



Figure 1: "More beans, Mr. Taggart?" Miners enjoying some lunch in the Colorado Rockies, sometime in the 1880s. Note the scattered empty tin cans in the foreground. B. Dillon collection photo.

Cookin' Irons

Edited by John D. Dillon

Popular depictions of the Old West often conjure up a feast for the senses: beautiful sunsets, towering mesas, galloping riders, thunderous gunfire, and war-crying Indians. Yet two senses are usually missing from this spectacle: smell and taste. After a long day on

the open range, food was the *real* excitement. This special edition of *The Branding Iron* is dedicated to the meal breaks of Western history, ranging from sweet, to savory, to weird. Crack out your mess kit, and let's eat!

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The Branding Iron is always seeking articles of up to around 20 pages dealing with every phase of the history of the Old West and California. Contributions from both members and friends are always welcome.
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Editor's Corner . . .

Happy 2024! Cooking off this new year is a brand new, delicious special edition of *The Branding Iron*, all about the food history of the West (and South—both the Dixie and the tropics variety). So dig in to this issue, stuffed with savory articles and recipes by Matthew Bernstein, Carla L. Bollinger, Frank Brito, Brian D. Dillon, Abraham Hoffman, Geraldine Knatz, Tracy L. Johnston, Gary and Vicki Turner, and Joe Velas. From cooking acorns to armadillos, it's all here!

If you weren't present for this winter's Westerners' meetings, you can still catch up by reading Roundup summaries by fellows

Darran Davis and yours truly. Closing out this issue is a book review by Abe Hoffman.

The enthusiasm of my contributors is nothing short of incredible. Thank you all so much for submitting the exciting content that makes this journal one we can all enjoy. Hats off to you!

If you wish to contribute to *The Branding Iron*, please feel welcome to reach out to me with your proposals. We publish on Western heritage topics of all kinds. I'd love to hear your thoughts!

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Figure 2: Valley Oak acorns. All photos by Tracy Johnston.

Cooking With Acorns

By Tracy L. Johnston

Gathering

Native Californians ate acorns.¹ Acorns were a staple food everywhere they were found in abundance and were replaced with piñon nuts or mesquite beans as a staple only in desert and mountain regions where oak trees were scarce.²

Acorns contain tannin and phytic acid, both compounds that function as *anti-nutrition*, binding to minerals and interfering with the enzymes needed to digest food, thus preventing the nutrients' absorption. These phytochemicals make acorns bitter and toxic. Some acorns contain more of these compounds than others, but all need to be processed to make them edible and safe when consumed in quantity or with any regularity.

One ounce or 28 grams of acorn meal can offer 110 calories, of which 1.7 grams are protein, 7 grams are fat, and 12 grams are carbohydrates. Acorn meal has a variety of important nutrients like calcium, iron, magnesium, and potassium, yet has no cholesterol or sodium.³ Some California Indians consumed "as much as 50% of their yearly calories"

from acorns, which formed the cornerstone "of a healthful, nutrient-dense diet—but not in their raw form."⁴

The method of processing varied depending on the region, but many of the steps were similar. The general approach was to dry the acorn, remove the hull, pound the kernel to a powder, use water to remove the toxins (leaching), cook, and eat.

Leaching was the technique of choice for the majority of the people.⁵ But first, acorns had to be obtained. Much of the description that follows is how the Yosemite Miwok/Paiute Indians prepared acorn, as found in Beverly Ortiz's detailed book, *It Will Live Forever*.

When the leaves turn yellow, ..., it's acorn gathering time. Acorns fall from the trees twice each season. The first fall consists of unhealthy, worm- and insect-infested acorns, and it is left alone.

Winds bring the others down later, in late September or early October depending on the weather. These good, healthy acorns are heavier than the others, a quality that is



Figure 3 (Left): Acorns with holes and bumps. **Figure 4 (Center):** Broken acorn tip with possible insect larva. **Figure 5 (Right):** Dead, dried acorn "worm," possibly a filbert weevil larva.

felt for as they are gathered off the ground. Each acorn is also inspected by sight and felt for any bumps or holes. The flawed acorns are left on the ground to return to the earth or be eaten by squirrels or birds.⁶

Fourth-generation cultural anthropologist and experienced acorn processor Mandy Marine, whose ancestry includes Yosemite Miwok/Mono Lake Paiute/Kashaya Pomo and Coast Miwok people, described acorn gathering:

"We pick through the bear grass, through the dust and the snow." There was a time in their history when they had to compete with the animals and birds like woodpeckers for the harvest...."Everything had their time to hunt for acorns," Marine said. "And it's a battle to see who gets there first—the birds, the deer or the cattle."⁷

Their caps were removed, and the acorns gathered were dried before storage or use.⁸ They were spread in a single layer in the sun and checked regularly for insect damage. Drying kept them from mildewing, hardened their shells to make them easier to crack open and pulverize the kernels. Sometimes drying was hastened by cracking the shell with a hammerstone or cutting it with a knife, if the acorn was to be eaten right away.⁹

I obtained acorns from a Valley Oak, *Quercus lobata*, tree (Figure 2). I froze them to kill the "worms," or more accurately insect larvae, I saw crawling around them. Later, I defrosted the acorns, rinsed them under run-

ning water until the dirt and dead worms were gone, then placed them in shallow pans to dry.

While they were drying, I sorted them by setting aside acorns with holes and bumps—the holes were created by worms inside the shell that had cut their way out (Figure 3). Some acorns had cracked tips and worms that died while pushing their way out of the tips. However, others had cracked tips but no obvious worms, so I kept them with the acorns that looked undamaged (Figure 4).

One botanist commented that:

The two most common insects that attack acorns of California oaks are the filbertworm [moth] (*Cydia latiferreana*) and several species of filbert weevils (*Curculio* spp.). Virtually all native California oaks are attacked by these insect species....

Acorns that have insect exit holes (open holes about the diameter of a pencil lead) typically are quite chewed up and should be tossed. Smaller, closed blemishes typically are oviposition (egg-laying) wounds but can be found on sound acorns. Acorns that are very lightweight or deform easily when squeezed are usually abortive or decayed. However, even fairly solid acorns sometimes have high levels of internal decay. If you have doubts about acorn quality, slice a few acorns open to check for damage or discoloration inside. The famous "float test" (toss'em in water and keep the sinkers) is especially useful when screening large numbers of bad acorns for the few good ones.¹⁰



Figure 6: Acorn float test.

Another pest is the larvae of the acorn moth, *Blastobasis glandulella*, which is found mostly in the East Coast and Europe, but occasionally in California.¹¹

The U.S. Department of Agriculture notes that “[l]arvae of the filbert weevil are short, fat, glistening, white, legless worms. They mine inside the acorn and destroy its contents. Larvae of the filbertworm often hollow out the acorn, leaving behind a mass of webbing and frass” [droppings].¹²

The University of California Integrated Pest Management Program gives more information on worm identification:

Compared to the slow-moving larvae of the filbert weevils, larvae of acorn moth and filbertworm are generally active when removed from an acorn. Larvae of acorn moth and filbertworm have three pairs of short legs; filbert weevil larvae have no apparent legs. Nuts infested with larvae of acorn moths or filbertworms can contain fine, silken threads, and filbertworm larvae commonly drop on a silken strand when disturbed; filbert weevils do not produce silk...

Curculio species [filbert weevils] larvae are legless with a brown head and a cream-colored or whitish body. Larvae grow up to 1/3 inch long and commonly curl into a C-shape when disturbed or exposed...

Larvae [of the filbertworm] grow to 1/2 inch long. They have a dark brown to black head and beige to pink body.¹³

I observed white worms, so I assume

they were the larvae of the filbert weevil. They curled into a C-shape, but I was not sure if they had legs or not. Figure 5 shows that they might.

I tried the “float test” on the acorns separated from those with holes and bumps (Figure 6). I separated the floaters from the sinkers and set them out to dry. The ratio of floaters to sinkers was roughly 3:2.

I tested the idea that worm-infested acorns might weigh less than edible ones by weighing the three groups. My results were:

- Acorns that sank: 120 acorns weighing 838g. Average 6.98g each.
- Acorns that floated: 184 acorns weighing 1127g. Average 6.13g each.
- Acorns with holes and bumps: 64 weighing 392g. Average 6.13g each.

The difference of 1g is small (a penny weighs 2g); however, my acorns had already been drying when I started the float test. This could have affected their weight as opposed to when they were freshly harvested.

Pounding

To be used, the acorn must be cracked and shelled. Ortiz describes the process:

One by one, each acorn is held between the thumb and the index finger with its pointy end stabilized against a flat, rough stone. The stone provides a firm foundation for cracking, while its rough surface provides a place



Figure 7 (Left): Cracking open an acorn. Figure 8 (Center): Mold. Figure 9 (Right): Insect damage.

to secure the pointed end.

The flat end of the acorn, which was once attached to the oak tree, is then struck with the end of a small, elongated rock (hammerstone) to crack its shell.¹⁴

The acorn was cracked by tapping it gently two or three times, using a light, downward pressure. When the shell split, a quiet popping sound was heard. The shell was discarded, and the kernel was inspected for mold, mildew, or insect damage. If any was found, the kernel was “returned to the earth” if extensive or cut away if minimal. Small black spots, possibly from incomplete drying, were accepted, but completely black kernels were not.¹⁵

Acorn kernels have a skin that is rust-colored and bitter and must be removed completely. Some oak species produce acorns with several grooves in the kernel, making it harder to remove the skin. These grooves were opened with a knife. Often the kernels were rubbed together by hand and rolled against the basket to help loosen the skins. Then they were tossed into the air from a basket to allow the skins to blow away on the breeze. Any kernels with stubborn skins were put back out to dry and then winnowed again.¹⁶

The pounding process differed across California. Some native people used hoppers, bottomless baskets that were glued to a stone mortar to help contain the meal as the kernels were crushed. Others pounded in bedrock mortars. Pestles used to crush the acorns

were either “one-handed” or “two-handed,” depending on their length (6-12 inches) and weight (4-14 pounds).¹⁷ Ortiz states:

Beginners need about six handfuls of whole, freshly winnowed nuts to start. A palm-sized, one-hand pestle is balanced upright in the mortar depression (even a slight, natural depression on a bedrock will do) so it stands by itself, then one handful of nuts placed around it. Grasped by the right hand, the pestle is lifted, causing the nuts to fall into the depression. They're now in place to be crushed with several light, downward blows of the pestle.

These light blows are designed to prevent the nuts from bouncing around the mortar. Once mashed, another handful of nuts is added and gently crushed using the same technique, although this time the pestle is balanced inside a small, bowl-shaped pile of crushed nutmeats. The process is repeated until four handfuls of winnowed nuts are well crushed.¹⁸

Mandy Marine mentions that today some people choose to leave the rust-colored skin on the acorn. She adds, “You have to dry them (the acorns) before grinding or they grind up like peanut butter.”¹⁹

Once a quantity of acorn meal had been produced, it was used as a cushion between the mortar and pestle, keeping them from striking each other and producing unwanted grit. Adding more kernels gave several benefits: one is that the meal kept the nuts from



Figure 10 (Left): Acorn interior. Figure 11 (Center): Rust-colored skin stuck to the shell. Figure 12 (Right): Mortar and one-handed pestle.

bouncing around while being pounded; the other is that the nuts kept the natural oil in the meal from making it pasty. “Whole kernels absorb the oil, preventing stickiness....If it is too sticky, the acorn flour will form little, beaded clumps during sifting, and it will not dissolve in water at leaching time.”²⁰

This process was repeated until the amount of acorn meal desired was created. The next step was sifting the meal to ensure its evenness. “You don’t want to have coarse and fine. You want to have fine flour. That’s the right way to make it. ... So fine it blows away with the wind.” Coarse flour was either returned for more pounding or kept as a starter for the next day’s pounding.²¹

Ms. Marine says that the end product looks like corn meal and has the texture of wheat flour.²²

I used a one-handed stone to crack open my acorns from the sinker group (Figure 7). Most of the nuts had mold or showed damage of some sort. The amount of mold ranged from slight to nearly completely covered and puffing spores into the air (Figure 8). Some of the damage looked like it came from insects (Figure 9). I discarded all damaged acorns.

The sinker group yielded one large handful of clean, undamaged nuts. They appeared dark brown on the exterior and light cream-colored on the interior (Figure 10). The rust-colored skin was stuck to the inside of the shell (Figure 11). I placed these selected kernels in a stone mortar and began pounding them (Figures 12 and 13).

While the kernels were whole or nearly so, they kept bouncing out of the mortar. Once they were in small pieces, though, they were easy to keep in the depression. I pounded until they were very small, then I sifted the meal (Figures 14 and 15). I returned what remained in the sieve to the mortar and kept pounding. After the second sifting, I discarded the small amount of meal left in the sieve because I did not think I could pound it without striking rock against rock.

Leaching

The leaching process varied between groups. According to anthropologist Edward B. Gifford:

Leaching in a sandy shallow depression or basin seems characteristic of the north-western Californian culture area and most of the central Californian culture area. The Luiseño and Cahuilla were the only southerners reported to employ this method, but they also employed the southern method of leaching in a basket. The Coastanoan and Sierra Miwok of central California also employed both methods....Beals reports leaching on bare hard ground for the Southern Maidu... The Shasta employed a device which seems to have been sort of a compromise between the sand-basin leacher and the basket leacher.²³

Whichever method was employed, the process was fairly uniform. Wet sand was



Figure 13 (Left): Useable acorns. Figure 14 (Center): The first pounding. Figure 15 (Right): Sifted acorn flour.

patted into a saucer-shape and leveled so that leaching water flowed evenly across it.²⁴ The people of Yosemite Valley either laid the acorn flour directly on top of the sand or used pine needles to line it, until the late 1800s when they began to use a damp, thin cloth as a liner.²⁵ “The Kamia used a sand basin covered with a layer of foliage. Some Eastern Mono lined the leaching basin with bark.”²⁶ The Ohlone lined the basin with fern leaves.²⁷ Ortiz explains:

Once completed, the basin should accommodate a layer of flour less than one-half inch deep, ideally one-eighth to one-quarter inch. If the flour is any deeper, it will take too long to leach – the thinner the layer, the faster it will leach, and if it is too deep, the water will hardly go through at all. A bed about 24 inches across and 10 or more inches deep with about a 2-inch lip will accommodate 4 handfuls of sifted flour. The higher the sand pile, the quicker the water will go through.²⁸

The acorn meal was mixed with water and swirled to suspend it. Once poured into the basin, the coarse particles settled to the bottom while the fine particles floated until the water drained out, creating two layers that could be separated later. Any lumps were pressed out to ensure they were leached completely. After the water drained and the meal was packed down and nearly dry, it was ready for more leaching. A waterbreak, often a pine branch, was used to avoid disturbing the flour by helping to gently spread

the clear water across the entire surface. The water was not allowed to drain completely; more water was added to keep the leaching going until the meal tasted sweet. Then the water was drained until the flour was firm.²⁹

Next came the removal of the now sweet and edible acorn flour from the basin. As recounted by Ortiz:

A thin layer of acorn, like the skin on whole milk, sits on top of the flour once thoroughly drained. This skin catches any dust or dirt which may have settled on the acorn during leaching, and is carefully scraped away with fingertips, then returned to the earth as an offering with a respectful, silent thank you.³⁰

The part that is to be eaten can be removed as one complete layer or two layers, one of fine texture and the other coarser.³¹

I created a leaching basin using 50 pounds of clean sand that I piled on the ground and shaped with my hands (Figure 16). I chose to line it with a clean, damp cloth (Figure 17). Since I had so little meal (about ½ cup) to leach, my basin was small, only about 16 inches across.

I set some of the flour aside so I could do a taste test between the unleached and the leached flour. Surprisingly, the unleached meal was not bitter at all. Some Valley Oaks are known to have “sweet” acorns; that is, they have little tannin and can be eaten without leaching.³²

I swirled the flour with about 4 cups of



Figure 16 (Left): Leaching basin. **Figure 17 (Center):** Basin lined with cloth. **Figure 18 (Right):** Acorn meal beginning to leach.

water and poured it into the basin (Figure 18). There was not enough meal to cover the bottom of the basin, so I was able to continue leaching by pouring water on the cloth and letting it envelop the flour on the side instead of using a waterbreak (Figure 19). The acorn mush layer was not more than $\frac{1}{4}$ inch thick throughout.

At first the water flowed through the flour easily, and I had to refill my pitcher quickly to keep the flour wet. When water started flowing out from the bottom of the sand pile, the water in the basin stayed with the flour longer. I kept pouring in water until I had used about 3 gallons. The meal did not taste much different from before it was leached.

Cooking

The Yosemite Miwok/Paiute Indians cooked the one complete layer (both fine and coarse) into a mush called *nuppa*. When working with just the fine layer, they made *akiva* (soup), and with just the coarse layer, they made *nuppa* or water biscuits, *uhlley*.³³ Other Native Californian peoples called acorn mush *shawii* (Kumeyaay), *eklbe* (Western Mono), *dik* (Yokuts Yawdanchi), *poknis* (Mutsun), and *wiwish* (Cupeño).³⁴

The traditional cooking method involved baskets and stone boiling. The thick layer of mush that sometimes stuck to the stones when they were removed from the cooking basket made a special treat for the children,

called acorn chips. These were made when the mush had cooled and hardened and was then peeled off the stones.³⁵

Baskets were soaked for several hours then sealed even further by rubbing some of the flour on the basket's inside surface. Then the rest of the meal and water was added. "The volume of water varies according to the age of the acorns. Acorns stored for ten years don't thicken as readily as younger acorns, so less water is used. Less water is also used with 'green' acorn, which thickens readily."

The cooking stones, often basalt or soapstone, were heated in a fire, taking 30 minutes or longer to become red-hot. One at a time, they were lifted from the fire with sticks and quickly dipped into water twice to remove ash from their surface. Then they were gently placed in the cooking basket and rolled around. "Within minutes, the mush begins to bubble, boil, blurr, and steam, filling the air with a nutty scent. Finally, four to six or more rocks later, the meal is completely cooked to the desired soup or mush consistency."³⁶

The Eastern Mono, Southern Diegueño, Luiseño, and Kamia boiled acorn meal in ceramic vessels. The Gabrielino used steatite. Baskets and cooking stones were customary in the central and northwestern regions.³⁷ Ortiz explains:

When it is fully cooked, acorn has a subtle, delicate, nutty flavor. It is rarely seasoned, except by the use of one last cooking stone, which is removed from the fire, rinsed,

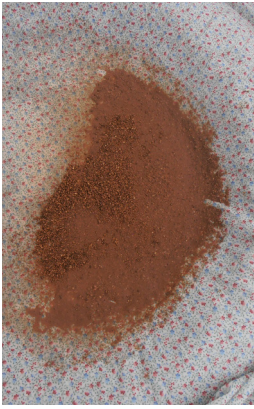


Figure 19 (Left): Leached flour. Figure 20 (Center): Beginning to cook. Figure 21 (Right): Starting to boil.

then lowered to the surface of the acorn and moved over the top of the food to “scorch” it.³⁸

The Paiute sometimes seasoned acorns by pounding them with clean incense cedar leaves.³⁹ The Yurok slightly parched them before pounding; the Shasta roasted the moistened meal; the Pomo, Lake Miwok, and Central Wintun mixed red earth with the meal; and the Plains and Northern Miwok sometimes mixed ashes of *Quercus douglasii* bark with it.⁴⁰

Cooked acorn mush gels readily in cold water, which is a test for beginners to learn when to stop cooking it. The *uhlley* water biscuits utilized this property: once the *nuppa* was cooked, it was dropped into a tub of cold water from a wet bowl, forming a “pretty shell-like shape, somewhat curved in on itself.” The tub might also contain incense cedar branches, the oils from which gave the *uhlley* a “refreshing, foresty taste.” Some Western Mono women cooked the meal and allowed it to congeal overnight before serving it.⁴¹

Another way acorn mush was prepared was to form cakes, small round patties placed on a hot stone to cook. The flat stone had previously had a fire built on it, removed when the stone was hot, and the surface was swept clean.⁴² The Ohlone sometimes boiled “mush longer and then placed the batter into an earthen oven or on top of a hot slab of rock.”

Acorn “bread” was described as “deliciously rich and oily” by early explorers.⁴³

Florence Hutchings, who in 1864 was the first white child to be born in Yosemite Valley, and her younger sister, Gertrude, gave cornbread to local Native American children in exchange for “nutpatty,” “a delicious little cake made from finely ground acorns,” which the two girls “ate with relish.”⁴⁴

Whether served as a thin soup, a thick mush, or a biscuit, cake, or bread, acorns were a primary staple of the California Indians because they were highly nutritious and extremely plentiful throughout most of the region. In fact, “while the preparation of acorn flour might have been a lengthy and tedious process, the total labor involved was probably much less than for a cereal crop.”⁴⁵

Ms. Marine prepares acorn using modern equipment:

In modern times, the leaching table is about waist-high and the sand bed is placed on a chicken wire screen covered with a clean cloth. The leaching still takes about the same amount of time. But hand-held sifters, paring knives and hammers have replaced more primitive tools. And a coffee grinder or food processor can be used for the hardest, most time-consuming part of the work [creating the flour]. “If my grandmother had an electric motor, she would have used them.”⁴⁶

I mixed the leached meal with about 3 cups of water in a saucepan, then turned on the heat to bring it to a boil (Figures 20 and 21). It occurred to me that I didn’t know the

correct flour-to-water ratio, and I probably used too much water. (For example, rice-to-water is 1:3 and steel-cut oats-to-water is 1:4.) I estimate my ratio was at least 1:6. I couldn't expect to get acorn mush. Later I learned that a typical ratio with fresh acorns is about 1:3.⁴⁷

I also could not expect to observe gelling, so I decided to check the heavier pieces of meal at the bottom of the saucepan. When I stirred the liquid, they felt like grit until the liquid had simmered for more than 10 minutes. When I tasted them, they were soft and no longer gritty. After 15 minutes of cooking, I turned the heat off and allowed the liquid to cool to room temperature.

The liquid smelled like wood throughout the cooking process. After 15 minutes of simmering, it no longer tasted like wood. I saw a tiny specks of oil floating on the surface. I did not get the "nutty" flavor or scent; it had a neutral taste; not unpleasant, just not inspiring. I noticed that the mush that cooled on the spoon and bowl was sticky, so I believe it had cooked to the gelling point (Figure 22).

I am certain I made mistakes, probably many of them. My acorns might have been too old, or I did not dry them correctly. I might not have leached them thoroughly or pounded them fine enough. I probably used too much water when cooking them. I might not have cooked them enough. But I tried my best and hoped it would work out. It was a good experience that I hope to try again someday. I also hope to try cooked acorn mush made by an experienced person.

It was not a difficult process to follow, and I can see why, once it was perfected, acorns became a primary food source.

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Figure 22: A little cooked acorn mush.

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3. Joseph, 2020.
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Figure 23: Bo Zawadsky, one of my U.C. Berkeley archaeology student volunteers, stands in my front yard at Las Tortugas, Alta Verapaz, Guatemala, with my .22 Winchester "trombone" and two mid-sized Faisanes he has just shot with it. 1978 photo by B. Dillon.

Smoked *Faisán* for Thanksgiving. . .or Any Time!

By Brian Dervin Dillon

1. Shoot one or more *Faisanes** with .22 short cartridges. Go for head shots so as not to spoil the breast meat. Remember: using shotguns is cheating.
2. Pluck bird(s) carefully, then decapitate. Split down underside, remove entrails to use for catfish/alligator gar chum, but keep gizzard for separate cooking.
3. Carefully wash plucked and gutted bird

inside and out.

4. Rub salt over skin and exposed inner flesh.
5. Insert short bent coat-hanger "S" hooks through feet, and hang birds inside 55 gallon oil drum smoker.
6. Smoke birds over low fire burning in bottom of oil drum smoker (use coals producing heat, not flame) for at least two full days. Smoking longer will preserve meat almost indefinitely, but harden it to wood-like consistency. Hard meat can still be used in soups.
7. Remove bird(s) from smoker, and cut into sections (drumsticks, breasts, wings, etc.) and serve with rice, beans, manioc, tortillas, and jungle juice.

**Faisán* is a generic term for a wide variety of turkey-like tropical birds, including Guans, Curassows, Tinamous, Chachalacas, and wild Turkeys, sometimes called *Guajolotes* or *Chompipes* like their tame domestic cousins. Some of these wild birds are ground-dwelling (Chachalacas and Tinamous) while others (Guans and Curassows) forage on the ground but fly to low branches when threatened. All are comparatively easy to kill, and all are very good eating. The largest (Curassows) are comparable in size to North American wild turkeys, while the smallest (Chachalacas) are "chicken" sized.

The Apple Too Tough to Die

After the Apparent Extinction of a Popular Winter Apple,
Two Hardcore Researchers Embarked on a Twenty-year Quest to Rediscover the Fruit

By Matthew Bernstein

Jesse Frazer was ripe for adventure. In 1859, at about forty years old, Jesse loaded up his ox-team and covered wagon, setting out west from Missouri. Aboard the wagon was precious cargo: a bundle of apple trees which bore a hardy yellow-orange winter apple. Jesse worked hard to keep the fruit trees moist and healthy. Reaching Florence—a speck of a town just south of the Arkansas River and one hundred miles south of the Pike’s Peak gold rush—Jesse planted the apple trees around the log cabin he soon inhabited. Only a few of the trees survived, and most of the rest became plagued by grasshoppers.

Despite this misfortune, Jesse saw a world of agricultural potential in Florence. Undaunted, Jesse traveled back to Missouri in 1864 and again in the early 1870s, returning to Colorado Territory with more of what people began calling “Colorado Orange” apple trees. Adding pear trees and plum trees to the mix, Jesse and his wife soon had a thriving orchard, the first one in Colorado, consisting of 2,000 trees. Resourceful, Jesse tilled the soil, raised seedlings and performed grafting, and traded with local Indians. The enterprise, naturally, bore fruit. In 1879 and 1880 it was recorded that they sold \$2,000 worth of plums, pears, and apples.¹ But, it was the Colorado Orange that earned the most attention.

Considering his apples, Jesse wrote, “It is the longest keeper I know and of excellent quality.”² By 1903 the apple had caught the attention of G.B. Brackett, a pomologist working for the United States agricultural department. Brackett determined the Colorado Orange was a new type of apple.³

What’s more, the tasty apple was a hit. Newspapers in 1914 and 1915 showed the Colorado Orange apples selling in Oklahoma and Nebraska for \$1.25 a bushel. In 1917 the *Daily Sentinel* out of Grand Junction de-

scribed the “Colorado orange apples ... as large as small pumpkins.”⁴

Good things cannot last forever. Although in 1919 *The Denver Field and Farm* advised orchard men plant Red Delicious (from Iowa), Stayman Winesap (from Kansas), Jonathan (from New York), Grimes Golden (from Virginia), White Winter Pearmain (from England) and the Colorado Orange (transplanted from Missouri to Colorado), the March 8, 1919 *Daily Sentinel* begged to differ.

“Few growers in this valley will agree with that suggestion; especially will they eliminate the Stayman and the Orange. If we were planting an orchard there would be a number of trees of the best early varieties which are now scarce in this section.”⁵

In other words, the demand was for apples now (in the spring), and late-ripening apples like the Colorado Orange couldn’t satisfy the consumer’s hunger for instant gratification. Still, some people thought the Colorado Orange worth the wait. An advertisement from a December, 1922 copy of the *Albuquerque Journal* priced Rome Beauty apples and Stayman Winesap apples at \$2.50 a box, Arkansas Black Apples and Arkansas Red Apples at \$2.75 a box, and Colorado Orange apples at \$3.00 a box (Figure 24).

Sadly, as the Depression and Dust Bowl hit in the coming years, and refrigeration made the winter hardiness of the Colorado Orange largely irrelevant, the apple pioneered by Jesse Frazer was determined an unnecessary luxury. Although Colorado Orange apple trees still sprang up here and there throughout Colorado, before long no one bothered marketing the apples or propagating the trees. Eventually, the apple trees all seemed to die out.

Enter Addie and Jude Schuenemeyer. Living in present-day Montezuma, Colorado, about 100 miles north by northwest of Florence, Colorado, the Schuenemeyers first

stumbled across the mention of the Colorado Orange at an old county fair. That the Colorado Orange had won various awards intrigued them. *How could such a popular apple disappear?* the married couple wondered. Having bought their first Montezuma nursery in 2001, through which they helped repopularize the Yellow Transparent (transplanted from Russia to Colorado), the Schuenemeyers also founded the Montezuma Orchard Restoration Project; to them finding a living Colorado Orange apple tree became a mission.

Their research led them to Jesse Frazer and Florence, Colorado. In December 2017, they spoke to an old-timer in Cañon City, Colorado, about nine miles northwest of Florence. The man used to have a Colorado Orange tree, but it had died. Then they spoke to a Mr. Diana, who claimed to have a tree that bore yellowish-orange apples. Mr. Diana led them to a gnarled, nearly dead apple tree. On the ground beneath the tree were yellowish-orange apples, and several apples hung from a branch.

"We were excited, but we knew we had to verify the rediscovery," Jude Schuenemeyer explained to me in a Zoom interview.

This led Addie and Jude to Colorado State University in Fort Collins, 115 miles north of their home in Montezuma. Word was a professor of entomology, Miriam Palmer, back when Colorado State University had been Colorado Agricultural College, had created wax replicas of dozens of apples. Within the Morgan Library, the Schuenemeyers viewed Palmer's wax replicas, comparing them to the apples they had brought.

In size and color they were identical.

The Colorado Orange had officially been rediscovered.

"And how do they taste?" I asked Jude.

"They taste delicious," he told me with a grin.

After the rediscovery, the story of the lost and found Colorado Orange apples circulated throughout the country. CNN, NPR, and, naturally, a certain member of the Los Angeles Corral of Westerners writing his debut article for *The Branding Iron* all spoke to Jude. Today, Addie and Jude are tending

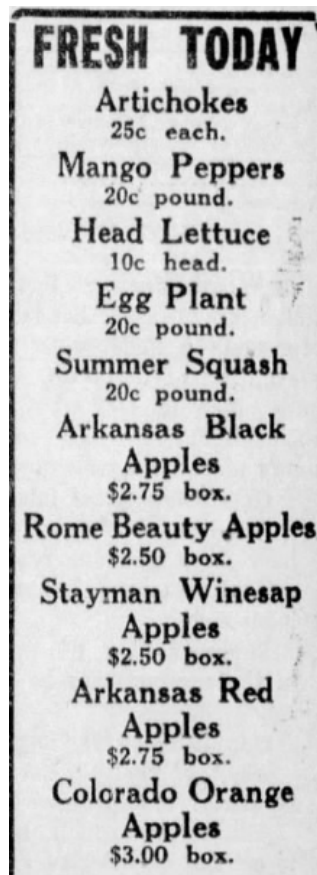


Figure 24: A mention of Colorado Orange Apples from the Albuquerque Journal, December 18, 1922.

their greeneries and orchards, planting more and more Colorado Orange apple trees, and making sure that Colorado history, along with Colorado apples, continues to thrive.⁶

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Mountain Man Buffalo Haggis

By Joe Velas

In 2017 at the Bordeaux trading post at the The Museum of the Fur Trade in Chadron, Nebraska, I attended an annual event, commemorating a traditional feast of mountain men and fur traders.

The feast consisted of goats head, cooked over the fire pit; leg of venison in a pepper/chile sauce; local greens, mushrooms and roots for salad; and the main course, buffalo haggis with potatoes and turnips. Dessert was berries and nuts, all washed down with cherry bounce, a rum drink mixed with sour red cherries.

This mountain man feast is not for the faint of heart. The meal would be prepared in an open meadow. Think fresh air, and the sweet smell of pine needles as nature's perfume, or think rain, mud, wind and cold: you do the best with what you've got. This is not a culinary event, but a get-together for stories of relief and tales of trapping and close calls.

Haggis Recipe

- Ground buffalo meat.
- Buffalo liver chopped.
- Buffalo kidney chopped.
- Buffalo heart chopped.
- Suet chopped.
- Onions.
- Black pepper.
- Vegetable broth.

Prepare the Casing (buffalo stomach)

Thoroughly clean and soak it in cold salted water. Rinse it well and soak it again for about an hour. Turn the stomach inside out and scrape off any excess fat.

Prepare the ingredients

In a large mixing bowl, combine the ground buffalo meat, chopped liver, heart, kidney, onion, garlic, suet, Mix well.

Stuff the casing

Carefully stuff the meat mixture into the cleaned stomach, leaving some room for the mixture to expand during cooking. Secure the open end with twine.

Cooking

Place the stuffed casing in a large pot of simmering water. Ensure that the water covers the haggis completely. Simmer for 2-3 hours, maintaining a gentle heat.

Serve

Once cooked, remove the buffalo haggis from the pot and allow it to rest for a few minutes. Cut open the casing and transfer the haggis to a serving dish.



Figure 25: Brito photo.

Lois' Spanish Rice

By Frank Brito

It's really *Mexican* rice and much better than you will be served in a restaurant. The word "Spanish" gives this dish an unneeded continental flourish. Hatch chile as described below comes from the very small New Mexico town of Hatch. It was named for General Edward Hatch, a commander in the local Apache Indian Wars. Chile grown here is celebrated and derives its earthy flavor from the alluvial soil deposited by the nearby Río Grande which also irrigates the chile farms. Fields of chile plants surround the town. You will be given looks of incredulity if you misspell the word as "chili." That word is a commercial Americanism.

Ingredients:

- 2 cups long grain rice
- 3½ cups water
- 5 chicken bouillon cubes (or equivalent), i.e., 3½ cups Swanson's chicken broth instead of water).
- 1 Tbsp. New Mexico Hatch ancho chile powder or 2 tsp. red hot sauce, i.e., Tabasco, from a bottle. We use both! You can find ancho chile powder in Mexican grocery stores, but plain Hatch chile powder will substitute well.
- ½ medium onion chopped
- 1 Tbsp. garlic, minced, not powder.

Toast rice until very light brown in a frying pan with about 3 tablespoons vegetable or olive oil. Keep turning rice as it toasts.

Add chopped onions to rice & cook about 3 minutes until translucent.

While browning the rice, in a 3 quart pot, bring to boil 3½ cups water, chicken bouillon & add chile powder or hot sauce to your taste. We use about 1 tablespoon ancho chile powder. You might start with a bit less. Ancho is dark red and has a deep, earthy flavor.

Garlic: If you use dried minced garlic from the bottle, shake enough for your taste (about 1 Tbsp.) to the water, bouillon & chile powder.

If you use fresh garlic cloves, smash and chop 3 cloves and add to the browned rice with the onions.

When water gets to a rolling boil, add the browned rice & onions while still boiling. Cover with lid & turn heat down to very low.

Do not lift lid to check on rice.

Cook for 20 - 22 minutes.

Tamale Pie Casserole

By Gary and Vicki Turner

- 1 large can Dennison's Chile with Beans (can be any brand)
- 1 can whole corn (drain water)
- 2 cans cream of mushroom soup
- 6 small XLNT Beef Tamales (cut into bite size pieces)

Open cans (Be careful!).

Mix all ingredients into crock pot (or, can be put into a casserole dish). Bake in oven at 350 degrees uncovered for 35 minutes.

Gets better the longer it cooks—make sure you continually stir so everything mixes together.

If cooking for large party, just double the recipe.



Figure 26 (Left): Kekchi Maya Mariano Tot with a freshly-killed collared peccary, en route home to the kitchen, circa 5km away. **Figure 27 (Center):** Mariano's traditional Maya carrying method, with palm fronds to deflect blood splatter, peccary trotters lashed with bejuco (vines). **Figure 28 (Right):** Dillon butchering a collared peccary on the back porch of his field camp, Salinas de Los Nueve Cerros, Guatemala. All photos by B. Dillon, 1977.

Spare Ribs à la Nueve Cerros

By Brian Dervin Dillon

1. Shoot one large-sized collared peccary.
2. Remove musk gland from atop rear backbone immediately.
3. Rig up carrying pad from small palm leaves and *bejuco* vines (Figure 26).
4. Carry back to camp (Figure 27).
5. Butcher on back porch (Figure 28). Hang both rib racks, haunches, backstrap, and all other choice cuts of meat in your 55 gallon oil drum meat smoker over low, smoky, fire.
6. Wrap up head, guts, etc. in skin and haul downhill to the jaguar feeding pit.
7. Sauce: Put 2 coffee cups of soy sauce in old jam jar with remnants of grape, strawberry, or any other flavor jam (whichever you ran out of most recently), add two handfuls of *panela* (raw brown sugar), and a 4-inch length of ginger, chopped fine. Close jar with lid and shake vigorously until sugar is dissolved in soy sauce. Set aside.
8. Cut all ribs apart from each other from either whole or 1/2 of rack (depending upon the number of diners), and place in deep, flat-bottomed, lidded, cooking pot.
9. Add sauce until ribs are submerged, and cook over low heat. Do not let sauce boil.
10. Turn ribs from side to side, and switch top ribs to bottom and vice versa periodically.
11. Check after 1 hour: if meat pulls away from bone, they are done. Remove from pot.
12. Skim all fat floating atop the sauce left in the cooking pot, and throw away.
13. Save sauce in jam jar for next time.
14. Eat ribs with rice, beans, tortillas, and jungle juice (*boj*).
15. Save all rib bones to throw in jaguar feeding pit downhill from camp.



Figure 29: Replica chuckwagon, Grant Kohrs Ranch, courtesy NPS/D. Shook.

Chuckwagon Cooking — Come 'N Get It!

By Carla Lauren Bollinger

Texas ranchers returned home after the Civil War ended in 1865 to put their lives back on track and round up their free ranging longhorn cattle.¹ The Golden Cowboy age lasted until about 1920, and this legendary period continues to fascinate and inspire Americans and others throughout the world. Yet something frequently overlooked in the romanticized depictions of Old West cowboys in fiction and film is the mundane reality of how cowboys kept fed while on the go.

Charles Goodnight is credited with inventing the “Chuck Wagon” in 1866. He converted a Civil War-surplus Studebaker Army Wagon, built of durable rosewood with iron axles and springs, to haul supplies and serve as an ambulance capable of transporting over muddy and rugged terrain. Goodnight repurposed the army wagon to a “chuckwagon,” a mobile trail kitchen. He added a pantry and “chuck box” of shelves, drawers, and boxes, which held bulk food, spices, sewing needle/thread, and medicine. Below the chuck box was a compartment called the

“boot” containing cooking tools (Dutch oven, extra kettles, cast iron skillets and pots, large coffee pot and utensils). On the back end was a sloping hinged tailgate that could lay flat as a table and work area (Figure 29).

Fresh and dried meat was stored, layered at the bottom of the chuckwagon, its coolest location. A water barrel and coffee mill were attached to its outside. Suspended underneath was a “possum belly” to carry firewood and cow chips, or “prairie coal.” There was also a cross-bar (for hanging dried meats, chiles, cooking utensils, and other items), and a fly (a canvas awning, coated with linseed oil to repel rain) which was rolled up and unrolled as needed. Cowboy bedrolls, typically wool blankets, were piled atop the wagon. Chuckwagons were usually pulled by four mules or sometimes a team of two oxen. Studebaker later created their version of the chuckwagon, the “Round-Up” wagon in 1880.

Ranchers Charles Goodnight and his partner, Oliver Loving, loaded up their pro-

The Cattle Drive Crew

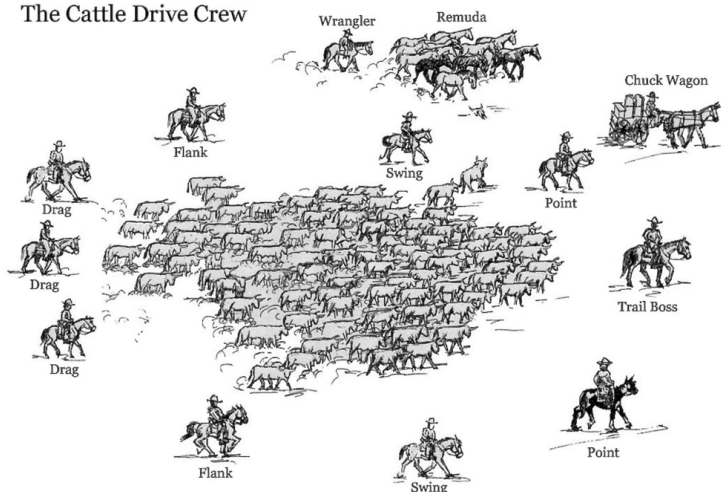


Figure 30: Life on the trail—the cattle drive crew. Illustration courtesy of the Bullock Texas State History Museum, Legends of Dodge City. Artist unknown.

totype “chuckwagon” and with their 18 cattlemen drove their herd of 2,000 longhorns from North Texas, stopping in Ft. Sumner, New Mexico at the Navajo reservation in dire need of food supplies, then continued on with their remaining cattle to Denver, Colorado’s rail head. The old Butterfield Overland Mail trail that veered off at the Pecos River was renowned as the Goodnight-Loving Trail. Goodnight and Loving supplied cattle to many western locations, military posts, mining camps and Indian reservations. Loving’s life was cut short by an Indian attack in September 1869, in New Mexico, along the Goodnight-Loving Trail.

Cattle drive crews (Figure 30) averaged 10 to 12 men, including the Trail Boss, Cook and assistant, Cowboys/Drovers: two Pointers, or lead (best of the cowboys), two Swing, two Flank and three Drag, and the Wrangler in charge of the *Remuda* (eight to ten extra horses per cowboy). Salaries ranged from Trail Boss \$100 to \$150 per month, Cook \$50 - \$60, Drovers \$25 to \$40 a month.

The main Texas trails from 1866 to 1900 were the Goodnight-Loving Trail (Fort Concho, Texas to Cheyenne, Wyoming), and from south Texas, the Chisholm Trail. Jesse Chisholm, of Cherokee and Scottish descent, employed racially integrated White and Black cowboys and Mexican *vaqueros*. Other drives followed the Western Trail and

Sedalia and Baxter Springs Trail to the stockyards/railroad towns of Kansas: Abilene, Ellsworth, Wichita, and Dodge City. Cattle drives ranged from 600 to 2000 miles and 1000 to 3,000 cattle.²

Cowboys were young men, aged from their late teens to late twenties: 24 years old was average. Their life was unromantic, not as portrayed in Western films. They endured hard work and braved dangerous river crossing, riding accidents, stampedes, lightning strikes, attacks by cattle rustlers and First Peoples, extreme weather, freezing, heatstroke, thirst, and sickness. None of this could be done on empty stomachs.

Chuckwagon cooks, often called “cookie,” were second in command. Cowboys learned quickly not to mess with the cook or they experienced severe consequences. Cattle drive cooks were up before sunrise preparing meals for the day, and served breakfast between 4:00 and 5:00 a.m. After cleaning up they packed the wagon and drove up the trail, ahead of the herd, to prepare supper. Drovers worked from “can see” to “can’t see.”

To feed the cowboys on an average 1,000-2000 miles cattle drive, the chuckwagon carried approximately 500 pounds of beans, 500 pounds of flour and sour-dough in a tight-sealed keg, 300 pounds of salt pork, 50 pounds of lard, 50 pounds of salt, 50 pounds

of sugar and/or sorghum (molasses), 100–200 pounds of dried fruit, spices, and onions, and 100 pounds of coffee beans. Sometimes potatoes, cornmeal, canned tomatoes, canned milk, and peaches were also loaded.

Breakfast consisted of beans, salted pork, cold biscuits and hot black coffee. Supper was a hot meal, mainly beans, sourdough biscuits, and sometimes stewed dried fruit such as peaches or raisins³ and coffee. A midday snack might be canned tomatoes⁴ or dried salted meat (beef jerky or any meat cut in strips and dried in the sun or smoked). Meals were nutritious yet repetitious, mainly consisting of gut-filling beans and sourdough biscuits. Stew with gravy, bread pudding, and peach cobbler or raisin pies were rare luxuries.

If their meals lacked imagination, cowboy food lingo was colorful:

“Airtights:” canned food ... could be tomatoes, peaches, etc.

“Arbuckle’s axle grease:” Arbuckle brand coffee

“Hot rocks:” Biscuits

“Lick:” Molasses/blackstrap molasses used as a substitute for sugar

“Saddle blankets:” Griddle cakes (a pancake cooked on a griddle) or a flapjack

“Sop:” A name for gravy

“Sowbelly:” Salted pork, cut from pork-belly (fatter than bacon), heavily salted and iron skillet fried

“Texas butter:” Gravy: Hot lard after steak had been fried, flour added in the pan, until it bubbled and browned, hot water added and stirred until thick, or **“Charlie Taylor”** a mixture of syrup or sorghum and bacon grease, or **“Cow grease”** real butter

“Whistle berries:” Beans

Hot coffee was essential to cowboys. Green coffee beans were roasted in a pot on a wood stove or in a skillet over the cook’s fire. Roasting was inconsistent and a few bad beans could spoil the whole pot. Beans were often tainted with moisture, causing mildew,

or mold, or decomposition, especially at the bottom of the sacks or containers. The roasted coffee hero was John Arbuckle. He experimented using egg whites-based glaze that coated the coffee beans, locked in their flavor, and kept moisture out. With his brother, Charles Arbuckle, both in the grocery business, the roasted-glazed packaged coffee was patented in 1868 and sold under the Arbuckle coffee name, Ariosa.⁵ Arbuckle’s motto was “The Coffee that Won the West.” The coffee was sold in 100 one-pound packages in a wooden crate that fit on Chuck Wagons. Each pound had a peppermint stick inside!

Pinto Beans were the most prevalent beans cookie used. Portuguese exploration of the Americas and the colonization of Brazil in the 16th century introduced pinto beans to Europe and later to Northern Mexico and the Southwestern United States. Beans are nutrient-dense in protein, have high fiber content, antioxidants, vitamins, and amino acids, and were inexpensive. The perfect cattle-drive staple was pinto, kidney beans, navy or lima beans (or combination). Mexican spices, cumin, and chiles made beans more palatable.

Baking soda came into existence in 1846 when two American bakers, John Dwight and Austin Church, mixed sodium carbonate and carbon dioxide and began a factory making it. Baking soda needs molasses, honey, or buttermilk to encourage the chemical reaction of leavening or expanding. Alfred Bird, an English chemist, created baking powder, a mixture of baking soda, cream of tartar and cornstarch. Eben Norton Horsford, an American chemist, replaced cream of tartar with calcium biphosphate, a few other chemicals, and with two partners founded the Rumford Chemical Works. He patented baking powder under the Rumford Baking Powder label in the 1860s. This was a faster-acting leavening (causing dough or batter to expand) for biscuits, cookies and cakes. Horsford also improved condensed milk. Borden’s “Eagle Brand” canned condensed milk was pure fresh milk heated with 60% of the water removed, with sugar added as a preservative. It was invented by Gail Borden and patented in 1853.⁶ Chuckwagons, depending on the cattle owners’ budget, stocked con-

densed milk. Evaporated milk, (whole milk heated with 60% water removed, but not sweetened, and canned), became available closer to the end of the cattle drive period.

The open ranges began to disappear in the 1880s as train lines were extended into Texas and wooden stock cars were provided for livestock. By the turn of the 20th century, long cattle drives from Texas and New Mexico were no longer necessary to supply the eastern states. Cattle drives nevertheless continued elsewhere on both sides of the western Canadian border. Cowboy/rodeo promoter Guy Weadick added chuckwagon racing to his events at the Calgary Stampede in 1923. Back then, in Wild West fashion, there were no rules! “Cowboys Rangeland Derby” is still a major event at the annual Calgary Exhibition and Stampede.

Cattle drives and the need for chuckwagons faded but chuckwagon recipes, and variations, are still enjoyed today. One historic cattle ranching family, the Morrissions, have owned a ranch in the Calabasas-Agoura area of Los Angeles County, California, since the late 1800s. The Morrissions raised horses and cattle, and grew hay and grain. The previous owner was Pablo Reyes. Sadly, the Woolsey fire burnt down the historic ranch house in 2018. The Morrison family moved to their present location, the Camatta Ranch in Santa Margarita, after 1978. The San Luis Obispo Camatta Ranch, 50 square miles, dates back to 1846. Felicia Morrison reports that while they don't use a chuckwagon on their short cattle drives, she still cooks outdoors on an open fire in a Dutch oven. The ranch has a weekend event each October, called Lazy Arrow Adventures. “All Things Western” guests learn old ranching skills, including Dutch oven cooking, helping to keep the cattle ranching history and tradition of chuckwagon cooking alive.

Enjoy a few traditional chuckwagon recipes:

Traditional Cowboy Beans by Cowboy Kent Rollings

Ingredients

- 1 lb. pinto beans
- 1 lb. kidney beans
- 1 ham hock
- 2 dried guajillo chiles
- 2 garlic cloves minced
- 2 white onions coarsely chopped
- 2 jalapeno peppers, chopped
- ¼ cup dried cilantro
- 1-2 tablespoons chile powder
- 2 tablespoons smoked paprika
- 1 tablespoon cumin
- 1-2 tablespoon tablespoons Kent's Mesquite Seasoning (See substitute.)
- 1 tablespoon Kent's Original Seasoning (See substitute.)

Soak the beans in a large pan overnight: Cover the beans with water about 2 – 3” and cover. Next day drain and pick out broken beans and any small rocks.

Cooking Instructions

1. Add the soaked and cleaned beans to a large pot and cover with about 1 inch of warm water.
2. Stir in the ham hock, guajillo chiles, garlic, onion and jalapenos.
3. Bring beans to a boil for 10 minutes.
4. Stir in the remaining seasonings. Cover and cook over a low boil for 3 hours, or until the beans are tender, stirring occasionally. Be sure the beans stay covered with water as they cook. Stir in hot water as needed. The cooking time can greatly vary depending on your elevation.

Notes

Kent's seasonings are available at KentRollins.com. For a Mesquite substitute use dried ancho chile powder, to taste. For “Original Seasoning,” use salt and pepper.

Kent Rollins' Traditional Cowboy Beans has ingredients and spices that may not have been available during early cattle drive-

chuckwagon days, and/or regional locations. For instance, fresh onions, garlic, jalapenos, or cilantro might not have been available on every chuckwagon. Perhaps ham hocks, "salted pork," or pork trimmings were used in the cowboy beans. I found all the ingredients at Smart & Final, except dried cilantro, so instead purchased their fresh-cut cilantro.

Baking Powder Biscuits⁷ **by Carla L. Bollinger**

Here is a variation after I kitchen tested a basic recipe first found in my favorite location, Morris Press Cookbooks, "What's Cookin' in Chloride – Recipes & Remembrances" by Jean (Schritter) Bishop. This closely matches a number of similar recipes posted on the Internet.

Ingredients

- 2 Cup flour
- 1 Tablespoon sugar
- 3 teaspoons baking powder
- ¼ Cup lard (Butter can be substituted.)
- ½ teaspoons salt
- ¾ Cup buttermilk (Regular milk can be substituted.)

Preparation and Baking Instructions

Preheat the oven to 400 degrees. Mix the dry ingredients, flour, baking powder, salt, and sugar. Add the lard with a pastry blender or large fork. Add milk and stir just to mix until the dough clings together. Place dough on a lightly floured board. Knead about 10 to 12 times, under 60 seconds. Roll out the dough to about ½ inch thick, 7 to 8" W x 10" L. With a sharp knife, cut down the middle of the 10" length. Make five 2" cuts across the width. Place each dough section on a lightly greased baking pan.* Place the pan in the oven and cook about 12-18 minutes, depending on altitude and individual ovens.

*Another method: Instead of rolling and cutting the dough, pull off the kneaded dough, roll balls of dough about 1-1/2" to 2" inch diameter, place on the baking pan, and with floured hands slightly flatten the dough.

Peach Cobbler **by Grant-Kohrs Ranch National** **Historic Site Facebook page**

Ingredients

Filling

- 2 large cans of peaches
- Cinnamon to taste
- 1 teaspoon vanilla
- Sugar, if needed

Crust

- 2 cups flour
- ½ cup sugar
- 1 teaspoon baking powder
- ½ teaspoon salt
- ¼ cup butter
- 2/3 cup canned milk

Melt a little butter in the bottom of a Dutch oven*; then pour the peaches in and add the cinnamon and sugar.

In a mixing bowl, put the flour, sugar, baking powder, and salt. Mix it all together, then add the butter—either melt the butter or put it in cold and mix it into the flour, just as if preparing biscuits—then add milk and stir into the dry ingredients to form a soft ball. The dough can be on the peaches in small balls like dumplings, or rolled out in a thin sheet and laid over the top. Sprinkle a little sugar and cinnamon over the dough. Cover and bake in the fire for 30 to 45 minutes.

*Instead of using a Dutch oven, butter the bottom of a glass or ceramic 9" x 13" baking dish. Preheat the oven 350 degrees and bake the peach cobbler 40 to 45 minutes.

Conclusion

Cattle drives existed for only a short period of time yet their historical value was great. These included innovation in chuckwagon design, meal planning and preparation, recipes for outdoor cooking, and mapping out cattle trails. The resourcefulness, hard work, and skills of the ranchers-cowboys and, not least of all, of the "cookies," is an indelible part of a legendary American era.

Notes

1. Barbed wire. Michael Kelly's 1868 invention eventually ended free-ranging in the west.
2. 1882 cattle count 3000, 5-month drive, from Texas to Montana. Adams, 1903.
3. Raisins. The 1873 California heat wave dried out San Joaquin Valley grapes. Dried grapes became raisins marketed under the "Sun-Maid" trademark.
4. Canning industry. In New York, in 1812, tomatoes, peaches, and other fruits with sugar were canned. In cowboys' lingo, these "air tights" were sometimes part of the chuckwagons' provisions.
5. Arbuckle's roasted coffee named Ariosa is having a rebirth on the Internet and in specialty stores.
6. History of condensed milk: Soltz, 1985.
7. Sourdough Biscuits, prepared by cookie on cattle drives, required a sourdough starter. Starter was kept in a large keg on the chuckwagon and had the benefit not needing to roll and cut, also used for pancakes and other recipes. Balls of sourdough biscuits were dropped in an iron skillet and cooked on the outdoor fire. However, preparing "cowboy biscuits" without a sourdough starter isn't easy to prepare for urbanites, often folks with small kitchens and little storage space, and lack of time.

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Bullock Museum

Polly Bemis Chicken

By Abraham Hoffman

This is a true story, meaning I didn't make it up.

Many years ago, when the Billy Holcomb Chapter of the Ancient and Honorable Order of *E Clampus Vitus* held one of its Vituscan Mission camping treks in the San Bernardino Mountains, I got together with, Glenn Thornhill and Sid Blumner to share the meals we would be making for dinner over three days. I would do the first night's dinner, Glenn the second, and Sid the third.

I decided to make my dinner meal a culinary delight, and Glenn agreed to make each evening a special one. Naturally, we didn't tell Sid about this. I brought two cast-iron Dutch oven pots, one large, and one small. Glenn went on his computer and created two menu pages, each with fancy names for our meals. My entrée was a Gold Rush favorite known as Polly Bemis chicken. The chicken breasts were coated with Russian dressing and orange slices, with a side order of French-cut green beans and mashed potatoes. Glenn came up with a similar entrée. Using the small Dutch oven I made a pineapple upside-down cake.

Glenn used the Dutch ovens for his meal, using the small pot for a cherry cobbler. Sid was very busy hanging out with other Clampers, so he didn't see what we were doing. On the first night we presented him with a copy of the menu, and Glenn did the same with his meal. Sid was stunned. His dinner for the third night amounted to hot dogs and beans, no fancy menu, and no French titles. Of course, none of this prevented us from enjoying our dinners together, though more than once I heard him mumble, "You should have told me we were doing this."



Figure 31: *The very best in Jurassic dining, the tropical American Alligator Gar. The biggest of these leftovers from the age of the dinosaurs exceeds six feet in length and over 150 lbs. Internet photo in the public domain.*

Alligator Gar à la Parilla

By Brian Dervin Dillon

1. Chum small creek tributary to major river with freshly-killed rats to attract fish.
2. Drive stakes downstream in creek, then build dam upstream to lower water level.
3. Harpoon alligator gars trapped and stranded on stream bottom with 10-foot spears, lever up to bank.
4. Shoot in head, then wait 10 minutes. If still alive, then shoot in head again.
5. Gut gar and dump 40 lbs of entrails back in creek (attracting catfish for next time).
6. Remove stakes and break down dam, returning creek to its natural state.
7. Butcher gar on back porch with axe (to cut through skin/exoskeleton) and machete.
8. Remove 3 to 4 foot-long fillets from both sides of fish, rub in salt and lime juice.
9. Wrap up bones and head in skin/exoskeleton, dump in jaguar feeding pit downhill.
10. Reduce fire to coals only, lay fillets on *parilla* (grill) made of external coils of old refrigerator.
11. Turn fillets on *parilla* every four minutes, until juices bubble up through browned surface.
12. Add lime juice and salt to taste, eat with rice, beans, tortillas, and jungle juice (*boj*).



Figure 32 (Left): Peppers stuffed with jack cheese. **Figure 33 (Center):** Rellenos frying in oil. **Figure 34 (Right):** Rellenos and rice, ready to serve. Brito photos.

Lois' Chiles Rellenos

By Frank Brito

These are quick and easy reellenos. The peppers come from a can, so no roasting or peeling fresh chile peppers is required.

Ingredients:

- One 27oz. can of whole green chiles. Make sure chile is for reellenos (Label will say: "*chiles verdes enteros*" or "whole green chiles"). Common brands are Ortega or Las Palmas. They are quite mild.
- One 1lb. brick of Monterey jack cheese (preferred by Lois) or mild cheddar.
- Seven eggs
- White wheat flour for dusting
- Vegetable oil for frying

Important! If you make Spanish rice, save the chile juice to add to the broth.

Cut cheese into strips suitable for placing inside the chiles. Slicing the cheese in long isosceles triangle shapes will match the shape of the pepper.

Stuff chiles with cheese from the top (large opening). If chiles are broken, you can still stuff them.

Heat the oil to hot.

Whip egg whites until stiff, like meringue. You can sprinkle salt into the whites, but I don't.

Beat the yolks and fold into the whites at the very, very last. (Yolks may be omitted.)

Dust the chiles on all sides with flour.

One at a time, dip the stuffed chiles into the egg mixture, and coat all over and place directly into the hot oil. Dip the broken chiles first because the cheese will escape while deep frying. These will need the most attention. Also, towards the end, the egg mixture will become watery because of the yolks.

Repeat until all chiles are fried and brown on both sides. Place fried *reellenos* on paper towel to drain the oil.

Too much oil in the pan will make the reellenos "belly up." That is, when you turn them over, they will flip back. The amount of cheese and eggs will depend on the number of *reellenos* you plan to make. If you use the large can (27 oz.), it takes about 7 eggs. The small cans only have about 4 peppers.

If the cheese does not fully melt, the reellenos may still be microwaved.

Rellenos may also be stuffed with spiced shredded meat (beef or chicken). We don't make these but it's a delicious option. If you have left over egg mixture, you can fry it in the oil after the reellenos are done. Drain the "omelet" on a paper towel & top with salsa to eat.

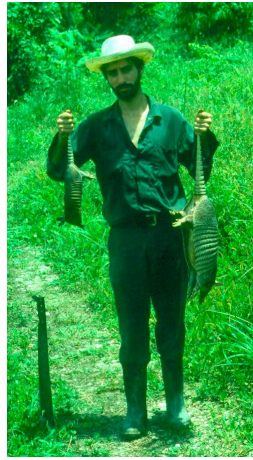


Figure 35 (Left): Yucatec Maya man with a freshly-killed armadillo near Uxmal, Yucatán, México, in 1992. **Figure 36 (Right):** UCLA archaeology graduate student, eventual Ph.D., and later L.A. Corral member Matthew Boxt with adult (right, feeds four) and juvenile (left, feeds one) armadillos in the front yard of Dillon's field camp, Salinas de los Nueve Cerros, Alta Verapaz, Guatemala, 1978. Both photos by B. Dillon.

Figure 37: Kekchi Maya Maurilio Beb holds a just-excavated manioc root while his fellow archaeological crew member Julio Chocooj Rax continues to dig for more. This Yuca patch, with many plants much taller than head-height, was in the front yard of my archaeological field camp in the tropical Maya lowlands of Alta Verapaz, Guatemala. 1978 photo by B. Dillon.

Armadillo on the Half-Shell

By Brian Dervin Dillon

1. Shoot one large-sized (10 to 12 lb.) nine-banded armadillo (Figures 35 and 36).
2. Gut and remove musk glands from pelvic region immediately.
3. Wash thoroughly, removing all dirt from exterior, blood from interior.
4. Split skin up each leg, haunches and tail, leaving all meat inside the "shell" (skin).
5. Salt all exposed meat, and keep in a cool, dark place. Cook within 12 hours of kill.
6. Remove ribs from spine, leaving all meat inside "shell" in flat, "pancake" fashion.
7. Remove all visible fat, place meat side down (shell up) on grill over hot coals.
8. Flip periodically, cooking 3 times as long on inside (meat side) as outside (skin side).
9. Cut into quarters with machete, and eat using skin/shell as plate.
10. Serve with rice, beans, tortillas, and jungle juice (*boj*).
11. Haul head, skin, and bones downhill and discard in the jaguar feeding pit.

Yuca à la Cubeta

By Brian Dervin Dillon

1. Excavate 20 lbs, or about 5 to 8 Yuca (manioc)* roots from your front yard (Figure 37).
2. Carefully wash all dirt and mud from roots, until "skin" is a clean, reddish-brown.
3. Place roots in galvanized *cubeta* (bucket) and fill to rim with clean water.
4. Place *cubeta* over fire, and bring water to a slow boil.
5. Top up water as it evaporates, boiling manioc for 4 to 6 hours, until soft.
6. Drain water, and remove manioc "skin" with potato peeler.
7. Cut each boiled root into two-inch sections, place back in *cubeta*.
8. Add clean water and salt to short manioc sections, bring to slow, final, boil.
9. Check manioc sections periodically: when completely "squeezable" between thumb and forefinger, they are done.
10. Drain water, pat manioc sections dry with paper towels, serve with beans, tortillas, jungle juice, alligator gar, etc.

*Important safety note: don't try this with South American manioc—it is poisonous, unlike the Central American variety, and must be leached repeatedly before it is safe to eat.

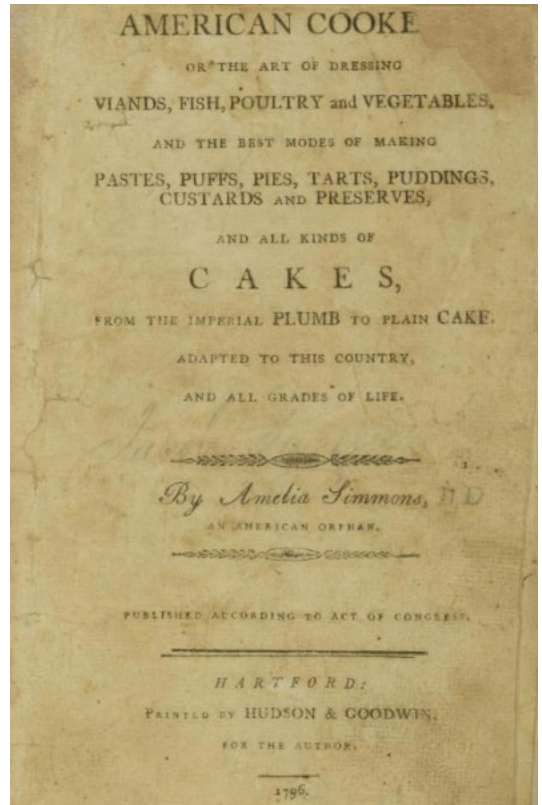
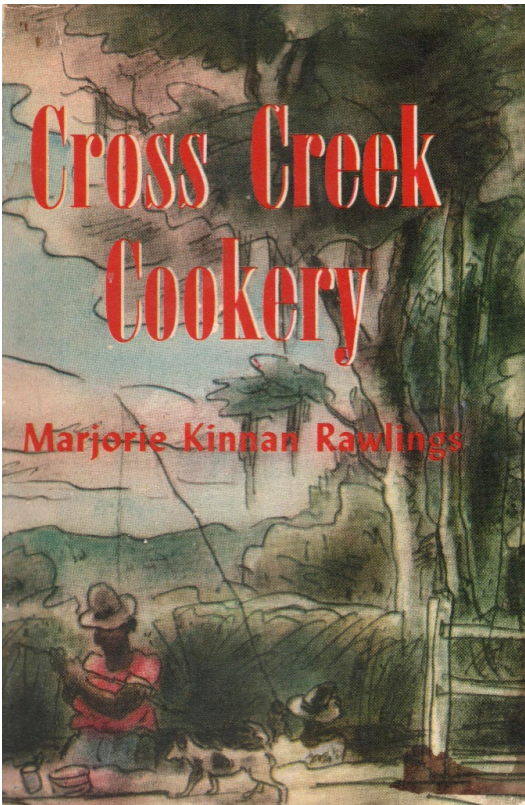


Figure 38 (Left): Jacket Cover for Cross Creek Cookery by Marjorie Kinnan Rawlings, published by Charles Scribner's Sons 1942. Figure 39 (Right): The title page of American Cookery, from the first cookbook published in America in 1796 by Hudson & Goodwin for Amelia Simmons. Image from Library of Congress.

Recipe Rustling: A Culinary Conundrum

By Geraldine Knatz

Who Owns a Recipe?

Who owns a recipe? Is a recipe a piece of creative work? Should recipes be protected under copyright law? Lawsuits over recipe ownership have generally not resulted in their recognition as original creations. A list of ingredients with instructions is a list of facts not protected by copyright. A "substantial literary expression" such as the story accompanying a recipe can be copyrighted, but the recipe, i.e., the ingredient list and directions, has no legal protection.¹ The lack of successful cases in defending recipe ownership has led some cookbook authors to point out the more egregious cases of plagiarism to publishers or use social media to blast recipe

rustlers with the hope that the publisher will withdraw the offending book.²

Nothing is more exciting than finding an old cookbook whose margins are replete with the owner's notes about what worked, what didn't, and how the recipe could be changed. How many changes make a recipe your own creation? There is no legal answer to that question. Recipes could be modified out of necessity, such as from the lack of certain ingredients during wartime rationing. Yet, today, the globalization of supply chains provides unlimited opportunities to source unique ingredients. The result has been an explosion of available recipes and cookbooks, allowing anyone to explore culinary traditions from around the world.

Recipe ownership is a culinary conundrum. Creative chefs can combine ingredients in a new way or prepare a dish using non-traditional methods. Ethical cookbook authors often attribute a particular recipe's "inspiration" to another person. Nancy Silverton's new cookbook, *The Cookie That Changed My Life* begins with the story of a peanut butter cookie whose recipe was taken from another chef's pre-publication galleys she had been given to write a promotion blurb for.³ She had tasted the cookie from the cookbook author's bakery and loved it. With time on her hands during the pandemic, she set about improving the recipe for serious peanut butter addicts. Her explanation was straightforward and transparent. Today, some cookbook authors include instructions on how to share their recipes.

But not all cookbook authors are so conscientious. Chefs have accused each other of "stealing" recipes: cookbook author James Beard, for example, published recipes taken from fellow chefs.⁴ Originators of recipes contact publishers when they find blatant cases of plagiarism by cookbook authors. But "borrowing" recipes is not new, and even the first American cookbook, *American Cookery*, by Amelia Simmons (Figure 39), included recipes from British cookbooks. Touted as an expression of anti-British sentiment, Simmons' book is nearly entirely British. While Simmons was credited as the first author of a printed recipe for pumpkin pie in her 1796 book, the recipe was very similar to a British recipe published in 1655. Only three recipes in the book, Johnny Cake, Indian Pudding, and Indian Slapjack, do not have "direct equivalents in British cookbooks."⁵

The Cross Creek Cookery Case

One of the most blatant recipe appropriation cases was the publication of *Cross Creek Cookery* in 1942 by Marjorie Kinna Rawlings (Figure 38).⁶ Rawlings is best known for *The Yearling*, her novel about a young boy and his mischievous orphaned fawn. Rawlings won a Pulitzer Prize for fiction in 1939, and *The Yearling* was made into an award-winning Western film in 1946, starring Gregory Peck

and Jayne Wyman. Rawlings lived on a 74-acre farm at Cross Creek, Florida, where she did her writing and provided simple living quarters for her staff. In 1942, she published an autobiographical book about the Florida community of *Cross Creek*. Rawling capitalized on the popularity of her memoir by following it with her cookbook, *Cross Creek Cookery*.

The cook book drew heavily on Rawlings' African American domestic, Idella Parker. Like many cooks, Idella did not use recipes. Her recipes were in her head, not written down on paper. She cooked by taste, adding ingredients to improve the flavor of her dishes.

But Rawlings needed the food coming from her kitchen to be documented in writing as suitable recipes for publication. Parker and Rawlings spent many months in the kitchen, Parker cooking while Rawlings recorded the ingredients and appropriate quantities. Despite this laborious effort, only three recipes in the book were credited to Parker: Idella's crisp biscuits, cheese soufflé, and luncheon muffins.⁷

The relationship between author and maid was closely examined in an article, "Race and the Rural in Marjorie Kinnan Rawling's *Cross Creek*" by Carolyn M. Jones and by the work of Rebecca Sharpless.⁸ Jones considered Rawling's book *Cross Creek* a "fictionalized memoir." The relationship between Parker and Rawlings delineated the line between servant and employer in this excerpt from the cookbook:

A friend said recently, "You and Idella are both such good cooks, You must feast when you are alone." I was particularly taken aback, Idella and I alone are likely to eat food that is definitely "scrappy..." Yet a poached egg, or a sandwich, or a bowl of warmed-over vegetables, and a glass of milk are usually all that occurs to me for supper, while Idella wanders back to the tenant house with a bit of bread and bacon. It never occurs to me to turn out an elaborate meal without "company" to partake.⁹

Parker served elaborate meals for Rawlings's guests, but in Rawlings's eyes, her servant was satisfied with a "bit of bread and bacon." Parker recounts an author "questioning her ability to go off into the backwoods with a Dutch Oven and emerge with an Emily Post dinner for twelve."¹⁰ Parker made the Emily Post dinner for 12 possible, and, ultimately, got the last word. She published her own book 50 years after the publication of *Cross Creek Cookery*. By then, Rawlings had died. Entitled *Idella: Marjorie Rawlings' Perfect Maid*, Parker set the record straight about her contributions to *Cross Creek Cookery*.¹¹

Idella revealed in her book that other recipes, including the chocolate pie, were hers. Parker did most of the cooking associated with the book's preparation, but she got little credit and no financial reward. "All I ever got from the cookbook was an autographed copy, but in those days, I was grateful for any little crumb that white people let fall."¹²

Cultural Innovation or Recipe Appropriation?

Idella Parker, the "Perfect Maid," described the life of an African American domestic worker in the American South. Her publication illuminated an issue culinary circles had ignored for far too long: the cultural appropriation of Southern Black recipes by White cookbook authors without attribution. The majority of cooks working in early Southern kitchens were Black women. Their days were long and pay was low.¹³ Many could not read or write, so their culinary skills were passed down orally from generation to generation.¹⁴

The debate over who owns a recipe will continue. African American domestics who published their own recipes are rare. Rawlings was not the only author who took advantage of this situation by publishing recipes created by domestic help. Chefs will publish books on cuisines not native to their own heritage, while others debate whether this represents cultural appreciation or cultural appropriation.¹⁵ Today, the cultural significance of the contribution made by African American women to Southern cuisine is rec-

ognized, and efforts have been made to preserve that legacy. One example of this is the oral history project of the Southern Foodways Alliance oral history project.¹⁶

Idella's Biscuits

2 cups flour
4 teaspoons baking powder
 $\frac{3}{4}$ teaspoon salt
6 tablespoons Crisco or butter
 $\frac{3}{4}$ cup milk
Serves 4

Mix as usual, using a fork throughout. Roll out once, to a thickness of one-quarter inch. Cut in very small rounds, one inch in diameter. Bake 12 of 15 minutes in a very hot oven. These are so crisp and thin that they are usually eaten by placing a dab of butter on top without attempting to split the biscuit and making one of two bites of it. Men love them, but are likely to be embarrassed by them, as they are ashamed to keep asking for them.

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Notes

1. Levin, 2021.
2. Krishna, 2021.
3. Silverton and Carreño, 2023: 3-4.
4. Krishna, 2021: 3.
5. Wegiel, 2018: 150-162; Ridley, 1999: 114-123.
6. Rawlings, 1942.
7. Rawlings, 1942: 266.
8. Jones, 2004: 215-230; Sharpless, 2012: 327-360.
9. Rawlings, 1942: 216-217.
10. Rawlings, 1942: 18.
11. Parker, 2012 Sharpless, 2012.
12. Parker, 2012: 68.
13. Sharpless, 2010.
14. Tipton-Martin, 2015.
15. Mitchell, 2021: 55-61.
16. Southern Foodways Alliance, 2024.





Figure 40 (Left): Brand-new Quiché Maya metates and associated manos for sale in the weekly market at Sacapulas, Guatemala, in 1974. **Figure 41 (Right):** Two of my archaeological crew members decanting jungle juice in my field camp in 1978. At the time we had an 8 gallon weekly production of this alcoholic elixir. Both photos by B. Dillon.

Jungle Juice (Boj)

By Brian Dervin Dillon

1. Excavate a 1,200 year-old *metate* and associated *mano* from your archaeological site or purchase one new (Figure 40). Warning: new *metates* will not be “broken in” yet.
2. Remove kernels from 10 corn cobs, and pulverize (do not grind fine) on *metate*.
3. Add 4 parts water to 1 part pulverized corn inside collapsible plastic 2-gallon water container.
4. Agitate until well-mixed, add two packets of yeast and two handfuls of *panela* (brown sugar).
5. Make certain that screw cap is loose to let pressure escape. Set in sun to aid fermentation.
6. Bring in every night and let cool, release pressure as fermentation increases, mash expands.
7. After the first whiff of alcohol, continue fermentation of mash for 4 days.
8. Remove fermented mash and add five parts water to 1 part mash in gallon jugs.
9. Place gallon jugs with screw caps loose* (to allow pressure to escape) in dark, cool location.
10. After four days, visually check each jug for rising bubbles and alcohol by smell.
11. When ready, decant into smaller bottles (Figure 41) and replenish mash/water mix in jugs.
12. Chill by placing bottles of jungle juice in string bag, and lower into *pila* (water well).
13. Drink with ribs or alligator gar or armadillo, and rice, beans, yuca, and tortillas.

*One bottle of jungle juice with a cap too tight exploded inside a Guatemalan Air Force Huey in flight, causing panic, then embarrassment.



Figure 42 (Left): *Smilax ornata*, with ripe berries, the wild Zarza vine of Mexico and Central America. Public domain internet photo. **Figure 43 (Center):** An 1890s vintage Hood's Sarsa Parilla bottle, which held "nerve tonic" sold as a patent medicine. Public domain internet photo. **Figure 44 (Right):** My favorite soft drink: Mug Root Beer, the modern-day descendant of the beverage prehistoric Indians made from the Zarza and other wild plants, called Zarza a la Parilla by Spanish speakers. J. Dillon photo.

***Zarza a la Parilla* = "Sarsaparilla" = "Sasparilla" = Root Beer**

By Brian Dervin Dillon

Present-day Americans no less than any other modern people are blissfully ignorant of many contributions made by American Indians to the world diet. Billions of people take for granted foods, spices, and flavorings that, prior to 1492, were confined to the American hemisphere. Everybody knows that the potato and maize (*what you call corn* — as the old TV commercial used to say) were AmerIndian gifts that quickly became Old World staples. Many fewer know that after-dinner delights of the kind we call *dessert* in the English language were also bequeathed by New World Natives.

Chocolate, whose very name is simply a garbling of the Nahuatl (Aztec) word *Chocolatl*, came from the tropical tree (*Theobroma cacao*) with the giant seedpods growing from its branches and even its trunk. After domestication, it came to be called *Cacao* and much later this name was garbled by English speakers as *cocoa*. And Vanilla comes from the wild vine with the

skinny, elongated, flavorful pod (*Vanilla planifolia*) also domesticated by Central American Indians hundreds of years before the Spanish Conquest, perhaps as long ago as Cacao. A third AmerIndian after-dinner culinary invention has helped me celebrate milestone events (birthdays, articles published, or "wins" by my favorite sports teams) for many decades.

"Root Beer" is the modern name for the soft drink (Figure 44) that used to be called *Sasparilla* by cowboys way out west during the latter part of the 19th century, when they opted for a non-alcoholic beverage instead of beer, whiskey, or tequila to cut the dust of the trail. Long before Coca-Cola popularized mass-produced "soda pop," a whole range of small concerns were making and bottling *Sasparilla* for sale all over North America. Simultaneously, quacks were bottling "Sasparilla extract" or *Sarsa Parilla* "nerve tonic" (Figure 43) which snake-oil salesmen hawked as a patent medicine, a "cure-all" to

gullible consumers.

The name the cowboys used for the fizzy beverage was a western *Gringo* garbling of the Latin American Spanish vernacular *Zarza a la Parilla*, which translates to “grilled roots of the wild *zarza* plant.” Monolingual English speakers rammed four Spanish words of seven syllables together into a single word of only five syllables (“Sarsaparilla”) and then shortened it again, amputating one more vowel and yet another consonant until the new, doubly-garbled word of only four syllables became *Sasparilla*.

Eastern rubes who never ventured west of the Mississippi sometimes claim that the *Sasparilla* offered by cowboys to their 19th-century schoolmarm sweethearts way out west was invariably made of Sassafras, but this is as illustrative of botanical ignorance as it is of Yankee geographic and historical intellectual shortcomings. Other erroneous suggestions are that *Sasparilla* was made of blackberries, and that “*Zarza*” means “blackberry bush.”

Not species-specific, *Zarza* is slang for any kind of xerophytic desert bush growing in Northern Mexico and the American Southwest. In fact, the Spanish word *Zarza* is likely of Arabic origin, from the time that the Moors controlled most of the Iberian peninsula, and to whom it had the same meaning as that amongst the Spaniards who took it to the New World centuries later. However, if we must point the finger at any Mexican or Central American plant most likely to

have been *Zarza* toasted over the *Parilla*, one good candidate is *Smilax ornata* (Figure 42), a thorny vine with small red berries.

Prehistoric AmerIndians did things with wild plants that were unheard and unthought of by all late-arriving Europeans. Not only did they pick certain plants, burn them and inhale the smoke so produced (tobacco being only one of many so treated) but they also cooked a wide variety of wild plants in earth ovens. The juices were then extracted from them, fermented, and made into intoxicating beverages. Modern *Tequila*, simply a distilled version of fermented agave juice, is the best-known of many examples of this. Root crops were also exploited far beyond anything in contemporary Europe. Roots from edible and otherwise inedible plants were dug up, roasted, cooked or, after BBQ (from the Spanish *barbacoa*) terminology entered the language, were *grilled*, put on the *parilla* over hot coals. Water and other flavorings were added to these grilled roots, and the “tea” so produced could be drunk either hot or cold. Or, if honey was added and the elixir was kept in a pottery container in a cool place, natural fermentation occurred after a few days and the beverage became “fizzy” or bubbly.

We all must offer thanks once again to the inspired, anonymous, AmerIndians whose many millennia of botanical experimentation not only gave us *chocolate* and *vanilla*, but also the American soft drink with the oldest prehistoric and early historic pedigree: *Root Beer*.

Next Special Issue: *Cowboy Couture!*

Wax your moustache and strap on your best cowboy duds! Next special edition of *The Branding Iron* is all about Western fashion, which will debut in Fall 2024. *Horse* fashion is also accepted, so articles about bits, bridles, and saddles are welcome too!

Please submit *cowboy couture*-related articles by November 15th, 2024, to be considered for this special issue.

For submissions and inquiries, please contact *Branding Iron* editor John Dillon at John.Dervin.Dillon@gmail.com. Thank you!





Figure 45: The San Francisco Ferry Building, dressed up for the Panama-Pacific International Exposition. See the sign on the top of the building? Cropped image from Panama-Pacific International Exhibition, Booklet No. 1.¹

My Day at the 1915 Panama-Pacific International Exposition

By Tracy L. Johnston

Oh! I woke up this morning so excited because *today* I get to visit the Panama-Pacific International Exposition—the PPIE—in San Francisco. Between news articles tracking the fair’s building progress, exhibit calendars, fact booklets, advertising posters, newsreels at the theater, *Sunset* magazine write-ups, and even the huge “California Invites the World” (Figure 45) sign atop the Ferry Building,² I know so much about the exposition that I feel I could be a tour guide and explain all the details to anyone who asked.

I know exactly where I want to go, what I want to see: the Palace of Agriculture, the Palace of Food Products, the Palace of Horticulture, the Zone, and as many of the state and national pavilions as I can fit in the time left in my day. I’ve been saving my pennies for months now, counting my total every week, planning and making sure I had the fifty-cent admission fee and extra money to pay for concessions, food, and any addi-

tional expenses I might decide upon. I am not one of the lucky ones who can afford a season ticket book for \$10,³ no, but I am fortunate to have one day where I can go view this amazing wonder and absorb as much of it as I can.

After a quick breakfast and checking to make sure I looked my best for this thrilling day, I headed to the Scott Avenue main entrance, right by Chestnut Street. I dropped my coins into the turnstile while marveling at how it tracked entries and was connected electrically with the Department of Admissions.⁴ Then I pushed my way through its revolving arms and passed the South Gardens and the Avenue of the Palms. I paused to appreciate the magnificent sight of the Tower of Jewels, and the Court of the Universe after that (Figure 46).

A quick left turn and I reached my first goal: The Palace of Agriculture (Figure 47). Designed by architect William Baker Fawcett, its exterior was inspired by the Spanish

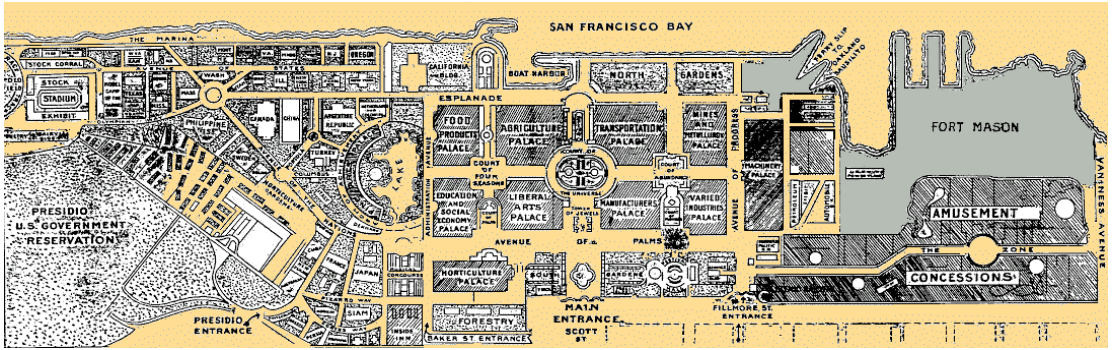


Figure 46 (Top): Map of the Exposition, courtesy of the Museum of the City of San Francisco website.⁵ Figure 47 (Above): The Palace of Agriculture. Image from The Blue Book souvenir booklet.⁶

Renaissance and it had Greco-Roman ornamentation. It was capped with a dome that rose sixteen stories high.⁷ It covered seven-and-one-half acres and was displaying the methods of modern intensive agriculture.⁸ However, my main goal was to see the cheese.

The cheese: New York State's "Largest Cheese Ever Made". It weighed 11,000 pounds, was four feet, seven inches high, and had a diameter of seventy-eight and a half inches (Figure 48). It was astonishing! As I gaped at this monstrosity, the people in the booth began to cut it up with piano wire, announcing that we could buy some for twenty-five cents a pound. Several of us put our money together so we could share a pound, eating it right there on the spot.⁹

Then I wandered through the rest of the building, noticing the modern farming equipment that used electricity to make it easier for food to be grown, harvested, processed, and stored.¹⁰ Seeing all of this reminded me of the description of the importance of agriculture I had previously seen in a brochure about this palace:

From agriculture comes the products—the foodstuffs—that build the temple that enshrines the soul. The reduction of primary agricultural products to prepared nourishing foods, under the most scientific and sanitary methods is shown instructively, and the possibilities of educational value therefrom are incalculable.¹¹

An example of how these modern methods promote abundance was Iowa's forty-five-foot-tall mountain made of ears of corn (Figure 49) that looked like they were pouring from a cornucopia labeled "The Land of Plenty." The corn cone was actually hollow and contained displays of other Iowa products like grains and grasses.¹²

Next, I headed to the Food Products Palace, just next door to where I was. Oh, the Food Products Palace (Figure 50), which is humorously known as "the Palace of Nibbling Arts" and the "temple of the tin can and the food package."¹³ Everyone knew this was the building full of free samples, and I intended on trying as many as I could. I was

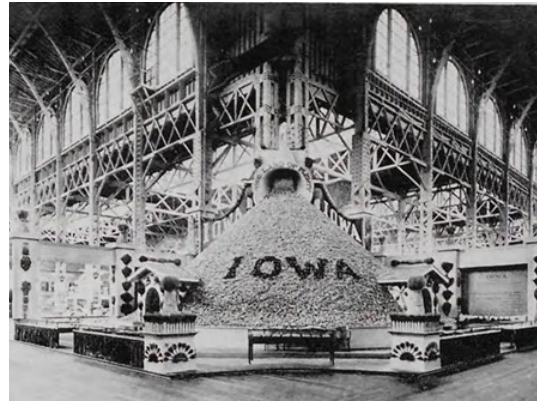


Figure 48 (Left): *The Big Cheese from New York. Image from The Blue Book souvenir booklet.*¹⁴ **Figure 49 (Right):** *Iowa's cornucopia of corn. Image from The Blue Book souvenir booklet.*¹⁵

not disappointed. I tried Horlick's malted milk, Ridgway's tea, Booth's Crescent Brand canned sardines, Mueller's macaroni, Sun-Maid raisins, MJB coffee, Bee Brand vanilla extract, American Biscuit Company biscuits, Adam's Pepsin Gum, and received my free Heinz pickle pin souvenir (Figure 51) while gawking at the tall, conical display of their 57 varieties of jarred goods, (Figure 52) but I passed on the pie-eating contest. I also purchased an IXL Company tamale (Figure 53), which was in a can so I could eat it later.¹⁶

I tasted Jell-O, Albers porridge, and Shredded Wheat, and I watched with amazement when the Quaker Oats Company booth shot puffed rice out of "cannons;" those were tasty, too. It was then I noticed how the Sperry Flour Company took bags of raw wheat and processed it into bags of flour entirely with machines—no human hands touched it.¹⁷ That led me to Sperry's Booth of All Nations, where I found the best samples of all. That flour was transformed into baked goods from a variety of geographical locations: Chinese almond cakes, Russian piroshkis, Polish matzos, Alaskan sourdough, and more.¹⁸ The people doing the baking were dressed in the clothing of their nations.¹⁹

There were so many exhibits! I watched Japanese rice cakes being made from tiny bits of paste half an inch long and as thin as a piece of paper. They were dropped into hot olive oil where they puffed up into brown rolls three inches long. When I bit into one, it seemed like there was nothing there.²⁰

Like so many people, I ate as many Scotch scones as I could afford. I learned the baker was from Edinburgh, and he made more than 4,000 scones every day. He had four women who spread them with butter and jam and then handed them out as fast as they could. I heard someone say there was always a crowd gathered around this booth.²¹ Later I learned that the booth sold about 800,000 scones (at a nickel each!), making them a certifiable food craze, and that "sconing" (enduring the pushing crowds to acquire the pastry) was the Fair's unofficial "sport."²²

Some of the booths, which were all staffed with people who were from those nations, gave out recipes for the foods we sampled. One that I got was for a sweet bread called a "Russian Forrest:"

One pound flour, yolks of 3 eggs, 1 whole egg, ½ cup milk. Mix well and knead very thoroughly. Cut in pieces size of walnuts; roll very, very thin. Cut the center in strips, braid together and fry in deep fat. Drain, and sprinkle with powdered sugar.²³

It was interesting to see how machinery transformed the way food was processed or packaged, like how the Sperry company made its flour. The Sun-Maid company showed how their machines processed sun-dried Muscat raisins: they were stemmed, and then sent through live steam to sterilize them. They fell onto a steel, saw-tooth cylinder, passed under some soft rubber rolls



Figure 50: *The Palace of Food Products. Image from the Official Catalogue of Exhibits booklet.*²⁴

which crushed them to loosen the seeds. The seeds were thrown out by a corrugated steel roll. After that, the raisins were dropped into a paraffin-lined box, which was closed while the raisins were still hot.²⁵

The Sun-Maid Growers of California company was relatively new. They adopted their name just this year, from the California Associated Raisin Company, founded in 1912. In fact, it was also this year that Miss Lorraine Collett became the woman wearing the red bonnet whose likeness represented a “sun maid.” As I nibbled the free samples of raisins (seeded right there on the spot!) and raisin bread, I watched the “stereomoto-graph,” which displayed three-foot-by-three-foot scenes of raisin growing and production. What was fascinating was that they weren’t flat pictures—they had depth, just like I was looking through a window. I’d never seen anything like it before.²⁶

I made the big decision to buy their souvenir cookbook for 25 cents.²⁷ I love raisins, and I was particularly interested in their “Raisin Puffs” recipe. It is a steamed bread that uses baking powder, an ingredient that I have been trying to learn how to use.²⁸

While reading the cookbook, I saw Pete, the dove who visits the Palace of Food Products every day to eat the various cereals on display at the Albers Brothers Milling Company booth. He is clearly as interested in food and its preparation as I am!²⁹

At one point I realized that I was too full to eat any more food, so I looked at the displays while I digested. One beautiful exhibit showed bouquets of lilies, daisies, and roses



Figure 51 (Top): *One style of Heinz pickle pin. Image courtesy of the Heinz History Center website.*³⁰ **Figure 52 (Above):** *Heinz’s 57 varieties of canned fruits and vegetables on display. Image from The Blue Book souvenir booklet.*³¹

molded from butter by Alice Cooksley of Idaho as presented by the California Central Creameries (Figure 54).³²

Another display of “flowers” was at a gelatin booth. I saw what looked like daisies with petals made from pinon nuts, centers made of orange peel, and stems of angelica. These items were embedded in clear gelatin over a layer of white Spanish cream. Similarly, yellow daisies had orange peel petals and flattened raisin centers.³³

I saw an unusual treat being made. “Candy Cotton” was created by a machine that spun sugar into a form that looked like cotton. It sold for five cents a bag, which tempted me, but I did not buy.³⁴ I knew that it had been very popular when it was called “Fairy Floss” at the 1904 World’s Fair in St. Louis, Missouri,³⁵ this was the first time I had heard of it on the West Coast.

Then I walked out onto Administration Avenue, past the lake that reflected the Palace of Fine Arts. The palace was beautiful! I kept going, though, and turned left on the



Figure 53: Canned IXL chicken tamale postcard advertisement, c. 1915. Image courtesy of cardcow.com.³⁶

Avenue of Palms in order to enter the Palace of Horticulture.

This building had a circulating hot water heating system, which allowed Cuba to display food plants like mangos, breadfruit, and bananas – growing right there in the building! It was also fascinating to see a modern cannery at work. Food cans used to have the top secured by soldering, which was dangerous if the solder contacted the food. Now it is attached by crimping, and the can has its contents sterilized with even heating.³⁷ I was pleased to see how safe and sanitary it was.

I observed the Pineapple Packer's Association's café, a pavilion in the Hawaiian Gardens area. It was decorated with palms and ferns and a delightful combination of flowers and shrubs. The gardens had a fountain and goldfish in rock tanks. I knew that the Hawaiian men and women who worked that café served tropical treats like Pineapple Melba à la Mode, Hawaiian coffee, pineapple juice, and salad at little tables. I didn't try these, but I was excited to see it happening. I could hear the Hawaiian band playing native songs, and then I realized the canaries in their cages on marble pedestals sometimes sang along with their music.³⁸

While I was contemplating this, I overheard someone talking about the Zone, which contains amusement rides and concessions. They mentioned eating at the Frankfurter Inn, trying a new snack that was actually called a frankfurter, and then getting a treat at the Ghirardelli Chocolate Parlor (Figure 56).³⁹ I really needed to stretch my legs and work off some of the food I had already sampled, so I decided to head there. I returned to

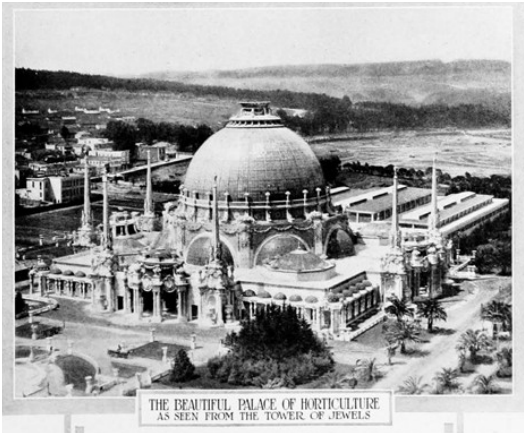


Figure 54: Display of the California Central Creameries' butter flowers. Image courtesy of Fresno State Library.⁴⁰

the Avenue of Palms, walked briskly past the South Gardens and Festival Hall, then past the Fillmore Street gate, and into the entrance to the Zone. And there it was, the Ghirardelli building, facing the Avenue of Progress, right across the street from the Welch's grape juice booth. How clever that it was painted a chocolate brown! I entered and sampled their hot chocolate, then toured the model factory that prepared chocolate and related products.

Further down the road to the Zone I saw the Orange Blossom Candy Company building. I toured their factory, where men and women in orange uniforms operated machines to make and wrap individual candies that look like miniature oranges. There were orange trees planted around the building, too.⁴¹ I had heard about their special "Orange Day" event, where they had large "oranges" that concealed women who suddenly came out and gave candy to visitors.⁴² Suddenly I realized that the day was passing by, and if I wanted to see any of the state or nation displays, I needed to get there, on the other side of the grounds. I went back along the Avenue of Palms, curved right onto the Avenue of the Nations, then turned right onto Portola. A left on the Esplanade got me to the Chinese Pavilion (Figure 57).

It was magnificent. Their two and a half acres looked like a walled city, and stone lions guarded the entrance. It felt like I was in China, with a pagoda and drum tower, a house, gardens, the Imperial Audience Hall



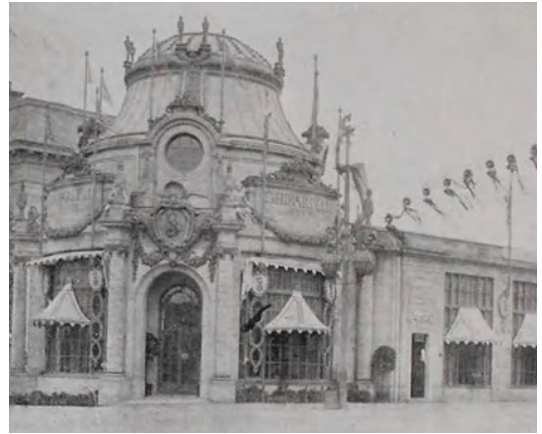
*Figure 55: The Palace of Horticulture. Image from Panama-Pacific International Exhibition, Booklet No. 1.*⁴³

in the Forbidden City, a Buddhist temple, and more. I was drawn to a tea house, where I tried fine China tea for the first time. I also ate a “li-chee nut” (which was really a fruit) and ginger. I heard people talk about the special luncheon with a Chinese menu served to the officials of the Exposition that included sharks’ fins and edible birds’ nests.⁴⁴

Alas, I was running out of time. Even though the exposition was open late, I had to get home and prepared for work tomorrow. So I went right on the Esplanade, then right just past the Argentine building to the Arc of Achievement. This road circled me around the Palace of Fine Arts where, near its southern entrance, I found the booth of the Pacific Coast Condensed Milk Company.⁴⁵

This company owned a herd of 125 Holstein cows in the Live Stock Section. They were milked twice a day using an intriguing “motor milker.” The milk was sent to this booth, the Carnation Condensery,⁴⁶ where I saw how the milk was evaporated, hermetically sealed in cans, and sterilized. They even gave me a sample to taste, and it was good. Canned milk was so important because it stayed safe even in the heat of the summer.⁴⁷

Then it was time to head home. I went back along the Avenue of Palms to the Scott Street entrance, waved goodbye to the PPIE, and started planning how and when I wanted to eat my canned IXL tamale. What accompaniments would go well with it? My head is



*Figure 56: Ghirardelli’s Chocolate Parlor. Image from The Blue Book souvenir booklet.*⁴⁸

spinning with the memories of all I had seen – and tasted! – today. Oh, the possibilities!

On my journey home, I reflected on my experiences of the day. I felt I had traveled the world and seen the future, and I was proud of all the technical achievements humankind has made to help us grow more and better food, process it cleanly, and store it safely.

Farmers could use machines instead of horses to work their fields. Their products could be quickly shipped to markets, or to factories to be canned or dried. I could imagine homes with year-round refrigeration to keep food fresh and from spoiling. Some of those foods could arrive from countries all over the world. And kitchens would have tools that make food preparation easier and safer, so we wouldn’t have to work so hard or be limited in what we can fix.

I know that I will never think the same about the foods that are grown in my area. What I could easily take for granted, believing that they are something everyone has around them, could be exotic for someone living on a South Seas Island or in China or even in a different part of the United States. Just as I see their “common foods” like li-chee nuts as unusual when they are brought to us, they could see wheat flour or orange candies or canned milk the same way. And with the inventions I saw today, we all may have the opportunity to try enough of them that they might end up being “usual.”

I live in an exciting time!



Figure 57: The Chinese pavilion. Image courtesy of cardcow.com.⁴⁹

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Additional Reading

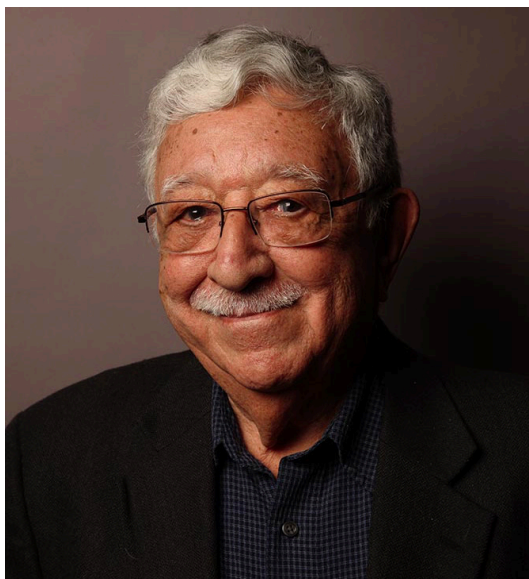
For a recipe for Spanish Cream, see <https://vintage.recipes/spanish-cream/>.

For many fascinating details about the entire exposition, see the full 5-volume set of Frank Morton Todd's *The story of the Exposition*: <https://archive.org/search?query=%22Todd%2C+Frank+Morton%22+%22story+of+the+exposition%22>.

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Ernie Marquez 1924-2024

We are profoundly saddened to note the passing of the oldest member of the Los Angeles Corral of Westerners, Ernie Marquez, who went west only a few weeks before his 100th birthday. Ernie was a long-time member and former Sheriff of the Corral, who was made an honorary member in 2018. A well-respected historian and the author of four outstanding books on Southern California history, Ernie was descended from a *soldado de cuero*, a Jalisco-born member of the Portolá expedition of 1769, the very first overland venture by Colonial Spain to California. Juan Francisco Reyes later (1797) became the *Alcalde* (Mayor) of the tiny *Pueblo de Nuestra Señora de los Ángeles del Rio Porciúncula*, which we now know, more than 200 years later, as Los Angeles. Ernie was the only member of the Los Angeles Corral directly descended from an old Mexican land-grant family: his *antepasados* owned the *Rancho Boca de Santa Monica*, now overlaid by the city of Santa Monica. Ernie's old family plot cemetery still exists, completely hemmed in by modern apartment buildings, a living link to our all-but-obliterated Mexican Period (1822-1848) and Spanish Colonial Period (1542-1822) past.

Vaya con Dios a la más allá, Don Ernesto.
— Brian Dervin Dillon

Monthly Roundup . . .



December 13, 2023

Abraham Hoffman

For the December Roundup, we had the honor of having Living Legend Abe Hoffman give this month's presentation about his history with The Corral. Like the great speaker Abe is, he started by breaking the tension in the room with a joke that brought applause from the audience. Abe has always been a sponge for historical knowledge; he began his career as a clerk at the Los Angeles Library where he worked as he studied to further his journey through academia. Abe has been a member of the Corral for more than 50 years and has contributed many improvements to the organization. Over the years membership has changed many times.

In the beginning it was limited to only 75 active members, and associate members could join the ranks of active only once a member had moved on. The Corral membership consisted of only men and a vote was made to change the Corral to be more inclusive not just in membership categories but with the language used to describe membership as well, from "he" and "his" to "they" and "them."

Abe voted to open up membership to women and helped usher in a new chapter which allowed the number of members to exceed 75. Abe explained the new membership ranks and how one can move up within the Corral: there are Active members, Ranger Active members, Associate members, Corresponding members (who have recently joined the Corral or are not active) and Institutional members. Abe gave credit to Brian Dillon for nominating all six of the most recent Living Legends of the Los Angeles Corral, of whom Abe Hoffman is one of only four still alive.

Abe encouraged people to move up within membership by suggesting they write book reviews or articles or do a presentation. Abe is a huge advocate for book reviews. He has his mornings so he devotes that time to reading books for review. Abe is still a college professor at the community college level. He has persuaded people such as John Dillon and yours truly to accept a fellowship to The Los Angeles Corral of Westerners

— Darran Davis





January 10, 2024

Marc Wanamaker

A lone ranger apprehends badmen in the Wild West. British soldiers fight a Thuggee cult in the Khyber Pass. Monstrous worms terrorize a small Nevada town. A billionaire inventor escapes from a cave in Afghanistan. The one thing these different scenarios have in common is that they were all put to film at the same location, the Alabama Hills west of Lone Pine, California. For January's Roundup, film historian and founder of the Bison Archives, Marc Wanamaker, took the Los Angeles Corral on a colorful romp through the filmography of these iconic rocks.

The Alabama Hills are an extensive and beautifully desolate rock formation in the Owens Valley, near the eastern slope of the Sierra Nevada. The area was initially of interest to Los Angeles thanks to its water, for which an aqueduct was controversially completed in 1908. It did not take much longer for Hollywood to realize the potential of the hills for the silver screen. They were relatively close to Los Angeles, had clear weather for filming, and could stand in for almost

any dramatic background vista in the West, India, or an alien planet.

Bison Films was the first studio to shoot on location in the Alabama Hills in 1909. Westerns were the preferred genre of the early movies filmed here. Among the greatest stars of the Bison company was Snowball the white horse. Snowball was easy to capture with black-and-white cameras, and was a striking mount who elevated its cowboy rider to the status of a mythological hero like Bellerophon astride Pegasus. Unlike the Greek myth, none of these cowboy film heroes like William S. Hart or Roscoe "Fatty" Arbuckle were smitten by Zeus' thunderbolt for daring to ride to Olympus.

Film genres and film-making evolved over time at the Alabama Hills. Elaborate sets were built and hundreds of extras bused in to recreate Northern India for the adventure epic, *Gunga Din* (1939). In contrast, *High Sierra* (1941) was a low-budget contemporary film noir, no horses or sepoy battalions required. Behind the cameras, mobile studios stored costumes and bulky equipment, horse trailers transported and lodged four-hooved actors, and camera cars raced to keep pace with the action. Early movies filmed at the Alabama Hills were sometimes archived haphazardly, and lost. This motivated people like the singing cowboy star Gene Autry to devote themselves to film preservation, the fruits of which can now be seen at the Autry Museum of the American West.

Classic horse opera actors like Gary Cooper, Clayton Moore, or Steve McQueen may no longer be with us, but anyone today can still meet the old faithful *rock stars* of these movies by visiting the Alabama Hills. Museum of Western Film History in Lone Pine hosts tours of the filming locations of the Western classics, as well as more recent titles like *Tremors* (1990), *Iron Man* (2008), and *Django Unchained* (2012).

Many thanks to Marc Wanamaker for the fun presentation!

— John Dillon



February 14, 2024

Carl Olson

Start your engines! February's Valentine's Day Roundup was a rip-roaring love letter to drag racing at the Lions Drag Strip in Wilmington, presented by Carl Olson, a champion of burning rubber and vice president of the National Hot Rod Association from 1976-2001. Olson watched his first race at the tender age of three. This began his lifelong devotion to racing, which he shared with gusto with the Los Angeles Westerners.

Drag racing flourished as the quintessential American motorsport after WW2. As automakers shifted back to cars instead of tanks, consumers rushed to buy the latest models and abandoned a gold mine of cheap prewar jalopies just waiting to be hot-rodded. Disused airfields were also plentiful and were the perfect length for drag racing: a quarter mile for accelerating and a half mile for braking.

Unfortunately, car-loving Los Angeles had no abandoned airstrips available. Drag racers took to the streets, prompting many people—including the cops—to clamor for a proper venue for safe and legal racing. Enter Mickey Thompson, a renaissance man of both pen and gearshift, who leased a disused LA Harbor Commission rail switchyard to

build his drag strip, and solicited donations from charitable clubs. Only the Lions Club International responded to his offer, and so the Lions Associated Drag Strip was born on October 9, 1955. 15,000 spectators attended its opening day. Olson himself saw his first race at Lions in 1957.

The Lions strip became the biggest name in drag racing in the West and pioneered many innovations. Dragster engines grew from 1200 horsepower to 12,000, creating a sheer thrill of noise and speed unmatched by any other kind of race. Perhaps the biggest changes were administrative. Multiple divisions and timed contests opened racing to any entrant, making drag racing the most egalitarian motorsport. Races were also re-scheduled to Saturday nights instead of the traditional Sunday afternoon. This eliminated conflicts with beauty sleep for Monday morning workdays, and attendance and profitability skyrocketed.

All good things must come to an end, and in 1972, noise complaints rose to a crescendo that could not be ignored. LA Harbor nixed the lease, and the Lions Drag Strip hosted its last race on December 2 that year. 20,000 tickets sold out, and many more aficionados jumped the fence to witness the “Woodstock of Racing.” It was a bittersweet moment for speaker Olson, who won the very last top fuel race at Lions that day.

Although the Lions Drag Strip may be gone, it is not forgotten. Trucking magnate and Willys auto collector Rick Lorenzen created the Lions Automobilia Foundation and Museum in Rancho Dominguez in 2019. Open on Wednesdays and Saturdays, visitors can walk around recreations of the strips and diners, admire its collection of main street and drag strip classics, and engage in hands-on auto maintenance activities. Olson is one of the museum's board of directors, and you may see him if you visit—something this author is very eager to do!

Many thanks to Carl Olson for his exciting presentation and for all of the hard work he does for the Lions Automobilia Foundation and Museum to keep the spirit of racing alive for future generations.

— John Dillon

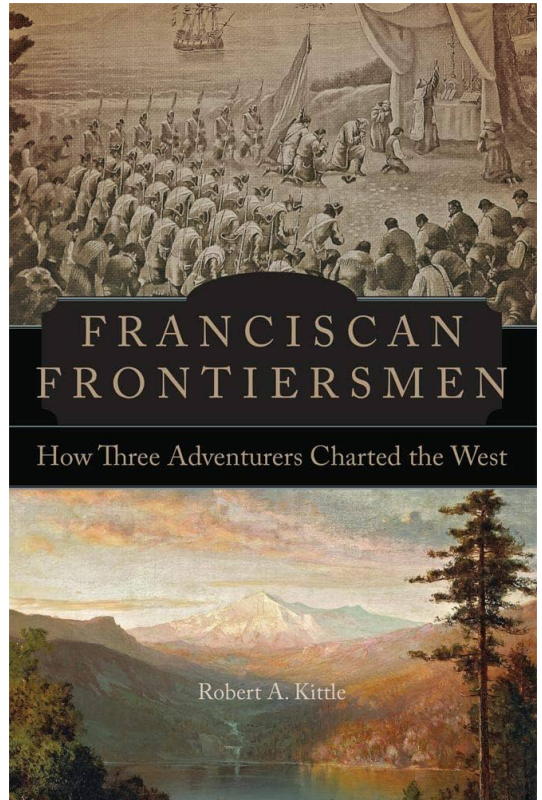
Down the Western Book Trail . . .

FRANCISCAN FRONTIERSMEN: How Three Adventurers Charted the West, by Robert A. Kittle. Norman: University of Oklahoma Press, 2017. 288 pp. Illustrations, Maps, Notes, Index. Hardbound, \$29.95.

Fray Junipero Serra is arguably the best-known Franciscan padre in California history. In his lifetime he founded nine of the famous 21 missions. However, Robert A. Kittle adds significantly to California's and the Southwest's early history by examining three other Franciscans—Juan Crespi, Pedro Font, and Francisco Garcés—who also accompanied the military leaders of expeditions into *terra incognita*.

When Captain Fernando Rivera y Moncada led part of the Sacred Expedition from Velicatá to San Diego, Fray Juan Crespi was right there with him, keeping a diary. Crespi also accompanied Captain Gaspar de Portolá in the search for the elusive (and much exaggerated) Monterey harbor. Fray Pedro Font traveled with Juan Bautista de Anza in the famous expedition that brought 240 men, women, and children from Sonora to San Francisco. Fray Francisco Garcés went on Anza's first expedition to California as well as the second one a year later where he remained at the Colorado River, bringing the Catholic faith to the Yuma Indians.

All of these explorers brought along a large retinue of Christian Indian converts and soldiers, plus horses and cattle. The padres kept diaries in which they described the Native people they met, the heat and the perils of the desert, and what they observed in their peregrinations. Some Native tribes were friendly and hospitable, others were openly hostile. Readers of Kittle's book will find Font a particularly disagreeable and pessimistic character who quarreled frequently with Anza and Rivera. Font recorded his negative views in his diary and wasn't shy about voicing complaints to Anza. He didn't see much hope in turning Native Californians into Catholic subjects of Spain, describing them as filthy and ignorant.



By contrast, Garcés optimistically believed the Indians could be converted, and to that end he labored long and hard to make friends with them. Garcés ate the same food, learned their languages, and did his best to create amicable relations between tribes that fought against each other. Anza made some very large promises to the Yuma Indians, and the Indians waited expectantly for them to be fulfilled. Anza moved on, but Garcés remained with the Yuma people, becoming a close friend of one of their leaders, Salvador Palma, who accepted Christianity.

Unfortunately, Anza's promises could not be kept. The Spanish Crown didn't have the resources to support the missions Garcés worked to found on the Colorado River. As time went on, the Yuma people grew impatient, then disappointed, and finally hostile at the failure of the Spaniards to make good on their promises. Glass beads held only so much fascination as presents. By 1781 the

Yuma decided enough was enough and rose against the Spanish colonists in their territory. Garcés became a martyr to the faith to which he dedicated and ultimately sacrificed his life.

Robert Kittle devotes a final chapter to a discussion on how historians have viewed the work of the Franciscan padres. Serra, now a saint in the Catholic Church, remains as controversial as ever. Depending on which historian you read, either the padres cruelly punished the neophytes, practically en-

slaving them to build the missions, or they were dedicated to their faith and their belief that Indians would improve their lives and through baptism would gain access to the Christian heaven. Kittle takes a middle road, citing the contributions of Crespi, Font, and Garcés beyond their work as missionaries, but also describing them as explorers whose written records remain valuable in helping us understand their achievements in an unknown land.

— Abraham Hoffman

Los Angeles Corral Brand Book 26, *Indians, Latinos, and Confederates, A Western Family: 1598-1973*, by Frank J. Brito, is the story of what must be the most remarkable and unique Western American family any present member of any of the 70+ Westerners International Corrals around the world is descended from.

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