

Ethnic American Food Today

A CULTURAL ENCYCLOPEDIA



VOLUME I: A-K

Edited by **LUCY M. LONG**

Ethnic American Food Today

A Cultural Encyclopedia

Volume I: A–K

EDITED BY LUCY M. LONG

ROWMAN & LITTLEFIELD

Lanham • Boulder • New York • London

Published by Rowman & Littlefield

A wholly owned subsidiary of The Rowman & Littlefield Publishing Group, Inc.
4501 Forbes Boulevard, Suite 200, Lanham, Maryland 20706
www.rowman.com

Unit A, Whitacre Mews, 26-34 Stannary Street, London SE11 4AB

Copyright © 2015 by Rowman & Littlefield

All rights reserved. No part of this book may be reproduced in any form or by any electronic or mechanical means, including information storage and retrieval systems, without written permission from the publisher, except by a reviewer who may quote passages in a review.

British Library Cataloguing in Publication Information Available

Library of Congress Cataloging-in-Publication Data

Ethnic American food today : a cultural encyclopedia / edited by Lucy M. Long.
pages cm

Includes bibliographical references and index.

ISBN 978-1-4422-2730-9 (cloth : alk. paper) — ISBN 978-1-4422-2731-6
(electronic) 1. Cooking, American—Encyclopedias. 2. International cooking—
Encyclopedias. I. Long, Lucy M., 1956–

TX349.E86 2015

641.59—dc23

2015000433

™ The paper used in this publication meets the minimum requirements of American National Standard for Information Sciences—Permanence of Paper for Printed Library Materials, ANSI/NISO Z39.48-1992.

Printed in the United States of America

BAHAMAS

(Americas—Caribbean) Bahamian American Food

See also: Jamaica, Trinidad and Tobago.

In 1646, a company called Eleutheran Adventures was founded in London, England, with the intent of establishing a colony in what is now known as the Bahamas; shortly afterward, Captain William Sayle landed there with a group of English settlers. The colony became a haven for those seeking greater religious freedom than what was available in England, and it later attracted revolutionaries and other English defectors. Many of the early English settlers to the Bahamas were Cockney and involved in the fishing trade, making a livelihood from the capture and sale of turtles and conch, the latter becoming a nickname by which white Bahamians were known. The colony also offered a safe haven for runaway slaves from plantations in other parts of the West Indies, and when Britain abolished slavery in 1807, the human cargo of intercepted slave ships was brought to the Bahamas, further adding to the colony's black population.

In the 1800s, a few Conchs (white Bahamians) decided to establish pineapple plantations in the Florida Keys, with the largest on Elliott Key and Key Largo, and they employed large numbers of black Bahamians as laborers. By 1875, these Bahamian-owned plantations shipped a million crates of fruit annually to markets in the northeastern United States. Shortly after, the crops died due to overuse of the land, and the Conchs were put out of business. Around that time, white American farmers were beginning to arrive in the area around Biscayne Bay, which would later become the

city of Miami, Florida. The collapse of the Bahamian economy and the truck farming system that paid labor in commodities rather than cash led to an influx of black Bahamian migrants to South Florida to work in these farms. By the time that Miami was officially incorporated as a city, 40 percent of the area's black residents were Bahamians.

In South Florida, Bahamians established enclaves in Lemon City, Cutler, Overtown, and Coconut Grove. Coconut Grove now serves as the center of the Bahamian community in South Florida and hosts the popular Goombay Festival in June, a traditional Bahamian carnival that has been celebrated there since the late 1800s and features masked and costumed dancers and traditional junkanoo music. Today it serves as a showcase of Bahamian and Caribbean culture and has become an institution not only for the Bahamian community but for the larger local black community as well.

Immigration to the United States slowed around 1917 and then picked up again around 1943 when over five thousand Bahamians were employed as temporary workers on US farms in the northern United States. Most came to the United States with the intent to save money and move back to the Bahamas, which many did following improved economic conditions in the colony and greater involvement of blacks in Bahamian politics in the 1950s and 1960s. Following full independence from British rule in 1973, emigration from the Bahamas greatly slowed, and by 1980 no more than nine thousand Bahamian nationals lived in the United States, and over five thousand of them had become US citizens.

There are currently an estimated 48,043 people in the United States who claim Bahamian ancestry. While South Florida is host to the majority of Bahamians and Bahamian Americans, many also immigrated to New York City and settled in Harlem, where they established the Nassau Bahamas Association of New York in 1912, which was later rebranded in 2002 as the Bahamian American Association Incorporated (BAAI). New York is also home to a Bahamian consulate, and together with the BAAI, they organize cultural programs for the community.

Foodways

In 1889, L. D. Poules wrote an account of the colony of the Bahamas and noted that meat, peaches, apples, and pears seemed to all be imported from the United States. However, bananas, watermelon, potatoes, and onions were abundant, and fish, grits, sugarcane, and oranges appeared to play central roles in the local diet. Not much has changed in that regard in over one hundred years. The size of the Bahamian islands prohibits extensive agriculture or livestock production. As a result, many products are still imported from the United States, and this has had an influence on the local cuisine, with many American dishes becoming rooted in Bahamian foodways.

Nevertheless, Bahamian cuisine does retain its own character. There are similarities between it and other Anglo-Caribbean cuisines, although flavors can be subtler, and there is not as much of an Indian culinary influence as is seen in Jamaica and Trinidad and Tobago. Seafood features prominently in the cuisine and is a staple, especially fish and conch, for which the Bahamas is famous, but also crab and a clawless breed of spiny lobster native to the Caribbean. Rice, as well as grits (ground corn), make up most of the starches in Bahamian meals. Potatoes also feature sporadically. Pigeon peas are the preferred legume and are often cooked together with rice. Seasonings include allspice,

garlic, onions, cilantro, and chilies in savory dishes and cinnamon, coconut, and rum in sweet dishes. Tropical fruits including mango, pineapple, guava, soursop, sapodilla, and papaya are also regularly consumed as is or in beverages or desserts.

Bahamian cuisine is perhaps most famous for its preparations of conch, a large mollusk with a spiral shell. The variety consumed in the Bahamas is the queen conch, and it must be tenderized or "cracked" before consuming by pounding it. The two favorite preparations are conch fritters, in which the meat is finely diced and mixed into a seasoned batter with onions and herbs before being fried in small balls, and conch salad, in which it is chopped and mixed with citrus juice and chopped vegetables. Conch also features in stews, soups, and a popular chowder. Grouper is the most popular fish and can be served fried or grilled, although it is most popular boiled and served with grits as a breakfast dish. Also popular for breakfast is johnnycake, consisting of wheat flour, butter, milk, sugar, and baking powder baked in a large, round pan and sliced. Pork chops, oxtails, and goat also make appearances on the Bahamian table. Popular side dishes include a mayonnaise-based potato salad, baked macaroni and cheese, and fried sweet plantains.

Cornmeal pudding and bread pudding are popular desserts, but perhaps the most distinctive Bahamian sweet dish is the guava duff, a type of dumpling made from wheat flour dough filled with guava pulp and served with a sweet rum sauce. This dessert features prominently during celebrations like Bahamian Independence Day. Jams are also made from a variety of tropical fruit, including "goombay" marmalade made with papaya, pineapple, and green ginger. Nonalcoholic beverages include tropical fruit drinks, a sweetened malt beverage, and switcha, a drink made from a local variety of limes, sugar, and water. Favorite alcoholic drinks include the national lager, Kalik, and sky water

(or sky juice), a combination of coconut water, condensed milk, and gin.

Conch Salad

- 1 pound chopped raw conch meat
- 1 cup chopped white onion
- 1 cup chopped green bell pepper
- ½ cup chopped celery
- ½ cup peeled and chopped tomato
- ½ cup lime juice
- ¼ cup olive oil (optional)
- 1 tablespoon Worcestershire sauce
- salt, pepper, hot sauce to taste

Combine all ingredients in a large bowl. Let marinade for at least 3 hours, but preferably overnight. This keeps in the refrigerator for 4 to 5 days.

Holiday and Festive Foods

The majority of Bahamians are Protestant, and Christmas is the most important festive holiday in the Bahamian calendar. It is typically celebrated with a breakfast of boiled fish, a dish of simmered grouper, snapper, mahi mahi, or cod with sliced potatoes, onions, and celery and a subtle seasoning of salt and black pepper so as to preserve the flavor of the fish. Christmas dinner is consumed later in the evening and traditionally consists of European- or American-influenced dishes like roasted turkey, baked ham with pineapple rings and maraschino cherries, and side dishes of baked macaroni and cheese, potato salad, and rice cooked with green pigeon peas. Junkanoo is celebrated the day after Christmas on December 26 and again on New Year's Eve. The celebration includes costumed dancers, parades, and carnivals throughout the islands. Typical Bahamian favorites like conch fritters, cracked conch, and conch salad are consumed during Junkanoo, as well as alcoholic beverages like sky water and fruit daiquiris. Good Friday sees the consumption of another European dish,

hot cross buns, and baked ham is repeated on Easter Sunday.

Place in American Culture

The significant role that conch plays in Bahamian cuisine has made the mollusk almost synonymous with the Bahamas in the minds of many Americans. Because of the Bahamas' proximity to Florida, and the city of Miami having one of the largest commercial cruise ports in the world, the Caribbean nation is a popular cruise destination, and conch dishes are one of the most sought-out culinary attractions when passengers arrive at port.

Conch dishes are also popular dishes throughout Florida, where Bahamian cuisine has had the most influence in the United States and where the same types of seafood are available. In South Florida and the Florida Keys, especially, conch fritters, cracked conch, and conch salad feature prominently on many restaurant menus, particularly those that specialize in seafood. Kalik beer is available in many, if not most, grocery stores in South Florida. Of particular interest is the influence that Bahamian cuisine has had on South Floridian black American cuisine (soul food). Many Bahamian descendants have assimilated into the general black American community, and there has been an interchange of foodways to the point that many black American restaurants, such as People's Bar-B-Que in Overtown, feature conch salad along with black American staples.

Notable Restaurants and Chefs

Most of the Bahamian restaurants in the United States are located in South Florida. Bahamian Connection Grill in Miami was originally founded in Broward County in 1978 and is one of the most prominent Bahamian establishments in the region. In addition to serving favorite native dishes, the restaurant also serves as a nightclub and hosts a weekly Friday night Junkanoo rush-out party, as well as

other Bahamian-themed events. Other Bahamian restaurants in Miami include Bahamian Pot Restaurant, Conch Heavens, and Take Me Three Bahamian Restaurant. Spread out north of Miami in Broward County are Lynn's Bahamian Kitchen in West Park, Bahamian Flavors in Hollywood, Bahamian Conch Shell Restaurant in Fort Lauderdale, and Bahamian Reef Seafood Restaurant in Sunrise.

Bahama Breeze is a popular chain of casual restaurants owned by the Darden restaurant group and founded in Orlando, Florida, in 1996. Despite making reference to the Bahamas, the restaurant has used the archipelago and popular American perceptions of it as an inspiration for their Caribbean- and Latin American-themed restaurant that features Americanized interpretations of foods and beverages from throughout the region, with few traditional Bahamian dishes appearing on the menu.

Further Reading

Beard, Kathryn. "Bahamian Immigrants." In *Multicultural America: An Encyclopedia of the Newest Americans*, 79. Edited by Ronald H. Bayor. Santa Barbara: ABC-CLIO, 2011.

Dunn, Marvin. *Black Miami in the Twentieth Century*. Gainesville: University Press of Florida, 1997.

Johnson, Howard. "Bahamian Labor Migration to Florida in the Late Nineteenth and Early Twentieth Centuries." *International Migration Review* 22 (1988): 84–103.

Mohl, Raymond A. "Black Immigrants: Bahamians in Early Twentieth-Century Miami." *Florida Historical Quarterly* 65, no. 3 (1987): 271–97.

Carlos C. Olaechea

BAHRAIN

(Western Asia) (Bahraini American)

See also: Saudi Arabia, Oman, Kuwait, United Arab Emirates, Qatar.

The Kingdom of Bahrain is an archipelago of thirty-three arid islands in the Persian Gulf. It is

connected by a causeway to Saudi Arabia, and it is in close proximity to Iran and Qatar. Islam was established there in the seventh century (AD 628). It has been ruled by Arabs, Bedouins, Portuguese (1521–1602), and Persians; then it became British Protectorate in late 1880s until 1971 when it declared independence. The official language is Arabic, and the economy, based primarily banking and tourism, supports a high quality of life and students attending American universities. Very few Bahrainis have immigrated permanently to the United States, and they are not identified in the US census. Most are professionals and generally have not maintained distinctive Bahraini food traditions.

Bahraini food culture is similar to that of Saudi Arabia and other Gulf countries, but it also makes heavy use of the fish and seafood from the surrounding waters. It also relies on rice, meat (beef and chicken), dates, and the spices usually found in this region—cardamom, saffron, cloves, black pepper, and cinnamon.

Further Reading

Bahrain Embassy. <http://www.bahrainembassy.org>.

Lucy M. Long

BANGLADESH

(Southern Asia) Bangladeshi American Food, Bengali American Food

See also: India.

Background

Bangladesh, the country of the Bengali language, has a rich culinary culture that it shares with the state of West Bengal in India. According to the US Census in 2010, the approximate population of Bangladeshis in the United States is 142,080. New York City, particularly Jackson Heights in Queens, has the largest settlement of Bangladeshis in the United States followed by New Jersey. Most immigration from Bangladesh to the United States started in the early 1970s, gradually increasing in the 1980s and

HAITI

(Americas—Caribbean) Haitian American Food

Background

The Haitian community in the United States shares many cultural and gastronomic similarities with other Caribbean immigrant groups, particularly in its close cultural ties to West Africa. Nevertheless, the history of Haitian immigration to the United States has unique elements and is reflective of not only US immigration policies but also how those policies relate to immigrants' race and how negative media portrayal of a particular ethnic group can affect the group's reception and assimilation into mainstream American society.

The Republic of Haiti was officially founded in 1804 after it achieved independence from France in a violent slave rebellion, making the country the first free black republic in history and the second independent state in the Americas after the United States. However, records of migration to the United States occurred long before the colony of Saint-Domingue became present-day Haiti. Jean Baptiste Point du Sable, a mixed-race African and white man from Saint-Domingue, became the first nonindigenous settler in the city of Chicago, Illinois, and in 1968 the city declared him the founder of modern-day Chicago. During the Haitian revolution, as well as its aftermath, many of the white French landowners and mixed-race free people of color (*Gens de Couleur Libres*) also resettled in Louisiana.

Postrevolution, migration out of Haiti was based mostly on linguistic and cultural ties to

their former colonizer, France, as well as other former colonies such as Quebec. Additionally, many Haitians also crossed the border into neighboring Dominican Republic to work in agriculture. Haitian immigration to the United States was minimal until the late 1950s, with an estimated five hundred Haitians immigrating permanently to the United States a year. After 1957, when dictator François "Papa Doc" Duvalier came into power, this number increased exponentially to nearly seven thousand immigrants per year, mostly to New York City, Boston, and Chicago.

The first case of Haitian refugees arriving by boat to South Florida is reported to have occurred in 1963, followed by another one in 1973. Starting in 1977, Haitian refugees began to arrive by boat to the United States with regularity, and by 1990 the US Census counted nearly three hundred thousand Haitians residing in the United States. The most recent figures from the US Census's 2012 American Community Survey put the total ethnic Haitian population in the United States at 927,038.

Following the rise to power of Duvalier in 1957, as well as throughout subsequent regimes in Haiti, the reception of Haitians in the United States has been fraught with controversy over their status as political refugees versus economic immigrants. In spite of personal accounts of atrocities in their homeland and threats to their lives if they return, the stance of the Immigration and Naturalization Service (INS) has leaned heavily toward the latter view, with few Haitians being granted political asylum. The attitudes of the INS toward the overwhelmingly black Haitian immigrants (over 96 percent ac-

ording to 2012 American Community Survey data) have consequently made the government organization the target of accusations of racism and prejudicial policies.

Few immigrant groups to the United States have been as maligned as Haitians have over the past forty years. The Centers for Disease Control (CDC) has repeatedly identified the population as a health threat starting with tuberculosis in the 1970s and then AIDS in the 1980s, with the Food and Drug Administration (FDA) refusing to accept blood donations from anyone of Haitian descent at that time. The CDC and FDA decisions influenced the general population's attitudes toward Haitians, and subsequently many were discriminated against. American popular culture's misrepresentations of *Vodou* (also popularly spelled as *Voodoo*) religious practices and their association with Haiti also led to further alienation of the Haitian community in the United States. Furthermore, many Haitians find themselves linguistically isolated, speaking a language, Haitian Creole, which is unique to their homeland. As a result, many Haitians have attempted to mask their identity and assimilate into mainstream African American culture—Anglicizing their names, refusing to speak their native tongue, eliminating their accent, and eschewing all aspects of Haitian culture, including the cuisine. There have even been cases of youths committing suicide after having been outed as Haitian.

While vestiges of this attitude continue to persist, many Haitians are beginning to feel more comfortable publicly expressing their ethnic identity and culture. Recently, there have been more efforts to develop Haitian enclaves in such places as Miami, Florida, where a Haitian Cultural Arts Center as well as a Haitian market inspired by the iron market in Port au Prince, the capital of Haiti, have been established.

The largest population of Haitians in the United States is in New York City, particularly in Brooklyn where there is a concentration of

Haitian-owned businesses. There is a smaller population of Haitians living in Queens who are generally considered to be from the middle to upper-middle classes of Haitian society. In South Florida, which has the second-largest population of Haitians, the community has established an enclave in the Little River/Lemon City area of Miami, which has been deemed Little Haiti and is the heart of the Haitian community in Florida and arguably the United States. Haitians have also settled in North Miami, North Miami Beach, Fort Lauderdale, and Delray Beach. Boston, Massachusetts, also has a significant population of Haitian Americans. The community is most prominent in the Mattapan area, particularly along Blue Hill Avenue, which is considered the "Haitian Downtown." There is also a smaller population of Haitians that established themselves in Cambridge in the 1960s and 1970s.

Foodways

Haitian cuisine shares many characteristics with other Caribbean cuisines, particularly in its use of tropical vegetables. Its culinary influences primarily come from West Africa and the Arawak people who originally inhabited the island, as well as some influences from France and the Middle East. The cuisine favors spicy, bold flavors. Many dishes are seasoned with cloves and scotch bonnet peppers, as well as garlic, scallions, green peppers, and thyme. Tomato paste is a staple in preparing most sauces, and monosodium glutamate (MSG) is present as a flavor enhancer in either its pure form or in bouillon cubes. A seasoning unique to Haiti is *djon djon*, commonly referred to as Haitian black mushrooms, which are dried and soaked in water to procure a black liquid that is used to flavor rice and other dishes. *Tri tri*, tiny dried shrimp, are also used to flavor rice dishes, and raw cashews are used as a luxurious embellishment to many foods.

Long grain rice is the most popular grain and accompanies most meals, with a prefer-

ence for jasmine rice and occasional use of *basmati* rice in the United States. Cornmeal porridge, called *mayi moulen*, bulgur wheat, and millet are also popular and provide variety. Rice, in particular, is typically either cooked with seasoned red or black beans in a dish called *diri kole* or served with pureed beans known as *sòs pwa*. Grains are often supplemented with other starches such as plantains, malanga, white yams, potatoes, and breadfruit. Popular vegetables include eggplant, watercress, cabbage, spinach, okra, chayote squash, carrots, peas, beets, celery, and bell peppers. Most Haitian meals include at least one animal protein, such as pork, beef, chicken, hen, goat, turkey, guinea hen, fish, blue crab, conch, salted cod, smoked herring, canned sardines, or spiny lobster. Oxtails are a delicacy, as are beef trotters, which are used in a dish called *ragou*.

Haitians have a particular multistep method of preparing meat to season, tenderize, and preserve it. It begins with washing the meat several times to remove excess blood, scrubbing it with salt and citrus juice, and then scalding it with boiling water. It is then rubbed with a wet spice mixture called *epis*, which typically contains parsley, scallions, citrus juice, garlic, cloves, thyme, salt, and scotch bonnet chiles. Traditionally, *epis* is made in a large, wooden mortar and pestle, but most cooks in the United States use a blender. The majority of the cooking in both the private and public spheres is done by women, and each has her own particular method of preparing meat, as well as her own recipe for *epis*. After the meat is prepared, it is left to marinate and can either become part of a stew or braised and then deep fried in what is collectively classified as *fritay*. Most cooking is typically done in cast aluminum pots called *chodye*.

The most popular *fritay*, called *griyo*, is made of pork and is considered by many to be the national dish of Haiti. *Fritay* of other meats such as goat, beef, or turkey is typi-

cally known as *taso*. *Fritay* also includes fried chicken and fried root vegetables and fritters. All *fritay* is typically accompanied by a fiery slaw called *pikliz* made of shredded cabbage, carrots, and other vegetables preserved in vinegar and seasoned with scotch bonnet chiles. Stewed dishes, which are typically called *nan sòs* (in sauce), are cooked in a tomato-based sauce seasoned with many of the spices used in the *epis*. A particularly significant stew is called *legim* and consists of a medley of vegetables that include most, if not all, of those mentioned above with any meat that is available.

Breakfast is an important meal for many Haitians and is very hearty. Cornmeal porridge and a plantain porridge made with evaporated milk called *labouyi bannann* are popular. Salted cod or beef liver in a spicy tomato sauce are also common breakfast dishes, as well as a dish of spaghetti with chopped hot dogs that came about during the US occupation of Haiti and remains a beloved breakfast staple. Creole bread, which is denser and softer than a French baguette, is also popular with breakfast along with sweetened coffee and milk. Puff pastries stuffed with spiced beef, chicken, salted cod, or smoked herring are very common snack foods and are known as *pate*.

Haitian Spaghetti and Hot Dogs

This is an adaptation of a typical Haitian breakfast dish. You can omit the hot dogs or replace them with smoked herring or shrimp.

Ingredients:

- 1 teaspoon fresh minced garlic
- ½ cup finely diced onion
- 4 whole cloves, crushed
- 1 small bay leaf
- ½ teaspoon fresh thyme
- 1 tablespoon tomato paste
- 1 tablespoon ketchup
- 2 teaspoons hot sauce
- 2 tablespoons vegetable oil
- 4 hot dogs, sliced

½ pound spaghetti (around half a package)
1 cup pasta water
optional: bouillon cube

1. Boil pasta in salted water and cook until al dente; drain and set aside, reserving at least 1 cup of the pasta water.
2. Add oil to a frying pan and set heat to medium.
3. Add cloves and bay leaf and fry until fragrant.
4. Add sliced hot dogs and cook until they turn crispy and begin to brown.
5. Add onions, garlic, and thyme and fry until the garlic just starts to turn golden, being careful to constantly stir the ingredients so that they do not burn.
6. Now add tomato paste, ketchup, and hot sauce along with ½ cup of pasta water and stir to create a sauce.
7. Add salt and pepper to taste. You can also crumble in about a ¼ teaspoon of bouillon cube or more to taste, if you prefer.
8. Add the al dente pasta and stir until all the pasta is coated in sauce.
9. Simmer for a few minutes until the pasta absorbs most of the sauce.

Haitian confectionary is typically very sweet. *Tablette*, a ginger-laced brittle made with peanuts, cashews, or coconut, is found at most Haitian bakeries in the United States along with *pate* and creole bread. Desserts such as *pen patate*, *dous*, and *blan manje* use tropical products such as yams and coconut. Yellow cake scented with almond essence and covered in buttercream is another popular dessert, as are tropical fruit ice creams.

Nonalcoholic drinks feature prominently with Haitian meals. Lime, grapefruit, passion fruit, soursop, or other tropical juices are typically mixed with water, a generous amount of sugar, and either vanilla or almond extract to make a refreshing drink. *Akasan*, a hot beverage

made with corn flour and milk and seasoned with spices and vanilla, is a favorite at breakfast time. Haitians are particularly proud of their national rum, Barbancourt, and will drink it straight or in mixed drinks. *Kleren*, a type of moonshine that can be flavored with tropical fruit, is popular especially during the pre-Lent carnival season. Prestige is the national lager and features at parties and other events.

Festival Meals

The majority of Haitians practice Christianity, and many of the holidays observed revolve around the Christian liturgical calendar. Christmas is celebrated with *diri djon djon*, a rice dish made with *djon djon*, cashews, *tri tri*, and lima beans or peas. *Kremas*, a thick rum punch made from condensed and coconut milks, is a necessity at Christmas. A potato salad made with mayonnaise and chopped beats, as well a macaroni gratin and stewed guinea hen, also feature at important occasions. New Year's Day, which is also Haitian Independence Day, is celebrated with *soup joumou*, a soup containing beef, noodles, *calabaza* pumpkin, and other vegetables that was reportedly prohibited to the slaves. Many Haitian rites of passage, such as birthdays, christenings, and weddings, typically feature Haitian-style yellow cake. *Vodou* (Voodoo) practitioners observe the feast days of particular deities, or *lwa*, with lavish food offerings that vary across deities and are dictated by oral tradition.

Because many of the fresh ingredients required in Haitian cuisine are also used in other Caribbean cuisines, most Haitian communities have easy access to their foodstuffs in larger cosmopolitan cities. In places like South Florida, many Haitian immigrants also grow produce in their home gardens, including medicinal herbs. *Djon djon* is readily found in most groceries where there is a significant Haitian population and is regularly imported from Haiti, although some Haitians use *djon djon*-flavored bouillon cubes made by the German company, Maggi.

Few adaptations have been made in the United States to the cuisine, except perhaps the use of some processed foods to supplement fresh products, such as lemonade powder instead of fresh lemon juice. Additionally, Haitian cooks in the United States will add their own seasonings to American dishes to make them more palatable.

Place in American Culture

Haiti has had an indirect influence on American cuisine for the past several hundred years. Peychaud's bitters, for instance, which is a cocktail mainstay in New Orleans, was invented by a Creole from the colony of Saint-Domingue who resettled in Louisiana. It has also been argued that the method for American barbecue, as well as the word, derived from the Haitian Creole *boukanen*, although this claim has not yet been authenticated. For much of the mainstream American population, however, Haitian cuisine still remains relatively unknown, even in cities with significant Haitian populations. The previously mentioned health risks attributed to Haitians have made many outsiders ambivalent toward sampling the cuisine. Media portrayal of the poverty experienced in Haiti and the pathetic state of refugees arriving by boat, as well as the association with *voodoo*, have added to the popular imagination that Haitian food is unsafe to eat or not worth eating. In the 1980s and 1990s, and persisting to a lesser extent today, there was even a rumor in Miami that Haitians ate stray cats.

Because of the negative portrayal of Haitians and their subsequent desire for invisibility, many Haitian restaurants and food purveyors have refrained from overtly branding themselves as Haitian, preferring to use words such as *island*, *Caribbean*, or *tropical* instead. Additionally, many business names are given in French or English to further deflect any negative attention. Nevertheless, attitudes toward Haitians and Haitian cuisine are changing in cities with significant enclaves. This can be especially seen in Miami-Dade County, Florida,

as many of the neighborhoods that abut Haitian communities begin to gentrify and more non-Haitian residents move in. Their curiosity leads them to sample Haitian cuisine and become fluent in Haitian culinary terminology. Additionally, with the increased self-pride in many Haitian communities, young Haitian American entrepreneurs are beginning to start small food businesses doing upscale catering that combines Haitian flavors with American fine dining presentations or marketing their own line of seasonings such as *epis* to non-Haitians. There recently have been food festivals in cities such as North Miami, Florida, and Somerville, Massachusetts, that not only feature local Haitian restaurants but also promote Haitian agricultural exports such as fair trade coffee. Furthermore, culinary travel show hosts such as Anthony Bourdain, Andrew Zimmern, and Guy Fieri have showcased Haitian restaurants and even done entire shows in Haiti, bringing mainstream American attention to Haitian cuisine.

Restaurants

South Florida has a high concentration of Haitian restaurants. Perhaps the most famous and accessible to non-Haitians is Tap Tap in Miami Beach, which is owned by a white American couple who became enamored with Haitian culture. It features toned-down renditions of Haitian classics in a colorful, touristic style restaurant that is often host to cultural presentations and live music, and the restaurant also features tropical cocktails made with Barbancourt rum. Other Haitian restaurants include Chez Le Bebe in Little Haiti, which was featured on Andrew Zimmern's *Bizarre Eats*, as well as Chez Madame Johns Restaurant in North Miami. There is also the popular chain of restaurants specializing in seafood called Chef Creole. Popular bakeries include New Florida Bakery and Cayard's Bakery.

In New York, restaurants such as YoYo Fritaille in Brooklyn and Creole Bagelry are favor-

ites, as well as Kombit Bar and Restaurant and Le Soleil Restaurant, among many others. La Caye Restaurant and Bar is unique as it offers more elegant presentations of Haitian cuisine in a fine dining atmosphere and is a favorite among non-Haitians, serving as an introduction to the cuisine. Many of Boston's Haitian restaurants are located in Mattapan, like the popular bakery Au Beurre Chaud. Other restaurants are located in Somerville, such as Highland Creole Cuisine and Sunrise Cuisine. Camie's Bakery and Restaurant in Cambridge is one of the older Haitian restaurants in Boston and provides the Haitian community with creole bread, *pate*, and *tablette*, as well as a concise menu of *fritay* and stews.

Further Reading

- Jonah, Janty Louis. *Haiti Cherie Cooking Recipes*. Bloomington, IN: Booktango, 2013.
- Ménager, Mona Cassion. *Fine Haitian Cuisine*. Pompano Beach: Educa Vision, 2005.
- Stepick, Alex. *Pride against Prejudice: Haitians in the United States*. Boston: Allyn and Bacon, 1998.
- Yurnet-Thomas, Mirta. *A Taste of Haiti*. New York: Hippocrene Books, 2003.

Carlos C. Olaechea

HAWAIIAN

(USA, North America) Hawaiian Foodways
See also: Polynesia.

Background

The importance of food in the Hawaiian belief system can be seen in the following proverb, *I ola no ke kino i ka mā'ona o ka 'ōpū* (The body enjoys health when the stomach is well filled).

In 1959, the Hawaiian Archipelago consisting of eight major islands (Ni'ihau, Kaua'i, O'ahu, Moloka'i, Lana'i, Kaho'olawe, Mau'i, and the island of Hawai'i) and hundreds of little isles was officially designated as part of the United States of America. Located more than

two thousand miles away from any continental landmass, the Hawaiian Islands are the most geographically remote archipelago on earth.

There are over one million people living in Hawaii, with the majority in Honolulu. The biggest island, Hawaii Island, also known as the Big Island, has a population of over 180,000 people. There are also large Hawaiian communities in California, Washington, Texas, Florida, and Nevada. In the 2010 US Census, about 1.2 million people identified themselves as Native Hawaiian and Other Pacific Islander. Most of the residents of Hawaii are people from various ethnicities such as Japanese, Chinese, Filipino, Portuguese, Korean, Samoan, Marshallese, and other groups.

Foodways

Pre-Contact foods included traditional Hawaiian foods that are eaten raw or steamed such as *poi* (from steamed taro corms that have been smashed and diluted with water), *'ulu* (breadfruit), *'uala* (sweet potato), *limu* (seaweed), *kalo* (taro) leaves, *hoio* edible ferns, and meat including seafood, chicken, and pork. Post-Contact, when venereal diseases and other afflictions resulted in the devastating loss of countless Native Hawaiians, agricultural production of such staples as taro and sweet potatoes also decreased as there were fewer people left to till it.

Whaling ships and early sailors introduced salted fish, which resulted in the dish, *lomi lomi* salmon (raw salmon marinated in tomatoes, green onions, chili peppers, and salt). The arrival of the Japanese, Chinese, Portuguese, Puerto Ricans, and later Filipinos to work in the formerly taro-producing plantations and the rise of the sugar industry in the 1850s led to the establishment of plantation camps, where workers of all ethnicities lived and mingled with one another. Sugar continued until it was supplanted by rice, which was phased out in the 1950s. Once again, some fields were converted back to growing taro as *lo'i*. For example, in the 1980s, taro was once again