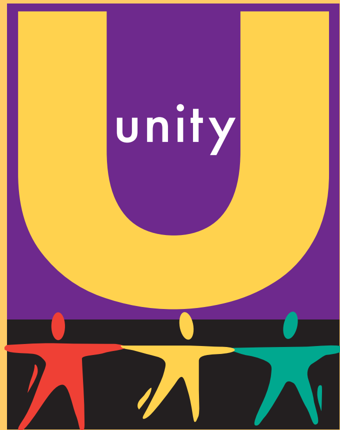

Native American Heritage

A Native Resurgence

Wy-am Salmon Celebration

Two Great Native Cookbooks

Season of the Harvest

Alice Waters, "Cooking Fresh"

Photo by Steve Trimble

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A Native Resurgence

A century ago, Native Americans were down to a few hundred thousand people, and the prevailing concern was not about overpopulation but extinction. Some observers comfortably predicted that America would close the book on its "vanishing race" by 1935. But Native Americans didn't disappear, and after the birth of civil rights, when the Red Power movement asserted itself in the 1960s, something unexpected happened in the Indian population count. In four consecutive censuses, which showed other groups growing by 7 to 10 percent, Native American populations soared, growing by more than 50 percent in 1970, by more than 70 percent in 1980 and another third in 1990. The 2000 Census reveals an overall doubling, to more than four million.

The assumption many people make when they hear these huge numbers is that the new Indians are just cashing in on casino money. But tribes with casinos or even casino potential have very restrictive enrollment policies. Instead, the demographic spike in population is a symptom of what sociologists call "ethnic shifting" or "ethnic shopping." This phenomenon reflects the way more and more Americans have come to feel comfortable changing out of the identities they were born into and donning new ethnicities in which they feel more at home.

Much of what has defined Indianness has been appropriated by everyone from Hollywood to charlatan spiritual guides and ground into unappealing cliché. As a result, many Indians are trying to define the new modern Native American in terms that can't be easily commodified. Some argue that this ethnicity mobility in and out of Indian Country is connected to a separate phenomenon — a rush to revitalize Native languages. Many tribes have hired linguists or sent members to any of several institutes now devoted to helping Indians retain or recreate some form of their tribal languages.

According to Laura Reddish, the director of a resource clearinghouse for language revival called Native Languages of the Americas, there are roughly 150 Native languages that are currently spoken in North America or that have disappeared recently enough that they could still be revived. She estimates that in the last ten years, some 80 to 90 percent of the tribes associated with these languages have put together some kind of program of revival. Says Lone Wolf Jackson, an officer in the Mohegan tribe of Connecticut, "I think we can learn enough to conduct a religious service or a funeral in our own language. And that would be profoundly important."

Excerpted from The Newest Indians, *originally printed in* New York Times Magazine*, Copyright 2005, Jack Hitt. Reprinted by permission.*

Endangered People Are Sustained by Oregano

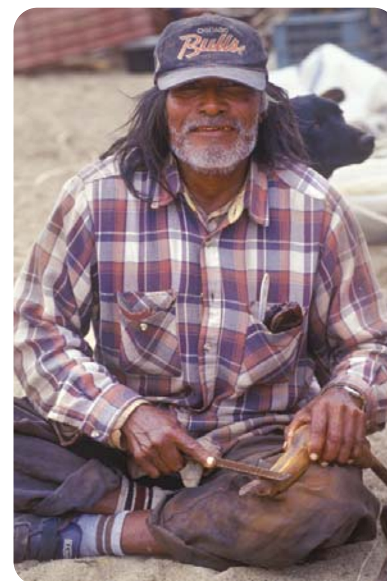
Oregano, the spice no self-respecting pizza or spaghetti sauce would be without, comes mostly from northern Mediterranean countries, southern California, and a few parts of Mexico. But for an unusual and intensely flavorful variety, you have to visit the Seri Indians who live on the islands and along the coast of the Gulf of California. The Seri are an endangered Native people whose population once fell to about 400, but the tribe is growing and there are just under 750 Seri living today.

The Seri are known for prized carvings of ironwood, a tree that grows in the hot Sonoran desert. Ironwood can reach 45 feet in height, and can live 1,500 years or more. But there is another plant growing in the desert that has become a vital link to the tribe's future: Lippia graveolens, otherwise known as Mexican oregano.

The Seri harvest a wild-growing oregano that is clearly a cut above most Mexican varieties. It is called Sonoran oregano, and the Seri have long used it for culinary, medicinal, and ceremonial purposes — it is now ranked among the world's top plants for antioxidant protection against the maladies of aging. While commercially grown oregano is bulk picked and packed (becoming homogenized in the process), Sonoran oregano is hand-harvested from a desert forest that receives less than four inches of rain per year. In this environment, the aromatic oils in the plants' leaves are key to surviving drought. The oils become concentrated to an unparalleled degree, making Sonoran oregano one of the most pungent and flavorful.

Seri-harvested Sonoran oregano is being pilot-marketed through a project coordinated by the Center for Sustainable Environments at Northern Arizona University and supported by the Overbrook Foundation, a leading contributor to community-based biodiversity conservation in Latin America. Proceeds go directly to the Seri. A purchase will not only spice up your favorite pizza, but will promote the cultural survival of endangered people. For an order form or more information, visit:

http://environment.nau.edu/seri



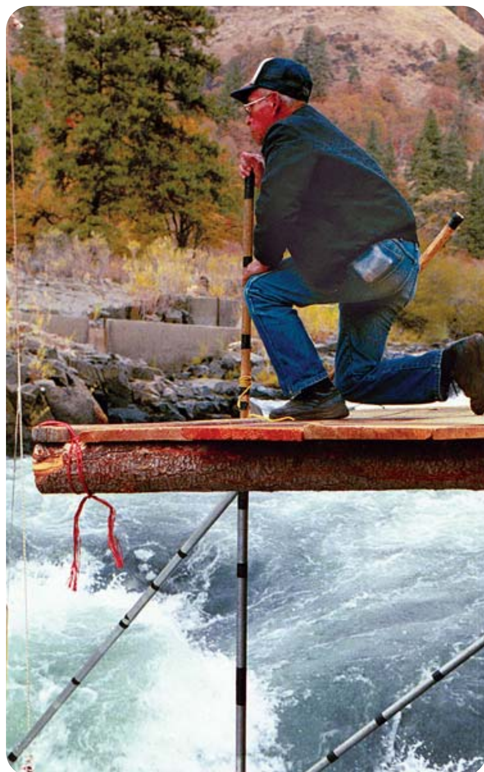
Seri Indians have established an international reputation for their prized ironwood carvings. Photo by Steve Trimble (see story on page 3)

Cherokee spoken here

- In three classes at Lost City Elementary School in Oklahoma, the children have American Indian names like "Yo-na" (meaning bear), "A-wi" (meaning deer), and "Ji-s-du" (meaning rabbit). The classes are immersion classes, some of the first in the country for American Indians, where no English is spoken, and they are important to keeping the Cherokee language alive. About 35 of the 100 students aren't Cherokees, but decided voluntarily to take the class. (*Christian Science Monitor*, by Diana West. March 22, 2005.)

"My Strength Is From the Fish"

No one knows for sure how far back in time Native Americans began fishing the waters of the Columbia River Basin, a myriad of waterways covering 250,000 square miles in the Pacific Northwest. Ten thousand years is not out of the question. Celilo Falls, located 12 miles east of The Dalles, Oregon, was one of those spots on the Columbia River that was ideal for catching the chinook, coho, chum, sockeye, and pink salmon that swam inland to breed each spring. Not surprisingly, the location became one of history's great marketplaces with as many as 5,000 people gathering to trade, feast, and participate in games and religious ceremonies. A half-dozen tribes in permanent villages lived nearby. It was a way of life held together by the fish, which were given in abundance by the Creator, and the fish were sacred. It was a way of life that continued until the morning of March 10, 1957. That was the day the newly constructed The Dalles Dam closed, and, hours later, the age-old Indian salmon fishery at Celilo Falls (called Wy-am by Natives) was under water. The dam is just one reason out of dozens that today's salmon harvests are 5 to 10 percent of what they were 150 years ago, but the Native reverence for salmon continues unabated.



Today, the Columbia River Inter-Tribal Fish Commission (CRITFC) works tirelessly for a single purpose, restoration of the salmon. The commission brings together four tribes — The Nez Perce Tribe, the Confederated Tribes of the Umatilla Indian Reservation, the Confederated Tribes of the Warm Springs Reservation of Oregon, and the Confederated Tribes and Bands of the Yakama Indian Nation — who share a common understanding: Their very existence depends on the respectful enjoyment of the Columbia River Basin's vast land and water resources.

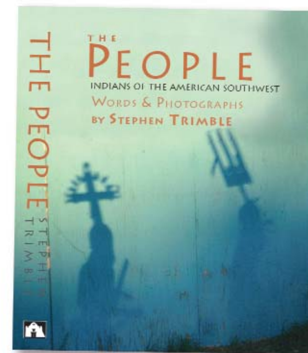
The Chinook Trilogy

To promote the understanding of each tribe's culture, treaty rights, and plans for salmon restoration, CRITFC created *The Chinook Trilogy.* The project includes three broadcast-quality videos and a colorful 20-page booklet with maps, charts, and an historical chronology. The first video, titled *My Strength Is From the Fish*, contains evocative scenes and interviews with tribal elders and members that reveal the culture and spirituality of the four Columbia River treaty tribes. The other videos examine treaties, legal cases, and the strategies proposed to restore the salmon harvests. Educators and others wanting to know more about the ancient traditions of Native salmon harvesting can order *The Chinook Trilogy* online.

CRITFC's success will be a success for us all, especially future generations who might appreciate the delight of a grilled salmon steak more than we can imagine. Consider a donation to CRITFC's "Spirit of the Salmon Fund" as a small step to help make that happen.

Pilgrim to the West
Builds Social Consciousness

For nearly a decade, Stephen Trimble visited the 50 American Indian nations living in the American Southwest, listening and photographing along the way. Then, the avid ecologist and former park ranger started writing. *The People: Indians of the American Southwest* is his latest book presenting an overview of the region's contemporary Native American cultures, and it's not just his words, but those of nearly 400 Indian voices. All tribes are represented in the book, from the well-known Pueblo, Navajo, Apache, and O'odham nations, to the often-neglected Pai, Yavapai, Ute, Southern Paiute, Yaqui, and Colorado River tribes.



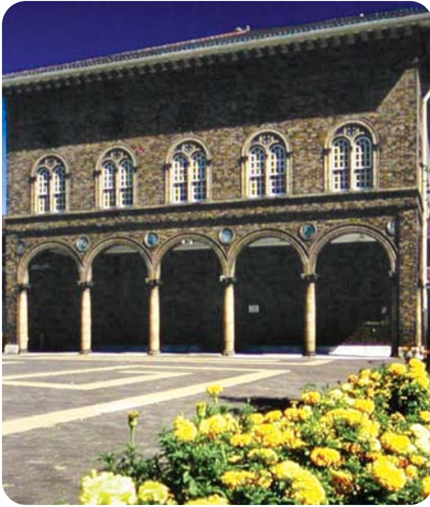
You'll never see Native America in the same way again.

Steve's love for the West and passion for the people who have lived there for centuries is authentic. They were instilled in him as a child. Born and raised in Denver, his home seemed more like a base camp — a place for the family to rest after long trips roaming the West with his father, a geologist. As a teen, he decided to pursue a liberal arts education at Colorado College. He worked as a park ranger in Colorado and Utah, and went on to earn a master's degree in ecology at the University of Arizona. Afterward, he served as director of the Museum of Northern Arizona Press. His life and career have been, much like the American Indians', closely tied to a deep respect for the land and a desire to preserve a naturally sustainable environment. He has been a full-time free-lance writer and photographer since 1981.

The People: Indians of the American Southwest is not just a story with words, but also powerful images that tell stories by themselves. His photo of an American Indian's satellite dish is featured on *Unity's* cover, and on the facing page, a Seri Indian carving ironwood. You can see more of his work at www.stephentrimble.net.

Why Columbia River salmon are sacred

- 1) Salmon are part of our (Native) spiritual and cultural identity. 2) Over a dozen longhouses and churches on the reservations rely on salmon for their religious services. 3) The annual salmon return and celebration assure the renewal and continuation of human and all other life. 4) For many tribal members, fishing is still the preferred and only livelihood. 5) Salmon and the rivers are part of our sense of place. The Creator put us here where the salmon return. We are obliged to remain and protect this place. 6) Without salmon returning to our rivers, we would cease to be Indian people.


The Soulard Market was modeled after the Foulding Hospital in Florence, Italy, which was designed by Renaissance architect Fillipo Brunechelli.

Fall Harvest Draws Gourmands to St. Louis

“Gateway to the West” soon became “Gateway to the Stomach”

Rich in history and cultural diversity, St. Louis could easily lay claim to being America’s first “new world city.” The budding burg became the “Gateway to the West” when Lewis and Clark set off from nearby St. Charles to begin their infamous exploration of the western territories 200 years ago.

First a home to American Indians who engaged in trade with the new settlers, the area was colonized by the French, but by the mid-19th century, much of the town was largely German and Irish. During this time, Africans were being brought to the region as slaves, so that they, and their descendants, became a significant part of the cultural mix. Add to this rich ethnic diversity the fact that surrounding farmlands were vast and fertile — offering an abundant variety of produce, livestock, and even winemaking — and St. Louis soon became a city acclaimed as a culinary delight. It is a long food heritage that continues today, and one of the best times to explore and enjoy it is during the fall harvest when farmers’ markets like Soulard in the Soulard district offer the freshest of autumn foods and wares. Since 1838, Soulard Market has been providing fresh local goods to Germans and Bohemians, Syrians, Hungarians, Croatian, Italians and Serbians, who were to later settle in the area. Today, the oldest and largest market in the St. Louis region is still going strong and open year-round purveying everything from fresh veggies to smoked sausages and locally made cheese.

Other great autumn/winter pleasures in St. Louis are just outside the city proper in the little towns of Augusta and Hermann. Once major wine producers founded by German immigrants, (Augusta is the first official American winemaking appellation, followed by number two Napa Valley), the region was devastated during Prohibition. For years, Augusta and Hermann were depressed rural areas, but today a winemaking revival is under way, and weekend tastings and festivals at the scenic Montelle and Mount Pleasant wineries in Augusta and Hermanhoff and Stone Hill wineries in Hermann are not to be missed.

There's always plenty to do in St. Louis, and while you’re doing it, just remember you’re never too far away from a delicious meal.

“Only When in Season”

Alice Waters’ food philosophy has made her one of the most respected chefs in history, but that’s only part of her story.

When Alice Waters and a few of her friends opened the Berkeley neighborhood eatery Chez Panisse in 1971, women had yet to be recognized as leaders, much less revolutionaries, in the hospitality industry. So it was with little fanfare that the restaurant served its first customers a fixed-priced, fixed menu of simply prepared dishes made solely with fresh, in season ingredients. Little did she know that more than 30 years later she would be regarded as a living legend, a pioneer not just for women but also for the advocacy of using only fresh, organically grown ingredients in everything. And it would be a mistake to describe Alice’s ingredients as simply fresh: The carefully sauteéd and seasoned carrots on your plate could easily have been sitting in six inches of dirt that morning. In fact it is the availability of only the freshest ingredients that drives the Chez Panisse menu, which changes daily.

The incredible success of Alice and Chez Panisse is a testament to a growing belief that the best-tasting food is organically grown by environmentally conscious people and harvested in ways that are ecologically sound. It is a belief that other prominent chefs are adopting quickly and makes a strong case among leading food critics: Chez Panisse was named Best Restaurant in America by *Gourmet* magazine in 2001.

Alice has eight cookbooks to her credit, which can be purchased at the Chez Pannise Web site. She was named Best Chef in America by the James Beard Foundation in 1992, and *Cuisine et Vins de France* listed her as one of the 10 best chefs in the world in 1986. More recently, she won *Bon Appetit* magazine's Lifetime Achievement Award in 2000 and the James Beard Humanitarian Award in 1997.

The accolades mean Alice stays on top of her game, but it also means you shouldn’t expect to walk in and get a table. Make your reservation precisely 30 days ahead of time — it will be well worth the wait.

Cold treats for cold days

- Black walnut, pomegranate, blood orange, Meyer lemon with vodka, bosc pear with wild turkey bourbon — these are the winter flavors of Capogiro Gelato Artisans, the widely acclaimed Philadelphia gelatoria owned by Stephanie and John Reitano. Flavors you won’t find this winter — strawberry, peach, raspberry, or cherry. Capogiro’s handmade gelato (capogiro is Italian for giddiness) is made daily from only fresh, seasonally-available ingredients and apparently has no equal this side of the Atlantic Ocean. Capogiro has been featured in *Saveur*, *O,* the Oprah Magazine, and *Food and Wine*.

Clementines

Clementines are part of the mandarin family of citrus fruits and sometimes confused with tangerines, but clementines have a thinner and more easily removed skin, are a bit sweeter, and have the added benefit of being seedless. Spain is regarded as the primary producer of clementines, although they are widely grown in Chile and becoming more popular among American growers. Clementines are in season from October through February.

Ancho-rubbed Steaks with Clementine-Red Onion Salsa

From epicurious.com, originally printed in Bon Apetit, *October 2003*
This recipe makes 2 servings. Suggested accompaniments: baked potatoes and sautéed zucchini.

1 cup diced peeled clementines
1/2 cup chopped red onion
1/4 cup chopped fresh cilantro
2 1/2 tablespoons olive oil
2 teaspoons white wine vinegar
2 1/2 teaspoons ancho chile powder or regular chile powder
1/8 teaspoon cayenne pepper
2 3/4-inch-thick New York strip steaks

Mix clementines, red onion, cilantro, 1 1/2 tablespoons olive oil, and white wine vinegar in small bowl. Season salsa to taste with salt and pepper.

Combine chile powder and cayenne in small bowl. Sprinkle chile mixture and salt on both sides of steaks. Heat 1 tablespoon oil in heavy medium skillet over medium-high heat. Cook steaks to desired doneness, about 3 minutes per side for medium rare. Serve steaks with salsa.

Pumpkin Soup

For more tips on getting the most out of autumn pumpkins, see additional notes at the bottom of the page. This recipe makes 4 servings and comes from the latest cookbook by Ramin Ganeshram, *Sweet Hands: Island Cooking From Trinidad & Tobago* (Hippocrene, NY 2005).

2 tablespoons canola oil
2 cups calabaza, pumpkin, or butternut squash, seeded, peeled, and cut into 1-inch cubes
1 small onion, minced
3 cloves garlic, crushed
4 cups chicken or vegetable stock
1 bay leaf
1 sprig fresh thyme
1/2 teaspoon dried oregano
1 tablespoon chopped fresh parsley
1 tablespoon chopped fresh cilantro
1/2 teaspoon salt
1/2 teaspoon dark brown sugar
1 cup coconut milk
1/4 teaspoon hot pepper sauce
Sour cream and chopped chives (optional)

Heat the oil in a 4-quart saucepan and add the calabaza, tossing to coat. Cook for 2 to 3 minutes, then add the onions and garlic. Cover and sweat the vegetables for about 3 minutes. Add the stock, bay leaf, thyme, oregano, parsley, cilantro, and salt. Cover and simmer for 10 minutes, then remove the lid and simmer over low heat for 10 minutes more, or until the pumpkin is fork tender.

Remove the bay leaf and discard. Remove the solids from the soup and place in a blender or food processor. Puree until smooth, then return to the pot. Add the sugar and coconut milk, and mix well. Simmer soup for 5 minutes, or until reduced by one-quarter. Add the pepper sauce and simmer for 2 more minutes. Serve hot, garnished with a dollop of sour cream and chives, if desired.

Follow the Mushroom Trail, It's on Aisle 2

Fall is the time to see the brilliant golds and dramatic reds of maple, poplar, and oak leaves, but a mushroom hunter's eyes are looking elsewhere. They are looking for golden boletes, scarlet russulas, and copper-colored witches' hats. Indeed, "mushrooms boast some of the strangest names on the planet," writes Nancy Wurst for *Attaché* magazine (August 2005). She cites chicken lips, beaded beetle eater, and velvet earth tongue as prime examples, so it's hard to disagree.

Of course, gourmands differ from mycologist (people who love food versus people who love fungi) because only a few of the hundreds of mushroom species make for a nice cup of soup or chewy salad topping. Chanterelles, hen of the woods, shiitake, matsutake, and porcini are what cooks are interested in, and they are prized in a variety of cuisines. Although the food industry is constantly changing what's in vogue, like fashion and interior design, mushrooms are always a familiar ingredient each fall and winter. The best place to find them: your neighborhood market.

Grilled Portabella Mushroom Veggie Burgers

Food writer and chef Ramin Ganeshram of Table 2 Type shares her recipe for making a great, mushroom veggie burger. Simply substitute portabellas for ground meat and make your favorite burger. The ingredients are simple as well: 1 portabella cap per hamburger and an oil or acid based marinade of your choice.

Prepare portabellas by wiping them well with a damp rag. Do not submerge them in water. Use a teaspoon to carefully scrape away the "gills" on the underside of the mushroom. Marinate mushrooms for up to 2 hours in an oil/acid based marinade of your choice.

Heat grill and place mushrooms on top. Allow to sit for 2 minutes then turn one quarter turn to right or left to achieve grill marks. Grill 2 more minutes. Slice and serve.

Using pumpkins year-round

- Pumpkins and other squash are a diverse breed of vegetables that are high in fiber, antioxidants, and mineral content. Keep them whole in a cool dry place and they'll last through the winter, or peel, seed, and cube them and then freeze. You can then add to soups, stews, and vegetable medleys throughout the winter. While pumpkins are generally used in desserts in the United States, throughout the rest of the world they are essential to everyday diets, especially in Asia, the Caribbean, and Africa.

Winner of the 2005 James Beard Cookbook Award in the "Food of the Americas" category:

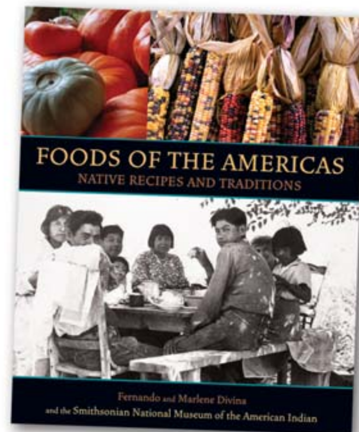
Foods of the Americas:

Native Recipes and Traditions

by Fernando and Marlene Divina

Few people know that American Indian cuisine serves as the foundation of thai curry with chiles, German chocolate cake, Italian polenta, french fries, vanilla ice cream, peanut butter, and pizza. These dishes, and a smorgasbord of other popular foods eaten around the world, owe their existence to the Americas with their plenitude of corn, squash, avocados, wild rice, pineapple, papaya, pecans, peanuts, cashews, hazelnuts, potatoes, tomatoes, tapioca, chocolate, vanilla, and more.

The rich history of American Indian cuisine, and its role in the foods we eat today, is the focus of *Foods of the Americas: Native Recipes and Traditions*, a cookbook presenting 140 modern recipes using foods cultivated by tribes from all over the Americas. With plenty of full-color photos and writings from contemporary Native authors, *Foods of the Americas* shows how long-standing food traditions have united with contemporary Native culture to produce recipes such as chilled Gulf shrimp in chipotle sauce, roast pumpkin soup, wild duck with juniper and wild plum sauce, and maple-syrup pie. Some of the recipes have survived without change for thousands of years, while others are totally new creations.



While writing the book, Chefs Fernando Divina and Marlene Divina (Marlene is of Chippewa heritage) traveled to reservations and villages in North, Central, and South America where they ate regional specialties like oolican oil of the Canadian Inupik and sipped yerba mate from the pampas region of Northern Argentina. They were astounded by local food treasures like pitayas (cactus fruits), mesquite flour, whale meat, wild ginger root, fiddlehead ferns, eel grass seed, and sea vegetables.

Authors Fernando Divina (former executive chef) and Marlene Divina (Chippewa, Cree, and Assiniboine) own Divina Restaurant Concepts, a firm specializing in restaurant planning services. Foods of the Americas: Native Recipes and Traditions *is published by Ten Speed Press.*

Photo by Maren Caruso

Three Sisters Stew

From Foods of the Americas: Native Recipes and Traditions

Squash, corn, and beans are commonly referred to as the Three Sisters. Grown together, they form the ideal crop. The bean climbs the cornstalk while the squash shades the ground and prevents other plants from choking the corn roots, each taking different nutrients from the soil. This recipe serves four and can be served with warm tortillas or suggested entreés from the cookbook.

1 cup dried chestnut or Christmas lima beans, or any broad bean

2 Roma tomatoes, halved

1 poblano chile

1 tablespoon corn oil

1/2 small white onion, thinly sliced

1 summer squash, quartered and sliced 1/2 inch thick

1/2 pound fresh green or wax beans, stringed

Kernels from 2 ears of fresh corn

2 tablespoons minced epazote or cilantro

1/4 cup each salsa verde and roja

2 cups vegetable stock or water

Sea or kosher salt

Freshly ground black pepper

Cooking directions: Place the dried beans in a saucepan and add water to cover. Cover, place over medium-high heat, and bring to a boil. Remove from the heat and let steep for 1 hour. Place over medium-high heat and bring to a boil. Decrease the heat to medium-low and cook for about 2 1/2 hours, until tender. Drain well.

Place the tomatoes and chile directly over a flame or on a grill and cook, turning as needed, for 3 to 5 minutes, until the skins are charred. Place the chile in a plastic bag to steam for 5 minutes. When cool enough to handle, peel and seed the tomatoes. Peel the chile and cut in half lengthwise. Remove the stem and white membrane and scrape the seeds away and discard. Cut each half into 6 pieces.

Heat the oil in a heavy saucepan over medium-high heat. Add the onion and cook, stirring often, 5 to 7 minutes until softened. Do not let the onion brown. Add squash and cook, stirring continuously, for 1 minute until softened. Add the dried beans, fresh beans, corn, epazote or cilantro, both salsas, vegetable stock or water, and bring to a boil. Decrease heat to medium, add tomatoes and chiles. Simmer 5 minutes. Season with salt and pepper to taste. Serve in warm bowls, allowing 1 tomato half per person.

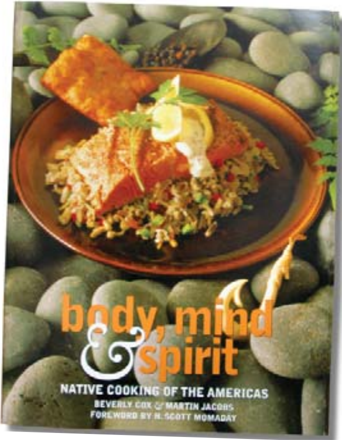
Cultivating a taste for manoomin

- “Eat well with the ‘food that grows on the water.’ Wild rice grows naturally in the lakes of northern Minnesota, and is hand-harvested by tribal members using traditional methods,” states the Web site for Native Harvest, a catalog and online store. The company, founded by Winona LaDuke (Ojibwe), offers a variety of authentic Native ingredients including maple syrups, jams, hominy, teas, and manoomin. Manoomin is the Native term for wild rice, harvested by hand from workers in canoes, and, unlike commercially grown wild rice, is tender and curly.

Body, Mind & Spirit

"There is an art in Native cookery ... akin to singing and dancing. Those who cook and eat Native foods are engaged in celebration. Even the simplest and most homely meal is festive, full of good humor and good will."

From forwarding notes by N. Scott Momaday to Body, Mind & Spirit: Native Cooking of the Americas



Storytelling is as integral to the culture of Native peoples as hunting, cooking, and eating, so it is only fitting that master storyteller Scott Momaday (Kiowa tribe of Oklahoma) has written the forewarding remarks of *Body, Mind, & Spirit*, a photo-filled cookbook published last year by *Native Peoples* magazine. Scott was an unknown in 1969 when his first book, *House Made of Dawn*, won a Pulitzer Prize for fiction.

While you can read his remarks in just a few minutes, by the time you've read his last words, "Be present at the feast," you've taken a trip around the world and through time, going back to "when dogs could talk." Scott is also a noted chef, but his gift for weaving words into intrigue can't be suppressed. His recipe for "Posole of the Night Before the Execution of the Mad Dog at Gobernador" is on page 42.

It is with this send-off that readers journey through time-honored Native traditions in food and culture that, in more instances than we can imagine, are alive and well in contemporary American life. Thumbing through *Body, Mind, & Spirit*, recipes seem to be thrown in as an afterthought, with the real "meat and potatoes" being the rich history of indigenous people who love and respect the land. Stories of their difficult past are lightly and sporadically sprinkled in, but only as an invitation to explore history at another time. This book is about celebrating, in a spiritual and natural way that can only be described as Native American.

Within the history and traditions, author Beverly Cox presents an authentic collection of recipes shared by dozens of Native leaders, celebrities, and chefs. Contributors include Wilma Mankiller, David Wolfman, Fernando and Marlene Divina, and Winona LaDuke. Beverly has written 12 cookbooks and won awards from the James Beard Foundation and Julia Child.

The cookbook can be ordered online at www.nativepeoples.com, and while you're there, check out *Native Peoples* magazine, the premier publication covering the news, art, and lifestyles of contemporary Native Americans.

Maumas Groundnut Cakes

From Body, Mind & Spirit

The history of peanuts covers four continents and, after being introduced by slave traders, includes becoming a Native dietary staple. This traditional candy was sold by Maumas, street vendors usually of mixed African and Native heritage.

2 cups molasses
2 cups dry-roasted peanuts, coarsely chopped
1/2 cup brown sugar
4 tablespoons of butter

Combine all ingredients, except peanuts, and cook over low heat, stirring occasionally, for about 30 minutes or until a few drops of the mixture form a soft shape when dropped into a bowl of cold water. Stir in nuts and continue cooking for 15 minutes, until the mixture forms a firm ball when dropped into cold water. Drop the mixture by tablespoonfuls onto a lightly buttered cookie sheet. When cool enough to handle, roll each piece between lightly buttered hands to form a ball and flatten it between the palms into a round cake.

Persimmon Pudding

From Body, Mind & Spirit

This recipe is a fall and winter favorite among the Powhatan, a tribe founded by the father of the legendary Pocahontas and the first to greet English settlers on Roanoke Island.

4 large eggs
2 cups unsweetened persimmon pulp*
1/2 cup maple syrup

* Using commercially available persimmon will still yield a great pudding, although the wild fruit is better. The cookbook offers sources, many on-line, where cooks can find authentic Native ingredients.

Preheat oven to 350 degrees. With a mixer, beat eggs until pale yellow and slightly thickened. Beat in persimmon pulp and maple syrup. Pour batter into buttered, or leaf-lined, shallow 9-inch baking dish. Bake 25 to 30 minutes until edges are lightly browned and center is set. Cut into pieces and serve. Top with whip cream or vanilla ice cream, if desired.

The coiled heads of young fern fronds are delicacies in Native cuisine. Their shape explains their name: fiddleheads.

Did you know?

- Unknown to anyone outside of the Americas prior to 1492, chocolate was a distinct Native American food that was held sacred by the Mayas and Aztecs: It was known, as it is today, as "food of the gods." Legend has it that Montezuma drank more than 50 goblets per day of cold, unsweetened chocolate elixir. Spaniards adopted the beverage only after adding cane sugar to cut the bitterness. While the Spanish were able to keep their chocolate discovery a secret for more than 100 years, once the word got out, it was immediately infused throughout European cuisine.

Cool Tips for Winter Shopping at Open-air Markets

Squash, pumpkin, and root vegetables are versatile foods high in nutritional content and in season during winter months.

For thousands of years, the village market was the only way to buy and trade fresh produce, milk, cheese, and other food items that weren't grown or made at home. Marketday, when vendors would bring their goods to the public square, was a much-anticipated weekly event for everyone in the village. But the village or "farmer's" market practically faded away when food shops were established and, just after Word War I, the advent of well-stocked supermarkets.

Today, shopping at an open-air market is once again in vogue — driven partly by savvy home cooks who want fresh, healthy foods and partly by celebrity chefs like Alice Waters, who is a renowned advocate of supporting local, independent farmers. The U.S. Department of Agriculture recently counted more than 3,000 farmer's markets across the country. And visiting one is not just a summertime event — many are open year-round with a fresh variety of foodstuffs, much as they were in times of yore.

Farmer's markets like Union Square Market in Manhattan and Soulard, a St. Louis public market, are open most of the year, weather permitting. A public market differs from a farmer's market, as it is open to vendors who do not necessarily grow or make the foods they sell, and vendors may carry items that are out of season locally. A farmer's market sells only items that are grown or made by the vendor, so supplies will be limited during winter. Chances are, there's a public or farmer's market open near you, even during winter months. Here are tips to get the most out of your trip:

- Don't hesitate to ask vendors to let you sample their products.
- Ask the vendor for recipe or preparation suggestions for items you want to purchase.
- Get to the market early, so you can have the best pick of the produce.
- Buy local foods that are in peak season — they will be fresh, delicious, and the least expensive.
- As with supermarket purchases, thump, feel, and visually inspect your way to the best items. Wash everything thoroughly!
- Don't assume produce is organic or spared heavy pesticides — many items are not. Labeling can be misleading. Ask first!
- Make sure artisanal cheeses, yogurts, farm-fresh milk, or ciders have been pasteurized.

Soulard is a St. Louis Historic District and known for its festive and often boisterous Mardi Gras and Bastille Day celebrations. Fall and winter are the perfect time to visit Soulard Market, which is open year-round. Pictured is a Schroeter Farms helper waiting on customers.

Thompson Hospitality Wants Your Feedback

This edition of *Unity*, which celebrates Native American heritage and the season of the harvest, is the final publication for this year, and a new year of *Unity* will begin in February when we celebrate African American heritage.

Your feedback is vital to keeping *Unity's* content fresh, exciting, and informative. We welcome the comments of our customers and our employees. Please take time to drop us a line with your suggestions for future stories, anecdotes about your favorite articles, or how we can better celebrate the cultures of people from every part of the world. E-mail us at:

diversity@thompsonhospitality.com

Stories and images have come from people and organizations in nearly every state and as far away as the Middle East and Indonesia. We would like to thank those contributors who have worked hardest to make *Unity* vibrant, colorful, and contemporary.

Valerie Cooper of Picture That LLC in Stamford, Conn., is our art consultant and has worked hard to increase the variety and quality of our featured art. She has been a member of the *Unity* team since 2003.

Ramin Ganeshram of Table 2 Type in New York, N.Y., is our food consultant and has gotten more than a few famous chefs to contribute stories and recipes. She has been a member of the *Unity* team since 2004.

Shawn Overcash of Philatás Marketing Group in Charlotte, N.C., is our brand manager and ensures that *Unity's* content is celebratory and educational. He has been on the *Unity* team since 2003.

Constance Holloway of Final Edit in Charlotte, N.C., is our copy editor and keeps our i's dotted and our t's crossed. She has been a member of the *Unity* team since 2004.

Most important, thanks to you, our readers. We appreciate your participation in the *Unity* process and look forward to serving you an even better product in the year ahead.

Send Us Your Stories

Diversity is a core value of Thompson Hospitality and Compass Group. In order to serve you better, visit us at www.thompsonhospitality.com to give us your comments and suggestions for future stories.

Visit www.thompsonhospitality.com for information on our many diversity initiatives.

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