

The International Meat Cookery Book (1972)
 Fondue, Flambé And Side Table Cooking (1972)
 Pears Book of Light Meals (1972)
 Annie's Edwardian Cookery Book (1972)
 Cakes And Puddings (1973)
 Making Ice Cream and Other Cold Sweets (1973)
 Cooking With Yogurt, Cultured Cream and Soft Cheese (1973)
 Bee Nilson's Book of Kitchen Management (1972)
 Bee Nilson's Slimming Guide (1974)
 Herb Cookery (1974)
 Best of Bee Nilson (1975)
 Women's Institute Diamond Jubilee Cook Book (Editor) (1975)
 An ABC Of Home Freezing (1978)
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RECIPES, ARMISTICE AND REMEMBRANCE:

Cookbooks and the Cult of Housewifery, 1918–1948.

Joanna Cobley

Investigating cookery books combined with the sensory experience of seeing, touching and reading such books reveals how nationalism, patriotism, baking traditions, and the cult of housewifery intersect. Food historians delve into the ephemeral world of cookery books and recipes as a useful method for understanding the role women play in fostering memories about war and peace. The focus of this article is how the end of *The Great War* (now referred to as WWI) was remembered via food during the years 1918–1928; the first decade of Armistice. The decades of the interwar period, and up until just after WWII, 1948, are also incorporated in the analysis as cookery books published during WWII used housewifery to fuel patriotism in the kitchen. First, New Zealand baking traditions, cookery books and the cult of housewifery are placed in their Australasian historical context. Then, taking a case-study approach, digitised newspapers, magazines and journals on PapersPast were searched for 'Peace Cake' and 'Armistice Cake.' Research findings revealed *Peace Cake* rather than *Armistice Cake* widely served at Armistice remembrance events. Of particular focus was 1919 when the government advised communities on which days should be dedicated for Peace Day events. After presenting the paper at the gastronomy symposium a search for 'Pax Cake' unveiled a Christian peace-making ritual traced to the mid-sixteenth century, which is also discussed. Lastly, selected New Zealand-published cookery books published from the period 1918–1948 are examined to help explain why

recipes for *Anzac biscuits* resonate more prominently in the New Zealand baking lexicon and in the commemoration of WWI than recipes for *Peace Cake* or *Armistice Cake*.

READING COOKERY BOOKS

Scrutinising cookery books and recipes helps shine the light on women's expected role as keeper of home, and demonstrate how war, peace and the kitchen are indelibly linked. Women published cookery books for women, just as learning to cook was a woman-centred domain; and as we shall see in the next section, the cult of housewifery produced a social economy where women taught other women how to cook. In the taxonomy of Australasian-published cookery books, women set the trend. New recipes were transmitted via community fundraising cookery books first, led by women affiliated with church groups, and then duplicated in commercial cookery books designed to promote cooking technology. According to Janice Bluestein Longstone, cookery books had become integral to publishing businesses in America by the 1860s. Elizabeth Driver observed a similar trend in her analysis of British- cookery books published from 1875–1914. Many of these cookery books were kept for longer than the publishers probably intended, and eventually became historical artifacts for food historians to analyse. The selected New Zealand-published cookery books I examined would have been 'print jobs' for local publishers. These books were printed in black ink and low quality paper, the pages now brittle and fragile. Some of these cookery books were held in public institutions.

Other cookery books I examined came from a private collection. The books had been used over a lifetime, then forgotten, until recently rediscovered by the great-granddaughter. A compiled cookery book, dated probably from the late 1920s, from this private collection immediately engaged my senses—*Merle's Cookery Book*. My eyes took in the texture and shine of the dappled black leather bound notebook. As I dusted some brown coloured powder off the front cover, the aroma of cocoa released into the room, and when I turned the pages filled with pasted newspaper clippings and handwritten recipes, a faint smell of butter mixed with the cocoa, all which ignited my imagination and provided a nostalgic sensory connection with the distant past.



Merle's cookery book, c1926–?

New Zealand and Australia have shared British food traditions. Australasian food historians note that once the Anglo-Celtic colonists were out of the food subsistence stage, they adapted their imported cooking traditions to the local conditions and readily available ingredients. Food historians also point out the predominance of recipes for sweet baked goods. Michael Symons, for example, argued that distinct 'national confections' emerged by the early 1900s and peaked by the 1920s and 1930s. New Zealand-based anthropologist and food historian, Helen Leach, observed that national confection innovation occurred at community level, in rural and urban kitchens. Women exhibited these new confections at agricultural shows as a demonstration in competent housewifery combined with a sense of local pride with the use of local ingredients such as butter.

HOME ECONOMY AND BIOLOGICAL DETERMINISM

Until the 1970s girls were educated for their life's work as nurturers and caretakers; domestic science cookery books focused on foundation recipes, household management, and caring for children and invalids. The University of Otago School of Home Sciences, established in 1911,

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taught important new ideas about nutrition, as did other cookery schools throughout the country. And Christchurch Technical College students (now known at The Ara Institute of Canterbury) learnt dressmaking and needlework, as well as cooking and household management. Many of these students also trained as home economic teachers and/or as Karitane nurses. Established by Dr Frederic Truby King and based on Eugenic ideals, the Karitane movement urged women to breed a strong 'Imperial race' and condemned any form of birth control. During the inter-war period, in response to the number of injured soldiers and the impact of the influenza epidemic that killed 8,600 New Zealanders between October–December 1918, the Christchurch Technical College offered a Cookery Certificate and Diploma in invalid cookery to the day and night class students, some of whom were domestic servants. The Christchurch Technical College Minutes of the Ladies' Advisory Committee also noted that due to the high number of town girls marrying farmers the idea of teaching rural courses was discussed—suggestions included flower and vegetable gardening, poultry and beekeeping, orcharding, dairying, and farm bookkeeping. The archives did not reveal if these rural courses were actually taught.

Most of New Zealand's early 20th century cookery book writers were women; some were single, others married and some widowed; some had children, others did not. In the world of eugenics, social hygiene and racial cleansing, biological determinism influenced expectations about women's role in society. The dominant social norm for New Zealand women in 1918 was to be married, not in paid employment yet fully immersed in

managing the home cooking for the male breadwinner. Cookery book contents promoted the importance of skilled housewifery and good nutrition. This view maintained the traditional gendered division of labour throughout most of the first half of the twentieth century. For example, Una Carter, a self-proclaimed expert, opened Wellington's first cookery school in 1913, and she disseminated her knowledge to a broader audience by publishing cookery books. Carter's second book, *The National Cookery Book*, was probably published by 1918 and republished in the 1920s. By this stage Carter was employed as a demonstrator for the Wellington Gas Company, and her admirers wanted an easy to follow 'practical and up-to-date cookery book'. *The National Cookery Book* started with instructions on how to manage a gas cooker the new technology of the day. A new stove would have been a big-ticket item in the 1920s. Advertisements, such as that for the Champion gas cooker, clearly targeted women and celebrated the cult of housewifery. *The National Cookery Book* contained economical and nutritional everyday recipes, with simple instructions. Following the usual cookery book format, there were recipes for soups, stews, puddings and baking, in addition to recipes for housecleaning



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products. *The National Cookery Book* also provided instructions on how to care for invalids in the home: ‘punctuality’ with feed times was important, so too serving ‘everything as daintily as possible’ and not to use ‘strong flavourings’, and to ‘always abide by the doctor’s orders’. Invalid recipes included *brains: scalloped, fried or scrambled, barley water, gruel and beef tea*.

PATRIOTIC WOMEN REWRITE CULINARY HISTORY

Australasian women shared and transmitted recipe ideas across the Tasman through their social networks, in their daily practice as keeper of home and hearth, or as maternal figureheads who published cookery books or edited women’s sections of newspapers and magazines. For example, Australian-born ‘Katrine,’ was editress of the *Cookery Chats* column in the *Christchurch Weekly Press* from 1927 until 1928. The recipes, based on readers’ contributions, were republished in 1929 in book format entitled: *Practical Home Cookery Chats and Recipes*. The second edition came out in 1931. Like Carter’s *National Cookery Book*, economy was the driver of *Cookery Chats*, as with most other cookery books published during the inter-war period. Home economy was a form of patriotism, and most of the recipes in *Cookery Chats* reflected everyday ingredients such as flour, sugar, eggs, baking powder and dried fruits. Katrine’s *Cookery Chats* also reveals how war, patriotism and memory took shape in the kitchen. As keeper of home and hearth women baked to remember war using recipe titles that celebrated patriotism, empire and nationhood. For example on page 64 of *Cookery Chats*, Mrs H. G. Canning of Heriot, a small settlement in West Otago, provided a recipe for ‘*Canadian War Cake*’—a boiled fruitcake using lard, dark brown sugar, cloves and cinnamon for flavour. And Mrs C. Little of Wairoa in Southland, honoured the Anzac legacy with a recipe for ‘*Anzac pudding*’ on page 146—the steamed fruit pudding captured how the Anzac name was first appended to recipe titles before the idea of the Anzac biscuit took hold in the national imagination.

Both New Zealand and Australia claim the Anzac biscuit recipe as their own culinary invention. Given that recipes evolve it is best to see recipes as simultaneous and spontaneous social constructions rather than trace the exact origin moment of a particular national confection. ANZAC is an acronym of the Australian and New Zealand Army Corp,

established in 1914. The Anzac biscuit recipe usefully connects the home front to the WWI front, and Gallipoli in particular, where approximately 8,700 Australian and just over 2700 New Zealand men lost their lives with thousands more injured. The name ‘ANZAC’ soon appeared in fund-raising cookery books—such as *Anzac Pudding, Anzac Cakes, and Anzac Crisps*—until eventually the idea of a biscuit made with rolled oats, butter and golden syrup became the signature *Anzac biscuit* ingredients.

From as early as the American Civil War (1861–1865) women were active in producing community cookery books to support the war effort; this practice was adopted during WWI in New Zealand and Australia. These community-minded experienced maternal figureheads also published cookery books directly after the war; proceeds went towards building war memorials, caring for recuperating soldiers, and ensuring the welfare of war pensioners. Patriotic women also conjured recipe titles to memorialise military defeats as victories. In Australasian food folklore it is believed that ‘*Ladysmith Cake*’ appeared in honour of the British Empire, even though the Boers were the victors of the battle of Ladysmith on 30 October 1899. Like the Gallipoli campaign that gave birth to the Anzac mythology, the allies were not victorious at Ladysmith. Yet the legacy of the *Anzac biscuit* recipe has become deeply embedded in the Australasian baking lexicon, as too reproducing the *Ladysmith cake* recipe in cookery books continually memorialises the Ladysmith siege.

Community cookery books provide useful insight into the grassroots thinking of the time; they partly reflect the everyday kitchen, offering economical recipe ideas to feed a family, some recipes were showpieces, while others functioned as a gendered demonstration in patriotism, empire and nationhood. Famous contributors helped sell cookery books. In the 1922 edition of the Dunedin Presbyterian *St Andrew’s Cookery Book* the social elite included Dr Truby King, founder of the Plunket movement to help improve the overall health of mothers and babies, who wrote a section on ‘*first aid to the sick or injured and advice to mothers*.’ Lady Plunket, the wife of Baron Plunket, a British Diplomat and Governor of New Zealand (1904–1910) and whom the Plunket Society was named after, Lady Liverpool a leader in wartime charity and the wife of Lord Liverpool, the Governor of New Zealand (1912–1920), ‘and

other ladies throughout New Zealand' offered their own 'tried and true recipes'—which suggested the recipes were reliable and appropriate for everyday cooking.

Australasian women's WWI home front experiences differed from their European sisters: Australasian women weren't man-powered, nonetheless their nursing skills were required. There were some shortages, however food wasn't rationed. Australian feminist, Anne Summers, noted that while men's WWI experiences were commemorated in stone in public spaces, women on the other hand—the mothers, sisters, aunts and neighbours—were expected to utilise their housewifery and hostess skills for patriotic fundraising purposes. Australasian culinary folklore notes that during The Great War—as a show of support for the empire and the allied forces—women changed the recipe name for a spiced *German biscuit* to *Belgian biscuit*. The transition to the new name took time, and Mélanie S. Primmer, 'editress' of *The Up-to-Date Housewife*, elected to use both names in her cookery book published in the late 1920s and again in the early 1930s. Summers notes that when the men returned from war, in varying states of health and wellness, women were expected to 'veil their silence and suffering' as they grieved for the men who died, and nursed those who were injured or shell-shocked from war and help them resettle. I believe that in some way, some women found a way to cope through baking. Those who advocated for peace in New Zealand did so with great diplomacy; and when Armistice eventuated, many New Zealand citizens were deeply upset as the conditions imposed on Germany were considered too punitive and unsustainable.

Auckland-based Elsie Harvey was the maternal figurehead behind *The Peace Recipe Book*. She notes her credentials as a 'Boer War' widow, yet her recipe book does not include a recipe for Ladysmith Cake. The Peace Recipe Book in various printings was published during the 1940s but despite this the front cover conveys an image of a New Zealand WWI soldier standing before a battle-scarred landscape. Capturing the moment, it looks as if the soldier has just laid his gun and helmet on the ground, and his arm points to a white dove in the top right corner carrying a banner with the words 'peace' in its beak. This imagery is similar to newspaper descriptions of Peace Cake decorations at Armistice remembrance events held in various communities around New Zealand in 1919.



Elsie Harvey's Peace Recipe Book c1940s

THE SYMBOLISM AND RITUAL OF EATING PEACE CAKE, 1919–1920S

Searches on *PaperPast* revealed different rituals surrounding eating *Peace Cake*—the type of function determined the setting and symbolism behind the event. At first peace celebrations involved parades, thanksgiving services, and child-centred activities. In 1919, following advice from the government most communities held their celebrations on Saturday 19th, Sunday 20th or Monday 21st July. For example, the New Zealand Clothing Company hosted an Armistice event on 21st July 1919, and the Waikato Times reported that children who attended the event were served a slice of *Peace Cake* iced in patriotic colours, and decorated with able-bodied soldiers, warships and flags. Local commercial bakers provided the cake.

New Zealand communities responded to the Armistice in different ways. A 'Peace Day' event organised by the Peace Committee of Waitanguru School in the hilly King Country involved children and the wider community. Peace Day started at the Waitanguru Community Hall, rituals included raising the school flag, a prayer, singing *God Save the King*, followed by two minutes silence with the flag duly lowered. An oak 'Peace Tree' was planted at the school grounds. Then the school children and the wider community returned to the hall for an afternoon tea, which included a *Peace Cake*. A different sort of 'Peace Tree' was noted at

the Commercial Travellers' club children's party held in Wellington. On August 4th 1919 the Dominion reported that a 'Christmas Tree' decorated with lights and laden with toys stood next to 'a noble peace cake over five or six feet in height'. The children were entertained, served 'dainties' and a slice of *Peace Cake*, and given a 'Peace medal'.

Similar foods were served at a *Thanksgiving Tea* held during peace week at St. Helens Hospital, Dunedin, hosted by the Superintendent, Dr Siedeberg, in October 1919 and reported in Kai Tiaki, the Journal of the Nurses of New Zealand. A thick description was given: the matron and nurses decorated the hospital in red, white and blue. Dr Siedeberg led the service, which involved hymns, psalms and the national anthem, followed by some quiet time to 'pray for ultimate peace.' After the service, patients were served an afternoon tea comprising of 'dainty cakes and sweets' and a large Peace Cake decorated with a patriotic flag. Later, in the Matron's sitting room, another red, white and blue-iced Peace Cake was served to the nurses. The Matron's afternoon tea spread also included 'a variety of small cakes, sandwiches and sweets.' The *Kai Tiaki* readership would probably have known that Dr Siedeberg was the 'first woman medical graduate in New Zealand' and that she was fraternising with midwifery staff, mothers, and new babies as St. Helen's functioned as a maternity hospital.

Throughout the first decade following Armistice New Zealanders were figuring out what to do on Armistice Day: was it a day to keep two minutes silence and remember the dead, or a time to celebrate peace and victory? In the spirit of optimism, Mrs G. H. Hamilton of Palmerston North provided a kitchen-cupboard style recipe for *Peace Cake* in a community fundraising cookery book published in 1925—*The Good Luck Free Kindergarten Cookery Book*, p. 141:

Peace Cake

½ lb butter, 1 small cup sugar. Stir well then add 5 eggs (one at a time), 1 dessertspoon golden syrup, or black jam, 1 teaspoon mixed spice, 1 heaped teaspoon baking soda, 1 level teaspoon baking powder, 2 cups flour, 1 cup raisins, currants and sultanas, little lemon peel. Mix with milk if required. Bake in moderate oven for 1 ½ hours.

Mrs G. H. Hamilton, Palmerston N.

Peace cake was also eaten as a symbolic gesture of peace-making. For example in October 1927 New Zealand newspapers reported that Peace Cake was ceremoniously eaten in South Africa Parliament to mark agreement over a new flag. The *New Zealand Herald* noted that the date set to pass the bill was Union Day, 31 May, which commemorated the end of the conflict between Britain and the Boers, from which the Ladysmith cake recipe had emerged. To mark the peace-making occasion Prime Minister, General Hertzog, and the Leader of the Opposition, General Smuts, gave speeches, spoken in English, then a *Peace Cake* was cut followed by 'general fraternising among former political opponents.'

In search for the meaning and the origins of *Peace Cake* during the first decade following Armistice led to newspapers stories published in New Zealand concerning a *Pax Cake*. These *Pax Cake* stories were published during Easter to explain the origin of the *Hot Cross Bun*. The *Northern Advocate* for example, reported a 16th century custom recognised in the parish of Sellack, Herefordshire, England, where *Pax Cake* was given in church on Palm Sunday and then eaten after the service in the church grounds. The idea was that those who quarrelled during the year should 'break the *Peace Cake*' together saying 'Peace and goodwill' before Easter Communion. This annual cleansing ritual helped foster peace and manage tensions within a tightly knit rural community. The *Pax Cake* story was revived on *The Old Foodie* blog post in 2015. Again focusing on the Psalm Sunday tradition, *The Old Foodie* noted that the primary purpose of the cake was symbolic and involved a range of 'plain cakes, pancakes or buns'. And while there is no singular *Pax Cake* or *Peace Cake* recipe, the author of this blog post found a recipe for *Peace Cake* in an Australian newspaper, which won 'Honourable Mention' in a competition—*Sunday Times* (Perth, WA) August 3, 1919:

Peace Cake

Take 3 eggs, 1 cupful sugar, 1 cup of self-rising flour, 1 teaspoon baking powder, and a little spice. Bake in moderate oven for an hour.

Miss Eileen Flaherty, Glen Forrest.

The *Old Foodie* suggested the idea of making a *Peace Cake* 'to share with neighbours in a spirit of Peace and Goodwill' as a worthy ritualistic activity, and more importantly, declared the need for an *International Peace Cake Day*.

REMEMBERING WAR THROUGH FRAGMENTS OF FAMILY MEMORY

Now we come to the story about Merle's compiled cookery book. During WWI, Merle was a milliner in Christchurch. Her husband Tom, due to having flatfeet, did not serve on the war front; he trained men at Trentham in Wellington. Tom was later discharged due to ill health. Merle married Tom in 1926. Merle appeared a typical resourceful, economical housewife of her day. In an act of thrift, or perhaps an act of subversion, Merle reused Tom's military training notebook. Clippings from *To-days Recipes* from the late-1920s? *Otago Daily Times*, *Manawatu Times* or *New Zealand Truth* were stuck over Tom's training notes and handwritten recipes filled the blank pages. Tom had tuberculosis, which could explain why medicinal, invalid and comforting pudding recipes dominated Merle's compiled cookery book, with 'Meals for One' towards the end of the book after Tom's death.

Tom and Merle had two daughters. Both daughters learnt home economics for the first two years of their high school education. One of the daughters' cookery books were in this private collection—a domestic training book entitled *Good Nutrition: principles and menus* (1944),



and *Enquire Within* (6th edition, c1944), a commercial cookery book. It is through the next generation's cookery books we can see how war rather than peace is re-remembered and celebrated. By the 1930s qualified maternal figureheads trained in the domestic sciences, such as Dr Elizabeth Gregory, Prof of Home Science at Otago University and author of *Good Nutrition*, took the lead over the self-proclaimed experts of the decades before to ensure the nutritional wellbeing of the nation. In the cookery book sphere, war was used as a propaganda tool for promoting a good diet. To help emphasise the importance of eating whole grains and vitamins the introduction of *Good Nutrition* looked back on the negative impact of certain food deficiencies in the food blockaded areas during the Great War.

Published around the same time as *Good Nutrition*, *Enquire Within* focused on economy during an era of rationing. *Enquire Within* advertisements were also targeted at women (overleaf). For example, Miss Sparkes, promoted the latest slim line fashion—feminine and patriotically economical on fabric. New Zealand women were manpowered during

COVENTRY CAKE.
Cream 1lb. butter or margarine with 1lb. of sugar. Prepare 1lb. of ground rice, 1lb. flour, 1lb. currants, 1lb. sultanas, 1lb. cinnamon, 1 teaspoon of soda, 1 pinch of salt. Put soda and salt in warm milk, add all the above together, well mix, add the milk last, and bake for 2 hours.

HOME FRONT CAKE.
1lb. flour, 1lb. sugar, 1lb. margarine, 1 cup milk, 3 teaspoons baking powder, 1/4 to 1/2 lb. of any fruit, 1 pinch salt, 1 teaspoon cinnamon, 1/2 teaspoon spice, 3 tablespoons of vinegar. Cream butter or margarine with sugar and flour, add all other ingredients, leaving the vinegar to last. Bake in moderate oven about 2 hours.

WARTIME FRUIT CAKE.
Two breakfast cups sultanas, 2 cups of water, 2 tablespoons of good dripping, 2 cups sugar, boil all these together for 10 minutes. When cool stir in three cups of flour and one good teaspoon of baking powder, mixed well with the flour, 1 teaspoon of salt, 1 teaspoon each of ginger. Cinnamon and spice and lastly some essence to flavour. Bake 1 hour in ordinary fruit cake temperature.

UNITED NATIONS CAKE.
Three cups flour, 1 cup sugar, 1 1/2 cups good dripping, 1 cup sultanas, 1 cup of raisins, 1 cup milk, 2 teaspoons of soda dissolved in the milk, 1 dessertspoon of syrup warmed, 2 table-spoons vinegar, and some peel if possible. Rub dripping well into flour, add the warm syrup, sugar and fruit. Make a hole in the centre of this mixture, pour in the milk and soda, stir up and add the vinegar. Place in fairly deep tin and bake 2 1/2 to 3 hours.

NAVY CAKE.
Mix 1 cup of nuts, 1 cup sultanas, 1 orange. Cream 1 cup of butter and sugar, 1/2 cup golden syrup and beat in 1 egg and 1 cup sour milk. One teaspoon soda, 2 cups flour. Mix all together well, and bake for 1 hour in moderate oven.

LAND-ARMY CAKE.
About 3 cups flour, 1lb. butter or margarine, 1 cup brown sugar, 1lb. raisins, 1lb. sultanas, 1lb. currants, 1/2 cup warm syrup, some nutmeg, 2 teaspoons spice, 1 teaspoon soda (mixed in 1/2 pint of hot water). Put ingredients into bowl, pour over the hot water and soda. Stir in the flour and make a medium batter. Bake about 1 1/2 hours in medium oven.

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WWII and this is reflected in the patriotic recipe titles in *Enquire Within: Home Front Cake, Wartime Fruit Cake, Navy Cake* and *Land-Army Cake*. The *UN Cake* recipe helps identify *Enquire Within's* publication date, as New Zealand joined the United Nations in 1945. Post-WWII, the UN symbolised a new world era of non-combative peacekeeping missions rather than overt on the ground military operations. The UN's mission was to 'save succeeding generations from the scourge of war.' Yet by including a *Belgian biscuit* recipe, *Enquire Within* reproduced a patriotic food folklore that started during the Great War; and Merle's compiled cookery book included a recipe that celebrated the Boer war with *Ladysmith Cake*. In this particular family's private collection of cookery books there was little evidence of *Peace Cake* recipes.

CONCLUSIONS: EVERYDAY COOKERY BOOK LESSONS

Cookery books and recipes serve as a powerful tool for understanding the role women play in fostering memories about war. Australasian historians have used the dramatic experience of WWI to help explain for how New Zealand and Australian citizens coped with a great sense of loss in the first decade of Armistice. The strong, brave soldiers who died for Empire, King and Country, are remembered as sacrificial Christ's. Their blood represents the birth of the nation moment for the young Dominions. Feminists have critiqued this dominant white, male-centred trope by focusing on (white) women. The case studies shown in this article help explain why women during the interwar years and into WWII, were expected to focus on good nutrition and competent housewifery skills. Overall, between 1918–1948 women wrote cookery books and transmitted recipes that fostered memories of war more than peace. Over time, it was the *Anzac Biscuit* recipe—a collective women's invention that has been passed down through the generations—that serves as Australasia's powerful culinary memorial and recognises women's WWI experiences in the birth of the nation narrative. The *Anzac biscuit* recipe connects the war front to the home front, and the memory of war is transmitted to each generation through cookery books, and in the process, has arguably overshadowed the memory of an *Armistice* or *Peace cake*.

THE HELLENIC MILE

Greek Culinary Influence on Wellington, New Zealand

Gail Pittaway

In 2013 I participated in a symposium run by a group of Greece-based anthropologists and archaeologists, held in a remote village in Crete, and named *The Symposium of Greek Gastronomy*, with the theme of '*The diaspora of Greek culinary influence*'. I was already attending a creative writing conference in the UK around this time and all that was required of me was to offer a paper and find my way to Chania, in northern Crete on a certain day, and the rest of my accommodation, travel to the village of Malia, the conference registration and food and those for other presenters would be covered by an EU grant awarded to the convenors. My choice of paper, arising from personal experience of living in Wellington for nearly 20 years, in Newtown, an inner-city suburb with many immigrant families, was easy; the Greek culinary influence on Wellington's food suppliers, cafés and restaurants. As a secondary teacher, some of my students were the daughters of fish and chip shop owners, a few of whom, in Newtown, proudly sold jars of stuffed vine leaves and tins of olives. There were a few Greek restaurants in the 1980s when I lived there, but my research opened up a new awareness of how significant this influence has been.

New Zealand received Greek immigrants in their largest numbers in the middle of the Twentieth Century in the general diasporas of Greeks before and after wars in Europe. From 1918 to 1939 there was a slow period of chain migration, by which people from the same families or township follow other neighbours and relatives to another destination. This has