

is not yet known whether their culture evolved in the Eastern Arctic or whether they were immigrants there. Radiocarbon dating indicates that the Dorset culture began over 2,500 years ago. A number of Eskimo legends refer to a strange people called the Tunit who lived in stone houses and were gradually dispossessed by the present Eskimos. It had been thought that the Tunit were the Thule Eskimos, but the evidence indicates rather that they were the Dorset people.

Signs of a fourth and still earlier people have been found recently at several places in the Arctic, especially in north Foxe Basin. We do not know whether these people were Eskimo or not, but they were probably the first people to spread widely over the Canadian Arctic and arrived there some four or five thousand years ago, probably not long after the ice had retreated from the land.



Mother and Child with Fish, green and orange stone and ivory, from Port Harrison.

The Eskimo skull is unmistakable to a physical anthropologist and has a number of distinctive features that make it easy to recognize. As well as being long and narrow, it is high and has a pronounced longitudinal ridge from front to back, and at the back there is a marked protrusion. The cranial capacity is large, and the nose is very narrow, narrower than in any other people. The cheekbones are high and prominent and the face is wider than the skull itself and has a squarish shape. To white men all Eskimos seem to

look the same at first, just as white men all look the same to Eskimos. Their faces are really, however, very different and they range from the rounded cheerful face so often illustrated to the narrow more dignified oval-shaped face with a well-marked nose usually regarded as being North American Indian.

Have you ever eaten a tourtière? In November, 1971, Mme. Jehane Benoit, dean of Canadian cooks, told us how to make one and a number of other things besides.

Is It True What They Say About Canadian Cooking?



MME. JEHANE BENOIT, as the dean of Canadian cookery and food editors, has one trait in common with her counterpart Julia Child and to some extent with Fannie Farmer and Irma Rombauer: She not only gives clear instructions, she gives the reasons for the instructions.

Canadian cookery tends to be hearty. As another of Canada's food experts, Margo Oliver of the *Montreal Star*, has noted, "The Canadians had a pretty rugged life in the early days with no time for the subtleties. They had heavy, solid foods to suit the climate."

Mme. Benoit's recipes, like the hearty food, have lots of substance. As readers of her picturesque *Canadian Cookbook* or her columns in the national weekend supplement *Canadian Magazine* know, they also have flavour and a touch of frivolity to keep the reader interested. You learn that every bride once had a covered iron pot for

pot au feu in her dowry (but not any more); that soup must boil slowly twice for the scum to rise for clearer broth; that French Canadian cooking is seasoned with molasses and the standard English spices, rather than the varied herbs of the French; and that Mme. Benoit's daughter makes the best doughnuts in the world.

"My granddaughter Susan who is eighteen can cook, of course, but my grandson Ian is very good, too, but he only deals in the very exotic — teriyaki, Swedish wafers, blinis."

Mme. Benoit is sixty-seven and a graduate in food chemistry from the Sorbonne. She has taught more than eight thousand students in her cooking school in Montreal and has written many cookbooks, including an encyclopedia that weighs about as much as a standing rib roast. She has had cooking programs on Canadian radio and television for eighteen years.

She is most emphatic that there is a distinct type of cookery called Canadian: