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Repast

Quarterly Publication of the Culinary Historians of Ann Arbor

Voices of Native Women

- Dale Carson (Western Abenaki)
- Lois Ellen Frank (Kiowa)
 - Marlene Divina (Chippewa/Cree/Assiniboine)
 - Karlene Hunter (Oglala Lakota)



Historical photo of a Washita woman in Oklahoma peeling pumpkins.
From Edward S. Curtis, *The North American Indian*, vol. 19 (1930). Courtesy of Northwestern University Library.

WHAT EXACTLY IS NATIVE AMERICAN FOOD?

by Dale Carson

A resident of Madison, CT, Dale Carson's heritage is that of the Western Abenaki, a group of tribes from northern New England. She has been writing about, teaching, and demonstrating Native American cooking for over 30 years. Among her books are Native New England Cooking: Indian Recipes for the Modern Kitchen (1981) and New Native American Cooking (1996). Ms. Carson also writes regularly about food for the weekly Indian Country Today, the nation's leading American Indian newspaper.

As a Native American who writes about and also does presentations on indigenous foods, people often ask me, "What exactly is Native American food?" as though it were an exotic, ethnic secret. When I turn the question back on those who ask, people tend to answer: "Oh, they used to eat nuts and berries, roots and small mammals, didn't they?" In fact, I usually tell them they are probably fixing and eating Native American food in their own kitchens every day. If un-

convinced, I ask them what they had for dinner the night before. "Well, let's see, we had mashed potatoes, grilled salmon, green beans, corn, and chocolate pudding for dessert." Every one of these items is a Native American food that has become part of our shared national cupboard.

There are two distinct ways of describing and preparing Native American food and cooking. One is the traditional approach of following the way dishes were made historically, using local ingredients and original cooking techniques. The other method, the one most people follow more often, is to adapt Native recipes and foods to modern influences, in terms of which food items are used and how they are prepared and cooked.

For me the traditional way is the more important, especially now. These specific recipes that have been passed down by word of mouth through countless generations are "tribal classics". They contain purely local indigenous ingredients that have been prepared much the same way as they were for decades and centuries. They have stood the test of time. Each tribal nation, and often smaller communities within a nation, boasts its own local specialty. Hopi blue cornbread, Narragansett clam chowder and Ojibwa wild rice dishes are good examples. There are hundreds of these time-honored foods that are still here to savor, learn about, and treasure.

Many of these traditional recipes should be prepared as they have been in the past to be authentic and for best results: food items like stone-ground and hand-formed tortillas, maple syrup gathered and processed by the old proven methods, and salmon, planked and seasoned just so. Some of these ancestral recipes have been adapted to modern tastes and methods— that is a good thing, but I recommend trying the traditional preparation as well. It is fun and it tastes really good.

The Europeans took Native American foods and seeds to other parts of the world. I still consider these transplants to be Native foods. Crops like corn (maize), potatoes, wild rice, amaranth, tomatoes, cacao (chocolate), peppers and so many more have found their way into agricultural products that feed millions worldwide. They also generate billions of dollars in world trade each year. It is estimated that three-quarters of the world's food originated in either North or South America.

The other way of looking at Native American foods and cooking is by ingredients, influences, and time period. Native people are still here, still cooking,

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Repast

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SOUTHWEST AND NATIVE CUISINE



CONTEMPORARY DISHES ARE A SLICE OF THE PAST

by Lois Ellen Frank

Lois Ellen Frank is a chef, author, Native foods historian and photographer based in Santa Fe, NM. She is the Executive Chef and owner of Red Mesa Cuisine, a Native foods catering and educational company that she started in 2002. Part Kiowa (a tribe of the central and southern Plains), but born and raised on Long Island, NY, Ms. Frank spent nearly two decades visiting pueblos and reservations in the Southwest and documenting the foods and lifeways of its tribes. That culminated in a book, Foods of the Southwest Indian Nations, which won the 2003 James Beard Foundation Award in the Americana category. Lois holds a BA degree from Brooks Institute of Photography in Santa Barbara, CA (1985) and an MA in cultural anthropology from the University of New Mexico in Santa Fe (1999), where she is currently completing a Ph.D. in anthropology. She teaches at the Santa Fe School of Cooking, is an adjunct professor at the Institute of American Indian Arts (IAIA), and serves on the Advisory Board for the Native American Culinary Association.

Native Americans have lived on this land since before history's written records, far beyond any living memory. The history of the People and the land is essentially one story. One cannot think of this land and not remember its Indigenous People, who are as diverse as the land they live on and who share the belief that food is important beyond physical sustenance.¹

Among Native People, the acts of hunting, growing, gathering, cooking, and eating take on a spiritual aspect akin to prayer. An understanding of sustainability underlies the concept that all things are related and integrally tied to each other. This relationship is based on a connection to place² and the interaction that exists between people and their specific geographical area. Foods act as a representation of this interconnectedness and are a form of ethnic identity.

As Sophie Coe explained, America's first cuisines are essentially those of its first peoples, the Indigenous Peoples of the Americas.³ As chef Mark Miller puts it, "as chefs across the country investigate regional differences in American cuisine, it has become clear that many of these ingredients, styles, and cooking techniques were inspired by Native American cooking traditions and methods, one of the reasons that

studying the history of Native American cooking is so important today".⁴

Documenting Native American cuisine is a difficult task because of the diversity of Native Peoples and the vast area they occupy throughout North America. But corn, beans and squash have traditionally formed the "three sisters", typifying agriculture throughout most of North America. In the East, for example, the Iroquois reference these Three Sisters in creation stories in which the plants emerge from the first garden as special gifts from the Great Spirit, and as sisters to help and support each other. Every year, the well-being of each crop is protected by the Three Sisters, spirits that are collectively called De-o-ha-ko. This Iroquois word means "those who support us" or "our sustainers". The Three Sisters system refers to the planting of corn, pole beans, and squash or pumpkins together in hills.⁵ This type of intercropping has been used extensively in Native communities for thousands of years, but rarely do we see this technique in large mono-cropping commercial farms in the United States today.

If we look at just corn, Native cooks routinely prepared almost every corn dish we still enjoy today, including *posole* (stewed hominy); cornmeal, used in dozens of traditional dishes including breads, gruels, *atole* (a hot corn beverage), hotcakes, soups, stews, and more; corn on the cob; and stews that use corn kernels with a variety of meats, vegetables, greens, and herbs. And that's just looking at corn as a food ingredient in contemporary food dishes. If we add the multitude of other ingredients that historically make up Native American cuisine and look at their native roots, then the picture becomes much more intricate and complicated.⁶

The Historical Continuum of Native Food

Today, most Americans in the Southwest think of fry bread and the "Indian taco" as the iconic Native American foods, because they're served at every Powwow and at many arts and crafts festivals, feasts, and gatherings. But indigenous cuisine is much more complex and dates back much, much further.

The easiest way to understand Native American cuisine is to break down traditional and indigenous foods onto a food continuum based on their history.⁷ The continuum begins almost 10,000 years ago with indigenous or "pre-contact" foods, which were present long before any contact with Europeans. They include all sorts of wild foods such as game (venison, elk, rabbit, wild fowl), piñon nuts, cacti, wild greens, roots, and berries. Tribal communities harvested and pre-

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A SLICE OF THE PAST *continued from page 3*

pared these items in complex food dishes. Native Peoples also cultivated foods such as corn, beans, and squash in terrace and waffle gardens⁸ and used dry-farming methods in areas where irrigation was not available. They combined these cultivars with seasonally-available wild foods and used them to sustain local populations.

The second wave on the historical continuum is the “first-contact” foods. These foods vary by region, depending on its history of the first contact with Europeans. Here in the Southwest, Native People’s first contact was with the Spanish, who brought with them sheep, swine, cattle, tree fruits (including apples, peaches, and apricots), vine fruits (melons and grapes), as well as certain chiles— although the Southwest already had some native types of wild chiles.⁹

After this first contact with the Spanish, the region’s inhabitants fused these foods together with their own, adding new items to the existing diet. Some 500 years following first contact, Native food of the Southwest now includes many of the foods introduced by the Spanish.

People might disagree with me here, to include foods introduced from first contact as being traditional foods that are part of Native American cuisine today. But consider the Italians, who did not have the tomato pre-contact either. If we were to say to them today, “You can’t consider the tomato as part of your cuisine because it is an introduced food and wasn’t in Italy pre-contact”, what would happen to their cuisine? Italian cuisine is integrally tied to the tomato, so I apply the same argument when discussing Native American cuisine. After 500 years of contact, the introduced foods are now a part of various ethnic cuisines. They historically were introduced and they changed the cuisine, and that fact cannot be changed. We can, however, accurately describe those contacts in the context of food history, and label these as first-contact foods.

The last wave on the historical food continuum is that of government-issued or “commodity” foods. These were first distributed during the relocation of tribal groups onto reservations and during the historic “Long Walk of the Navajo”, to Bosque Redondo for instance. Because these groups could no longer hunt and grow traditional staples, the government provided additional foods, many of which are still distributed as commodity foods on reservations today. These included white flour, lard, milk (evaporated and nonfat milk powder), sugar, cheese, and canned meats, to name a few. The development of fry bread and the “Navajo taco” or “Indian taco” (a taco made with fry

bread instead of corn tortilla) actually emerged from this last continuum of foods, approximately 150 years ago.

Today, as we define what constitutes Native American cuisine, we must consider all of these different influences on the historic food continuum and look toward Native American chefs and cooks to see what dishes they are creating that are inspired from the traditional foods of the past.

Red Mesa Cuisine

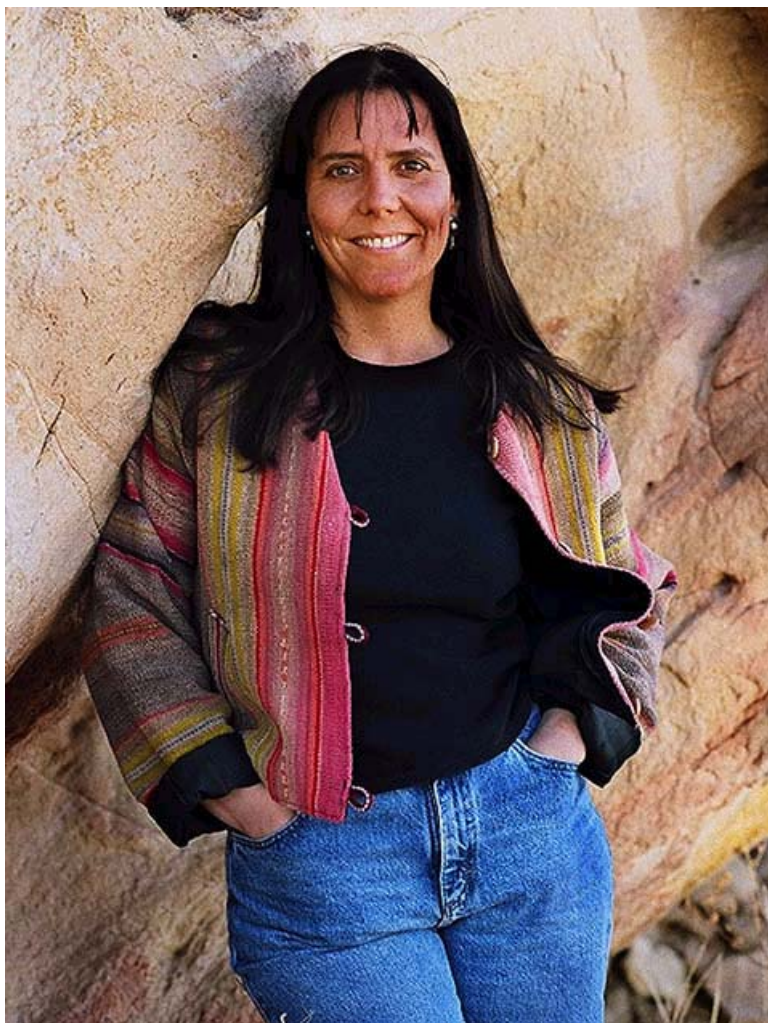
Every year I plant corn, beans and squash along with tomatoes, chiles, and culinary herbs in my garden. The land surrounding my house has been landscaped with chokecherries, wild currants, as well as fruit trees, which I use in my cooking all the time. Indigenous wild foods such as traditional piñon trees, yucca plants, cacti, white sage, and *cota* or Indian tea coexist and grow alongside my cultivated plants and are harvested every year.

I use and prepare all of these foods for my catering company, Red Mesa Cuisine. When I prepare a meal for an event, I use foods that are either grown or hand-gathered by me, produced by neighboring northern New Mexico farmers, or sourced from other Native communities throughout North America. They are prepared and served in a variety of dishes to my clients. Some foods are very simple in their execution and others are quite intricate. They are all dishes that reflect Native American cuisine and are part of the revival of Native American cooking.

Red Mesa cooks for private events, parties, corporate meetings, gallery openings, and Native events and organizations all over the United States. The company is unique in that it combines Southwest Indian cuisine and culture: patrons are provided with a short lecture on the history of the foods before they eat a two- to six-course meal served and prepared by the two chefs.

In order for traditional foods to perpetuate, they must be traditionally grown, harvested, prepared, and passed on. The future of this cuisine lies not in the documentation of it, but in the actual preparation of the traditional foods and foodways of all Native elders. This traditional food knowledge must be learned today in order to be passed on to the next generation of tomorrow. If we don’t, we will lose it forever.

Food is social. It binds us as human beings. Food defines who we are, where we came from, and who we are today. It is the key component of holding on to important cultural values, traditions, and knowledge.



Self-portrait by Lois Ellen Frank

That is an important part of my teaching about Native American foods at the Santa Fe School of Cooking and the Institute of American Indian Arts (IAIA), and also of my work with Renewing America's Food Traditions (RAFT) and Slow Food, USA. I believe that in every dish we make, when we share it, we pass on a little piece of our history. As my grandmother used to say, "The foods I make taste so good because I put a piece of myself into each dish I make, the love I feel for you grandchildren is what you eat." What she fed us is what I call the non-tangible essence that goes into prepared foods; this is what she put into every dish she made. Food was passed on through her love, which is something that many chefs and cooks today forget to consciously do.

Walter Whitewater, a Diné (Navajo) chef who works with me in our cooking endeavors at Red Mesa Cuisine, states that "When we eat other people's food, we begin to think and become like them so we must be very careful what we eat and how we eat it." The same is true, he says, when we feed people; "they eat what we think and who we are, so when we prepare and handle foods in a good way, that is what we are feeding the people who eat our foods." "We never prepare foods when we are angry or upset,"

Whitewater insists, "we only want to feed people the goodness in our Native foods and cooking so that they can learn who we are as Native People."¹⁰ Whitewater makes a good argument for changing the way we handle food. When food is grown with care and in a sustainable manner, we eat that. In the same way, we eat whatever the chefs' and cooks' intentions are who handle our foods as they prepare them.

Native American cuisine and cooking is founded on ancient knowledge and traditions, which makes for a feast that is rich in history and culture. These contemporary dishes are actually a slice of the rich past of Native Peoples of the Americas. ■

Endnotes

1. See Gregory Cajete, *Native Science: Natural Laws of Interdependence* (Santa Fe, NM: Clear Light Publishers, 2000).
2. See Steven Feld and Keith Basso, eds., *Senses of Place* (Santa Fe, NM: School of American Research Press, 1996).
3. Sophie D. Coe, *America's First Cuisines* (Austin, TX: University of Texas Press, 1994).
4. Mark Miller, Foreword, in Lois Ellen Frank, *Foods of the Southwest Indian Nations* (Berkeley, CA: Ten Speed

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A SLICE OF THE PAST *continued from page 5*

- Press, 2002). Mark Miller is considered to be one of the forefathers of the contemporary Southwest cuisine movement and responsible for publicizing many of the ingredients and foods of the Southwest. He pays homage to the Native Americans that first introduced the foods he has become famous for.
5. Marcia Eames-Sheavly, *The Three Sisters: Exploring an Iroquois Garden* (Ithaca, NY: Cooperative Extension, Cornell University, 1993), p. 7.
 6. See Jack Weatherford, *Native Roots: How the Indian Enriched America* (New York: Crown Publishers, 1991) and *Indian Givers: How the Indians of the Americas Transformed the World* (New York: Ballantine Books, 1988).
 7. This food continuum is the foundation for my Ph.D. dissertation work entitled “The discourse and practice of Native American Cuisine: Native and Non-Native chefs and

- Native American cooks in contemporary Southwest kitchens”.
8. Among the Pueblo, the waffle garden is a traditional type of “kitchen garden”, built close to the village and the river. The soil is indented in the center with a small square containment to catch water from summer rains. When these sections are connected together they form a pattern that resembles a waffle. This type of gardening is still practiced today.
 9. The most common wild variety is the *chiltepín*, a small, round, hot chile, about a quarter-inch in diameter, with a fiery heat that dissipates quickly. The native chiles are believed by many scientists to have been brought north by birds dropping their seeds, and thus chiles grew in the Southwest centuries before the Spanish brought additional types northward from Mexico. See Gary Paul Nabhan, *Gathering the Desert* (Tucson, AZ: University of Arizona Press, 1985).
 10. From a personal interview with Walter Whitewater, 2007.

WHAT EXACTLY IS...? *continued from page 2*

still creating. The Europeans brought new crops and a distinct food culture that included dairy and other farm animals, wheat, oats, rice, cabbage, and more. The mingling of these immigrant and Native food cultures has resulted in many new and wonderful food delights. Fry bread is a Native American staple that has only become part of our tradition over the past 100 years or so. Here it is made with white wheat flour! To Native people now it is a traditional food, even though it is young.

For many years I have done outdoor cooking demonstrations using pre-contact and post-contact cooking methods and utensils. I have also done many talks at schools, libraries, and museums. Children are so innocent and sweet. They never fail to be interested when I tell them that chocolate, vanilla, peanuts, potatoes, pumpkins, corn, peppers, beans, turkey, cranberries, and about a hundred other favorites of theirs originated on these two continents. They love it, too, when I tell them that a Mohawk man, one George Crum, invented the potato chip, or that the most popular snack in America right now is salsa, the indigenous hors d’oeuvre that contains tomatoes and peppers.

It would be a wonderful thing if the broad contributions of Native American foods and cooking to our modern food culture were better understood. Some foods are now so integrated that their origin is blurred. For example, Boston baked beans and New England clam chowder historically derived from Native American food and methods of cooking. What would pizza be without our tomato, French fries without our potato, Halloween with no pumpkins, dessert without vanilla or chocolate flavor?

As traditional stewards of Mother Earth, Native

people are proud to have helped extend her food bounty to the world.

The recipes below are drawn from my book, *Native New England Cooking: Indian Recipes for the Modern Kitchen*, first published in 1981, now in its 9th printing and published by The Institute for American Indian Studies in Washington, CT. ■

Stuffed Acorn Squash

- 2 large acorn squash, split in half
- 4 tablespoons real maple syrup
- 4 tablespoons pine nuts
- 4 tablespoons golden raisins OR craisins

Make sure the cut squash is even enough to 'stand' upright on a cookie sheet. Bake cut-side down for 30 minutes at 350° F. Invert on baking sheet and put 1 tablespoon each of nuts and raisins or craisins in each cavity, and put 1 tablespoon of syrup over this in each. Bake 10-15 minutes longer until flesh is tender and fillings well heated.

Dill Bean Salad

- 1 20-oz. can of white kidney beans (or Great Northern)
- 1 teaspoon dill weed
- 2 stalks celery, chopped fine
- 1 clove garlic, minced
- 2 stalks scallion, sliced fine (include some green)

Dressing:
 1/3 cup cider vinegar
 1/2 cup oil
 Salt, pepper, tiny pinch sugar

Rinse beans and combine with other ingredients. Pour dressing over and chill at least an hour— the longer the chill, the better.

PACIFIC NORTHWEST BOUNTY



FORAGING FOR LIFE

by Marlene Divina

Marlene Divina is of Chippewa/Cree/Assiniboine and Norwegian descent, and lives near Quincy in central Washington State. Along with her husband, celebrated chef Fernando Divina of Tendrils Restaurant, Marlene co-authored Foods of the Americas: Native Recipes and Traditions (2004). This book won the 2005 James Beard Foundation Award in the Food of the Americas category, and from International Gourmand, an Honorable Mention for "Best Culinary History Book in the World". Marlene and Fernando Divina were members of the design and development team for the Smithsonian's National Museum of the American Indian in Washington, D.C., conceptualizing the Mitsitam Cafe and all of its menus. When Marlene isn't foraging, you can find her cooking, eating, reading, teaching, thinking, or writing about food.

Some of my earliest food-related memories also intertwine with my being raised by a Native American mother. I love the romance of thinking of myself as keeping alive the ways of the hunter/gatherer. I am not a hunter, but I was raised and remain to this day a gatherer.

Growing up in the Pacific Northwest, I followed my mother up into the alpine area outside of Zig Zag, Oregon, near Mount Hood, to forage. Every year, around the last of August, we headed to the pristine forest to find and pick that little purple jewel of the berry world, the indigenous North American huckleberry. As a child, I ate my fill before I ever dropped a single berry into my pail. As a precaution, I was always warned that bears were also picking their favorite fruit and to watch out for them. Although I never saw one, I would imagine the slow sway of a huge black bear plodding along, raking the bushes with a dinner-plate-sized paw to capture the little berries for its own eating enjoyment.

Once home, we would go through the berries to pull out any stems. Then we would set about making a fresh huckleberry jam and a pie or two to eat and enjoy our day's labor, plus put by enough jam to last through the winter.

Another gathering method my family practiced every Summer was digging for razor clams on the Pacific coast. When I started out, I was too small to

wield a shovel, so I headed out to the ocean's edge, bucket in hand, using a big spoon to unearth the elusive mollusk. Spotting a clam bubble, I would drop to my knees, dig frantically through the sand, always finalizing the capture with my more adept hands. After everyone had harvested their limit, we would head home to enjoy our hard-earned razor clam supper.

A more sedate food adventure I never missed out on was eating my mother's homemade fry bread. Every week mom would make our family's bread. After forming the loaves, rolls, and sweet cinnamon rolls, with some leftover dough we would always fry up a few pieces for the two of us kitchen mates to enjoy on the spot— hot, delicious fry bread.

I still live in a world of gathering wild foods, but with my husband Fernando's influence over the past 25 years, we have added a number of other indigenous foodstuffs to our gathering-list. I still make fry bread, but my husband's recipe that adds pumpkin (see next page) catapults the bread into dessert land. And every year, Fernando and I and our son Zoey look forward to the perfect time to head out into the woods to forage for berries— huckleberries, blackberries, and the delicate salmonberry. I now know that the huckleberry is not only delicious but, being very high in antioxidants, really good for you. We also gather wild rose hips and young spruce tips. The rose hips, extremely high in vitamin C, we steep into tea. The delicate spruce tips are used to cure fish, make tea, or even turn into a lovely dessert ice, which is a perfect palate-cleanser.

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Raw Fresh Berry Jam

Makes about 1 cup

1 cup blackberries, salmonberries, huckleberries, cranberries, or gooseberries

About 2 tablespoons sugar

½ to ¾ teaspoon freshly squeezed lemon juice, strained

Place the berries in a mortar and pestle and process until coarsely mashed. (If using a blender or food processor, pulse to form a coarse consistency; do not over-mix.) Add the sugar and lemon juice and mix well. Taste for balance and add additional sugar or lemon juice if necessary. Transfer the jam to a glass jar with a tight-fitting lid. Store in the refrigerator for 2-3 days or in the freezer for 2-3 months.

FORAGING FOR LIFE *continued from page 7*

We also forage for chanterelle and morel mushrooms, and if we are lucky enough to gather too many to eat fresh, we share them with friends or turn the chanterelles into delicious pickles. Even though mushrooms don't carry much nutritional value, they make up for this by having low calories and a very high taste value.

I still head to the sea to dig for clams, but now Fernando, Zoey, and I also collect sea beans, cattail pollen, and wild nodding onions. The fresh, damp sea beans Fernando likes to lay on a grill under salmon, to

replicate the ancient art of Native American steam cookery. The cattail pollen we use as flour to make delicate cakes, which are excellent when served warm with berry jam. The nodding onions that we gather from the hillsides facing the ocean are added to our homemade soups and stews.

At one point— when we lived on the San Juan Islands, in the straits between Washington and Vancouver Island— we had a crab pot. We would fish as we rowed out to the crab pot, catching bullhead,

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Pumpkin Fry Bread

Makes 12 breads

- 3 cups unbleached all-purpose flour, plus extra for dusting
- 1 cup mesquite flour, or ½ cup whole wheat flour
- ½ teaspoon sea or kosher salt
- 2½ teaspoons baking powder
- ¼ teaspoon ground cinnamon
- 1 cup pumpkin purée
- 1/3 cup honey
- ¾ cup warm water
- ½ tablespoon hazelnut oil
- corn oil, for frying

In a large bowl, combine the flours, salt, baking powder, and cinnamon and mix well. In a separate bowl, combine the pumpkin, honey, warm water, and nut oil. Make a well in the center of the flour and add the pumpkin mixture. Work the wet ingredients into the dry ingredients and form the dough into a smooth ball. Spread a thin layer of oil over the dough and cover with plastic wrap. Let rest for 10 minutes before rolling and shaping.

Lightly flour a work surface. Lightly flour your hands and break the dough into 12 pieces. Form the pieces into balls. Sprinkle flour over the balls and roll out to ¼-inch-thick rounds. The dough may be slightly tacky, so sprinkle with flour as necessary to ease handling.

Pour oil into a heavy sauté pan to a depth of 1 inch. Place over medium-high heat. Place the breads in the pan, one or two at a time, and fry, turning once, for about 3 minutes on each side, until the dough puffs and turns golden brown. Using tongs, remove from the pan and place on paper towels to drain. Serve warm.

Pickled Mushrooms

Makes about 2½ cups

- 1 teaspoon dried Mexican oregano or marjoram
- 2 tablespoons corn oil
- ½ white onion, sliced
- 1 pound any wild or cultivated mushrooms, stemmed, used either whole or cut into 1/3-inch slices
- 3 sprigs thyme
- 3 bay leaves
- 3 cloves garlic
- 4 serrano chiles, halved lengthwise
- 1 cup apple cider vinegar
- ½ teaspoon honey or ¾ teaspoon sugar
- Pinch of sea or kosher salt
- Pinch of freshly ground black pepper

Heat a small sauté pan over medium heat. Add the oregano and cook, stirring constantly, for 5-7 minutes, until toasted.

Heat the oil in a large sauté pan over medium-high heat. Add the onion and cook for 2-3 minutes, until softened. Do not let the onion brown. Add the oregano, mushrooms, thyme, and bay leaves. Cover tightly and cook over medium-high heat for about 12 minutes, until the mushrooms begin to turn color and soften. Add the garlic and chiles and cook for 3 minutes. Add the vinegar, sugar, salt, and pepper. Bring to a boil for 2 minutes. Remove from the heat and allow to cool completely. Cover and refrigerate for 2-3 days before serving. Bring the mushrooms to room temperature before serving. Store covered in the refrigerator for 2-3 months.

THE TANKA BAR



TRADITIONAL WASNA IN A MODERN WRAPPER

by Karlene Hunter

Karlene Hunter is CEO and co-founder of Native American Natural Foods, a Native-owned company based on the Pine Ridge Reservation in South Dakota. A member of the Oglala Sioux Tribe, Hunter serves on the Board of Directors of the National Center for American Indian Enterprise Development. She has also served on the Boards of Directors for the Native American Rights Fund, the National Indian Business Association, and the Pine Ridge Area Chamber of Commerce. Ms. Hunter, who holds an MBA from Oglala Lakota College, has received numerous awards, including the 2007 SBA Minority Business Person of the Year for South Dakota.

The ceremony was almost complete. My granddaughter and grandson had been so solemn and patient standing in the hot sun in the beautiful traditional clothing that their mother, my daughter Stephanie, had labored over so carefully. Now, they were starting to shift a little.

But there were a few final rituals before Fallen and Jake would be free to run and play with the other children. The guests lined up and servers passed by with bowls filled with *wasna*. Each guest took a little

and ate it quickly. A few more songs and prayers, and the ceremony was over. And yet again, we Oglala Lakota had celebrated another important event with the help of our sister nation, the Buffalo.

Wasna, a pounded mix of dried buffalo meat and berries, has long been a mainstay in our culture. No one knows the name of the first Lakota to make *wasna*, but the basics of preparing the dish have been passed down, generation to generation. Warriors and hunters would pack *wasna* into a buffalo horn, which they could take on the trail for weeks at a time.

More than two years ago when my business partner, Mark Tilsen, and I decided to create the Tanka Bar, an energy bar based on this most natural of recipes, we didn't fully grasp the challenge of turning a traditional food into a consumer product without additives or preservatives.

Armed with questions, we sought out the experts on *wasna* in our community on the Pine Ridge Reservation. What we discovered was a recipe with simple ingredients but an exacting process.

Auntie Kay Remembers the Technique

According to Kay Red Hail, an elder known as Auntie Kay, a title of respect, the secret to *wasna* is that it preserves itself.

"The first time I remember tasting *wasna*, I was 3 or 4", she said. "My grandma told me it is special food. That you have to eat it. It is not just something to throw away.

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An opened Tanka Bar

This was the first buffalo whose meat was used in Tanka Bars. The animal was taken in September 2007 following a ceremony honoring its sacrifice for the Lakota people. *Ta tanka*, literally “great beast”, is the Lakota word for buffalo.



“When I was older— 5 or 6— my other grandma said it was considered sacred because it was used for naming and our sacred ceremonies. That’s why when a medicine man goes to sacred sites, they bring *wasna* as an offering.” (The naming ceremony is a Lakota tradition in which a person is bestowed with a name that reflects an aspect of his or her personality.)

Auntie Kay said the best *wasna* comes from chokecherries beaten with a special stone, which gives them a special flavor, and made into dried patties. The patties are then mixed with *bapa*, or dried buffalo, and a small amount of buffalo kidney fat.

“The only place I know of to get the stones you need to make *wasna* is in the Wind River [in Wyoming]”, she said. “We went with the Arapahoes and they showed me which stones were the best. Granite stones were the best. They don’t chip and after being in the water so long, they smooth out. You try and find the roundest ones. You find one that is rounded on one side and flat on the other and find another stone that will fit with that one.”

To prepare the meat, Auntie Kay warned that the one thing you don’t do is moisten the buffalo flesh that you want to dry. “It causes mold or it won’t dry like it’s supposed to” if it is wet, she said. “You get a big

piece of meat and cut it open, like you’re unrolling it in layers.

“My mother would hang her *bapa* out on the clothesline to dry, then proceed to fight the crows. She would run out there with her mop. We actually laughed at her doing that.”

Once the *bapa* is thoroughly dry, it’s mixed with the cherry patties and a little buffalo kidney fat. She said that to make a couple of pounds of *wasna*, you add about a tablespoon of kidney fat and some

cherry juice. “You have to develop an eye for it depending on the texture of the *bapa*,” she said. “Some *bapa* is really dry so you have to add more fat.”

Auntie Kay said using buffalo fat was essential to the recipe because using beef fat makes the mixture gel up and can lead to spoiling. “If you were to make *wasna* in modern days now with cow fat, there is no way any warriors would take it with them for two or three weeks. It would be pretty ripe by then.”

The Lakota and Buffalo Trod the Same Path

The fact that buffalo is so intrinsic to *wasna* is an illustration of its importance to my *oyate*, my people. The history of the Buffalo Nation and the Lakota Nation is so intertwined as to be almost indistinguishable. According to my good friend, Richard B. Williams, president of the American Indian College Fund and an expert in Native history, this shared journey is essential to who the Lakota are today.

In his article “History of the Relationship of the Buffalo and the Indian”, Williams, an Oglala Lakota, said the Indian’s economic dependence on the buffalo had a very important part in encouraging interactive and cooperative economic relationships. He said the buffalo is a giving animal:



Jayson Brave Heart (left) and Mark K. Tilsen of Native American Natural Foods talk to buyers on March 14, 2008, at the Natural Products Expo West 2008 in Anaheim, Calif.

It gave its life so Indians could live. The buffalo’s generosity provided Indians with food and shelter. Indian people modeled the buffalo’s generosity, and it became fundamental to the economy of the American Indian.

“In a lot of ways, the Indian people’s stock market was the buffalo”, Williams said, as he discussed his research and this symbiotic relationship between animal and human. “If today, buffalo was our stock market, we could eat our investments, wear our investments and we could even live in our investments.”

In spite of the odds that the buffalo and Native Americans have faced since the late 1800’s, Williams’s article cites Lakota leader Black Elk, who predicted that the Sacred Hoop would be mended again. As part of that process, Black Elk said the buffalo would return. Williams writes:

Indian people believed in this vision. They

waited for many generations for this miracle to happen. It was a vision of the buffalo suddenly appearing out of the lakes and reinhabiting the northern and southern plains. The buffalo reappearing in mountains; coming from the Sacred Blue Lake to help the Pueblo People; renewing the life of the Comanche on the southern Plains; gracing the quiet woodlands of the east. This was the dream and, in this dream, there is a reality. The buffalo are coming back. And it is something of a miracle, Indian people of all tribes organizing to make this dream become a reality.

Williams said if we knew where to look today, we could probably go out on a plain and find a food cache. “It would probably be good to eat”, he said. “They would dry meat, fruits, and vegetables and pack them in a way to preserve them. Then they would dig a hole in the ground and cover them up. Then they would go back later when they needed food and dig up the cache. They thought about the future.”

continued on next page

TANKA BAR *continued from previous page*

Launching the Tanka Bar

The future is where we were looking when we founded Native American Natural Foods. Diabetes and obesity are at epic levels among my people, and our leadership and health professionals are working hard to reverse those trends.

Our decision to create a buffalo-based product was no accident. Buffalo are raised on open grassland, and there are no low-level antibiotics, no hormones, no drug residues, and no preservatives in buffalo. It also has less fat and cholesterol than chicken, according to the USDA.

Our use of cranberries, also used in early versions of *wasna*, instead of chokecherries, which are not readily available in large quantities, adds even more benefits. A study published in the *Journal of Agriculture and Food Chemistry* says that cranberries contain more antioxidant phenols than 19 commonly eaten fruits, as well as ellagic acid, a cancer-fighting phytochemical. Cranberries and chokecherries are both indigenous to North America and both have acids that help to naturally preserve buffalo meat.

Guided by our elders' advice and omitting the kidney fat of the original *wasna* recipe, Tanka Bars are 100 percent natural, with no trans fat and no added sugar or nitrites. Each one-ounce bar has 7 grams of protein and only 70 calories. Because of the sweet flavor of the cranberries, the children on our reservation call it "Buffalo candy".

Achieving the formula wasn't easy. It took us nearly two years to develop a recipe that was faithful to the traditional dish, was shelf-stable, and tasted good. Our proprietary and innovative process, which we co-developed with Froehling's Meats (Hecla, SD) and South Dakota State University's Meat Science Department, features natural herb-based preservation and nine hours of "slow smoking". The result is the first meat-based energy bar in the market.

Introduced in October 2007, Tanka Bars are now available at more than 1,000 locations in the South Dakota, Nebraska and Wyoming region. They are also available at 1-800-416-7212 or at TankaBar.com.

"I'm shocked when I look around our communities", Richard Williams said. "We're outside our cultural norm. When we were eating buffalo and

berries, we were strong people. We had the spirit of the plants and animals we were eating and we were stronger for it.

"Those are the kinds of things that are coming back today. The Tanka Bar is important. It is bridging a hundred years of a lost way by recapturing some of our traditions. I think that's important. When you look at Indian people, the things we did 150 years ago still have value for us today." ■

Mark K. Tilsen, Jr. assisted in the research for this article.

FORAGING FOR LIFE *continued from page 8*

flounder, or sole along the way, then use the fish as crab bait. To me, Dungeness crab of the Pacific coast is one of the finest taste treats imaginable.

Another indigenous food item that we have gathered is wapato ("Indian potato"). Although this once prolific tuber has become scarce due to industrialization and by being trampled by cattle, it can sometimes still be found along the edge of streams and freshwater ponds. Wapato is spotted by its arrowhead-shaped leaf waving above the water. Wading in barefoot, we feel the bulb with our toes, then dig with toes or a stick until it pops to the surface. We either roast the wapato or add it to soups or stews, as it has a lovely taste similar to a russet potato, but with a nice nutty flavor.

Foraging for wild foods has always been a part of my life. I feel most at home sliding into my "gathering mode". When I can't forage for my own food, I try growing (or locating) natural, organic, seasonal and local foods to cook, eat, and serve, as this will always be a better way to lead one's life. Some folks consider Native American foods as being revived, but to me, the original foraged foods of the Americas have never gone away, you just have to know what they are and where to find them.

The most extensive collection of recipes for Indigenous American foods can be found in our book *Foods of the Americas: Native Recipes and Traditions*. I have selected from it the three recipes accompanying this article for you to try.

HANNAH GLASSE AND THE ENGLISH FASCINATION WITH WORLD FOODS

This past March brought the 300th birthday of **Hannah Glasse** (1708-1770), the most popular cookbook compiler of her times. And thus— by way of apology— the attention of your Editor has been distracted by her and by all things British and gastronomic.

A recent edition of Glasse's best-known work (1747) is *'First Catch Your Hare': The Art of Cookery Made Plain and Easy* (Devon, UK: Prospect Books, 2004; 218 pp., \$40 paper). In her opening lines, Glasse promised her 200 subscribers "that every Servant who can but read will be capable of making a tollerable good Cook". The work remained a best seller for more than a century on both sides of the Atlantic, going through more than two dozen editions.

Glasse made clear her aversion to "extravagant" French cuisine, but her large and diverse selection of recipes shows that at this early date, England was already assimilating many foreign culinary influences, French and otherwise, and transmuting them into distinctively British dishes. To single out a few examples, she has a recipe for "Asparagus forced in French Rolls" (forced = *farci*, "stuffed"), and another for Italian vermicelli noodles, while "To Make a Currey the India Way" is the earliest published curry recipe known in the English language.

This Prospect edition of Glasse's book is graced with introductory essays by **Alan E. Davidson**, **Jennifer Stead**, and **Priscilla Bain**. Davidson, a celebrated scholar of food studies who passed away in December 2003, provides a biographical look at Glasse, from her illegitimate birth and unhappy marriage, to her many commercial ventures, in which she showed tremendous resourcefulness and marketing skills. Meanwhile, the tireless researchers Stead and Bain demonstrate that Glasse actually lifted about a third of her 972 recipes from other sources! Interestingly, though, the catchphrase "First catch your hare", which everyone associates with this book, never actually appears in it (just as the movie "Casablanca" does *not* contain the phrase "Play it again, Sam.").

Our friends at the Culinary Historians of Ontario convened a program, "Hannah Glasse: Tribute to a Remarkable Cookbook Author", at old Fort York in Toronto on March 8. The program included talks by CHO founders **Fiona Lucas** and **Bridget Wranich**, and a lunch made entirely using recipes from Glasse's cookbook.

Glasse's work helped codify middle-class English cookery. But to get a sense of the more upper-class cuisine of that century, consider *Ralph Ayres' Cookery Book* (Oxford, UK: Bodleian Library, University of Oxford, 2006, distributed by University of Chicago Press; 87 pp., \$30 cloth). It is a collection of records and recipes from **Ralph Ayres**, master of the dining hall at New College, Oxford in the 1770's. This edition includes facsimiles of his original elegantly-handwritten pages, along with a printed transcription, and full-color botanical drawings of herbs, roots,

berries, and the like. **Jane Jakeman**, an art historian and writer who lives in Oxford, edited the book and supplied an Introduction and Glossary, while **David Vaisey**, an emeritus librarian at the Bodleian, supplied a Foreword that summarizes Ayres's life and the history of the book.

As head chef at the college, Ayres was responsible for providing the men (both students and faculty) with a sumptuous noon supper in the dining hall, and also for more private meals ordered by them in their own rooms. This was a decidedly masculine cuisine of many courses and large portions, featuring filling dishes such as meats, puddings, and pastries, and often rich in cream, fat, sugar, and alcohol. The dishes described include, for instance, preserved fruits such as Damson plum preserves, raspberry jam, and quince marmalade; pickles; Oxford sausages; potted beef or venison; potted hare; pigeon with walnuts, mushrooms and barberries; veal rouladen presented on skewers around a roast fowl with forcemeat balls, sausages, oysters, and mushrooms; a pudding of cabbage and suet, and others such as the still-popular New College Pudding, which is really a fried dumpling both savory and sweet; gingerbread glazed with dark ale; mincemeat pie; plum cake; trifle; blancmange; wiggs, which are small yeasted cakes for Lent, lightly spiced and sweetened (from the Dutch *wigge*, "wedge"); and Queen Cakes made with flour, butter, eggs, sugar, currants, cloves, mace, and candied lemon.

"No one who can get good porridge would ever want to eat those nauseating American proprietary cereals", wrote the English architect and author Philip Morton Shand in the 1920's. We can be understanding of his remark, even here in Michigan where that cereal was produced. Readers who would like to focus on a single English meal could certainly do worse than to start their day with **Kaori O'Connor's** *The English Breakfast: The Biography of a National Meal with Recipes* (London: Kegan Paul, 2006; 489 pp., £29.95 cloth). The heart of the book consists of facsimile versions of three Victorian and Edwardian classics: Georgiana Hill's *The Breakfast Book*, Miss M. L. Allen's *Breakfast Dishes*, and Colonel Kenney Herbert's *Fifty Breakfasts*. O'Connor, an anthropologist at University College London, opens the book with five chapters of her own on the history of this meal.

English social historian **Kate Colquhoun** has written *Taste: The Story of Britain Through Its Cooking* (New York: Bloomsbury, 2007; 460 pp., \$34.95 cloth). Although hers is a story that spans several millennia and is shaped by complex forces, Colquhoun relates it in a way that is buoyant and richly detailed, with vignettes on such topics as the *liquamen* of Roman Britain, the rage for sugar in Tudor times, "the English Huswife" and her search for instructive cookery manuals, the British passion for puddings and gravies, and the unfortunate mass reliance on tinned foods after the mid-19th Century. Along the way she treats such social factors as the Industrial Revolution, the role of the Church and the monarchy, the impact of class stratification, the importation of foodstuffs and immigrants from the British colonies, and the work of professional chefs.

Alan Davidson (mentioned above), a retired foreign diplomat and possibly the world's leading authority on fish and fish sauces in Southeast Asia, was also the leading light behind the food-studies journal *PPC*, the affiliated publisher Prospect Books, and the annual **Oxford Symposium** on Food and Cookery. The latter symposium will convene for the 27th time on September 12-14 this

ENGLAND *continued from previous page*

year at St. Catherine's College in Oxford, chaired by **Paul Levy** and **Claudia Roden**. The theme will be vegetables—“vegetables as foodstuffs, symbols, and as a part or the whole of the human diet”. For more information, visit www.oxfordsymposium.org.uk.

To celebrate Davidson's life and his influence on our discipline, **Lynette Hunter** edited a collection of nearly 20 essays dedicated to him. *Food, Culture and Community* was published as a special issue of the biannual *Moving Worlds: A Journal of Transcultural Writings* (Leeds, UK: University of Leeds, Vol. 6, No. 2, 2006; 203 pp., £12.50 paper). The participating writers reflected on Davidson's contributions or, more often, simply emulated his approach to the field, which was a combination of wit, rigor, and insatiable curiosity (seen on most any page of his *Oxford Companion to Food*). A few of the essays are **Peter Brears's** inquiry, “Traditional Foods in England?”; **Helen Saberi's** “Picnicking in Afghanistan”; and **Rachel Laudan's** “Semitas, Semitic Bread, and the Search for Community: A Culinary Detective Story”. The issue can be purchased online at <http://www.movingworlds.net>.

Peter Brears, just mentioned, a scholar of domestic history and a former museum director in Leeds and York, has written a new study *Cooking & Dining in Medieval England* (Devon, UK: Prospect Books, 2008; 512 pp., £30 cloth). Brears systematically dismantles the notion that upper-class medieval meals were all about feasting, gluttony, and bad manners. He examines in exacting detail the dining customs of large households, from the organization of their kitchens and related rooms to the dining service itself. He also presents many historical recipes that he has tested.

Lynette Hunter, also mentioned above, was a co-founder of the Leeds Food History Publication series as well as the annual **Leeds Symposium** on Food History and Traditions. The 23rd Leeds Symposium was held this past April 5 at the Friends Meeting House, Friargate, in York, England. It featured five presentations about various types of “everyday meal”, including **John Hudson** on “Grandmother's Cooking: Fond Memories of Yorkshire Food”, and **Gillian Riley** on “Michelangelo and the Working Man's Lunch”.

The University of London's famous School of Oriental and African Studies (SOAS) has established a new **Food Studies Centre**. The unit was launched on October 11 with a lecture on “Food and Diaspora” by the well-known anthropologist and *Repast* subscriber **Sidney Mintz** (Johns Hopkins University), author of such works as *Sweetness and Power*. Chaired by Dr. **Harry G. West**, also a U.S.-educated anthropologist, the Centre will promote teaching and research in “the political, economic, and cultural dimensions of food, historically and in the contemporary moment, from production, to exchange, to preparation, to consumption.” ■

MEANWHILE, ACROSS THE ATLANTIC

This U.S. presidential election year has sparked great interest, even in the world of culinary history. It seems that everyone is keen to look back and see how food has affected presidential politics— which it has for over 200 years.

Mark McWilliams, an English professor at the U.S. Naval Academy, addressed the Culinary Historians of Washington last December 9 in a talk, “From Raw Beef to Freedom Fries: *Haute Cuisine*, the White House, and Presidential Politics”. He showed that when it comes to the food preferences of our executives-in-chief, the personal has always been quite political, from their campaign images to their selection of chefs at the White House and their families' eating habits there. The public has been quick to “eat up” the idea that the most common foods have a democratic aura about them, while refined or foreign foods— especially French ones— are élitist, an association that has affected the fates of presidents and would-be presidents.

CHAA founding member **Jan Longone**, Curator of American Culinary History at the Univ. of Michigan Clements Library, wrote about suffragette cookbooks in the Clements periodical *Quarto* 28 (Fall-Winter 2007). Her article, “I Ask the Ballot for Myself and My Sex”, describes the collection's five examples of charity cookbooks published in support of women's suffrage. The oldest of them, associated with a suffragette newspaper and annual bazaar in Boston, is *The Women's Suffrage Cookbook* (1886), whose recipes were donated by prominent activists and intellectuals. The other examples range up to 1916, four years before women gained the right to vote. CHAA member **Joanne Nesbit** wrote a follow-up article for the online magazine *Michigan Today* (<http://michigantoday.umich.edu/2008/mar/>), “‘Idiots, lunatics, paupers, felons and women’: how cookbooks became the suffragists' best friends”, including a slideshow of the featured books.

Other notable recent presidency-related culinary publications:

- *White House History*, the semi-annual journal of the White House Historical Association, devoted its issue number 20 last year to the theme of “White House Kitchens and Cooking”. The 92-page issue includes articles by **Barbara Haber** (on home cooking at the White House), **Alice Ross** (on open-hearth cooking for the presidents), and others.
- Lavishly illustrated, *The President's Table: Two Hundred Years of Dining and Diplomacy* (New York: HarperCollins, 2007; 304 pp., \$34.95 cloth) is by popular historian **Barry H. Landau**, who spoke about the book at the Gerald R. Ford Presidential Library in Ann Arbor last November 15.
- **Jesse Pender**, born in a sharecropper's shack in North Carolina in 1914 and a former personal chef for President Ford, wrote an autobiography, *From a Cat House to the White House: The Story of an African-American Chef* (Baltimore, MD: PublishAmerica, 2007; 169 pp., \$19.95 paper).
- **Walter Scheib III** wrote about his Clinton and Bush years, *White House Chef: Eleven Years, Two Presidents, One Kitchen* (Hoboken, NJ: John Wiley & Sons, 2007; 336 pp., \$24.95 cloth).
- Executive Pastry Chef **Roland Mesnier** wrote *All the Presidents' Pastries: Twenty-Five Years in the White House, A Memoir* (Paris: Flammarion, 2007; trans. by Louise Rogers Lalaurie and distributed by Thames & Hudson; 352 pp., \$24.95 cloth).

MORSELS & TIDBITS

“The Old Girl Network’: Charity Cookbooks and the Empowerment of Women” is a forthcoming exhibit at the University of Michigan’s Clements Library, curated by CHAA member **Jan Longone**. The exhibition will be open on weekday afternoons from June 2 to October 3. Jan will also give a free public lecture on this subject, co-sponsored by Clements and CHAA, on September 21 (see page 16 for details).

Food historian and Ann Arbor native **Hanna Raskin** (who wrote the cover story of our Summer 2007 issue) and her North Carolina company, American Table Culinary Tours, have organized a June 26-28 tour of our area, called “Laboring Over the Stove: A Working Definition of Detroit Cuisine”. Highlights will include visits to such ethnic landmarks as the Eastern Market (1841), the Polish Catholic church Sweetest Heart of Mary (1895), and the Germack Pistachio Company (1924); a festive muskrat supper; behind-the-scenes peeks at top Coney joints and the Detroit Tigers dugout; and lessons on the baking of Mexican cakes, Middle Eastern pastries, and Southern sweet-potato pies. For more information, visit <http://www.tabletours.org/2008tour.html#det>. (Incidentally, Hanna’s scheduled April talk to CHAA was cancelled due to an unavoidable conflict.)

Three important books on the traditional cookery of the Arab world came out in English last year —

- *Medieval Cuisine of the Islamic World: A Concise History with 174 Recipes* (Berkeley: University of California Press, California Studies in Food and Culture, 2007; 266 pp., \$24.95 cloth) by **Lilia Zaouali**, a Tunisian-born and Paris-educated scholar of Arab and Islamic studies. Drawing on historical cookbooks, poetry, and other written sources, she summarizes the palace cuisine of the early Islamic world, especially that of Iraq, northwest Africa, and Spain. The 174 recipes include 31 that are updated for contemporary kitchens. The translation from French is by **M. B. DeBevoise**, and the Foreword is by **Charles Perry**, President of the Culinary Historians of Southern California.
- *Annals of the Caliphs’ Kitchens: Ibn Sayyār al-Warrāq’s Tenth-Century Baghdadi Cookbook* (Leiden, The Netherlands: Brill, 2007; 944 pp., \$195 cloth) has been translated and supplied with an introduction, glossary, and biographical appendix by **Nawal Nasrallah**, an Iraqi former literature professor and independent scholar in New Hampshire. This comprehensive cookbook detailing the palace cuisine of the Baghdad caliphate includes anecdotes, poems, and over 600 recipes. Nawal gave lecture/demonstrations about this subject on April 2 at Boston University’s Metropolitan College and on May 5 for the Culinary Historians of New York. Her previous work, *Delights from the Garden of Eden: A Cookbook and a History of the Iraqi Cuisine* (2003), has been noted in this column.
- *Aromas of Aleppo: The Legendary Cuisine of Syrian Jews* (New York: Ecco, 2007; 388 pp., \$49.95 cloth) is by **Poopa**

Dweck. She and her husband live in Deal, NJ and have been an important part of the Aleppian Jewish immigrant community of greater New York. As I looked through this gorgeous book, with its recipes, photos, and extensive background information, I also noticed two underlying historical threads: (1) Jews maintained an extremely close cultural connection with other Levantine peoples for centuries, reflected, for example, in the Arabic names given to all of the recipes here; and (2) among these peoples, Jews were perhaps the most adventurous in adapting to Mediterranean cuisine the new ingredients arriving from elsewhere, such as lemon and coconut from Asia, okra from Africa, and squashes, tomato and allspice from America. The ubiquity of *ou’* (tamarind concentrate) was especially surprising to me.

Several chefs in our area have been singled out for world-class honors this year—

For the second year in a row, Chef and Managing Partner **Alex Young** of Zingerman’s Roadhouse has been nominated for the James Beard Foundation award in the category “Best Chef: Great Lakes”, recognizing a chef who has set new or consistent standards of excellence. Alex is scheduled to speak to CHAA on May 18 about how he uses organic gardening to help create the traditionally-made, full-flavored dishes at the Roadhouse. Certified Master Pastry Chef **Joseph Decker** of Schoolcraft College was appointed to the five-member USA National Culinary Olympic Team that will be competing in Erfurt, Germany this October. Decker is the first pastry chef in the Midwest to ever reach this position. **Shawn Loving**, who chairs the Culinary Arts Department at Schoolcraft, has been appointed Chef for the U.S. Olympic Basketball Team that will be competing in the Summer games. He will be in charge of all foodservice for the players during practice and competition in Beijing, to ensure that nutrition and quality goals are met for fueling a first-class team. Shawn, himself a Schoolcraft alumnus and an experienced caterer and restaurateur, is chef/owner at the Loving Spoonful restaurant in Farmington Hills. Another colleague at Schoolcraft, charcuterie expert and Certified Executive Chef **Brian Polcyn**, represented Detroit at the Taste of the NFL on February 2 at the Phoenix Convention Center. This food and wine extravaganza is held annually on Super Bowl weekend to raise funds to tackle hunger in America. CHAA members will recall that Brian hosted our group in May 2004 at his Five Lakes Grill in Milford. (Incidentally, Schoolcraft hosts a two-hour cooking demonstration on May 10 by **Lynne Rossetto Kasper**— well-known for her radio program, “The Splendid Table”— as a benefit for Michigan Radio. Tickets, \$45, are available through Ticketmaster.)

On the Back Burner: We invite ideas and submissions for these planned future theme-issues of *Repast*: Evolution of Foodways in the Middle East (Summer 2008); Episodes in the History of Breakfast Cereals (Fall 2008); Scandinavian-American Food Traditions (Winter 2009); History of American Restaurants, Chefs, and Menus (Spring 2009). Suggestions for future themes are also welcome. ■

CHAA CALENDAR

(Unless otherwise noted, programs are scheduled for 4-6 p.m. at Ann Arbor Senior Center, 1320 Baldwin Ave.)

Sunday, May 18, 2008

Alex Young, Managing Partner, Zingerman's
Roadhouse and owner, Cornman Farms
"Double Digging Deep: The Story of
Chef Alex's Organic Garden"

Sunday, July 27, 2008

4-7 p.m., Earhart Village Clubhouse
(835 Greenhills Drive, Ann Arbor)
CHAA annual participatory theme picnic:
Family immigrant cooking, featuring recipes from the
Nebraska Centennial First Ladies' Cookbook
and other sources

Sunday, September 21, 2008

Jan Longone, Curator of American Culinary History
Univ. of Michigan Clements Library
Free public lecture in conjunction with the exhibit
"The Old Girl Network': Charity Cookbooks
and the Empowerment of Women"
(Bldg. opens at 2:30 for viewing;
lecture at 3:00; reception to follow)

Sunday, October 19, 2008

Staff from the Historic Foodways and Domestic Life
program at The Henry Ford will speak on
the Mattox Farmhouse project and
1930's Southern African-American foodways

REPAST
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