond. I plan to keep it short, perhaps five questions and an open comment field for whatever you would like to share with us. There will be some questions about what types of electronic media you use and would like to see CHC incorporate into our communications, along with a few other points. In the future, as we plan for the longer term, we may do another survey or two, to ensure that we are heading in the right direction. We will keep them short and infrequent! We understand that those kinds of requests can become bothersome, but hope that our members will want to share their views and suggestions from time to time.

Finally, the Board has accepted the recommendation of our Treasurer to change the membership period from the calendar year to the fiscal year. Our fiscal year runs from September 1 to August 31, which is one reason we generally have our Annual General Meeting in mid-to-late September. Some minor bookkeeping issues have resulted from the fact that memberships have been established on the calendar year instead. To make things easier to manage, we are bringing the two reporting periods into line. We appreciate that many people renewed their membership in the winter or spring, and although some of you will be receiving renewal notices shortly, we will be providing an adjustment to your fee to reflect that you have already made payment to the end of the calendar year. In future, renewal notices will go out in September, around the time of the AGM.

We welcome your comments about any and all of these matters as we manage our way through this time of transition. Please feel free to contact me at any time.

Amy Scott
Vice President & Membership Chair
amy@culinaryhistorians.ca

Tracking Recipes and Relationships in Canadian Cookbooks: A Case Study of *The Canadian Economist*

Liz Driver

Food is best shared. Sociability, whether around the dining table or campfire, heightens enjoyment. It is a rare person who prefers eating alone. Likewise, the oral, handwritten, or printed recipes that the cook follows to produce the communal meal are themselves almost always the result of a long, intertwined chain of recipe sharing between people. Recipes, whether expressed in general terms or scientifically presented, together with the ingredients they transform, are the building blocks of a cuisine. It is virtually impossible to tell a nation's food history – its "edible histories" – without reference to recipes. Given their essential role in defining how food is transformed for eating, it is important to ask these questions: what are the origins of recipes and when and why did they appear; who prepared the recipes and ate the dishes, and how frequently; how long were the recipes in circulation; how were they passed from person to person, between generations, or across borders; how did they evolve over time; and what was their status in the repertoire of recipes that makes up the cuisine.

Asking such questions can lead to revelations. Kathryn Hughes, for example, in her ground-breaking 2005 biography of Isabella Beeton, changed our understanding of the influence of this iconic figure in British kitchens.[1] She showed, through a close textual analysis of Beeton's *The Book of Household Management,* that the book's popularity and widespread use did not derive from the embrace of new food fashions by Beeton or the public, but was the result of Beeton's deft arrangement of an encyclopedic amount of culinary information culled from previously published cookbooks and the clever marketing strategy of her publisher-husband.

Canadian Cookbooks

In Canada, home to many aboriginal cultures, followed by immigrants from around the world, each with their distinctive foodways, it is especially important to discern the origin and evolution of recipes used here. Canada's recipe roots are varied and sometimes surprising, as these examples demonstrate: the 1861 appearance in a Hamilton, Ontario, cookbook of the English eighteenth-century author Eliza Smith's recipe for French Bread, itself based on seventeenth-century English interpretations of French loaves enriched with milk and eggs;[2] the continuing celebration of Vinarterta – although a long-forgotten recipe for prune cake in Iceland – as a symbol of cultural identity by Canadian Icelanders;[3] Canadians' predilection for a type of Carrot Pudding that became a standard Canadian alternative to Plum Pudding at Christmas, first printed in *The Home Cook Book* by the women of Toronto in Canada's first community cookbook in 1877;[4] the mysterious emergence of Ontario's beloved, early-twentieth-century Butter

Tart (possibly an evolution of barn-raising brown-sugar pies, but the exact path of its invention and rise to popularity has not been charted); and the recent concoction of Poutine.

My own research has focused on the publishing history of Canadian cookbooks, which are both important repositories of recipes and vehicles for their dissemination. For *Culinary Landmarks: A Bibliography of Canadian Cookbooks, 1825–1945* [5] I was compelled to identify, if possible, culinary texts as either compiled in Canada or reprinted from outside sources, and this process often required examining individual recipes. Two phenomena, among others highlighted by the research, deserve mention here. The first was the thriving production of community cookbooks by English-speaking women's groups across the country, especially in Ontario, for which I recorded over 500 of these "homemade" recipe collections up to 1950 – more than the total number of cookbooks of any type published in any other province.[6] Each one of these community cookbooks represents in microcosm an exchange of recipes at a neighbourhood level and the distillation of a community's mode of cooking.

A second notable finding of the research was the strong influence of American texts in the Canadian marketplace, despite Canada's historic ties with Britain. The American influence is perhaps not unexpected as both Canada and the United States were shaped in part by British food traditions and they share the same continent and a long border, across which flow people and goods – including cookbooks. Yet, the American identity was sometimes hidden by, for example, changing the title (*Canada's Favorite Cook Book,* 1902, actually by the American Annie R. Gregory)[7] or recipe names (cookies called George Washington's Hatchets renamed and reshaped as Victoria's Maple Leaves).[8] Moreover, I discovered disguised American culinary texts widely distributed in Canada in a modified form, such as *The Home Cook Book of Chicago,* 1876 edition, that served as the foundational text for Toronto's *The Home Cook Book,* a nineteenth-century Canadian best-seller.[9] Or *Ogilvie's Book for a Cook,* 1905, Canada's first mass-produced flour company cookbook, but a creative interpretation of a similarly titled work published by Pillsbury Flour Mills in Minneapolis.[10] *Culinary Landmarks* maps the publishing history of Canadian cookbooks and establishes the main signposts, but much work remains to be done tracking recipes and relationships in Canadian culinary literature. Few would disagree that cookbooks are essential primary sources for food historians; however, as many examples in *Culinary Landscapes* demonstrate, for a full understanding of the recipes that lie between the covers it is necessary to consider a cookbook's publishing history within the context of the national publishing industry. This is certainly true for evaluating the American component of Canadian texts.[11]

The Canadian Economist: An 1881 Community Cookbook

The publication of every cookbook is a unique event, presenting its own evidence for interpretation. Seldom, if ever, can one unravel the complete story behind a book in order to answer all the questions posed about recipe origins at the beginning of this paper. Occasionally, however, a text will reveal more than usual, as in the case of *The Canadian*

Economist, an early community cookbook of 1881, compiled by members of the Ladies' Association of Bank Street Church, Ottawa.[12] An examination of this book reveals the mechanism of recipe sharing and human relationships inherent to varying degrees in all culinary texts, and it illuminates in particular Canadians' links with the United States and Britain, which in no way appeared to diminish the community's own national pride.[13]

The Canadian Economist is an ambitious work. Most fundraisers are humble productions of under 100 pages, often stapled in paper covers, and certainly not illustrated, but this volume has 594 pages and is cloth-bound with gilt lettering. It is also enlivened by eight colour lithographs and original verse. The opening poem addresses the lofty topic of gastronomy in Canada, a sign that Ottawa, although still a small lumber town, was sophisticated in dining matters and that Canadians in the 1880s were taste conscious. "Canada," the poem exclaims, "is the land in which this art [i.e., gastronomy] flourishes, / And whose soil is fertile in rich materials, ..." As the Ladies' Association explains in the "Introduction," it is confident that the recipes – "proved good by people of very moderate incomes" – will benefit the general public, in both the Dominion of Canada and the United States. A pair of colour lithographs, featuring the Canadian beaver and American eagle, and a second poem, express a special connection with the neighbours to the south, although no documentation has surfaced to explain this extraordinary manifestation in a Canadian cookbook. The poem reads:

In this book you will find various contributions
From brave chivalric sons and fairest daughters,
Who, worshipping Canadian soil and institutions
Love, the emblems of the lands of their fathers,
And desire to unite them, with their own dear nations
Beautiful, Maple-leaves, and very popular, Beavers.

And also to live, in close fraternal conjunction
With their beloved brethren, over the borders.
Farewell: Be not dismayed at the construction
Of verses, and rhythm, by such stupid rhymers,
But look on the "Cookery Book" with compassion
Friends, patrons, high, low, and good neighbours, all.

And who were the "brave chivalric sons and fairest daughters" who contributed to the book? It is not clear who the men were or what they offered to the project. Perhaps it was financial support, the poetry, or some involvement with editorial aspects or the illustrations. The many female names appended to the recipes, acknowledging a woman's donation of the recipe to the project, are typical of community cookbooks. As the *Ottawa Daily Citizen* reported shortly after the book's publication,[14] "the contributors include many ladies well known in Ottawa and the surrounding district." Some of the names can be matched with members of the Ladies' Association, for example, the association's secretary, Mrs Thomas McKay (Isobel), whose husband owned a flour mill and was the church's treasurer. Many names include a city or

town of residence other than Ottawa, such as Montreal, Kingston, Toronto, and Guelph, a sign of the ladies' extensive social networks. According to a later church history,[1] the congregation used to reserve pews for Members of Parliament who could not attend their home churches in distant constituencies. Mrs James Young of Galt, Ontario, the wife of such an MP, gave the Carrot Pudding recipe. There are also American contributors, among them Mrs Humphreys of Providence, Rhode Island, Miss Maggie Bunton and Mrs White of Bradford, Pennsylvania, Mrs Stewart of New York, and Miss Jennie C. Boardman of Lowell, Massachusetts. Their relationship to the Ottawa congregation is not stated, but I imagine they are the "beloved brethren" of the poem, although I have not traced family, Loyalist, or other connections. Also not evident here, or in other community cookbooks, is where each donor found her recipe or the recipe's earlier provenance. The recipe may have been passed to her from a friend or family member, or it may have been copied from a magazine, newspaper, or cookbook. How useful it would be to know the sorts of recipe resources available in an 1881 Ottawa household or for other periods! Remarkably, the "Conclusion" on p 574 gives us an idea of Ottawa cookbook shelves of the 1880s. The "Conclusion" apologizes "for culling so freely from books and magazines," giving the excuse that the time to prepare the book "was so short that originality [was] out of the question." It specifically cites the *Home Messenger* of Detroit, as "such an excellent book that we could willingly have taken a great many more [recipes]." Many other books and magazines, English and American, plus what may be an English-language edition of the French chef Louis-Eustache Audot's *French Domestic Cookery,* are recorded as sources within the recipe text.[15] There are as many well-known English works as popular American titles, despite the fraternal connections with the United States evoked in the poem. The large body of recipes, from friends, family, and printed sources, is categorized in numerous chapters covering every household need, from oysters, beef, and macaroni to homemade flavouring extracts, ice cream, and remedies. Even in a book such as this, which presents so many clues, much remains to be discovered and the meaning of the text drawn out. The same can be said for so many of the cookbooks recorded in *Culinary Landmarks,* from Catharine Parr Traill's nineteenth-century *The Female Emigrant's Guide* to the promotional works produced in the 1930s and 40s by the Toronto employees of Ann Adam Homecrafters.

Conclusion

The last two lines of *The Canadian Economist*'s second poem exhort "friends, patrons, high, low, and good neighbours, all" to consider the cookbook "with compassion." This sentiment reflects the personal, and at the same time collective, nature of culinary texts. The reader is welcome to try the recipes and, if found good, to make them part of her and her family's daily life. Likewise, scholars investigating the historical meaning of cookbooks should enter wholeheartedly into the same process. They should look carefully at each recipe, decipher the connections between the people sharing the recipes, perhaps prepare and taste the dishes, and incorporate the insights gained into their analyses of Canada's edible histories. It is a complex, but necessary step to understanding.

To make French *Bread.*

TAKE half a peck of fine flour, put to it ſix yolks of eggs, and four whites, a little ſalt, a pint of good ale yeaſt, and as much new milk, made a little warm, as will make it a thin light paſte; ſtir it about with your hand, but by no means knead it: then have ready ſix wooden quart diſhes, and fill them with dough; let them ſtand a quarter of an hour to heave, and then turn them out into the oven; and when they are baked, raſp them: the oven muſt be quick.

French Bread.

38. With a quarter of a peck of fine flour mix the yolks of three and whites of two eggs, beaten and strained, a little salt, half a pint of good yeast that is not bitter, and as much milk, made a little warm, as will work into a thin light dough. Stir it about, but don't knead it. Have ready three dishes, divide the dough equally in them, set to rise, then turn them out into the oven, which must be quick. Rasp when done.

French Bread (right) in *The Canadian Housewife's Manual of Cookery,* Hamilton: Henry I. Richards, 1861, is the same recipe, halved, as To Make French Bread (left) in Eliza Smith's *The Compleat Housewife,* fifteenth edition, London, 1753. The recipe appears in other editions of Smith's book, which was first published in London in 1727 and in Williamsburg, Virginia, in 1742.

Notes for: Tracking Recipes and Relationships in Canadian Cookbooks: A Case Study of *The Canadian Economist*

[1] Kathryn Hughes, *The Short Life and Long Times of Mrs Beeton* (London: Fourth Estate, 2005).

[2] Regarding the English adoption of seventeenth-century enriched French breads, see Elizabeth David, *English Bread and Yeast Cookery* (London: Allan Lane, Penguin Books Ltd, 1977), reprinted 1978, pp 372–81.

[3] See Jim Anderson, "The Vinarterta Saga," *Petits Propos Culinaires,* No. 67 (June 2001): 97–101.

[4] University of Toronto Press, 2008.

[5] I explore the phenomenon of community cookbooks in depth in Elizabeth Driver, "Home Cooks, Book Makers and Community Builders in Canada," *Moving Worlds: A Journal of Transcultural Writings* [University of Leeds, School of English] Vol. 6, No. 2 (2006): 41–60.

[6] Driver, *Culinary Landmarks,* O119.1.

[7] Driver, O262.1, Fannie Merritt Farmer, *Catering for Special Occasions ... Arranged for the Canadian Table* (Toronto: Musson Book Co. Ltd, nd [1911]).

[8] Driver, O20.1.

[9] Driver, Q55.1.

[10] I make this case in "Cookbooks as Primary Sources for Writing History: A Bibliographer's View," *Food, Culture and Society,* Vol. 12, No. 3 (September 2009): 257–74.

[11] Driver, O28.1.

[12] I am grateful to Mary F. Williamson for the temporary loan of her copy of *The Canadian Economist,* and for sharing her research notes for the book, especially as they relate to the history of the church and the make-up of the Ladies' Association.

[13] "New Books," 1 January 1881, p 2.

[14] *The History of the Bank Street Presbyterian Church, Ottawa, 1865–1911, by Rev. William Moore, Pastor for 37 Years,* pp 76–7.

[15] Sources are listed in Driver, O28.1.

Speaking of Food, No. 6
Cooks and Chefs in their Kitchens

Gary Draper

My dad didn't do food. He liked to eat it, that is, but he drew the line at preparing it. Not that it was ever an issue at our house. Division of labour in North America in the fifties was pretty straightforward. I'm sure there were exceptions, but in general, whether or not they worked outside the home, women cooked. Men didn't.

This is not to say my father was hopeless in the kitchen. He was a grand breakfast maker, specializing in bacon and eggs. In my mother's occasional absence, my dad's dinner specialty was chili, prepared thus: open can of Dan's Spicy Chili; heat in saucepan; serve on toast. Just as good as it sounds. Later he specialized in heating up bakery-made meat pies in the oven. This was almost always better than Dan's Chili, though the time he left the kitchen in order to go and feed the chickens, one of the pies caught on fire. Tourt brûlé.

My mum was a pretty good cook. She made really fine spaghetti and meatballs, chicken and dumplings, breaded pork chops, split pea soup, cheese dreams. Oh and pies: her apple pie and her pumpkin pie were heavenly.

My grandmothers both cooked, my grandfathers did not. I did not have an uncle who cooked. Food, in the line of my ancestry, has not been a many-gendered thing. Women cooked in my family, Drapers, Boyntons, Youngs, Glovers, and so on back, I assume. I recall with fondness my Aunt Ev's lemon meringue pie. Aunt Marie's potato salad. Grandma Draper's sweetcakes.

When I was a young man, and a burgeoning feminist, one of the inequities I observed was that wives were always expected to be cooks for their families, work for which they were never paid except, occasionally, in compliments; but men could be chefs, not quite the celebrities of the 21st century, but a profession, not a household task, and those who rose to the top were revered and rewarded. So I thought it might be fun to look at those two words, "cook" and "chef." What I found was less simple than what I imagined. It is ever thus.

But I'd like to start in the kitchen, because it's such a lovely place, and a lovely word. Kitchen is derived from the Old English cycene (which appears, up through Middle English, in a wonderful variety of spellings, including kycchen, kyccyne, kytchyn, kitschine, citchen, and even kitching and cuchene). It also appears, over time, in a wonderful variety of forms, including the verb "to kitchen," which can mean to do the work of the kitchen, to cook (as in "It's my turn to kitchen today"), but perhaps more interestingly can mean to entertain in the kitchen, or to feed (In Shakespeare's *Comedy of Errors* Dromio of Syracuse says,

> There is a fat friend at your master's house,

That kitchin'd me for you to-day at dinner.

It may also mean to make palatable or to season. In *Tales of the Border* (1851), John Wilson writes, "I '*kitchened*' my loaf, as they say in Scotland, with a pennyworth of butter, and occasionally with lettuce or a few radishes in their season."

Many of the phrases in which the word is found are still in use: kitchen sink, kitchen garden, kitchen cabinet, kitchen stove. But we seldom speak of such servants as the kitchen-maid, or the kitchen-wench, or their male counterpart the kitchen-knave. A kitchenary is not a book of cooking words, but an obsolete adjective meaning "of, or resembling that of, a kitchen; culinary." A food may be kitchenable ("suitable for cooking and serving at table"), and one of the perks of being a cook may be receiving a kitchen-fee ("the fat which drips from meat in roasting; skimmings of fat; dripping") and one may take kitchen-physic ("nourishment for an invalid").

But if you use the Kitchen rudder it has nothing to do with cuisine. It's a steering device for small craft, patented in 1914 by Mr. J. G. A. Kitchen. And speaking of proper names, I live in Kitchener, Ontario, changed—with some accompanying acrimony—from Berlin during the First World War. The name comes from the celebrated British soldier of empire, Field Marshal Horatio Herbert Kitchener, 1st Earl Kitchener. But without the capital, a kitchener is "one employed in a kitchen; esp. in a monastery, he who had charge of the kitchen." Perhaps this points to the Earl's humble ancestry.

U.S. President Harry S. Truman is most often credited with the well known, and not unreasonable advice, "If you can't stand the heat get out of the kitchen." Oh, and you'll guess as soon as you read the phrase that "the worms' kitchen" is an ancient (though not very comforting) euphemism for the grave.

So who's in the kitchen? As I said earlier, I had always bought the old saw that women were cooks, and men were chefs, with the implicit suggestion of the lesser esteem in which women are held. I was surprised to learn, then, that "cook" in its earliest forms refers to a man who prepares food for the table. The *Oxford English Dictionary* says explicitly that the word was "originally always masculine" and that in its earliest appearances (around the year 1000) it referred to "the domestic officer charged with the preparation of food for a great household, monastery, college, ship, etc." Subsequently, the word came to cover those tradesmen who prepared and sold cooked food, as well as keepers of eating houses and restaurants. The earliest reference the *OED* shows in which the cook is a woman comes from the Coverdale translation of the Bible in 1535: "As for youre daughters, he shall take them to be Apotecaries, cokes, and bakers" [1 Sam 8.13].

We all know that too many cooks spoil the broth. And I'm sure most of us will have heard a variation on this line from the great English actor, David Garrick: "Heaven sends us good meat, but the Devil sends cooks." But I love this one from the *Proverbs of Erasmus*: "He is an evyle cooke, that can not lycke his owne fingers." [1539. Translated by R. Taverner]

Evidently it appealed to Shakespeare too, for in *Romeo and Juliet* [4.2.1-9], the following exchange occurs between Juliet's father and his servants:

Capulet: So many guests invite as here are writ.

[Exit First Servant.]

Sirrah, go hire me twenty cunning cooks.

Second Servant: You shall have none ill, sir; for I'll try if they can lick their fingers.

Capulet: How canst thou try them so?

Second Servant: Marry, sir, 'tis an ill cook that cannot lick his own fingers; therefore he that cannot lick his fingers goes not with me.

Capulet: Go, be gone.

And, finally, "chef." I was, to say the least, a tetch surprised by what I found in the *OED*. Word for word, here is the complete definition: "The man who presides over the kitchen of a large household; a head cook." What? The man?? Well, perhaps all this proves is that while the *OED* is updated regularly, nobody is going through it and rooting out blatantly sexist holdovers from an earlier age. Because surely this is not a reasonable contemporary definition of the word, whatever its historical foundations. The word comes, of course, from the French for "head" or "chief" and as it applies to kitchenary matters it is short for "*chef de cuisine*." I'm happy to report that *The Canadian Oxford Dictionary* has shaken the gendered dust off both cooks and chefs. A cook is, in essence "a person who cooks," and a chef is "a cook, esp. the chief cook in a restaurant."

And what is a "chef" like? If you happen to look up the word "autocratical" in the *OED*, you'll find it illustrated by, among much else, this lovely line from the *Welland* (Ontario) *Tribune*, of 9 May 2001: "I disagree that the kitchen has to be dominated by an autocratical European chef who wants to yell and scream and throw things." I may be wrong, but I'm *guessing* the writer has in mind a chef of the male persuasion.

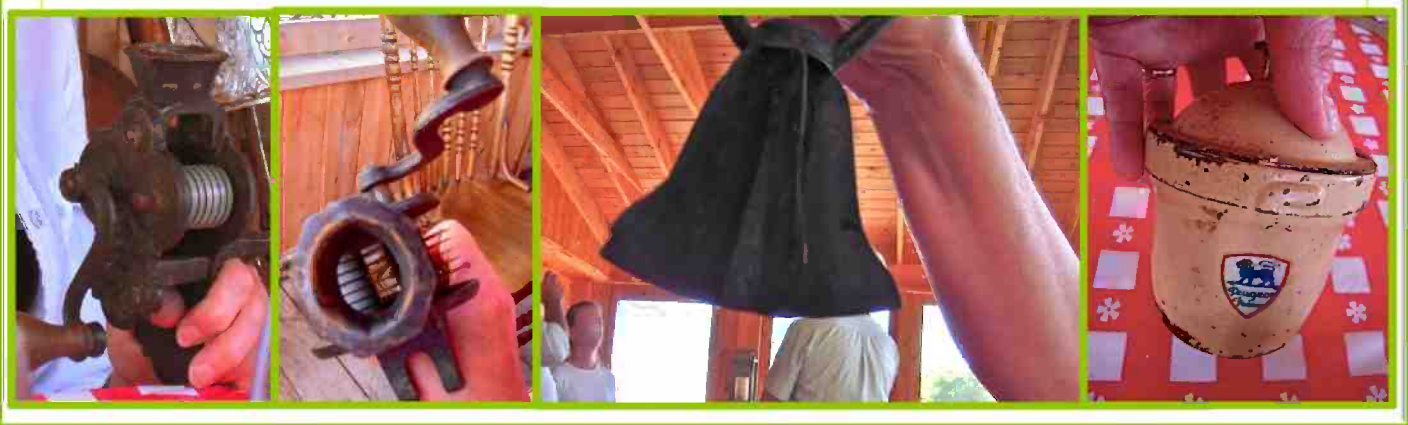
Event Review

Picnic In The County

CHC's 5th Annual Potluck Picnic in Prince Edward County

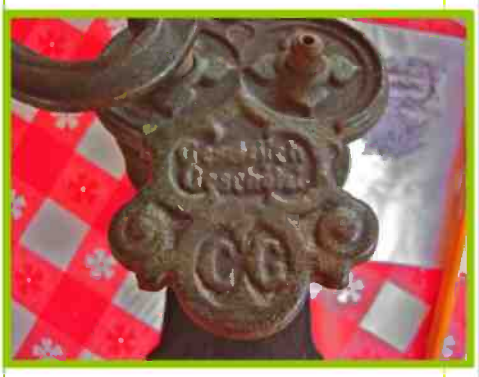
At this year's annual potluck picnic for CHC members and their families we returned to the scene of the crime, Cynthia Peter's 1830's Loyalist farmhouse in Prince Edward County. On July 21st the group gathered for a laid-back summer afternoon. Thank you Cynthia for once again hosting a fun, relaxed casual meal with good friends and weather.

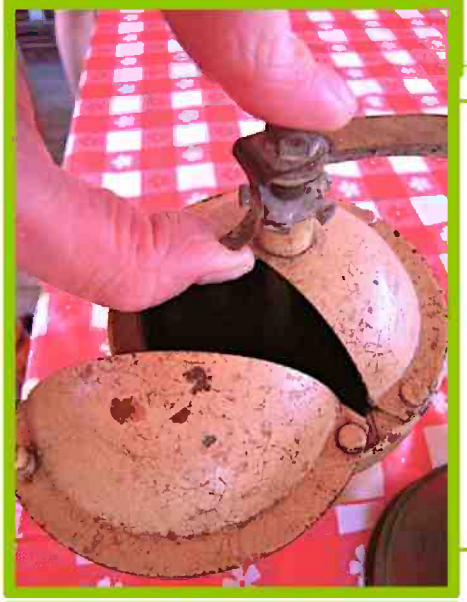
The meal was complimented by local wines, cheeses and fruits. delish! Cynthia scattered some interesting items on the table, which gave rise to some gadget guessing. See if you can tell what they are before turning the page for the results. She also shared some very interesting antique cookbooks she picked up at an estate sale.



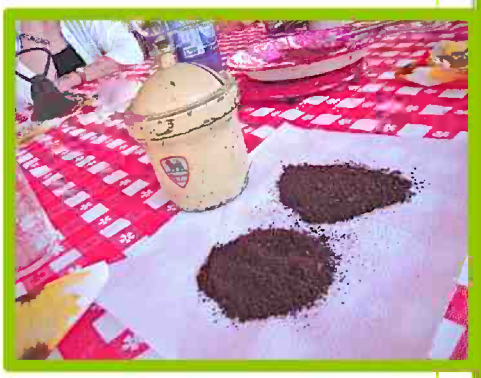
Bean Frencher or Green Bean Slicer

These devices have been around a long time; your great grandmother may have used one very similar to this to speed preparation of green and yellow beans for canning. The slicer is cast iron with a decorative design. Marked 'Gesetzlich Geschutzt' on side which basically means Patented or Protected.





Peugeot coffee mills were renowned for their "burred helical" grinder. The grind can be adjusted by turning the thumb screw below the crank handle. Its best turned slow and steady so as not to heat the mechanism and release volatile oils before the coffee is brewed. Aha!



A Vintage Food Chopper Beautiful and functional! Most often used for nuts and onions.

The chopper uses a cross metal blade that was easily put to the test on walnuts as it is still sharp.

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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, details of recent CHC events, notices of upcoming events, a membership form for downloading, and much more

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 Acquisitions Editor reserves the right to accept or reject submissions and to edit them.

We welcome your contributions! Please contact the Acquisitions Editor if you'd like to propose a newsletter theme, contribute photos, reviews or articles.

Newsletter Committee: Janet Kronick (Editor), Fiona Lucas (Acquisitions Editor), For contributing to this issue, the Newsletter Committee thanks , Gary Draper, Amy Scott, and Liz Driver

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Mission Statement

The Culinary Historians of Canada (CHC) is an organization that researches, interprets, preserves and celebrates Canada'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 programmes, events and publications, CHC educates its members and the public about the foods and beverages of Canada's past. Founded as the Culinary Historians of Ontario in 1994, CHC welcomes new members wherever they live.

MEMBERSHIP INFORMATION

Members enjoy the 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 Canada'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.

Website: www.culinaryhistorians.ca
Email: info@culinaryhistorians.ca
Mailing address: Culinary Historians of Canada, 260 Adelaide Street East, Box 149, Toronto, Ontario, Canada M5A 1N1

2012–2013 Executive: President: Vacant; Vice President: Amy Scott; Past President: Bob Wildfong; Secretary: Nancy Gyokeres; Treasurer: Betsy Aziz
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