endorsements would compromise his critical judgment. Hines eventually relented, forming Hines-Park Foods, Inc. in 1949 with a media executive, Roy Park. The Duncan Hines brand featured over 200 products, including canned produce, coffee, citrus juices, and salad dressings, as well as appliances, tabletop, and even a credit-card service. At first, the best-selling item was Duncan Hines Ice Cream—no accident, for ice cream was Hines’s favorite food, which he ate three times a day, including breakfast. The cake mixes were developed by Nebraska Consolidated Milling. They were distinguished by the requirement that cooks add fresh eggs to the mix rather than supplemental liquids, as was then the industry standard. Duncan Hines cookbooks of sweets recipes also sold well, a tradition that has endured into the twenty-first century.

The success of the ice creams and cake mixes was immediate and took a large market share from established brands like Pillsbury. As a consequence, Hines-Park Foods drew attention from larger companies. Seeking to capitalize on the mid-century boom in food processing, Procter & Gamble purchased the brand in 1956 and whittled its portfolio down to the cake mixes. After Hines’s death in 1959, his status as America’s popular food expert was eclipsed by the next cohort of tastemakers, notably Julia Child. Duncan Hines the person, a critic, became just Duncan Hines the product, cake mixes.

<ref>Under Procter & Gamble’s ownership, and then that of Aurora Foods and Pinnacle Foods, Hines baked goods have remained consistently popular. Although commercial fortunes can change at a whim, the future of Duncan Hines as an icon of American sweets appears to be strong. Dozens of cake flavors have been introduced, as well as mixes for brownies, muffins, and cookies, and frostings. With no face attached to the name Duncan Hines, the cake mixes have instead been associated with reliability, ease of use, and a sense of taste and texture that belies their industrial origin. The name has also taken on a non-culinary life of its own. By the twenty-first century "Duncan Hines" was such a part of many Americans’ experiences with baked goods that dozens of hip-hop rappers’ lyrics substitute his name for the word "cake," which in urban slang means "money."</ref>

See also CAFE MIX


Damon Talbott

<ref>hippocras, or hippocras, was a sweet, spiced medicinal wine familiar in late medieval and early modern Europe. To pharmacists, it was one of a class of "infusions" in which health-giving substances were combined with drinkable liquids: drinking hippocras was thus one of the more pleasant ways to improve one’s health. The term was first recorded in the fourteenth century, and vinum Hippocractum (as it soon became known in Latin to physicians and pharmacists) was still being prescribed in the late eighteenth century, but it is merely the best-known example of a class of medicinal wines that existed long before and still exist today.

Hippocras changed over time with the availability and reputation of individual spices. See SPICES. The precise recipe might vary in any case: hippocras was made to order, often from a doctor’s prescription. Even the definition of "hippocras" was not fixed. In almost every source, the sweetener has to be sugar, more costly than honey (until the seventeenth century) and believed to be more health giving. The principal spice was usually cinnamon. Cloves and ginger were commonly included. Some sources say that the wine should be white—like the sugar—whereas others allow white or red as appropriate. Wines, like spices, varied in their medicinal effects. Hippocras was normally drunk cold; since the wine and nearly all the spices were (in terms of humoral theory) hot, adding further heat was not necessary or advisable.

Recipes are found in both cookery books and pharmaceutical manuals. This typical recipe dates from 1631.

Take 10 lb. best red or white wine, 1/4 oz. cinnamon, 2 scrupulose cloves, 4 scrupulose each cardanom and grains of paradise, 3 drams ginger. Crush the spices coarsely and steep in the wine for 3 or 4 hours. Add 1/8 lb. whitest sugar. Pass through the sieve several times, and it is ready.

From the fifteenth to eighteenth century, hippocras was consistently defined by the fact that it is strained through a woven or cotton bag called a "hippocras bag" or "Hippocrates’s sleeve." Steeping followed by filtering was the best way to produce a crystal-clear, fresh-tasting wine that had absorbed the full flavor of the required spices. It is uncertain whether the bag was named after the wine or the wine after the bag: it is also not quite certain that the name derives from that of the "father of medicine," the semi-legendary ancient Greek physician Hippocrates, although such is the usual view. Why the wine or the bag should be named after him is unknown. Despite widespread claims to the contrary, neither was invented by Hippocrates, who must have died about 1,700 years before the first recorded mention of either.

The procedure for making hippocras could be simplified by using a ready-made mix of ground spices. From the late-fourteenth-century household manual Le maconnage de Paris, it seems that "spices for hippocras" were sold in this form by Parisian grocers.

Although the taste of good hippocras may resemble a sweet white vermouth, vermouth is not a hippocras by the usual definition, because its medicinal ingredients are herbs rather than spices. Ginger wine (though based on one spice rather than several) is a closer modern analog. The nearest ancient equivalent was the Roman conditum, a sweetened, flavored wine whose principal "active ingredients" were spices. See also MEDICINAL USES OF SUGAR; MULLED WINE; and PUNCH.


Andrew Dalby

holiday sweets are central to the observance of secular and commemorative occasions in societies throughout the world. Although all holidays are at heart commemorative, recalling some significant religious or historical event, they tend to become self-commemorative as well, accruing new traditions that are connected only indirectly or not at all to the essential nature of the original event. This process encourages the development of increasingly local traditions. Another, related process is that of grafting, by which a holiday belonging to a newly adopted religion incorporates elements of older traditions. The spread of Christianity famously involved such
Other holiday dishes are rendered more specific to a given occasion through some aspect of their preparation, especially their shape (such as the Easter lamb cake or clove-shaped Italian colomba pasquale; the log-shaped French Christmas cake bûche de Noël; or the Hot Cross bun with its cross-shaped marking) or their color (red for Valentine’s Day, red and green for Christmas, black and orange for Halloween, etc.). See EASTER; HALLOWEEN; and VALENTINE’S DAY.

An Arabic Family of Holiday Sweet

One old family of European dishes illustrates the role of symbolism in celebratory foods and highlights the development of pastiera, an elaborate and particularly rich dish that arose out of an older, very humble tradition.

In the Mediterranean world, preparations with whole grains developed symbolic religious significance in remote antiquity. In ancient Greece, they formed part of the ritual celebration of native divinities and were later grafted onto Christian observance, with the whole grains symbolizing the dual notion of death and resurrection. Various savory whole-grain dishes (generally combined with one or more legumes) persist to this day as celebratory foods in association with events of the Greek Orthodox calendar. The most notable is kolwa, a dish of boiled whole-wheat berries that, in numerous variations, is seasoned with honey or powdered sugar and fortified with crushed nuts, sesame seeds, and dried fruit. This dish is famously associated with funeral commemorations but is also consumed on various saints’ days, All Souls’ Day, and the first Saturday of Lent.

Within the Orthodox world, kolwa and its symbolic value were widely adopted beyond Greece for commemorative celebrations. The dish appears under the same name (in locally adapted forms) in the Balkans (Serbia, Bulgaria, Romania) and in the eastern Slavic lands (Ukraine, Belarus, Russia). A second but ultimately Greek name for the dish, kultia (from the Greek koukia, "kernels"), is also used in these Slavic lands as well as in Catholic Poland, where kultia is regionally featured in the traditional Christmas Eve meal. Interestingly, the dish also appears in various parts of southern Italy and Sicily—regions with deep historical connections to Greece—under the name cucia (from the Greek koukia). In some places cucia is the name of savory wheat-berry preparations, but it is best known as a sweet concoction that includes nuts and candied fruits and nowadays also chocolate; the key ingredient is, however, fresh ricotta. In Sicily, sweet cucia with ricotta is eaten on Saint Lucy’s Day (13 December), which formerly coincided roughly with the winter solstice in the old (Julian) calendar, with the traditional Greek symbolic value of death and resurrection clearly at play.

A particularly interesting development out of this tradition in southern Italy is the most famous of Neapolitan holiday sweets, pastiera, a pie with pasta frolla (short pastry) crust filled with sweetened ricotta fortified with egg yolks and flavored with candied fruit and orange blossom water. See CANDIED FRUIT; CHEESE, FRESH; FLOWER WATER; and PASTRY. But what makes pastiera truly distinctive among ricotta-based pies is the de rigueur inclusion of cooked wheat berries; in this regard, the name for the dish in some Campanian dialects is telling: pizzu ca’ gran, or "pie with grain." Pastiera (attested as early as the seventeenth century) is made specifically for the Easter celebration. The ancient connection of a whole-grain sweet with death and resurrection clearly applies, but in this case it appears that the transfer from minor and more solemn occasions to the most important and joyous of Christian holidays occurred because of the complexity of the dish, both in terms of its preparation and expensive ingredients. The dish is necessarily still present, but here it becomes a complement to the enriched ricotta.

Other Noteworthy Families of Holiday Dishes

Fried Dough, Both Simple and Stuffed

Deep frying has always been a relatively expensive way to cook, but in the Mediterranean world, where olive oil and in some regions other vegetable oils were available, it has long been a feature of celebratory communal events, including holidays. Simple preparations of fried dough dressed with honey, syrup, or sugar are widely known from the Middle East to Spain, a culinary tradition that goes back as far as classical Greece and Rome; of similar antiquity are the analogues in Jewish and other Semitic cultures. Related preparations have also long been made for holidays across South and Southeast Asia. Indeed, this family of holiday sweets is one of the oldest and most widespread across the globe. Beginning with some simple, nonfilled versions of fried dough (often quite soft and thus batter-like), the following examples can be noted:

- Indian jalebi has many regional variations. All are made from a yogurt-based batter that yields web-like forms when fried. Jalebi is often served in celebration of Indian nationalism. The Iranian analog, zalbi, and the compositionally identical but differently shaped bamiyeh ("okra"), are important parts of the celebration of Muslim holidays. In Arabic-speaking lands, zalbi also appear as a festive sweet with locally adapted versions of the name (zalbhya, zeleh). See ZALABIA.

- North African sfenj are doughnuts, traditional in a Jewish context for regional Hanukkah celebrations; the Sicilian sfenj bear the same name and are featured in the celebration of the feast of Saint Joseph.

- Greek loukoumades, spherical and dressed with honey, are consumed throughout the year but are especially important at the feast of Saint Andrew.

- In southern and central Italy and southern Spain, relatively small bits of dough are fried and then piled together before being soaked with honey or syrup (in Italy, they are also decorated with colored sprinkles). In Campania, these confections, eaten during the Christmas season, are called struffoli; in Le Marche and the Abruzzo, essentially the same dish is called cicerchiate (named after the shape of wetch basin) and is part of Carnival celebrations. In Calabria and Sicily, the dish is likewise associated with Carnival, but the form of the individual bits of fried dough is elongated rather than spherical, as reflected in the name pignolata (cf. pigna "pine cone"). Closely related is the southern Spanish pitonate, which is, however, associated with Easter.

- Crisply fried strips of dough dressed with powdered sugar or honey are frequently part of Carnival celebrations. In Italy, they take on a wide variety of forms and names, of which chiacchiare is perhaps the best known. In Poland, one finds the very similar ciuscusi; in Germany, Scherben.
- In the French-speaking world, beignets (with many regional names and variations) are part of the pre-Lenten celebrations of the Carnival period.
- Throughout Belgium, the feast day of the patron saint of each parish church, the *kermiss* or *ducasse*, always involves the consumption of *smaatollen* or *croustills*, typically offered by food trucks specializing in deep-fried foods; these are balls of fried sweetened dough dusted with powdered sugar. The Flemish name, *smaatollen*, derives from the fact that these confections were traditionally fried in *smaut* (lard).

Holiday preparations in which the fried dough is stuffed with a sweet filling include Italian *zuppoletto* (for the feast of Saint Joseph or for Carnival), Polish *pański* (for Carnival), German *Berliner* or *Pfannkuchen* (for New Year’s Eve and Carnival), and Israeli *sufganiyot* (for Hanukkah).

**Bread Puddings**

Some old and ultimately elaborate holiday sweets developed out of the very humble European tradition of using stale bread as the basis for substantial everyday dishes, both savory and sweet (e.g., Danish *elsuppe*, “beer soup”; German *Schwarzbrot* pudding, “black bread pudding”; and Silesian *Mohnmoteilen*, poppy seed dumplings). Of these, perhaps the most famous are the impressive English holiday puddings, such as plum pudding (Christmas) and figgy pudding (Christmas and Palm Sunday), which traditionally included breadcrumbs in their base. An elaborate sweet bread pudding strongly associated with the solemn occasion of Lent is the Mexican *capistrana*, an outlier of the Spanish family of (primarily savory) *migas* dishes. See PUDDING and SOUTHWEST (U.S.).

**Highly Spiced Christmas Cookies**

The high cost of oriental spices in Medieval Europe rendered them especially appropriate for use in festive sweets, and a great many cookie-like sweets from the late medieval tradition feature centrally in Christmas celebrations. A few notable examples:

- The German *Lebkuchen* family of biscuits stands out for its impressive combinations of flavorings including cloves, cinnamon, cardamom, coriander, nutmeg, mace, ginger, and anise. See GINGERBREAD.
- The Low Countries’ *speculaas* use a similar array of spices and flavorings in biscuits of both simple form and complex molded shapes. See COOKIE MOLDS AND STAMPS AND SPECULAAAS.
- Southern Italian *mostaccioni* developed from Roman biscuits flavored with grape must (hence the name) to become highly spiced biscuits (with cinnamon, nutmeg, and clove) that contain chocolate in the dough and additionally receive a coating of melted chocolate. See BISCOTTI AND GRAPE MUST.

**Honey**

Composed mainly of fructose and glucose, honey is essentially nectar concentrated by honeybees to around 81 percent moisture. Besides tasting sweeter than table sugar, the fructose in honey is especially soluble in water, helping to make honey hygroscopic, or able to absorb moisture from the air. See FRUCTOSE. This quality means that honey is useful in baked goods as it keeps them from drying out. Honey also lends a lovely golden appearance and good flavor.

Honey was mankind’s earliest and most potent form of sweetness and remained so in the Western world until the plantation system of sugar production developed in the seventeenth century and the price of sugar fell. See PLANTATIONS, SUGAR. Honey lost further ground as a sweetener when the process of extracting sugar from sugar beets was perfected in the early nineteenth century. See SUGAR BEETS.

Prehistoric honey hunters risked multiple stings to track down wild bee nests in rock crevices and tree hollows, as indigenous peoples still do today in places such as Nepal, the Amazon, and Africa. Bees and honey are depicted in rock art dating back at least 26,000 years. Wall paintings and records from ancient Egypt show how honey was first used in sweet food. Triangular cakes and containers of honey are shown in Ramesseum’s tomb from around 1450 B.C.E. A Cairo museum has a honey cake from this era in the shape of a figure, like an early gingerbread man. See ANTHROPOMORPHIC AND ZOO MORPHIC SWEETS AND GINGERBREAD.

**Honeycomb**

The first recorded bee hives, shown on ancient Egyptian wall paintings, depict men removing honeycomb from cylindrical hives and packing it into jars. This French illustration, called “Bees,” dates to 1900. It was intended for publication in Mexico. MUSÉE NATIONAL DE L’ÉDUCATION, ROUEN, FRANCE / ARCHIVES CHARMET / BRIDGEMAN IMAGES

Along with boiled-down grape must and dried fruits, honey was the main sweetener of food in ancient Greece and Rome. See ANCIENT WORLD; DRIED FRUIT; AND GRAPE MUST. Particular honeys were famous. Archestratus, a Sicilian poet and gourmet who traveled around the ancient Greek world, recommends that the flat cakes of Athens be eaten with Attic honey from the herb-scented hills around Athens. Cheesecakes, breads, and sweets all used honey, and it is included in many of the recipes attributed to Apicius, compiled around the fourth century C.E., not only in dishes and sauces but also to preserve fruits and other fresh foods. See CHEESECAKE AND FRUIT PRESERVES.

Honey predates cultivated sugarcane in India and was part of the ritualistic drink *soma* during the Rigvedic period of around 1700–1100 B.C.E. Although