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Repast

Quarterly Publication of the Culinary Historians of Ann Arbor

Quadricentennial of Dutch-American Food

Part 2: The Great Lakes Region



In this photo from about 1913, young women from the Second Christian Reformed Church of Grand Haven, MI, wear traditional Dutch clothes while raising funds for their private school.

Photo: Second Christian Reformed Church. From Norma Lewis and Jay de Vries, *Dutch Heritage in Kent and Ottawa Counties* (Arcadia Publishing, 2009).

C.H.A.A. WINTER MEETINGS



FORAGING FOR MORALS & MORELS

Last Winter we were treated to a series of diverse and engaging talks organized by CHAA Program Chair **Laura Green Gillis**.

At our January 19 meeting, we heard a presentation by **Richard Andres** and **Deb Lentz**, who run the certified-organic Tantré Farm located nine miles southwest of Chelsea, MI. The couple founded the 150-acre family farm in 1993, influenced by Kentucky poet Wendell Berry’s argument against agribusiness, *The Unsettling of America: Culture & Agriculture* (1977). In 2001 they established a Community Supported Agriculture (CSA) program, which currently has about 380 paying members and accounts for more than half of the farm’s revenue. Each CSA member picks up a family-sized box of food weekly.

The CSA movement began in Japan in the 1980s, where it was called Face of the Farmer. It has become popular even in urban or de-industrialized areas, including Detroit and southeastern Michigan. Conventional farms have also been influenced by a general, long-term trend toward more sustainable practices, such as land-use diversification.

Richard and Deb emphasized that their priorities in growing food include healthfulness as well as flavor. They measure Tantré’s sustainability according to a triple “bottom line”: environment, people, and finances. Instead of using industrial fertilizers, which rely on finite resources such as petroleum and nitrates, they use composts and manures from the immediate vicinity. Only about 40 of their 150 acres are cropped at any given time, rotating with pastured and fallow acres. To reach 100% sustainability, the farm still needs to solve some problems of labor power, water supply, plant diseases, and pest management.

At any given time, the farm has about 20 employees, many of them young people living there on internships of 4-8 months. They help produce and distribute the fruits, vegetables, and other crops, and the meat, milk, cheese, and butter; tend the chickens and cows; and take turns cooking meals in pairs. Tantré’s annual revenue stands at about \$416,000, of which \$216,000 is gained from the CSA program, and the rest is gained equally from direct marketing to consumers (via farmers’ markets and to schools and hospitals) and wholesaling (to local food processors, groceries, and restaurants).

“Electric Sugar Refining Machine Scandal” was the title of the Feb. 16 presentation by **Martha Churchill**, a local attorney and historian who is a member of the City Council of Milan, MI. In 1884, she recounted, Henry C. Friend, a Chicago man of low morals, claimed to have invented a machine that could make white sugar from grapes. Of course, real sugar refining involves a very expensive process of boiling cane juice, and Friend’s claimed dramatic shortcut was very attractive to potential investors. At demonstrations set up to fool the latter, Friend’s wife Olive, a Milan native, would pour bags of pure sugar into the device through a concealed hole cut in the ceiling above. Several other Milan natives were involved in the scam, including the man who became its ringleader, Olive’s father William Eaton Howard of Chicago, who was a Civil War veteran and Methodist minister.

The Electric Sugar Refining Co. was established in New York City, which was already becoming the leading sugar-refining center in the country. The firm gained stockholders from across the U.S. as well as Britain and France. But after Friend died in New York in 1888, the other key participants retreated to Milan before their plot unraveled the following year, with major news coverage. Eventually the group was apprehended in Milan and tried in New York; the ringleader, Rev. Howard, was convicted and served several years in Sing Sing Prison. Churchill detailed the whole sordid episode in a 12-part series in the *Milan News-Leader* and in a substantial summary, “The Great Sugar Scandal of 1888”, published in *Michigan History* magazine (July 2013).

On Mar. 16 a very witty professor of Greek and Roman history at the Univ. of Michigan, **David S. Potter**, presented choice morsels from his newly expanded book, *Life, Death, and*

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Entertainment in the Roman Empire (Univ. of Michigan Press, 2010). The refreshments for this talk were especially *à propos*, including Phil Zaret's fresh-baked loaf of *panis quadratus* (squared bread), made with wheat flour, *feta*, grape juice, and spices, and served with additional olive oil; Joanne Nesbit's pearled *farro* salad; and Judy Steeh's honey cakes made with spelt flour.

We learned from Dr. Potter's illustrated lecture that Roman eating was always social, never solitary. Just as today, dining reflected the prejudices and morals of different classes: wine was considered more civilized than beer, smelly onion and garlic were despised by the wealthy, fish was likewise considered poor people's food, and meat that had to be boiled or stewed (instead of grilled) was deemed of poor quality. Kitchens were universally regarded as smelly, but only a wealthy man could afford to situate his kitchen far from the dining areas.

Unfortunately, it's hard to reconstruct the diet of all classes from written records, since only certain strata were commented upon. Among the rich, dinner parties typically boasted meals of three courses: the first course featured breads, cheeses, olives, and other fruits, and the third featured honey-based pastries. Men dined in the *triclinium* and women ate in a separate area. When guests weren't present, the master often dined with his slaves, with whom he was quite close.

To maintain public order the grain supply was subsidized, and millers and bakers could grow wealthy. Unlike most other foods, grain was mainly produced not locally but in North Africa. In contrast to the Greek world, Roman dishes were more often baked in the oven than cooked on stoves or burners. Ingredients were pure and fresh, but they tended to be simple. An exception was exotic spices imported from Asia (pepper, cinnamon, etc.), whose consumption trickled down from the rich to middle strata via public markets. Public eateries served mostly uncooked foods (bread, cheese, olives, vegetables), which were kept in separate *amphorae* set in a U-formation around the dining area.

In Rome, meat almost invariably meant pork; army legions spread their swine across Europe, leaving an enduring legacy. Secondary after pigs were sheep and lambs, which also provided milk for simple cheeses. Chickens were available but less desirable than exotic birds (peacock, pheasant, flamingo), while beef was common only in northern Italy and further north. At large religious celebrations that included animal sacrifice, a beast's innards became a "burnt offering" to the gods, while the flesh parts, essentially barbecued, were often distributed free to the public. It was the animal's hide that was bickered over.

Ruth Mossok Johnston, Director of Prepared Foods for the Michigan-based Hiller's Market chain, spoke to us on April 13 with lessons from one of her books, *The Art of Cooking Morels* (Univ. of Michigan Press, 2012), which is illustrated by her artist husband, David McCall Johnston. Ironically, the morel, one of the world's most prized mushrooms, is poisonous if eaten raw. Morels differ from most other common mushrooms, Johnston explained to us, in at least three ways: they emerge not in the Fall but in the Spring, at about the same time as fiddlehead ferns and ramps (wild leeks); their stalks are hollow from base to tip; and they have a woodsier, earthier

flavor. While they're especially abundant and flavorful in Michigan, where May is celebrated as Morel Month, they thrive throughout North America except in regions with extreme temperatures. Mushroom hunters often find them among stands of ash trees, elms, oaks, or other hardwoods, as well as in orchards or in recently-burnt areas of forest.

Morels are rich in vitamin B and other nutrients. They pair easily with a wide variety of ingredients. In compiling her book, Johnston favored her more unusual recipes, such as Matzoh Balls, Savory Morel Cheesecake, and a dish incorporating *hoisin* sauce. Earthy Delights (Clinton, MI), a supplier of mushrooms and other foraged foods, produces packages of raw morels that are sold at Hiller's (\$15.99 for ½ oz.).

Helen Zoe Veit, a history professor at Michigan State Univ. and author of *Modern Food, Moral Food: Self-Control, Science, and the Rise of Modern American Eating in the Early Twentieth Century* (Univ. of North Carolina Press, 2013), spoke to us about that subject on May 18. Conceiving of dietary decisions as intertwined with moral choices and as a key factor in public health is not just a modern phenomenon, we learned from Dr. Veit; it became common during the Progressive Era in the U.S. (1900-1920).

The activists of that movement were confident that they could improve society by applying expert knowledge and authority. One of their goals was to make the food system more rational, which would improve health, help eradicate poverty, and promote patriotism. Harvey Wiley, chief architect of the Pure Food and Drug Act of 1906, warned that poor nutrition threatened national vigor and national security. John Harvey Kellogg claimed that dietary reform could reduce the temptation of alcohol and strengthen one's moral fiber. There were also frequent warnings to avoid saucy, "mixed" foods such as spaghetti and chop suey, much of which was anti-immigrant feeling disguised as science. A proper diet, it was argued, is a foundation for democracy and national unity.

The main basis for such arguments was the rise of nutrition science, which had gradually replaced vitalist and humoralist theories about diet. Calories and vitamins are examples of nutritional concepts that arose around the turn of the century; Wiley and other activists wanted to strip foods of their cultural baggage so they'd be evaluated purely in terms of such scientific quantities. The discipline of "home economics" was also founded around this time. Further encouraging the Progressive campaign were broad changes in American society and in the food system: a surge in the number of immigrants from Europe and Asia, the advent of industrial methods of food production, the development of commercial and domestic refrigeration, the increasing regularity of "eating out", a sharp spike in food prices, and broader consciousness of global food networks (especially with shortages in World War 1).

In addition to pure-food legislation and other public health measures, the Progressive initiative made several marks on the American dietary landscape, some of which are still evident today and others not: people began to consume more fruits, vegetables, and milk, and less bread and meat; canned and frozen foods became popular; and there was a rise in moral repugnance against fats and against overweight people. ■

GOING DUTCH

03

IMMIGRANT *ETEN* IN WEST MICHIGAN

by Larry ten Harmsel

Larry ten Harmsel, of Kalamazoo, MI, is a retired English professor and Dean of the Lee Honors College at Western Michigan Univ., where he worked from 1974 to 2007. In 1986 he founded The Grand Tour of Europe, a Summer program, ended in 2010, which took WMU students to Europe to study artistic and cultural history. Dr. ten Harmsel is the author or co-author of several books, including Dutch in Michigan (2002) and Fred Meijer: Stories of his Life (2009), as well as poetry translations from the Dutch, and numerous articles and reviews dealing with literature and fine arts. He holds a B.A. in English from Calvin College, and an M.A. and Ph.D. in Comparative Literature from Ohio Univ. He now serves as Historian at the Frederik Meijer Gardens & Sculpture Park.

The first few times I traveled to the Netherlands, I found myself walking down the streets of Amsterdam, snacking on traditional Dutch food from street vendors or local stands—fresh herring, smoked eel, *kroketten* and *bitterballen* (concoctions of deep-fried breaded meat stew): a host of delicious tastes and textures. And they were utterly strange to me. I had never seen any of these foods before.

I grew up in West Michigan, in the heart of Dutch immigrant country, with grandparents who had immigrated to the U.S. My parents, born in the early 1920s, spoke English at home, but they cooked and ate what they called Dutch food, as did most of the other people of immigrant descent that I came to know in schools, workplaces, and churches. I thought I knew what Dutch eating was all about. The towns around us were named for Dutch cities or provinces—Holland was five miles to the west of my home in Zeeland. A few miles east of us lay Vriesland. New Groningen was just down the hill. Overisel, Drenthe, Zutphen, Graafschap, and Borculo were among the towns where I had friends and relatives. We all ate the same kind of food, and we knew it was the traditional fare of our forebears.

Colonies of Poor and Conservative Farmers

The mostly Calvinist immigrants who founded colonies in the heart of America began coming in 1846, more than two centuries after the first Dutch settlers in North America, the men and women who had established the great city of New Amsterdam on the island of Manhattan. We learned some of that cultural history in school, and we often thought ourselves vaguely connected to the earliest days of European settlement in America. But in fact our forebears came to America largely

because of two great problems: potatoes and the official state church of the Netherlands.

Potatoes first. They were a staple of the impoverished farmers and workers in the poorer outlying provinces of the Netherlands. The devastating blight that hit Ireland in the Summer of 1845 also damaged the Dutch crops. Although there was no widespread famine in the Low Countries, the lives of many farmers became extremely precarious. By 1846 Albertus van Raalte, an energetic minister for a religious group called the *afgescheidenen* (Seceders, in English, since they had withdrawn from the state-sponsored Reformed Church), was exploring terrain in West Michigan.

Religion next. Van Raalte's troubles with the state church had been brewing for several decades. The Dutch government had determined that although it held to an official Calvinist religion, it would practice religion in a manner that struck many traditional Calvinists as worldly and liberal. The government was also determined to continue its old tradition of exceptional tolerance for the Anabaptists, Catholics, and Jews who lived within its borders. Such tolerance (carelessness about the truth, they would have called it) irked many Christians who lived far from the centers of power. Van Raalte and his colleagues had repeatedly petitioned the government for redress, calling upon it to enforce certain creeds that called for persecution of non-Calvinists. The petitions were turned down; the demands for doctrinal purity were ignored.

Albertus van Raalte considered taking his followers to the Dutch colony of Java, in Indonesia, but he soon decided on a region of Michigan which the Treaty of Chicago (1833) had mostly cleared of its native Ottawa and Potawatomie inhabitants. Within a couple of years more than a thousand of his co-religionists followed van Raalte to the area around Holland, Michigan. Although they reported in official documents that their primary reason for immigrating was economic, most of them also looked forward to the opportunity to form a colony of like-minded believers who could insulate themselves from the secular and worldly influences they saw at work in their home country. They found a landscape that was forested, unlike their homeland, but otherwise they could see many similarities. It was flat riverine territory, with rich bottomlands bordered by sand dunes that stretched for miles along Lake Michigan.

In 1847 other Dutch Seceders, many of them likewise impoverished and feeling put upon by the state church, followed the Reverend Henry Scholte to a newly-formed colony in Iowa, in the area around Pella. In several succeeding waves, culminating in the years just after the Second World War, groups of immigrants eventually settled in New Jersey, Wisconsin, Minnesota, South Dakota, Ontario, and elsewhere.

The number of Dutch immigrants to these New-World colonies was never large compared to other European nations. Their homeland had a reputation for prosperity, stability, and tolerance, so that in the 19th Century, when Ireland, Sweden, and Denmark were sending millions of immigrants abroad, the far smaller country of the Netherlands never lost more than 1% of its population. The most recent figures available suggest that the total number of immigrants from the Netherlands to the U.S. throughout its history is approximately 300,000.

Breakfasts and Dinners Growing Up

Stemming from Dutch settlements that were conservative and insular in their practice of religion, it's perhaps not surprising that our dietary practices seemed all but frozen in time. Many of the people I grew up with in the 1940s and 1950s eventually judged our immigrant food to be at best tedious and at worst almost inedible. It often seemed that the Dutch of West Michigan brought one of the most impoverished of all culinary cuisines with them to America. The herring and eel that I now enjoy in the Old Country, for example, are native foods, but they never made it to West Michigan, where potatoes, cabbage, and pea soup held sway.

In the Netherlands, it's commonly observed that if it weren't for the evils of colonialism, which eventually brought a world of new tastes to Holland's shores, Dutch cuisine would consist of boiled potatoes, red cabbage, kale, coffee, and pea soup. That's horribly unfair, of course, but not entirely off-base.

In Zeeland, MI, the three meals we ate each day were called breakfast, dinner, and supper (the term "lunch" didn't come along until the 1960s). Breakfast fare could be surprisingly hearty, which makes perfect sense for a community of farmers and laborers. There were mothers who made *leverworst* (liverwurst) from scratch, with a result that resembled French country *paté*. It was sliced thinly, touch-fried to crisp the exterior and warm the interior, then served with toast for breakfast.

Another morning meal consisted of *balkenbrij*, which I disliked as soon as I discovered what was in it (or so I believed)— a mixture of brains, eyeballs, and other leftover parts of cows, pressed together with lard to form a loaf. Sliced thin, it could be fried and dished up with corn syrup, presumably to cover its many sins.

Pannekoeken are pancakes almost as thin as French crêpes, and can be garnished with either sweet or savory condiments. Syrup or powdered sugar was one possibility, as I recall, but you could also opt for diced ham and scrambled eggs, or sliced apples and raisins. Whichever choice you made, the next step was to roll the pancake with its filling into a cylinder, then to chop off slices you'd eat with a fork. If you were in a hurry, you skipped the knife and fork, handling the *pannekoek* the way an American tackles a hot dog.

My favorite breakfast as a child was bread pudding made with raisins and covered with cinnamon and brown sugar. But now and then we were also encouraged to eat *karnemelksepap* (buttermilk porridge), something I tried to avoid. Another morning staple was day-old bread, fried in *spekvet* (bacon grease) and dressed with molasses. Dutch rusk was also a common breakfast food, either dry with butter and *hagelslag* (chocolate sprinkles), or soaked in warm water with sugar sprinkled on it.

For dinner (the noon meal, now generally called lunch) we had sandwiches. Sometimes they were peanut butter and jelly, of course, since we were Americans, after all. But we also consumed many sandwiches topped with *hagelslag* or with Dutch cheeses. The choices of cheese included young or aged Gouda and Edam, which might well be spiced with cumin or caraway seeds. There

may have been a box of Velveeta lurking on the counter, too. Children could be surprisingly eclectic.

One of my favorite noonday sandwiches featured thin-sliced cold meat made by a relative who had a smokehouse and owned a small IGA grocery. It was a delicacy prepared especially for customers recently arrived from the Old Country and was always called *rookvlees* (dried beef) in front of Americans. Sometimes it was made from lean cuts of beef or venison, but the best tasting, in my estimation, was *gerookte paardevlees* (smoked horsemeat). It's no longer available in the U.S., so far as I know. However, I recently ran across it in an upscale supermarket in Aruba. It wasn't quite as good as Uncle Herm's, but it came close.

Simple, Hearty Fare at Supper

Although Vincent van Gogh's painting of potato eaters comes from the 1880s, it gives a vivid picture of the simple fare common at suppertime in many of the immigrant households I



came to know growing up. The potato (*aardappel* in Dutch) occupies a central place in immigrant cuisine. It's generally boiled, and forms the basis for almost every supper.

A very popular supper dish was *hutspot*, or hodgepodge. Like many peasant foods, it could include almost anything that was available, but it generally included potatoes, carrots, and onions, together with whatever bits of meat were left from a previous meal. This *mélange* was cooked to within an inch of its life, and functioned as a soft sort of comfort food, around which a few other delicacies might be arranged, such as *zuurkool* (the Dutch version of sauerkraut, generally mixed with the juices of side pork, whose meat might have gone into the main dish).

Nothing says "Dutch" like a good old-fashioned *stampot*, a pan full of mashed potatoes and a vegetable. In addition to *hutspot*, there are several other varieties that are traditional, such as *andijviestampot* (with escarole endive), or a *stampot* with kale. Most *stampotten* consisted only of potatoes and vegetables, and did not use any butter or milk. Dutch potatoes were usually creamy enough to make up for the lack of dairy, and the vegetables released enough juices to make the dish moist but not rich.

But a *stampot* could also be prepared from any of a variety of other available farm products. In the right season, for example, there might be mashed potatoes and melted Gouda cheese mixed with curly endive, combined with generous quantities of diced, cooked bacon. A Dutch meatball, called *gehaktbal*, could be tossed atop any of the *stampotten* if meat was otherwise missing. A *zuurkool stampot*, featuring mashed potatoes with sauerkraut and smoked sausage, was especially suited to Winter, when fresh vegetables were harder to come by.

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WESTERN MICHIGAN *continued from page 5*

Obviously, there were many hearty meals available, all of them high in fat content and cholesterol, most of them quite tasty. One of my favorites was called *boerenkool*. It consisted of a mound of mashed potatoes, infused with an equal mass of cooked kale. This was topped with a generous slice of *metwurst* (a Dutch cousin of Polish sausage), and sprinkled with warm juices from the *metwurst*. If there was no kale, the mashed potatoes could be mixed with melted Gouda or butter.

Sunday dinners were the most elaborate and richest meals of the week. Many of them had been prepared on Saturday, so the mothers in the household could avoid doing too much work on the holy day of rest. One perennial favorite was pot roast with boiled potatoes and onions, with a side of *snijboonen*, string beans sprinkled with nutmeg and prepared in a specifically Dutch way, often with bits of bacon and a few other spices.

Special-Occasion Foods

Although we always spoke English in my family, and I would have sworn I knew almost no Dutch while growing up, I came to realize over the years, especially after studying the language, that we had always used Dutch words in relation to the food customs of the Old Country. The word *flauw*, for example, can be translated in at least three ways: it can mean “bland” when it’s used to describe food, or it can describe fainting, or it can refer to the way you feel after you’ve eaten too many potatoes. Then you say you feel *flauw*, and you cast about for an apple, a windmill cookie, or a hunk of chocolate to munch on.

When you look beyond the formal meals, though (which you may indeed want to do), you find among Dutch immigrants a lively tradition of incidental foods for special occasions. At Christmas and New Year there were *appelflappen*— delicious battered and deep-fried apple slices. I remember going to an aunt’s house to eat *oliebollen* (we called them fat balls, to the consternation of our more Americanized neighbors), baseball-sized dollops of dough filled with apples and raisins and deep-

fried. They were better than any doughnut I’ve ever eaten. Had they been available all year round, there would have been an epidemic of coronaries in West Michigan, but alas, they were strictly seasonal.

If you were old enough, or sneaky enough around Christmas time, you could drink *boerejongens* (“farm boys”), a potent flavored homemade brandy. One recipe for this drink makes a virtue of patience:

Cook raisins, water, and cinnamon. Add sugar and brandy and cook until dissolved. Fill sterilized container with the mixture. Seal tightly. Let stand three months.

Regardless of whether it was a holiday, there were long sweet fingers of almond pastry called *amandelbroodjes*, mouth-watering butter cookies, generous wedges of Gouda cheese, little dots called *pepernoten* (ginger snaps), several varieties of *drop* (sweet or salty licorice), and a host of other confections to help spice up the palate.

Beginning in 1964, the Junior Welfare League of Holland, MI, published a cookbook called *Eet Smakelijk*, which is Dutch for *Bon Appétit*. It has been reprinted about a dozen times, with a current edition that runs to almost 600 pages. Although it contains many recipes that have no particular ethnic flavor, this book also contains a treasure of traditional Dutch immigrant foodways. Anyone who wishes to understand the culinary culture of the Dutch in America could use a copy of *Eet Smakelijk*.

I’m no longer surprised by the many differences— in culture, food, politics, what have you— between the Dutch who live in the Netherlands and those who descended from the waves of 19th-and 20th-Century immigrants. The two cultures have evolved in different directions despite the threads still holding them together. But if you wander just a little way into the Dutch countryside, or delve into a Dutch-American kitchen at the right time of year, you’ll see that they still share many tastes. ■



Van Eenanaam Grocery in downtown Zeeland, MI, was larger, with more variety and lower prices, than most other food stores in the area in the early 1950s. Delia Van Eenanaam, who owned the store with her husband, George, is packing the groceries here. Three blocks north was an IGA, owned by the author’s uncle; four blocks west was Harold De Koster’s store; and four blocks east was Huizenga’s Grocery store.

Photo: Zeeland Historical Society. From Norma Lewis and Jay de Vries, *Dutch Heritage in Kent and Ottawa Counties* (Arcadia Publishing, 2009).

DUTCH COMFORT FOOD



HUTSPOT IN WISCONSIN

by Mary Risseeuw

A simple mash of potatoes, carrots, and onions, *hutspot* is Dutch comfort food. What macaroni and cheese is to an American, so is *hutspot* to a Dutchman... at least in my world. To be of 100% Dutch ancestry, as I am, is not so unusual in the Dutch communities of Sheboygan County, Wisconsin.

My great-grandparents were all born in the Netherlands and emigrated from the provinces of Zeeland and Gelderland in the early 1850s. Two of my paternal great-grandparents, Hubregt Risseeuw and Sara Willemina Bril, were married when they got off the boat in Milwaukee. They lived there in the *Hollandsche Berg* (Dutch Hill) section of the town for two years, doing factory work, farming, and buying and selling land, in order to purchase their own farm about 40 miles north in Holland Township in Sheboygan County. My second set of paternal great-grandparents, Louis Oppeneer and Sara Rezina Bril, also established a farm just a quarter-mile down the road. On my mother's side, my great-grandparents Antonius Kolste and Gertrude Ramaker were also farmers, while my great-grandparents Jan de Meester and Willemina van der Jagt were the first farm-implement dealers in nearby Cedar Grove.

Growing Up Dutch in Wisconsin

The Dutch communities in Wisconsin have retained very different food traditions than the "colonies" in Michigan and Iowa that were established at about the same time. The independent nature of the Wisconsin colonists, and their greater assimilation within a mixed ethnic community, meant that there were few Dutch bakeries, restaurants, and other public food traditions maintained mainly within family groups in Wisconsin, as there were elsewhere. We do have our *oliebollen* (fried dough-balls) and *worstebroodjes* (sausage sandwiches) at the annual Holland Fest in Cedar Grove, but this festival began in 1947, a hundred years after the first Dutch emigrants arrived. Some years ago there was a restaurant in Cedar Grove that offered pea soup, almond currant bread (purchased from the Jaarsma Bakery in Pella, IA), and occasionally a buffet with some Dutch food specialties. By contrast, *hutspot* has remained



Mary Risseeuw of Sheboygan Falls, WI, has researched 19th- and 20th-Century Dutch immigration to Wisconsin for 25 years. She has published and lectured throughout the Midwest and the Netherlands on the subject, and is active in the Association for the Advancement of

Dutch-American Studies. Mary has organized classes and field trips in history and genealogy, and published a compilation of Dutch-immigrant letters, memoirs, and travel journals, *I End with My Pen, But Not with My Heart* (2008). She holds a B.S. degree from the Univ. of Wisconsin-Madison, and an M.A. and M.F.A. from Northern Illinois Univ. in textiles. An adventuresome cook and eater, she is also a private caterer.

purely an at-home food, one that most Dutch-American families ate from time to time when I was growing up.

Although it didn't appear regularly at our dinner table, on a cold Winter evening, or simply when my mother was seized with longing for a place once again at her own mother's table, she might fix us a meal of *hutspot*, or *kecta* as we all called it. *Worstebroodjes* were actually more frequent in our home, and we often begged for them: nothing was better than that hand-mixed meat wrapped in a yeasty dough made by "feel". We ate herring on New Year's Eve, but only decades later did I learn that this was traditional in the Netherlands. Years of genealogical and historical research and numerous trips to the Netherlands provided me with an insight into traditions, some of which I had grown up with but had never had an explanation for.

A Dish by Any Other Name...

According to popular belief, the tradition of *hutspot* dates back to the 3rd of October in 1574, when the people of Leiden celebrated their victory over the Spanish invaders. (Much of the Netherlands was under Spanish rule from the mid-1500s to the mid-1600s.) The city of Leiden had been under siege for several months, and the inhabitants were starving. Prince Willem ordered that the sluices be opened to flood the land, and this caused the Spaniards to retreat. Legend states that a little boy found the remains of some mashed vegetables in a pot in a deserted Spanish camp. This dish is still eaten in the Netherlands on the 3rd of October in celebration of the defeat of Spain. A more plausible explanation of its origins, however, is that *hutspot* is a variation of *olla podrida*, a common Spanish stew with meat, vegetables, and chickpeas.¹

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HUTSPOT IN WISCONSIN *continued from p. 7*

This is a dish with as many variations as names. It can be called *hutspot*, literally “shaken pot”, referring to how the ingredients are mixed together. Sometimes it’s called *stampot*, literally “mash pot”. But in East Central Wisconsin, the preferred term is *kekta*, with variant spellings *kecta* and *kechta*. The early immigrants to that area of Wisconsin, including my ancestors, were largely from the province of Zeeland and an area in the province of Gelderland referred to as the Achterhoek (the “back corner”). It has been surmised that the term *kekta* comes from the regional dialect of the Achterhoek and was adopted by many of the Dutch immigrants in this area regardless of province of origin.

In 2000, my parents returned to Wisconsin from a Florida retirement to live in an assisted-living facility that was founded and is largely supported by churches with historical Dutch roots. My mother was thrilled to discover that the menu there regularly included *kekta*. It is the comfort food of an older generation, a dish that my generation remembers fondly from our grandmothers’ tables, but serves less often. It is food well-adapted to those who think they can’t cook or don’t like to follow a recipe, because one can easily vary the ingredients or amounts to suit one’s taste and to season it as one sees fit.

This is simple, hearty, and filling food that is perfect for a cold Winter day in the upper Midwest. Just as with my mother, a change in the weather or the nostalgia for a meal at her table finds a pot of *kekta* on mine. *Eet smakelijk!* ■

Endnotes

1. See Eenschooten and Matze, p.103. The *Oxford English Dictionary*, in its discussion of *hutspot* and two cognate terms for a meat-and-barley stew (Middle French *hochepot* and English *hotchpot*, which evolved into *hotchpotch*, *hodgepodge*, “confused mixture”), cites the earliest known record of Dutch *hutspot* in 1527, nearly five decades prior to the siege of Leiden.
2. Halverhout, *Dutch Cooking*, p. 83.
3. From Husby, *Dutch Delights*, p. 45.

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Photo: Mary Risseeuw

HUTSPOT

- 2 to 4 lbs. carrots, sliced
- 4 lbs. potatoes, diced
- 2 large onions, chopped
- 4 Tbsp. butter or margarine
- 2 cups salted water

Simmer vegetables in water, undercooking them, adding more liquid if necessary. Mash with a potato masher and season with salt and pepper. If it’s too thick, add some milk. Heleen Halverhout² advises that this amount serves 4 people in Holland—they have big appetites!

Hutspot met klapstuk is a variation that includes 2 lbs. of boneless beef short ribs or a pound or two of beef chuck roast, boiled or braised.

STAMPPOT MET BOERENKOOL³

- 3 lbs. potatoes
- 2 onions
- 20 oz. curly kale (stalks discarded), finely chopped
- 1 bay leaf
- 12 oz. smoked sausage
- 5 oz. milk
- 1 oz. butter
- Salt and pepper

Peel potatoes and cut into pieces. Peel and slice onions. Put the potatoes, kale, onion, and bay leaf in a large pan. Add just enough water to cover the bottom of the pan and cook over a low heat for about 25 mins. until cooked. Meanwhile, simmer the sausage for about 25 mins. Remove the bay leaf, drain the vegetables, and mash finely. Heat the milk and butter, and stir it through the potato and kale mash until smooth. Adjust seasoning. Slice the sausage and arrange over the *stamp* (mash).

MAKING A NEW HOME IN MICHIGAN

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SLAW FROM THE OLD COUNTRY

by Kim Orsi

Kimberly Garrett Orsi, née Bakker, is a stylist at Arbor Hills Hair and Body Salon in Ann Arbor. She grew up in this area, graduating from Whitmore Lake High School in 1978. In addition to classes in hair styling, she has also pursued interests in painting and the Italian language.

You almost can't go wrong with bacon and eggs. The Italians have their *pasta carbonara*, and the Dutch have their *sla*.

"Slaw" in my family has always meant a particular Dutch-American salad featuring bacon and eggs. It starts with a bed of Bibb lettuce leaves, topped with potatoes hot and nearly mashed, thus combining the best of both textures. Soft-boiled eggs are also key, as the remaining moisture in the eggs helps in bringing together all the flavors on the plate. Then, thick cuts of bacon cooked crispy are crumbled on top.

Nothing goes to waste, as the hot bacon grease is combined with white vinegar to make a wonderful dressing. With salt and pepper on the table, the only thing I've ever found to make this even more wonderful is capers. That's right, capers on top... perfecto, or should I say, *volmaakt!*

This kind of slaw was not a special-occasion dish, but more of a customary one for everyday meals. It is one of the family dishes handed down to us from my father and his parents, who arrived in America from the Netherlands in 1947. My mother learned to make it from memory without a written recipe, as did I.

My father, Gerrit (later Garrett or "Gary") Bakker, was born in 1931 in a small seaside town called Vlaardingen, in South Holland. He was the only child of Bastiaan and Clara Bakker. My grandfather's sister had already immigrated to Ann Arbor



The author's "Grandma B." (Clara Bakker) in the 1970s, in her uniform as cook for Univ. of Michigan President Robben Fleming. Her cookies were a favorite at The President's House.

shortly before World War 2. Because of the devastation in which the Netherlands was left by the war, my father and his parents likewise immigrated to Ann Arbor a few years later, with the sponsorship of his Aunt Gertrude (Tante Gertie) and her husband, Clarence Misner (Ome Clare).

When I asked my father about food during the war, he became very serious and sad. He said that was a time when everyone had to tell themselves, "Any food is better than being hungry." By the end of the war, he recounted, people were dropping dead in the streets, and others had bloated bellies. There were no pets left, for they had all been eaten, as well as mice and rats. My father's grandparents had a farm, which made them very fortunate as they had more food than most. But during the war and the German occupation there were no treats and no celebrations, at least none involving food.

Craving "the Green Foods and the Potatoes"

When Gerrit and his parents landed by boat in New York on April 7, 1947, they knew no English. They were met by a cousin who accompanied them to Ann Arbor by train.

Just three weeks later, the *Ann Arbor News* ran a feature story about Gerrit, "Dutch Boy Mastering Speech, Customs Fast" (Apr. 28, 1947, p. 3). The article marveled at his "happy and rapid progress in strange new surroundings". The progress was helped along by his science teacher at Slauson Junior High School, Cornelius Mulder, whose parents had been born in Holland and who was fluent in Dutch. It seems that Gerrit touched the hearts of everyone around him—in fact, the school launched a paper-salvage campaign, sponsored by Save the Children, to raise money to send school supplies to his former schoolhouse in Vlaardingen.

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SLAW

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The article described how quickly my father, 15 years old, was adapting to Michigan ways:

He wore his Dutch knickerbockers on the first day at school. He came in blue jeans the second day, abandoned his tie on the third, and wore his shirt open at the neck on the fourth.

But it seems that his dining habits were a bit slower to change:

As to American food, far different from the weekly loaf of bread and the daily bowl of ground pea soup he had during the German occupation, Gerrit likes the green foods and the potatoes. He likes ice cream a lot too, but would rather have the more substantial foods.

The Dutch slaw is a perfect example of how our family continued to remember and honor “the green foods and the potatoes” and the other “substantial foods” from the old days in Holland.

Cooking for the President

Meanwhile, my grandfather Bastiaan got a job at the University of Michigan Power Plant, and Clara took a small cleaning job at the church. People took notice of her meticulous cleaning, and she was able to turn this small job into full-time employment cleaning homes. After some time she began working on campus, preparing salads and cooking meals at the restaurant inside the Michigan League.

Eventually, Grandma Clara was asked to cook for University of Michigan President Robben Fleming. Starting in 1968, she had a splendid career working as his cook at The President’s House until her retirement. The household also included Pres. Fleming’s wife, Sally, and his mother, Emily*. At this 1840 home on South University Avenue, meals often included some invited guests, either UM staff or students or visiting dignitaries. Thus, working for the Flemings and providing meals for their household was particularly special for my grandmother: her husband had died of cancer shortly after my birth

in 1960, and this was like cooking for family again. Clara’s Christmas cookies—*koekjes* in Dutch, literally “little cakes”—were a special treat in our family, and we were all told numerous times which cookies were Mr. Fleming’s favorites.

It wasn’t until one day when I was a teenager, and had a friend with me at my grandmother’s, that I realized Grandma spoke “broken English”. When she stepped out of the room at one point, my friend leaned in and whispered to me, “I can’t understand her.” I replied, “What do you mean?” But then I paid closer attention and realized that Clara would often begin sentences with *Ik ben* (Dutch for “I am”), or she might say, pointing to a meringue-type cookie, “By Mr. Fleming he likes these”, apparently modeling her words after the Dutch phrasing. By the way, it was Grandma’s almond bars that were truly amazing!

Grandma worked most holidays but would still cook us a lovely New Year’s Day feast at her own home on Arella Blvd., with linens and china, and wine spritzers in crystal for the kids—no short cuts were taken. I was notorious for getting gravy or cranberry relish on the beautiful white tablecloth, yet Grandma would see my reaction and say, “It’s nothing.” How I miss that! This is a beautiful memory that will always make sit-down family dinners warm my heart.

My father has shown me small old black and white pictures of my great grandmother and has told me he never saw her angry. I can say the same thing about my grandmother Clara Bakker, or as we affectionately called her, Grandma B. ■

* Editor’s note: In Pres. Fleming’s autobiography, *Tempests Into Rainbows: Managing Turbulence* (Univ. of Michigan Press, 1996), he mentioned that his mother Emily, a retired schoolteacher, had Dutch ancestors, the Swartwouts, who had migrated from Amsterdam to New Amsterdam in the mid-1600s (p. 5). Emily’s mother was born in Paw Paw, IL, with the name Clarissa Swarthout, so the spelling had changed somewhere along the way. Emily and her children were also born in Paw Paw.



At the far left in this photo is the author’s father, Dutch immigrant Garrett Bakker, during his college years in the 1950s, when he worked as a meat cutter at the Food and Drug Mart (Packard St. and Stadium Blvd. in Ann Arbor). Following service in the U.S. Army, he had a long and successful career in technical drafting and design.

DUTCH DISHES SPIRITED MORE RECENTLY TO AMERICA

by Ton and Janet Broos

CHAA members Ton and Janet Broos are retired Univ. of Michigan employees, and are the longtime President and Newsletter Editor, respectively, at the Netherlands America University League (NAUL) in Ann Arbor. Antonius Jozef Maria Broos was UM's Director of Dutch and Flemish Studies. For 30 years until his retirement in 2012, he taught courses in Dutch language and literature, and in the early 1990s he developed and taught a course on Anne Frank and the Holocaust and another on Dutch Colonialism. He has written extensively, both in Dutch and English, on cultural history in the Netherlands, especially its 18th-Century literature. Janet Governatore Broos was Project Associate in Health Management and Policy at the UM School of Public Health. In January 2005, she was part of a CHAA panel, "Family Cookbooks, Then and Now", where she discussed the family cookbook and memoir that she compiled, Gracie's Soup and Other Favorites.

There are many people who think that the Netherlands has produced no cuisine to speak of. That is absolutely not true. There are many surprising and— for outsiders— very strange, or let's say unfamiliar, food habits and tongue-teasers in the Low Countries. What about tossing chocolate sprinkles resembling mouse droppings (called in Dutch *hagelslag*, "hailstones") on your wheaty open-face sandwich for breakfast? Or seeing an egg cozy like a wooly hat on your soft-boiled egg in the morning? Have you ever tried smoked eel, a rabbit stew, or ham and cheese endive? And did you know that there are at least 20 different kinds of licorice in Holland, ranging from super-sweet to mouth-puckering double salty, and made in the most odd kinds of shapes, such as a cat, a farm, coins, a car, or buttons?

It is a typical trait of the Dutch themselves to be very apologetic or dismissive about their own cooking history. Yet at the same time, there are many fantastic Dutch 17th-Century still-life paintings portraying the most inviting and mouth-watering pies, lobsters, cheeses, fruits, and vegetables. Imagine, at the tables portrayed by the painter Frans Hals, all those rosy-cheeked militiamen (there are hardly ever any women) raising their glasses, having a good time.

Ton has a theory that all the fun was taken out of Dutch cooking by the unimaginative, didactic do-gooders of the early 20th Century. They published influential cookbooks (such as *Het*

GEHAKTBALLETJES (Dutch meatballs with onions)

If there are 10 cooks, there will be 10 different versions of this traditional dish. Ton's mother, Toos, added the ginger and cloves to this recipe, and Janet added the wine.

1 Tbsp. butter
1 Tbsp. olive oil
1 very large onion or two medium, sliced into half-rings, except for 2 Tbsp. chopped finely
½ tsp. sugar
2 cloves garlic, chopped
½ lb. ground beef
½ lb. ground pork (or veal if preferred)
1 Tbsp. chopped parsley
1 Tbsp. grated ginger
½ tsp. ground cloves
½ tsp. paprika
Salt and pepper
1 egg, beaten
Breadcrumbs, as needed
Beef or chicken broth to cover meatballs
½ cup Madeira wine.

Brown onions very slowly in butter and oil. When softened, add sugar to help caramelize. When nicely browned, add half the garlic and cook for a few seconds. Remove to bowl and set aside.

Mix beef and pork (or veal) in a bowl. Add the remaining garlic and other herbs and spices, and salt and pepper to taste. Add the egg to the bowl and mix all together. Add breadcrumbs, starting with a couple of tablespoons and adding more if needed to bind all together. Roll into 1½- to 2-inch balls. Chill in fridge for about 20 minutes.

In the same pan where the onions were browned, add more oil if necessary. Brown the meatballs well. Set aside. Deglaze pan with some of the broth. Add the rest of the broth and the Madeira to the pan. Now, put in the meatballs and the onions, bring to a simmer, reduce heat to low, and cook for about 30 minutes. If necessary, thicken the sauce with arrowroot slurry (or your favorite thickener).

Haagse Kookboek, Het Amsterdamse Kookboek) that were rather manuals for clean, good, and especially cheap housekeeping than challenges for a varied and curious palate. The result was a daily menu of vegetables, meat, and potatoes, which only the Catholics varied with fish on Friday.

But another remarkable part of Dutch food is the amount and variety of spices that are used, which unmistakably goes back to colonial times when spices were more precious than gold. It is no coincidence that the Dutch still love their candy and spice cookies, since they carried out a trade in sugar from the West Indies, and in spices like cinnamon, cloves, pepper, and nutmeg from the East. Janet's previous husband, Jan, was a fine example of a Dutch gourmet from the old school: he loved to put nutmeg on all his vegetables— cauliflower, green beans, and Brussels sprouts.

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DUTCH DISHES*continued from page 11*

Growing Up in Limburg

Ton's mother, Catharina Gerardina Johanna Uijttenhout Broos ("Toos" for friends and family), and his father, Petrus Jozef Broos ("Piet"), were the parents of a rather large brood. There were nine kids in the family, with Ton smack-dab in the middle. Toos was a homemaker, and Piet was an illustrator and writer of children's books who worked at home.

During World War 2, Toos and Piet had moved with their one child to a small town called Weert, in the Limburg region, an appendix-like piece of land hanging in the south of the country. Piet's parents and a sister lived in the South, and in the early days of the Nazi occupation this seemed like a safer place. But Piet, fighting against the Germans, was soon captured and sent to a prisoner-of-war camp in Germany for several months. He would later pass away in 1964, at age 53.

Limburgers (indeed: their name is the same as that of the smelly cheese, which in fact is not Dutch) call the rest of the country "Holland", because they claim to be different, and they didn't even join the kingdom until 1815. Looking at some of the food of these Southerners, it appears that they do indeed have very different taste buds. One Limburg delicacy is white asparagus, which was present on every first-communion dinner in the days of the rich Roman Catholic life. It's probably because of Ton's altar-boy background that he prefers the white asparagus to the green.

WEERT FONDUE

This doesn't mean a "weird" fondue, but a fondue of Weert, the small city in the south of the Netherlands where Ton was born and raised. The recipe comes from Ton's sister Mariette, adapted slightly by Janet. This and a green salad make a great meal.

- 1 lb. mushrooms, thinly sliced
- 2 or more cups dry white wine
- 2 cloves garlic, crushed
- 4 Tbsp. butter
- 4 Tbsp. flour
- 1 lb. *kernhem* cheese (if unavailable, use Gruyère), coarsely grated
- 1 lb. Medium Gouda, coarsely grated
- 1½ cups chopped ham
- 3 Tbsp. chopped parsley
- Thick slices of crunchy French or Italian bread.

Put the mushrooms in a steamer basket and steam over white wine. Reserve white wine and mushrooms separately, keeping wine warm. Add crushed garlic to wine. In another pot, make a roux of the butter and flour. Off heat, add about ½ cup of the hot wine, stirring constantly with a wire whisk or a wooden spoon. Return pan to heat and add another ½ cup of wine, stirring constantly. Slowly add the cheeses to the pot, stirring until melted and well blended. Add reserved mushrooms, ham, and more wine, and heat until well-blended and desired consistency is reached (about 5 minutes). Should be thick enough to coat a spoon. Serve immediately, spooning the fondue over slices of crusty bread.

The cooking tradition in the Broos family seems to have been subject to availability, combined with the demands of a large household and limited by the existing skill. In other words, Toos was not the greatest cook, and when the pressure-cooker was invented, the Broos family was the first in line to purchase one. One could say that the pressure-cooker actually took pressure off Toos's cooking. She remained loyal to it until she died at the ripe old age of 88.

This does not mean that there were no delicious meals to be had. Ton remembers several first-communion festivities, with tasty soups, white asparagus, and wonderful pork roasts. Meals were of the vegetable, meat, and potato variety, with large meatballs on Wednesdays, and fish on Fridays (canned herring in tomato sauce!).

Grandpa Broos and Auntie Fien, who herself was a pressure-cooker chef as attested by the spinach stain on her ceiling, would bring fresh vegetables from the garden, sometimes in over-abundance. The mountains of string beans

TON'S HACHÉE

Serves 4-6.

- 6 cups onions, sliced thinly in a food processor
- 3 Tbsp. vegetable oil
- 6 cloves garlic, chopped (c. 1½ Tbsp.)
- 2 lbs. beef, cut into ½-inch cubes
- 1½ cups beef broth
- 1 cup beer (preferably brown) or wine
- 1 Tbsp. vinegar
- 2 packages of prepared *hachée* spices, available from Dutch grocery stores (or 2 Tbsp. of your own spice blend; see first Note below)
- 6 cloves
- 1-inch slice *peperkoek* (gingerbread spice cake)
- 2 bay leaves
- 2 tsp. *stroop* (apple syrup), or dark corn syrup or honey
- Salt and black pepper to taste.

Note: To make your own spice blend, combine ¾ tsp. each of ground coriander, marjoram, and paprika, and ½ tsp. each of red pepper flakes, allspice, mace, ginger, and cardamom.

Heat oil in large sauté pan. Add onions and cook over medium heat until wilted, about 10 minutes. Raise heat and caramelize until nicely brown but not burned. When browned, add garlic and cook for about 1 more minute. Transfer onions to a slow cooker. Add more oil to pan if necessary, and brown meat in batches, transferring each batch to slow cooker. Add a little of the beer (or wine) to the sauté pan and scrape up all the brown bits. Add rest of beer (or wine) and broth, and bring to simmer. Add this liquid to slow cooker. Add vinegar, *hachée* spices, cloves, spice cake, bay leaves, *stroop*, salt, and pepper. Cook in slow cooker for 3 hours or until meat is very tender, or else in a casserole in a slow oven at 250° F. for about 3-4 hours. If sauce is too thin, thicken with a slurry of arrowroot or flour.

Note: May also be cooked on top of the stove over a very low heat.

had to be canned, which was not one of Toos's favorite pastimes. In these pre-refrigerator days, the cellar with its constant cool temperature was an indispensable part of preservation, as was a *vliegenkastje* ("fly cabinet"), a little cupboard screened in against flies. Potatoes in sacks stood next to the shelves of dried and canned goods in glass jars, along with sprouting onions and drying little red apples (so called "star"-apples). Who else remembers how delicious apples used to smell!

Desserts or *toetjes* (pronounced toot-yus) were always widely appreciated, and Ton used to fight with his sister Mariette over the skin of the chocolate pudding (put your hand on it and you win). Toos used to mix a little apple sauce in her vanilla custard or stir an egg through the rice pudding. She also made a traditional Dutch dessert of egg white and red currant sauce, mixed with sugar and stirred with two forks, and a lot of air. It was called Bluff from The Hague. Other fond memories are the apple fritters (enhanced with a bottle of brown beer) made on New Year's Eve, guided by the grease-stained cookbook from The Hague for the exact proportions.

We can only marvel that households lacking today's modern conveniences— dishwashers, microwave ovens, refrigerators, waffle irons, mixers, food processors, electric coffee mills, toasters, garbage disposals, trash compactors— didn't become completely dysfunctional within a few years. Let's hear it for the women like Toos, getting a meal on the table every day while a whining child with a snotty nose wants attention, another pulls her apron strings with teary eyes, and two others who should know better are roughhousing, shouting, and calling each other names.

The whole Broos family ate their meals together every day, and like all Dutch people, before they started eating they would tell one another to enjoy the meal, with the phrase *Eet smakelijk!*

Recipes Adapted to Michigan

After four years of teaching Dutch at Sheffield University, Ton arrived alone in Ann Arbor in 1982. He immediately took up his teaching position at the University of Michigan in the Department of Germanic Languages and Literatures.

A few of his large family's comfort foods of old have come down to us, as reflected in the recipes here. For example, Ton well remembers the phrase *Woensdag-gehaktdag*, which means "Wednesday-meatball day", and we have included a recipe for such meatballs, *gehaktballetjes*. It is a very traditional dish that we still have in our home quite often. The *hachée* is Ton's adaptation of a wonderful beef stew with a secret ingredient, gingerbread cake.

Appelstroop, a syrup of apples, is used in the recipe here for a marinated meat dish, *zoervleisj*. The Limburg region is especially known for its apple and other fruit trees. In fact, a Limburg tongue-twister that goes back a long way is *e groet roej stroepdoes*, which means "a large red can of *appelstroop*". In the old days, after a good harvest, many people made this syrup. Traditionally, you boil the apples until you get a syrupy, treacly substance. It was called "the poor man's butter" and used in many dishes.

ZOERVLEISJ

(Sour Meat)

In this recipe, instead of beef you may use rabbit and— dare we say it— the real gourmets insist that one should use horsemeat.

Serves 6-8.

Marinade:

1 cup vinegar, diluted in 1/3 cup water
2 bay leaves
1 Tbsp. whole cloves

4 Tbsp. butter or vegetable oil
2 lbs. beef
Salt and pepper to taste
4 medium-size onions, thinly sliced

3 Tbsp. *appelstroop* (apple syrup)
4 slices *ontbijtkoek* (ginger spice cake)
1 tsp. sugar.

Prepare the marinade in a large bowl. Cut the meat in one-inch pieces, sprinkle with the salt and pepper. Pour the marinade over the meat, cover and let stand in the refrigerator for one or two days. Turn the meat a few times. Remove meat from the marinade (reserving the liquid) and dry it well.

Heat half of the butter and oil in a large sauté pan, and brown the meat on all sides. Pour the reserved marinade liquid back over the meat, then add *appelstroop*, *ontbijtkoek*, and sugar to taste. In the meantime, in another pan heat the remaining butter and oil and fry the onions, then add them to the meat. Simmer all on a low fire until the meat is very tender. Some people add flour or cornstarch to thicken the sauce.

The abundance of fruit in the Summer is also the reason why people made *vlaaien*, tarts of bread dough filled with cherries, gooseberries, apricots, plums, butter and crumbs, and sweet rice pudding. Weert, Ton's birthplace, was and is especially famous for its *vlaaien*.

Anyone who has ever been to Holland in the Winter knows how damp and cold it can be. The Dutch have a word for that bone-chilling weather. They call it *waterkoud*, literally "water cold". You get the picture! The very first time Janet visited Holland was in the middle of Winter many years ago. In Amsterdam she had lunch at the restaurant Dorrius, which in those days was very special and very Dutch. During that season, one simply must eat *erwtensoep* (pea soup), also called *snert*. To this day, Janet swears that that pea soup at Dorrius is still the best she's ever had— and contrary to popular lore, the spoon did not stand up in the soup. The *snert* recipe here is her effort to match Dorrius; it's not an exact match, but it is just as good, and better than most. Similarly, the *moeren potage*, a thick stew of carrots, onions, and potatoes, helps ward off the chill of a Dutch-cold Winter.

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SNERT

Enjoy this in the cold Winter! It is Janet’s version of the *snert*, or *erwtensoeep* (pea soup), served in the old days at the restaurant Dorrius in Amsterdam. Imagine you are in Holland, sitting very cozily indoors. You look at each other and say: *Lekkere soep, hè?* (Great soup, right?).

For the Stock

- 1½ lbs. pork knuckle or 3 ham hocks, or combination of both
- 1 lb. stewing beef
- 1 large marrow bone, simmered beforehand in a pot of boiling water for 5 minutes
- ½ lb. fresh slab bacon (or smoked bacon, but blanch it first)
- 2-3 carrots, sliced
- 2-3 celery stalks, sliced
- 1 large onion, sliced
- 2 bay leaves
- 3 sprigs parsley
- Peppercorns
- Salt.

Simmer marrowbones and blanch the bacon. Combine all of the above ingredients in a large kettle and cover with cold water. Bring to a boil and simmer slowly for about 3 hours. Remove meat, chop, and set aside for the soup. Discard bones and vegetables. Strain liquid through cheesecloth and let cool in refrigerator. When cooled, remove the fat from the surface. Stock is now ready to use.

For the Soup

- Stock from above
- Reserved chopped meat from above
- 1 lb. green split peas, soaked overnight (or boiled in water for 2 minutes and left to soak for 1 hour)

- 1 small piece of ham
- 2 leeks, thinly sliced (tender green part also)
- 2 carrots, thinly sliced
- 1 celery stalk, sliced
- 1 cup celery root, cut into small blocks
- 1 *bouquet garni* of various herbs (such as ½ tsp. each of thyme, marjoram, crushed bay leaf, sliced ginger), wrapped in cheesecloth
- Salt and pepper to taste
- ¾ cup white wine (optional)
- ¼ cup chopped Italian parsley
- 1 lb. Dutch or Polish smoked sausage
- Beef stock to thin the soup if too thick.

Place drained peas and ham in stock and cook about 1½ hours or until peas are tender. Once peas are tender, remove ¾ of them from the pot and purée in a blender or food processor. Return to the kettle, add sliced vegetables, *bouquet garni*, and additional salt and pepper if needed.

Cook at gentle heat for about 45 minutes or until vegetables are tender. Discard the *bouquet garni*. Remove ham, chop, and add to soup along with reserved chopped meat. Add wine, and heat for a few more minutes. Add sliced smoked sausage during the last 10 minutes of cooking time. When serving, garnish with the parsley.

It is difficult to overcook pea soup, but don’t add the sausage until ready to serve. The soup without the sausage is best when it has rested in the refrigerator at least one day. I like pea soup that is not so thick and that still has a “beefy” flavor along with the flavor of the peas. So, depending on your own taste, add as much or as little of very good beef stock to thin the soup.

MOEREN POTAGE

(Mashed potatoes, carrots, onions, beef)

Pronounced “moor-e poetaj”, this is an old Dutch recipe updated by Ton. *Moer* is the term for carrot in the dialect of Weert.

Serves 2-4.

2 lbs. potatoes, peeled and quartered

3 large onions, chopped
1 lb. carrots, sliced into rounds

1 Tbsp. olive oil
1 Tbsp. butter
1 lb. ground beef
½ tsp. hot sauce (optional)

½ tsp. Worcestershire sauce
Salt and pepper to taste
¼ cup milk
2 Tbsp. butter
Your favorite brown gravy.

Boil potatoes. Meanwhile, steam carrots with ⅓ of the onions and set aside. Sauté remaining ⅔ of onions in oil and butter until wilted but not brown. Add ground beef, a dash of hot sauce, Worcestershire sauce, and salt and pepper to taste. Sauté until beef is cooked and lightly browned.

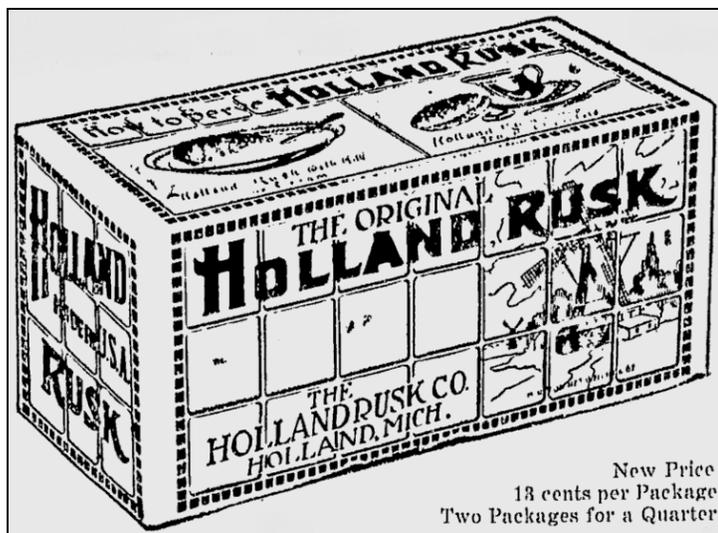
When potatoes are tender, mash them, adding the milk and butter. Then add the reserved mixture of steamed carrots and onions. In a casserole, alternate this potato/carrot mixture with meat in layers. Heat in low oven (300°F.) or in microwave until warmed through.

Serve with your favorite brown gravy.

DUTCH DISHES continued from page 13

Cooking meals day in and day out for a husband and nine kids is definitely a burdensome chore. Toos is remembered very fondly, but not for her gourmet kitchen. We have provided a recipe for a fondue, which was one of her solutions in making a quick and easy dinner.

When drinking their *borrel*, i.e., their before-dinner glass of *jenever* (Dutch gin), people in the Netherlands often serve deep-fried meat croquettes called *bitterballen*. We have provided a recipe for these little balls, and hope you enjoy them as much as we do. *Jenever*, which is drunk neat (no tonic, please), is traditionally served well chilled, but never with ice—although the young generation doesn't stick to this rule anymore. For that matter, we should also mention that no one nowadays makes *bitterballen* from scratch, since one can buy them ready to fry in any supermarket in Holland. In fact, one can order them frozen from a Dutch store in Grand Rapids, along with just about every other Dutch goody. ■



Owosso (Michigan) Daily Argus, Oct. 21, 1916

The breadcrumbs called for in Janet's *bitterballen* recipe at the right are a very common ingredient in Dutch cooking and baking. Traditionally they were made by crumbling up bread rusks, like those in the package shown in the above image from an advertisement by the Holland Rusk Co. of Holland, MI, whose slogan was "America's Finest Toast". In the old days, since bread required a trip to the bakery, or else a costly oven and arduous work at home, loaves were often converted to rusks that would last for months. These were made by slicing the loaves, then baking the slices a second time in the oven, as

BITTERBALLEN

This is Janet's variation on the traditional Dutch recipe for these deep-fried meatball appetizers.

Makes about 40 balls.

4 Tbsp. butter
 4 Tbsp. flour
 1¼ cups hot milk
 ½ Tbsp. nutmeg
 1 tsp. black pepper
 ½ cup minced onions
 2 more Tbsp. butter
 1 clove minced garlic
 ½ lb. each of finely ground veal, beef, and pork
 1½ cups cooked ham, finely minced
 1½-2 Tbsp. Worcestershire sauce
 1 tsp. dried thyme
 2 Tbsp. chopped parsley
 ½ tsp. hot pepper sauce, or to taste
 1 egg beaten with 1 Tbsp. water (more if needed)
 c. 2 cups fine breadcrumbs
 Oil for deep frying.

Make a roux of equal parts butter and flour. Cook for about 3 minutes. Remove from heat and slowly whisk in the hot milk. Return to heat and simmer about 3 minutes until thickened. Transfer to a large bowl and season heavily with nutmeg and pepper. Set aside.

Sauté onions in butter until translucent, about 4-5 minutes. Do not brown. Add garlic and cook for another 30 seconds. Add veal, beef, and pork to the pan and cook all together, then add this meat to the bowl. Stir minced ham into the mixture. Add Worcestershire sauce, thyme, parsley, and hot pepper sauce, and stir well.

Adjust salt and pepper seasoning. Chill mixture for at least two hours. When thoroughly chilled, roll into one-inch balls. Dip balls in beaten egg-water mixture, then roll in breadcrumbs. Set balls on a rack over baking sheet, and chill again.

Cook in a deep fryer or in a pot containing enough oil to cover *bitterballen*. When frying the balls, it is important to keep the temperature at a constant 350-375° F. If the oil gets too hot, the *bitterballen* will burst. Cook a few at a time until nicely browned. Drain on paper towels and keep warm. Serve with your favorite mustard.

Note: Uncooked *bitterballen* freeze well.

FURTHER NOTES ON DUTCH FOODS IN THE UPPER MIDWEST

by Randy K. Schwartz

Until recently, I'd always assumed that the original Dutch-American settlers in the Midwest were descendants of earlier Dutch settlers—in other words, that they'd moved to this area from states farther east, such as New York and Pennsylvania. But this notion is decidedly wrong. Decades ago, in a couple of interesting essays¹, Henry S. Lucas explained that the first significant numbers of Dutch settlers in the lands around Lake Michigan and other parts of the heartland came directly from the Netherlands. Boston and New York were only their ports of arrival, their way-stations.

Following Their Clergymen to America

They were mostly rural poor, writes Lucas, and they arrived in waves beginning in 1847. Economic factors, notably the effects of the potato blight that had struck in 1846, played a role in their decision to leave Holland. But religious persecution was an even bigger factor, especially in the first decades of influx. The arriving groups were congregations that had rebelled against the established church in the Netherlands, with consequent repression by the authorities there, as detailed in the first section of the article by Larry ten Harmsel in this issue. The early settlers were literally led to the U.S. by their *dominies*, or ministers.

Within just a few years, Michigan rivaled New York for the lead in residents born in the Netherlands, according to the 1850 U.S. Census:

New York	2917
Michigan	2542
Wisconsin	1157
Iowa	1108
Illinois	200.

The above list also reflects the fact that in the early discussions and debates that the congregants had had in Holland as to which type of region would best suit them, “forest” had won out over “prairie”.

Immigrants from different places in the Netherlands tended to speak different dialects, and therefore it was natural that they self-segregated into their own respective townships and neighborhoods in the U.S. The bulk of the Midwestern Dutch population settled into all-Dutch townships that they founded; there were smaller numbers who lived in larger, more diverse towns. Western Michigan remained the cultural center of all Protestant Dutch settlements in the heartland. For example, the leading newspapers were Dutch-language weeklies published in Holland, MI, and circulated throughout North America. Several colleges were established, affiliated with specific religious

denominations, including Hope College (Holland, MI), the Western Theological Seminary (Holland, MI), and Calvin College (Grand Rapids, MI).

The Dutch settlers were famous for using dykes and canals to convert fens (marshy land) into tilled fields, much as their countrymen had done on polders in the Old Country. In time, Lucas relates, the skills in which they were especially proficient tended to become commercial ventures of regional or even national prominence. These included lumbering, woodworking, and furniture making concerns; dairying operations; truck gardening (such as celery farms in the vicinity of Kalamazoo, MI, and Celeryville, OH, cucumbers for Heinz in Ottawa Co., MI, and potatoes, carrots, and onions—the main ingredients of *hutspot*— in the Hollandale, MN, area); and baking (such as Hekman Biscuit Co. in Grand Rapids, a major benefactor to Calvin College).

Foods of the Dutch Pioneers

We can get a sense of the foods of these Dutch pioneers from a small 1936 recipe collection², a copy of which Jan Longone generously lent me recently. This booklet, written in English except for the recipe titles, was designed mainly for use with visitors at the annual Tulip Festival in Holland, MI, and priced at 25¢. In his Foreword, Ben Mulder, the Editor of the *Holland City News*, mentioned five of the most basic foods of the first two generations of Dutch-Americans in this area. He didn't describe each dish, but I've tried to do so as follows:

- *karnemelksche pap*, a pap or porridge of long-boiled barley with buttermilk, eaten warm like soup from a bowl, sometimes accompanied with syrup; in farming families, this was the main food taken at dawn and just before bed
- *Geldersche hutspot*, a boiled-and-mashed dish of potatoes, carrots, and onions, as made in the Gelderland region of the Netherlands (see Mary Risseeuw's article on *hutspot* in this issue)
- *potenbrij*, an obscure word that appears to refer to a boiled dinner akin to *hutspot*, but including barley and pork along with vegetables
- *Jan in de Zak* (“John in the Sack”), a leavened pudding made in a cloth bag, akin to what the English call Spotted Dick
- *oliekoeken*, yeasted fruitcake balls deep-fried in lard.

Mulder then commented, “This booklet goes further afield in cookery.” Still, some of the contributed recipes appear to be relatively close to 19th-Century practice. Examples include *hoofdkaas*, head cheese; *gepekeld tongen*, pickled tongue; *boerenkool*, a stew of kale, potato, and pork or *metworst* (a pork sausage), the vegetables mashed together before serving; *salade van wittekool*, cabbage salad with a butter-vinegar dressing; and *haringsalade*, a salad of salt-herring (revived, boned, and chopped), grated rusks, diced pickle and apple, and hard-boiled egg, dressed with vinaigrette.

How Abundance Changed Things

Most of the pioneer dishes mentioned above are now long out of favor among Dutch-Americans. But how and when did this change come about?



A special train load of immigrants brought from the Netherlands to Minnesota in 1910 by Dr. Francis H. Murray, a St. Paul, MN, physician.

Minnesota Historical Society, ID Number E150 p4

hours, cooled, sliced with a thread, and sometimes topped with melted butter and sugar. The recipe in the 1936 book (p. 6), however, calls for equal parts buckwheat and white flour, and the 1976 recipe (p. 491) calls for white flour only.

The ground lost by buckwheat is also seen with pork scrapple, an important economizing custom of the rural poor that was brought from overseas by the immigrants. They made odd scraps of pork more palatable by adding them to a seasoned porridge of groats or flour, then cooling this in a mold, slicing it, and frying it in lard until brown and crispy. In the Netherlands, buckwheat porridge had generally been used for this scrapple, or *paunhaus*. By

In her study of Dutch immigrant women³, Suzanne Sinke notes that food customs remained rather stable in the first two generations, but then shifted markedly as a result of increasing assimilation into the American mainstream around the turn of the century. The biggest specific changes were, first, that the housewife could afford a cast-iron stove that included an oven, so she could bake key items, such as breads and pies, formerly purchased from her community's professional male baker; and second, she began to prepare meat and vegetables as separate dishes. This second trend was associated with much larger servings of meat (supplanting the former reliance on peas and beans), as reflected in meals of roast pork, beef, chicken, etc.

the early 1900s, things had changed: in the 1918 Kalamazoo cookbook, the recipe for *paunhaus* (p. 23) calls for head cheese and a porridge made with both buckwheat flour and cornmeal, the latter a purely American innovation. The encroachment of cornmeal is also seen in another form of scrapple called *balkenbrij*. The 1936 book preserves a traditional recipe (p. 11) calling for lean pork, pork liver, and buckwheat flour but no cornmeal. The 1976 book includes a similar *balkenbrij* recipe (p. 273) but, on the same page, a thoroughly Americanized version titled simply Scrapple, made with pork sausage and cornmeal but no buckwheat.

Family letters back to the Old Country, Sinke notes, came to be called *spekbrieven* ("bacon letters"), since they spoke of the abundance of pork and other desired foods in America and/or were accompanied with cash, which was thought of as skimmed from such abundance. In addition, ingredients such as corn and tomato, little eaten back in the Netherlands, became popular in the Dutch communities at this time. Cornmeal and refined white flour began to replace buckwheat and rye, which had been very important traditional foodstuffs for the rural poor since they grow well in sandy, low-quality soil. In the same way, the use of refined white sugar displaced brown sugars and dark syrups.

Another sign of the acculturation of immigrant families in this region was the publication of books for children written in English but designed to instruct them in their European heritage. In the story called *Flora and Fred Play Housekeeping*⁶, which came out in Chicago in 1923, a brother and sister in Holland invite their young American visitors to their "cooking club" so they can learn about Dutch practices in the kitchen and home, and about foods such as Edam cheese, etc. Jan Longone has characterized the book as one of the few older American ethnic food publications for children.⁷

Their Assimilation Can Be Read Like a Book

Foods as Relics of Identity

When we examine cookbooks from different periods, we can detect the shift in culinary preferences after the first two generations. In addition to the above-mentioned *Hollandsche Kookerij Boek* of 1936, I consulted a 1918 charity cookbook from Kalamazoo, MI⁴, and a 1976 charity cookbook from Holland, MI⁵. All three books consist of recipes contributed by local women.

Today, some 170 years after the first Dutch settlers arrived in the Midwest, their food legacy has subdivided, running on two separate tracks. The more traditional dishes, relics of former times and lifestyles, are enjoyed by people of Dutch extraction not only as tasty foods but as symbols of identity. Meanwhile, other foods, such as coleslaws and cookies, have been well assimilated into the mainstream; if they are noticed as Dutch, it is only because they are named or "packaged" as such.

To take one example, among Dutch people in the Midwest the waning consumption of buckwheat (a word which itself is Dutch) had an influence on key dishes such as *Jan in de Zak*, mentioned earlier. The immigrants had continued to make this pudding in the old way, mixing buckwheat flour, buttermilk, yeast, and often raisins; this was boiled in a cloth sack for two

Examples of the first type— modern but still relatively authentic— include certain dishes found in the 1976 *Eet Smakelijk* cookbook mentioned earlier. On page 98 there is a salad titled *sla stampopot*, described as "a popular Dutch Lettuce dish of the 1890's." (*Sla* is a contraction of *salade*, a Dutch word borrowed from French, while *stampopot* literally means "mash pot".) In this recipe, a bowl of sliced lettuce, radish, celery,

continued on next page



The Tulip Time Festival, held every May in Holland, MI, has been celebrated since 1929.

Photo: <http://www.tuliptime.com/>

example, the three widely-known Dutch eateries in Holland, MI— deBoer Bakkerij, Dutch Delite Bakery, and the Hungry Dutchman Café at Nelis' Dutch Village— were all founded by immigrants from the Netherlands who arrived in the area in the 1950s. ■

FURTHER NOTES

continued from page 17

cucumber, and onion is topped with just-prepared mashed potato, chopped fried egg, and a dressing made from melted butter, vinegar, fried bits of bacon, bacon fat, and potato water. The whole salad is then tossed before serving. Kim Orsi's article in this issue describes a similar *sla* still enjoyed in her family, after it was brought from the Netherlands in 1947. Mary Risseeuw's description of her *hutspot* tradition, also in these pages, is another good example of the preservation of authentic Old World dishes by families of Dutch heritage. In *Repast* Fall 2006, dairy farmer Jesse Meerman (Coopersville, MI) described his family's business making Dutch cheeses on their 1882 farm.

Examples of the second type— mainstream dishes sometimes labeled as Dutch— can be found sprinkled among the recipes of many contemporary charity cookbooks from states such as Michigan and Wisconsin. I picked an arbitrary such cookbook, published in 1977 by an Episcopal church in a Detroit suburb⁸, and found recipes for “Dutch-Treat Pea Soup” (p. 33), “Kaasschotel (Cheese Casserole)” (p. 53), and “Fan Hagel (Sugar Cookies) (Dutch Recipe)” and “Speculaasfes (Santa Claus Cookies) (Dutch Recipe)” (both on p. 117; the “f”s in these Dutch words are more commonly rendered as “j”s). The other recipes for cookies, and those for a vinegar-based “Cole Slaw Supreme” (p. 31) and “Sweet Milk Waffles” (p. 90), had nothing that called attention to their Dutch origins.

There are successful regional food companies of Dutch origin whose products are also now well within the mainstream. Examples include the Koeze Co. (Grand Rapids, MI), begun by an 1880s immigrant; the aforementioned Hekman Biscuit Co. (Grand Rapids), begun by an 1893 immigrant, at one time the third-largest bakery in the U.S.; Gordon Food Service (Grand Rapids), begun in 1897 by the son of immigrants, now the 34th-largest privately-held company in the U.S.; Kooops' Mustard (Pleasant Prairie, WI), begun by an 1897 immigrant, now the second-largest mustard producer in North America; and Meijer's (Grand Rapids), begun by a 1907 immigrant, now the 19th-largest privately-held company in the U.S.

Certain areas of the Upper Midwest that have a critical mass of residents culturally identifying as Dutch⁹ are able to support Dutch bakeries, cafés, and other eateries, although their products and clientele range more widely than that. It's interesting to note that these businesses were mostly established by relative “newcomers” who arrived long after the great bulk of the Dutch population was already settled and assimilated. For

Endnotes

1. Henry S. Lucas, “The First Dutch Settlers in Milwaukee”, *Wisconsin Magazine of History* 30:2 (Dec. 1946), pp. 174-183, also available in full at <http://www.wisconsinhistory.org/Content.aspx?dsNav=N:1176>; and “Character of the Michigan Hollander”, *Quarterly Review: A Journal of University Perspectives* (Ann Arbor: Alumni Assn. of the Univ. of Michigan), Vol. 58 (1951-52), pp. 284-296, also available in full via Google Books.
2. Mrs. Rena Dieters, *Hollandsche Kookerij Boek: A Book of Authentic Dutch Recipes Collected from the Dutch Housewives of Holland, Michigan* (Holland, MI: Steketee-Van Huis Printing, 1936), 31 pp.
3. Suzanne M. Sinke, *Dutch Immigrant Women in the United States, 1880-1920* (Urbana: Univ. of Illinois Press, 2002), pp. 65-72.
4. *Cook Book Published by the Ladies' Aid Society of the Second Reformed Church* (Kalamazoo, MI: Ladies' Aid Society of the Second Reformed Church, c. 1918), 132 pp., also available in full online at <http://archive.lib.msu.edu/MMM/JA/11/b/JA11b035.pdf>.
5. *Eet Smakelijk: A Collection of Recipes by Members and Friends of Junior Welfare League of Holland, Michigan*, Second Edition (Holland, MI: Steketee-Van Huis Printing, 1976), 589 pp. This was “The Official Cookbook of Holland, Michigan”; Dutch-origin recipes are only a small fraction of those included. The first edition was published in 1964.
6. Laura Rountree Smith, *Flora and Fred Play Housekeeping* (Chicago: Stanton & Van Vleet Co., 1923).
7. Jan Longone, “‘As Worthless as Savorless Salt’?: Teaching Children to Cook, Clean, and (Often) Conform”, *Gastronomica* 3:2 (Spring 2003), pp.104-110.
8. *Favorite Recipes* (Livonia, MI: St. Andrew's Episcopal Church, 1977).
9. Based on U.S. Census data from 2006-2010, people reporting “Dutch” as their primary ancestry still form pluralities in several Great Lakes towns sizeable enough to have thousands of residents apiece: in Wisconsin, Oostburg (52.1%), just south of Sheboygan; and in Michigan, Zeeland (60.3%), Hudsonville (55.1%), Jenison (45.4%), Byron Center (44.0%), and Grandville (36.3%), all of which lie in the Holland-Grand Rapids area. There are a few other such towns in Iowa and Illinois, but none in New York or elsewhere in the Northeast.

MORSELS & TIDBITS

CHAA co-founder Jan Longone, who is Adjunct Curator at Univ. of Michigan Libraries Special Collections, announces an upcoming exhibition, “The Life and Death of *Gourmet* Magazine, 1941-2009”. Her co-curator for this exhibit is Cecilia Fileti, a local food, nutrition, and health consultant. Among the items to be displayed will be a selected issue of *Gourmet* for each of the 68 years of its existence, including the first issue, January 1941, and the last issue, November 2009. Visitors may view the exhibit from Sep. 2 through Dec. 1, 2014, weekdays 10 a.m.- 5 p.m., at the Event Space for Special Collections, on the 7th Floor of the UM Hatcher Library. Jan will also present a related lecture on Nov. 18 (see page 20).

For upcoming exhibits, Jan seeks the following materials:

- a copy of *Gourmet* magazine for March 1941, and any of the five-year Indices after 1990
- older menus (pre-1976) from all over the U.S.

Anyone willing to give or lend materials should first contact Jan at jblong@umich.edu.

Other ongoing or forthcoming exhibits of note:

- “Coffee”, presented by the Dinnerware Museum, runs Jun. 22 – Aug. 23, 2014 at Zingerman’s Coffee Co., 3723 Plaza Drive, Ann Arbor, MI.
- “The Art of High Chair Fine Dining”, presented by the Dinnerware Museum, runs Sep. 2-29, 2014 at Ladies’ Literary Club, 218 N. Washington St., Ypsilanti, MI. Opening reception Sep. 6 at 2-4 p.m.; CHAA tour Sep. 7 (see page 20).
- “Growers, Grocers & Gefilte Fish: A Gastronomic Look at Florida Jews & Food” runs Oct. 15, 2013 to Oct. 5, 2014 at the Jewish Museum of Florida, which is located at Florida International Univ., Miami, FL.

This year marks a century since the 1914 adoption of the Sun-Maid brand name by the California Associated Raisin Company, a grower-owned cooperative formed two years earlier. The name and associated graphics formed the centerpiece of a hugely successful marketing campaign; by 1922, over 85% of California raisin growers had joined the co-op to take advantage of booming demand. To celebrate, Sun-Maid offers a free PDF download at <http://www.sunmaid.com/book/>. The gorgeously-illustrated 176-page book includes the history and culture of raisin production, as well as recipes.

Two authors in Minnesota published books on heritage cooking in the Midwest last year:

- Heid E. Erdrich, an Ojibwe writer, is the author of *Original Local: Indigenous Foods, Stories, and Recipes from the Upper Midwest* (Minnesota Historical Society Press, 2013). It treats the food customs of Ojibwe, Dakota, and Lakota people, with chapters devoted to such topics as wild rice, corn, maple and berries, food gathering, and fish and game.
- Amy Thielen, who grew up in a German-American family in rural northern Minnesota and hosts the Food TV Network’s “Heartland Table”, has written *The New Midwestern Table: 200 Heartland Recipes* (Clarkson Potter, 2013). In addition to recipes, the book is replete with discussions of food traditions such as *booya*, a meat-

vegetable stew often prepared communally. This work recently won the 2014 James Beard Book Award in the American Cooking category.

There has been a veritable stovetop explosion of recent *ramen*-related works:

- Three anthropology professors— Frederick Errington, Tatsuro Fujikura, and Deborah Gewertz— are the co-authors of *The Noodle Narratives: The Global Rise of an Industrial Food in the Twenty-First Century* (Univ. of California Press, 2013). The book focuses on the noodles’ cultural impact in three countries: the U.S., Japan, and Papua New Guinea, where *ramen* arrived only recently and is providing cheap food options for the urban poor.
- George Solt, assistant professor of history at New York Univ., wrote *The Untold History of Ramen: How Political Crisis in Japan Spawned a Global Food Craze* (Univ. of California Press, 2014).
- Barak Kushner, who teaches Japanese history at the Univ. of Cambridge, has published *Slurp! A Social and Cultural History of Ramen— Japan’s Favorite Noodle Soup* (Global Oriental, 2012). A chapter focusing on the birth of ramen was awarded last year’s Sophie Coe Prize. The book sheds light more generally on Japanese foodways, including the influence of regionality, historical change, world wars, and cross-cultural contact.
- Ivan Orkin, a Long Island Jew who sells his dishes of handmade ramen noodles at two shops in Tokyo and one in New York, has come out with a cookbook/ memoir called *Ivan Ramen: Love, Obsession, and Recipes from Tokyo’s Most Unlikely Noodle Joint* (Ten Speed Press, 2013).

If this steady drumbeat doesn’t show in which direction the food world is marching, what does? In a feature story last March, “While the City Slurps”, Pete Wells of the *New York Times* wrote that the way *ramen* has surpassed *soba* noodles in urban hipness reflects a broader culinary shift, away from subtle, minimalist, expensive dishes and toward bold ones, lavish in everything but cost.

The First International Symposium on the History of Food and National Food Culture will be held Oct. 30 – Nov. 1, 2014, in Moscow, Russia. Organized by the Center of National Intellectual Reserve at Lomonosov Moscow State University and the Academy of Gastronomic Knowledge and Culture, this is the first research and practice symposium in Russia focused exclusively on the history of food and eating traditions of different nations. For more information, contact the Organizing Committee at symposium@gastac.ru.

Bloomsbury Publishing has inaugurated a new periodical, *Global Food History*. This peer-reviewed, academic journal aims to present works in food history from leading scholars in the field. They welcome original manuscripts covering any period from prehistory to the present and any geographical area, including transnational and world histories of food. In addition to original research, the journal will publish book reviews, archival notes, and articles about teaching food history. For more information, visit www.globalfoodhistory.com. ■

CHAA CALENDAR

Sunday, Sep. 7, 2014

2:00 p.m., Ladies' Literary Club
(218 N. Washington Street, Ypsilanti, MI),
Dinnerware Museum Dir. Margaret Carney
gives a private tour of the new exhibit,
"The Art of High Chair Fine Dining".

Friday, Sep. 19, 2014

(Organized by the Netherlands America
University League of Ann Arbor)
5:00-6:30 p.m., Univ. of Michigan's
Michigan League, Kalamazoo Room,
Peter G. Rose, "The Influence of the Dutch
on the American Kitchen".

Sunday, Sep. 21, 2014

3:00-4:30 p.m., Ann Arbor District Library
(343 S. Fifth Avenue),

Peter G. Rose, "Art in Food and Food in Art",
a slide-talk on food and drink in the 17th-Century
Dutch Masters and their relevance to the American
kitchen today. Ms. Rose will also discuss her new book,
*Delicious December: How the Dutch
Brought Us Santa, Presents and Treats.*

Sunday, Oct. 19, 2014

Details to be announced.

Sunday, Nov. 9, 2014

3:00-4:30 p.m., Ann Arbor District Library
(343 S. Fifth Avenue),
Louis Hatchett, author of *Duncan Hines:
The Man Behind the Cake Mix.*

Tuesday, Nov. 18, 2014

4:00-6:00 p.m., Univ. of Michigan Hatcher Library,
Room 100, The Gallery,
Jan Longone lectures about the exhibition,
"The Life and Death of *Gourmet Magazine*, 1941-2009".

Sunday, Nov. 23, 2014

4:00-7:00 p.m., Ladies' Literary Club
(218 N. Washington Street, Ypsilanti, MI),
Members-Only Participatory Theme Meal,
details to be announced.

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

- Fall 2014: Cookbooks of the World, 1925-1975
- Spring 2015: Traditional Foods of Georgia and Florida
- Summer 2015: Reminiscences of Food Professionals
- Fall 2015: Restaurants and Menus.

REPAST

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