

THE
EPICURE'S
COMPANION

EDWARD
and
LORNA
BUNYARD

DENT



FRAMINGHAM
STATE COLLEGE

WHITTEMORE
LIBRARY

For Ruth
Who is Supreme
in the Epicurean art
With deepest love
Dorris

Cambridge
March 11, 1938

THE EPICURE'S COMPANION

STATE COLLEGE
LIBRARY

FRAMINGHAM, MASS.

Uniform with

THE GARDENER'S COMPANION

THE MOTORIST'S COMPANION

THE GOLFER'S COMPANION

THE EPICURE'S
COMPANION

By

Edward and Lorna Bunyard

With Contributions from G. B. Stern

André L. Simon · X. Marcel Boulestin

G. M. Thomson · Marguerite Bunyard

Sir Francis Colchester-Wemyss

Martin Armstrong

Illustrated by Frances Bunyard

LONDON

J · M · DENT & SONS LTD

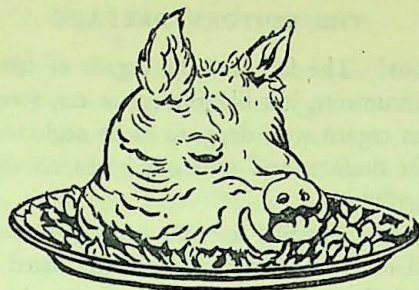
All rights reserved
Made in Great Britain
at The Temple Press Letchworth
for
J. M. Dent & Sons Ltd
Aldine House Bedford St London
First Published 1937

5/10

LONDON
J. M. DENT & SONS LTD

All rights reserved
Made in Great Britain
at The Temple Press Letchworth
for
J. M. Dent & Sons Ltd
Aldine House Bedford St London
First Published 1937

Wakefield
TX
635
B8
1937



THE EDITORS' PREFACE

THE word 'epicure,' having knocked about the world for 1,400 years, has become a little misshapen and even perverted. Used as a missile by the opponents of the philosophy of Epicurus, no wonder it is a little battered and now stands as a symbol for self-indulgence and intemperance.

Poor Epicurus! His teaching of pleasure was a very temperate and almost ascetic one. The 'pleasure of motion' was one of bodily activity, and his 'pleasure of rest,' which he put as the most important, was of the mind. It was the best in his view since it could range backward as memory, recapture past pleasures, and look forward to future ones. For both a simple plainness of living was necessary.

Let us define the epicure's way of life anew, as consisting simply in the temperate enjoyment of the good things of this world.

There was a time in England—and not so long ago—when the pleasures of the eye were frowned upon; a taste for art was a little suspect. To-day, however, the body is coming into its own as in the days of Greece. We place fitness high in the ranks of virtues and even make some sacrifices for it when training for sport or adjusting our gross bodies to the dictates of fashion. The ear, too, may indulge in music and its orgies go unreprieved. But the palate? Ah! This is mere self-indulgence.

One must, it is generally admitted, eat to live; but to show interest in food or drink, to talk about it, or to show any enthusiasm is regarded much in the same way as the English Church regarded the enthusiasm of the Dissenters—just a little indecent.

How curious! The fact that the organs of taste are highly specialized instruments, just like the eye or ear, seems to be forgotten. If our organs were designed to be neglected or unused, let us pray for deafness and turn our backs on the sunset—so obviously superfluous!

These opinions, happily, are not universally held, even in England; and in most other countries a calculated blindness to food and drink is regarded as unnatural—an object for commiseration rather than approval.

A second reason for the condescending attitude to food, and those whose work is to prepare it, may be, in this country, a social snobbery which very few of us can claim to be free from. In the early days of last century the musician was regarded in the great houses where he performed as one of the servants, and was expected to behave as such. The gardener was obviously on or below the same level and the garden was left to him—hence the intricate garishness of carpet bedding. In due time the musician came to be regarded as an artist; and the gardener is now valued as a minister of beauty at the least and as an artist too in many cases.

The cook and her myrmidons still remain in the servant class, though their functions are even more important than either. Why is this? Because, I think, music, art, and all that a garden may give are now esteemed as essential parts of a cultured life. It is full time that the kitchen should be so valued as it was in former days.

But appreciation implies criticism and wider knowledge. Music and gardening have provided the 'consumer' that knowledge, without which his appreciation is of no value. The appreciation of wine and food requires a similar culture, and it is vain to rail against our cooks until we can pitch our knowledge—not our skill—against theirs and so give them that background of knowledgeable criticism without which no art or craft can thrive.

A second reason for a revival of interest in the epicurean attitude is perhaps even more important. The most depressing sign of these days is the placid acceptance of the second-rate. If we are to escape the deadening influence of machine-made things we must hold on at all costs to our freedom of choice wherever it

still remains to us. We may choose our politicians badly, but we can still, when we wish, choose to get rid of them. This mental attitude of freedom cannot, I fancy, be maintained in one thing and abandoned in another. Gradually closing down on us comes the view that 'Father knows best,' 'father' being the dictator of the day, whether political, literary, artistic, or any other self-appointed parent. To this appalling threat I answer, and I am sure many with me: 'I know best what I like, and no one is going to decide *that* for me.' The 'I' is, of course, capable of education—capable of anything except compulsion. Our maxim should be: Prove all things: hold fast that which is good. Let us by all means listen to the varying voices of our experts; but heaven help us if we are to be ruled by them!

The epicure, therefore, will be first of all an individualist; and any other ism will be kicked down the doorsteps and the door slammed against it. He will also acquire a curious and inquiring mind, pedantry his limit at one end, and convention at the other. He will also be, I fancy, a joyous person, as he will find so much of interest in this inexhaustible world of ours. He will not pass through a wood unmindful of the half-concealed flowers or of the fluting of unseen birds. He will not eat his dinner without a word of gratitude to those who have prepared it or a chuckle of appreciation for some of the more subtle strokes in disposition of flavours and textures. In short, he will be a civilized man.

A growl from the Puritan will now be heard, assuming he has arrived at this page: 'Yes, this is all very well, but this attitude presumes money, servants, and such things not attainable by many.' Not at all, my dear sir, not at all. Go back to my definition—a temperate enjoyment of the good things of life. Bread and cheese are good things and can be enjoyed on the lee side of a haystack as well as anywhere—and if you want to know where the best cheese can be got don't ask in the suburbs, ask Hodge in the farmyard—and the best bacon—and the best beer! And a bit of onion, too, you will learn, will not be amiss.

Ask, if you will, the commercial traveller about an hotel; *he* knows. A good ham and cheese are enough to tell him that

all's well in that house. And here we touch the sad truth that the middle classes must be told. The upper classes are well catered for because of their money, the lower because of their knowledge and the fact that they go to shop cash in hand. Both are epicures. But the middle classes in general fall between the two stools of snobbery and ignorance. In the restaurant they come to a cuisine of which they know nothing, and therefore any fish with any sauce can be passed off as a *sole à la Mornay*, any wine as a Burgundy, and any brandy as a Napoleon. At home gentility decrees that tinned tongue is more socially correct than tripe and onions, and trifle than a sound English pudding.

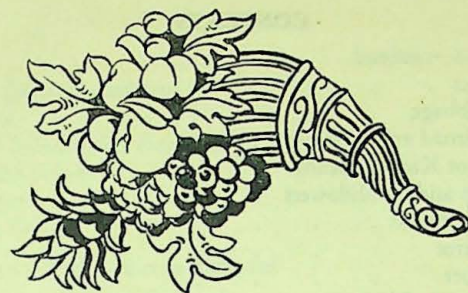
And now the Puritan, assuming that he is still alive, murmurs feebly: 'But is it worth it—all this trouble?' *Is life worth living?* Now we have got down to the basis. Is life a vale of woe—or a place of rejoicing? Ethics and philosophy have long debated the question, but I am with him who said: 'Rejoice, and again I say, Rejoice!'

I am with the artist, the sportsman, the craftsman—those who have found that the more you put into a thing the more you take out. I am with Epicurus, who found his greatest good in using the good things of this life in temperance, in remembering them with joy, and anticipating them with thanksgiving.

Thanks are due to the following for permission to quote copyright material: Mr Martin Armstrong for his four poems; Mr E. F. Benson for the extracts from *As we were*; Chatto & Windus for the extracts from the Editor's *Anatomy of Dessert*; Mr Norman Douglas for the extracts from *Alone* and *South Wind*; Gallimard of Paris and Chatto & Windus for the extract from Moncrieff's translation of Proust's *Within a Budding Grove*, which appears in M. Boulestin's article; John Murray for the extract from *The Herring* by A. M. Samuel; and Mr George Malcolm Thompson for his article on 'Whisky,' which appeared in the *New Statesman*.

E. B.

September 1937.



CONTENTS

	PAGE
THE EDITORS' PREFACE	v
PART ONE: FOOD	
OYSTERS. Edward Bunyard	3
SOUPS—PRACTICAL AND THEORETICAL. Lorna Bunyard	5
A Short List of Ordinary Restaurant Soups	17
ON FISH. Lorna Bunyard	20
The Herring Family	22
The Flat-fish	27
The Sole	27
Turbot	29
The Cod-fish Family	30
Haddock	30
Whiting	31
Mackerel	32
The Mulletts	32
Gurnards	32
Whitebait	35
Shellfish	35
The Salmon Family	35
Oddsfish!	37
SEASONS AND SERVICE OF FISH	41
MEAT AND POULTRY. Lorna Bunyard	47
VEGETABLES. Edward Bunyard	56
The Artichoke	56
Cardoon	58
Asparagus	59

VEGETABLES— <i>continued</i>	PAGE
Cabbages	60
Red Cabbage	63
Beans, Broad and Otherwise	64
French, or Kidney, Beans	65
Broccoli's and Cauliflowers	67
Brussels Sprouts	67
The Carrot	68
Cucumber	69
Jerusalem Artichokes	70
Lettuce	71
The Modern Lettuce	73
Marrows, Squashes, and Gourds	74
The Onion in Human Life	75
The Pea across the Ages	80
The Potato	83
Salsify	85
Sea-kale	86
Spinach	86
The Tomato	87
Turnips	90
Some Unusual Vegetables	90
VEGETABLES TRANSLATED	96
A HAND-LIST OF HERBS. Edward Bunyard	102
HERBS TRANSLATED	110
SAUSAGES HISTORICALLY AND GEOGRAPHICALLY CON- SIDERED. Lorna Bunyard	114
STRANGE MEATS. Edward Bunyard	117
FUNGI AS FOOD. Lorna Bunyard	120
A GARLAND OF SAUCES. Lorna Bunyard	123
GAME. Edward Bunyard	136
Grouse	136
Pheasant	137
Partridge	138
Woodcock	139
Ortolans, Fig-peckers, and Other Unattainables	140
Quail	141
MACARONI, PÂTE, PASTA. Lorna Bunyard	142
FOIE GRAS. Edward Bunyard	143

	PAGE
SALADS. Edward Bunyard	146
Lettuce	146
Green Salads other than Lettuce	148
Cooked Salads	149
Vinegar	150
Olive Oil	150
PASTRY AND PIES. Lorna Bunyard	151
APPLE PIE. Edward Bunyard	155
SPICES. Marguerite Bunyard	158
BREADS—ANCIENT AND MODERN. Lorna Bunyard	182
CHEESE. Edward Bunyard	194
English Cheese	195
Stilton Cheese—Buying and Using	198
Blue Vinny	199
Cheddar	202
English Cheshire	202
Double Gloucester	203
Leicester	203
Wensleydale	203
French Cheese	205
The Camembert Group	205
Camembert	206
Brie	206
Pont-l'Évêque	207
Port-Salut	207
Cream Cheeses	208
Italian Cheeses	208
Swiss Cheese	209
Scandinavian Cheeses	209
DESSERT. Edward Bunyard	210
The Spring Dessert	210
The Summer Dessert	213
The Autumn Dessert	217
Christmas Dessert	221
ENGLISH FRUITS IN SEASON	225
ORANGES AND LEMONS. Edward Bunyard	233
THE CERIMAN AND THE GRAPEFRUIT. Edward Bunyard	236
THE BANANA	238
BUNS AND CAKES. Lorna Bunyard	241

PART TWO: DRINK

	PAGE
IN PRAISE OF WINE. Martin Armstrong and Others	251
THE ART OF DRINKING. Edward Bunyard	262
The Symphony of Wine	263
Maturity	264
Temperature	265
Decanting	266
The Art of Drinking	267
THE WINE LIST. Edward Bunyard	269
Claret	269
Who's Who on the Claret Label	271
The Official Classification of Clarets	280
Burgundy	282
The White Wines of Burgundy	285
A Grouping of Burgundies	286
Sparkling Burgundy	288
The White Wines of Bordeaux	290
The Official Classification of Sauternes	292
Beaujolais	293
Wines of the Rhône Valley	294
Tavel	295
Wines of the Loire	296
Wines of the Jura	298
Montbazillac	298
Champagne	299
Alsatian Wines	299
Hock	300
Moselle	302
Port	303
Port in England	304
Sherry	305
The Wines of Italy	306
Asti Spumante	308
Marsala	308
The Wines of Hungary	309
The Wines of Spain	310
Switzerland	310
South Africa	311
Australia	311
Other Wines	312

	PAGE
A TABLE OF VINTAGE YEARS. Edward Bunyard	313
RECENT BORDEAUX VINTAGES. André L. Simon	314
THE HANDLING AND STORAGE OF WINE. Edward Bunyard	316
THE LINEAGE OF BRANDY. Edward Bunyard	319
RUM. Edward Bunyard	322
GIN. Edward Bunyard	324
WHISKY. G. M. Thomson	325
CYDER. Edward Bunyard	330
ALE AND BEER. Edward Bunyard	332
ON WINE-MERCHANTS' CATALOGUES. Edward Bunyard	338
SOFT DRINKS. Lorna Bunyard	340
TEA. Edward Bunyard	343
COFFEE. Edward Bunyard	347

PART THREE: AFTER DINNER

AN EPICURE'S ANTHOLOGY. Chosen by Edward and Lorna Bunyard	353
SOUVENIRS GASTRONOMIQUES. Sir Francis Colchester-Wemyss	447
RESTAURANT TECHNIQUE. Edward Bunyard	465
THE CHILD AS EPICURE. G. B. Stern	467
THIRST AND THE LAW. André L. Simon	474
WINE AND FOOD ABROAD	479
Spanish Holiday. Martin Armstrong	479
Danish Feasts and Food. A. Tang Barfod	482
A Dinner in India. Marguerite Bunyard	485
Gastronomes in French Literature. X. Marcel Boulestin	488
VARIA	494
KITCHEN FITMENTS. Lorna Bunyard	518
THE KITCHEN BOOKSHELF. Lorna Bunyard	523
THE WINE AND FOOD SOCIETY	527
INDEX	529

A List of V. 11

The 12

The 13

The 14

The 15

The 16

The 17

The 18

The 19

The 20

The 21

The 22

The 23

The 24

The 25

The 26

The 27

The 28

The 29

The 30

The 31

The 32

The 33

The 34

The 35

The 36

The 37

The 38

The 39

The 40

The 41

The 42

The 43

The 44

The 45

The 46

The 47

The 48

The 49

The 50

PART THREE: APPENDICES

Appendix A: 51

Appendix B: 52

Appendix C: 53

Appendix D: 54

Appendix E: 55

Appendix F: 56

Appendix G: 57

Appendix H: 58

Appendix I: 59

Appendix J: 60

Appendix K: 61

Appendix L: 62

Appendix M: 63

Appendix N: 64

Appendix O: 65

Appendix P: 66

Appendix Q: 67

Appendix R: 68

Appendix S: 69

Appendix T: 70

Appendix U: 71

Appendix V: 72

Appendix W: 73

Appendix X: 74

Appendix Y: 75

Appendix Z: 76