

the digest

A Newsletter for the Interdisciplinary Study of Food

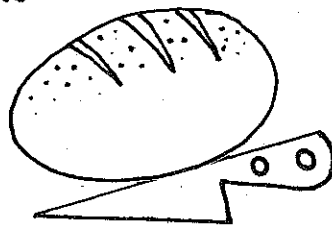
FOOD AND FASTING: RAMAZAN IN A PUKHTUN VILLAGE

By Benedicte Grima Johnson

Fasting from sunrise to sunset during the month of Ramazan is one of the five principal duties of a faithful Muslim. There are exceptions made in the case of someone ill or travelling, in which case the person makes up the fast another day of the year at his or her will. Children are not expected to fast, although fasting is imposed on girls at a younger age than on boys. It is also written that pregnant and lactating women are exempt from the fast, but among the Pukhtun (who live along the border of Pakistan and Afghanistan), many of these women still fast.

During Ramazan, everyone's eating schedule is the same. All are supposed to wake up at 2:30 A.M. with the mullah's prayer over the village loudspeaker. They drink tea and eat either rice or oily hot bread.

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DIAS DE MUERTOS IN OAXACA, MEXICO

By Susan Kalcik

Immediately following this year's AFS meeting in Baltimore, Rosan Jordan and Frank deCaro met me and Nick Bocher (ace photographer) in Oaxaca, Mexico, and were our able tour guides to the celebration of Days of the Dead in this city, which

is thought by many to be the most traditional celebration of this holiday in present day Mexico. The celebration of Days of the Dead in Mexico is the result of Christian overlay on pre-Hispanic traditions, which now show signs of recent influence from United States' Halloween. November first and second are the Catholic holidays of All Souls and All Saints, when the deceased faithful are remembered and prayed for. Oaxacans told us that at this time, God allows the Dead to return, as spirits, to earth. Some say only the good return and others say all the Dead return. There are various ver-

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RAMAZAN (continued from p. 1)

Then they perform prayers, wash the dishes, clean the house, and go back to sleep at dawn. Women wake up in time to feed the children and send them off to school, and then they can rest, too. At 4 P.M., most women are busy preparing the evening meal. Everything is timed just right so that at exactly 7:20 with the mullah's prayer, all are seated and the hot food is served.

It is a must to eat a morsel just as the prayer sounds, whether one is on the road or at home. Men coming home late from the bazaar often buy a bread or kabab and eat it on the way, just to fulfill this obligation. Sweet syrup with water is another obligation for breaking the fast, and shopkeepers increase their stock of syrups during this time. During Ramazan, everyone tries to eat extra good foods at night, and prices of sugar and sweets increase each year at this time.

Children are not expected to fast but usually eat in a corner on their own. One's first question to children during the month of Ramazan is whether they are fasting or not. They usually begin by doing half the fast, either every other day, or the first 15 days only. Some children as young as seven and eight boast of keeping the fast; their parents make no effort to discourage them.

There is great pride associated with being able to emerge from the month with a flawless record. Some miss a day due to not having woken up in time for the *pishmani* (early morning meal). Some women have to miss a few days during their menstrual period because during this time they are considered ill and impure. A

subject of conversation and laughter during Ramazan is whether one is fasting or not. People compare how many days they have had to eat for one reason or another, and a big joke is to offer tea to guests to test their ability to resist.

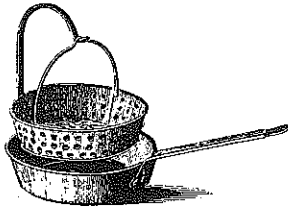
In the midst of this 16-hour fast for 30 consecutive days, food is on everyone's mind and tongue. Conversations rotate around the food eaten the night before and the food to be eaten that night. Women's visits to each other are decreased during Ramazan for two reasons: first, they say they haven't the strength to walk far carrying their babies, and, second, they laugh, "What's the point? There won't be anything to eat or drink."

Among Pukhtuns, the offering and accepting of tea is of utmost importance. Without at least tea, it is said that conversation cannot get started, and that a visit is pointless and even hostile. It is short and dry. So, during Ramazan, when there can be no tea, there can also be no pleasant visits.

During the three-day holiday following the fast, women and children go from house to house on visits. At this time, tea and sweets are served. When a guest comes from far away, s/he cannot be sent home without food from the house. If a visit is made during Ramazan and the guest cannot eat at the time, s/he is given food to bring away.

Benedicte Grima Johnson, a graduate student in Folklore at the University of Pennsylvania, first began fieldwork in Afghanistan and Pakistan in 1978. She is currently back in the field, courtesy of a Fulbright Scholarship, doing research for her dissertation. Her "Suffering as Esthetic Among Pashtun Women" has recently appeared in the Women's Studies International Forum, Vol. 9, no.3 (1986).

THE NEW FRYER



FOR POTATOES, OYSTERS, CROQUETTES, ETC.

Three Sizes, 9, 10 and 12 inches.

"The Larder Invaded," opened November 18 and ran through April 25, 1987, at The Library Company of Philadelphia and the Historical Society of Pennsylvania, 1300-1314 Locust St., Philadelphia, Pa.

Is it possible to capture 300 years of culinary customs practiced by an entire city? Is it then feasible to present them so that they become meaningful to the general public? **"The Larder Invaded: Reflections on Three Centuries of Philadelphia Food and Drink,"** the first major exhibit on Philadelphia's culinary history, accomplished just this. Containing over 1300 cookbooks, utensils, and paintings, the exhibition was the largest display of its kind mounted to date.

The Library Company of Philadelphia and the Historical Society of Pennsylvania collaborated in the research, design, and setup of this display. William Woys Weaver, Gordan Marshall, and Mary Anne Hines (the curators) spent over a year "raiding" the collections of the two neighboring institutions. The extraordinary items they discovered were carefully arranged into such areas as household management, food production and technology, markets, and culinary education. In addition, each piece was accompanied by carefully documented description, thus

making the exhibition educational as well as interesting.

Guest curator and culinary historian William Woys Weaver wrote a fascinating cookbook to accompany the exhibition. Thirty-five Receipts from "The Larder Invaded" is a selection of recipes from some of the cookbooks which were on display and includes Weaver's well-researched annotations, which help to place each recipe in its historical context. Available through the Library Company of the Historical Society, it sells for \$8.95. In addition, a complete catalogue of the exhibition has also been published. A set of microfiche, containing all the descriptive materials from the exhibit, comes with it.

Punctuating the exhibition were a series of food programs, including sessions on "History of Coffee and Special Brewing Techniques" by Ruth Isaac of Old City Coffee, and "Cheers!! Philadelphia Brewing Today," a brief history and lecture by Jeff Ware of Dock Street Brewery; on the first Wednesday of each month, a "Cook's Tour," a free behind-the-scenes tour, was led by curators Hines and Marshall.

In addition, on the final day of the exhibition, April 25, a day-long food symposium was held, "exploring the historical legacy and future of cooking, farming, dining, eating, and drinking in Pennsylvania." Sessions included such topics as "Tradition and Innovation: Health Food Movements in the Popular Culture of Pennsylvania" and "Recipe to the Past: Cookbooks in Historical Research." From beginning to end, the exhibit was a great success.

--Nancy Klavans

abstracts

There were two panels on foodways at the American Folklore Society Annual Meeting in Baltimore, October 22-26, 1986. The first was a symposium sponsored by the Foodways Section on "Foodways in America," featuring Professor of Anthropology at Hopkins University, Sidney Mintz, the author of Sweetness and Power: The Place of Sugar in Modern History.

The second session, "Foodways: Sign and Symbols," was chaired by Susan Kalcik (Smithsonian Institution) and included the following papers:

•Camilla Collins (Western Kentucky) **FOODWAYS IN A TEXTILE MILL.** In an attempt to provide an understanding of an important but frequently overlooked aspect of the occupational setting, I focus in this paper on the foodways of a hosiery mill in North Carolina. Break and meal situations, special dinners and calendar customs will be used to illustrate the pattern of social relationships, the presence of traditional character types, and the alteration of work rate and work patterns. Since the majority of employees are women, their control of the food traditions--as will be further illustrated by narratives, folk beliefs, and pranks--reveals their attempts to alleviate the assembly-line conditions of their work environment.

•Jordan, Rosan (Louisiana State University) **FOODWAYS AND THE NEGOTIATION OF BOUNDARIES IN BRITISH INDIA.** Looking at who ate what, and with whom, in British India is clearly related to issues of identity, status, hierarchy, caste, and controlled rapprochement. Eating patterns helped to delineate boundaries while permitting transactions across them, indicating at the same time inclusion and exclusion as well as different degrees of hierarchy.

•Long, Lucy (Pennsylvania) **TAKING THE OFFENSIVE: ADAPTATIONS IN KOREAN**

FOODWAYS TO AMERICAN CONTEXTS. A culture's foodways frequently become emblematic of that group in immigrant settings. What happens when an item integral to the group's foodways and cultural identity possesses qualities at variance with the food aesthetics of the dominant culture? Korean kimchi is a vegetable pickle. By comparing its structure and use in native and ethnic contexts, I explore ways in which Koreans have adapted it to American sensibilities. By focusing on structural similarities between it and American foods, Koreans have "translated" kimchi for the American palate, lessening those qualities most likely to offend and placing it in a framework accessible to Americans.

•Kalcik, Susan (Smithsonian Institution) **FOOD AS ICON: THE AKTOS AND ST. NICHOLAS COOKIE IN A BYZANTINE CATHOLIC CHURCH.** Epiphany Byzantine Church is a Catholic church with Eastern rites similar to Russian Orthodox; its major ethnic groups are Ruthenian and Slovak. In the parish, foodways are a significant semiotic system used in the performance of group identity. Foodways are used to mark and manipulate boundaries between sacred and secular realms and religious and ethnic groups and outsiders. Icons are a characteristic religious art form of Eastern Christianity that mediate between the real, imperfect world and the ideal, perfect world--between secular and sacred. In two foodways, the Easter bread called the

artifacts and the cookie given by "St. Nicholas" to the parishioners on his feast day, the mediating roles of foodways and icons are combined. The manipulation of these food-icons is an important aspect of the performance of group (ethnic and religious) identity in Epiphany Parish.

•Neustadt, Kathy (U. of Pa.) "THE MENU IS JUST THE SAME, JUST THE SAME": THE SEMIOTICS OF THE ALLEN'S NECK CLAM-BAKE. Since 1888, a small group of Quaker farmers in southeastern Massachusetts has been putting on a clambake. As a commu-

nity event, it is viewed as a summer harvest feast, a reunion, summer's end, a chance to overeat, and even, as someone put it, "our most holy day." I would like to examine the ways in which this festive meal--in its materials and methods--reflects and reifies the community's identity and values: their farming/fishing ecology, Yankee traditions, and Quaker faith. In addition, I would like to explore how the various roles in the Bake affect the perception of its overall meaning.

From the Annual Meeting of the American Anthropological Association in Philadelphia, December 3-7, 1986: the following are some, but not all, of the panels related to foodways. For complete abstracts and information on individual papers and films concerning foodways, consult the abstract booklet from the Meeting, available for a fee from the AAA, 1703 New Hampshire Ave., NW, Washington, DC 20009 (202/232-8800).

Infant Feeding: Beyond the Breast /Bottle Controversy

This session brings together anthropologists currently doing research on infant feeding--a topic where cultural and biological anthropology intersect. Several of the papers (McKee, Dettwyler, Marshall) use ethnographic data (from Ecuador, Mali, and Papua New Guinea, respectively) to discuss cultural factors that affect women's decisions about how to feed their infants. Van Esterik addresses broader issues of both theoretical and practical importance: What assumptions are anthropologists bringing to the study of infant feeding, and are we asking the right questions?

•McKee, Lauris (Franklin & Marshall) BREASTFEEDING AND TRADITIONS OF MALE PREFERENCE

•Dettwyler, Katherine (Southern Mississippi) BREASTFEEDING IN MALI: MORE

THAN NUTRITION

•Marshall, Leslie, and Julie Duncan (Iowa) BREASTFEEDING AND ITS ALTERNATIVES AMONG PAPUA NEW GUINEA CAREER WOMEN

•Van Esterik, Penny (York) TOWARD A NEW PROBLEMATIC FOR INFANT FEEDING RESEARCH

•O'Gara, Chloe (AID) and Nancy Mock (Tulane) INSUFFICIENT MILK: EVIDENCE FROM URBAN HONDURAS

You Are What (You Think) You Eat: Cognition and Diet Among Nonindustrialized People

Nonindustrialized people's knowledge and perception of their environment, subsistence, identity, and physiology articulates with dietary behavior and affects their nutrition and health. The cultural process and ethnographic expression of this articu-

lation will be examined in terms of methods of data collection and analysis of models of subsistence activities, food selection, nutrition, and eating behavior. Implications of these cognitive models for scientific models of nutrition and diet will be explored, especially in terms of culture change and nutrition education.

•Farkas, Carol (Toronto) THE USE OF PROJECTIVE TECHNIQUE TO COLLECT DATA ON PERCEPTIONS OF FOOD AND HEALTH FROM OJIBWA CANADIANS AND NON-NATIVE NUTRITIONISTS

•Graham, Margaret (Michigan State) INTRAHOUSEHOLD FOOD CONSUMPTION AND DISTRIBUTION IN RURAL PERU

•Klopfers, Lisa, and Leslie Carlin (Pennsylvania) A HISTORICAL APPROACH TO DIET AND DECISIONS IN WEST SUMATRA

•Alton Mackay, Mary (McGill) EVALUATING COUNTRY FOOD: A NUTRITIONIST'S PERSPECTIVE

•Behrens, Clifford (UC/Los Angeles) BALANCING NUTRITION: METHODS FOR MEASURING COGNITIVE MODELS OF FOOD AND DIET

•Velasco, Oscar (Bolivia) ANDEAN BODY CONCEPTS AND NUTRITION

•Borre, Kristen (North Carolina) SEAL BLOOD, INUIT BLOOD, AND DIET: THE BIOCULTURAL SIGNIFICANCE OF A NATIVE MODEL OF PHYSIOLOGY AND IDENTITY

•Wenzel, George (McGill and Center for Northern Studies) "I AM I, AND THE ENVIRONMENT": EASTERN ARCTIC INUIT PERCEPTIONS OF HUNTING & FOODSHARING

•Stokes-Gusé, Susan (Michigan) COGNI-

TIVE DETERMINANTS OF FISH-CAMP ATTENDANCE AMONG ALASKAN ESKIMOS

Food Perception, Food Choice, and Dietary Behavior

This symposium focuses on inter-relationships between beliefs, food choices, and dietary behaviors. We will discuss themes of healthy/unhealthy, appropriate/inappropriate, fattening/slimming, good/bad dietary perceptions and behaviors in many contexts. We will examine the implications of these polar configurations for future food and health policies, industrial marketing, & planned dietary change.

Part I: Euroamerican Societies

•Chase, Charlotte (Washington/St. Louis) DIETARY BEHAVIOR IN CONTEMPORARY POLAND

•Sobal, Jeffrey, and Claire Cassidy (Maryland) TAXONOMIES OF FATTENING AND DIETING FOODS IN THE U.S.

•Counihan, Carole (Stockton) FOOD CHOICE AND IDENTITY CONFLICT AMONG UNITED STATES COLLEGE STUDENTS

•Fernandez, Renate (Rutgers) HEREDITARY CAUSATION AND DIETARY SUPPLEMENTATION

•Patten, Sonia, and John Kelly (Minnesota) AMERICAN ADOLESCENTS: ATTITUDES AND BEHAVIORS REGARDING FOOD AND EATING

•Pelto, Pertti (Connecticut) DIET AND COGNITION: EVALUATIVE DIMENSIONS IN URBAN FINNISH FOOD USE

•Ratcheson, Peggy (Washington/St. Louis) GUARDIANS OF THE GATES: WHO

AND HOW OF FOOD SELECTION IN THE U.S.

•Ritenbaugh, Cheryl (Arizona) **FOOD INTAKE RECORDS AS CULTURAL PRODUCTS**

•Rotenberg, Robert (DePaul) **AGE GRADE SYBOLISM IN FOOD ITEM SELECTION**

Part II: Cross-Cultural Perspectives

•Newman, Jacqueline and Elaine Ludman (CUNY/Queens) **CHINESE FOOD AND LIFE-CYCLE EVENTS: ACCULTURATION PERSPECTIVES IN SEVEN COUNTRIES**

•Fishman, Claudia (Public Health Found. /Los Angeles) **NUTRITIONAL SUPPORT OF BREASTFEEDING: CONFLICTS IN VIETNAMESE AND AMERICAN PERSPECTIVES**

•Simpson, Sharleen (Florida) **ASSESSING ATTITUDES TOWARD FOOD AND FOOD CHOICES AMONG URBAN COSTA RICAN FAMILIES USING Q-SORT METHODOLOGY**

•Curry, Beverly (Alabama) **WESTERN TO AMERICAN SAMOA: SEVENTY MILES AND SEVEN THOUSAND DOLLARS**

Anthropology and Food Policy: From Mead to African Famine and Beyond

Food policy has commonly concerned itself with increasing agricultural production, rather than changes in food consumption patterns and nutritional status. Anthropological research in this area illustrates the consequences of this approach, as well as possible alternative decisions that might be taken. This symposium will look at the important contributions made by Mead, as well as more recent work in agricultural development, farming systems research, and famine relief policies.

•Pelto, Gretel (Connecticut) **CULTURE, FOOD, AND FOOD POLICY: MEAD'S PIONEERING WORK**

•Dewalt, Billie, and Kathleen Dewalt (Kentucky) **MEXICAN FOOD AND AGRICULTURAL POLICY: A MACRO VIEW**

•Baer, Roberta (South Florida) **FOOD POLICY, MIGRATION, AND MALNUTRITION: THE VIEW FROM NORTHWESTERN MEXICO**

•Huss-Ashmore, Rebecca (Pennsylvania) **LET THEM EAT PORRIDGE: FOOD CONSUMPTION AND CROPPING SYSTEMS RESEARCH IN SOUTHERN AFRICA**

•Fleuret, Anne (American) **FOOD AID AND POLICY IN RURAL KENYA**

•Fleuret, Patrick (USAid) **A CRISIS IN POLICY: THE EFFECTS OF AFRICA'S 1983-85 FAMINE ON FOOD POLICY AND PROGRAMS IN THE AGENCY FOR INTERNATIONAL DEVELOPMENT**

Nutrition and Paleopathology

•Palkovich, Ann (George Mason) **PALEOPATHOLOGY AND BIOLOGICAL ANALOGIES**

•Danforth, Marie Elaine (Indiana) **CLASSIC MAYA HEALTH PATTERNS: EVIDENCE FROM DENTAL INDICATORS**

•Baker, Brenda (Mass./Amherst) **COLLAGEN ANALYSIS OF PREHISTORIC SUDANESE NUBIAN POPULATION**

•Kelley, Jennifer and Lawrence Angel (Smithsonian) **19TH-CENTURY PHILADELPHIANS, HEALTH AND STRESSES**

•Stini, William (Arizona) **CHANGES IN BODY SIZE AND COMPOSITION IN AFFLUENT RETIREES**

book reviews

Perfection Salad: Women and Cooking at the Turn of the Century. By Laura Shapiro. New York: Farrar, Straus, & Giroux, 1986. 280 pp. Bibliography. \$16.95.

This book chronicles the birth and development of domestic science-- later to be renamed home economics-- a major reform movement in the late 19th century. The history of this movement, however, is but one part of the story: Perfection Salad tells of the transformation of American eating habits and of the role and duties of homemakers.

Shapiro finds the roots of the domestic science movement in works such as Catherine Beecher's 1841 Treatise on Domestic Economy. She traces the movement's rise through the careers of such activists as Ellen Richards, who in the 1870s managed to get a degree in chemistry from MIT as a special student, and the directors of the famed cooking schools that began in this era: Juliet Corson (New York), Sarah Tyson Rorer (Philadelphia), and Mary J. Lincoln and Fanny Farmer, "The Mother of Level Measurements" (Boston). These middle-class women, all a little too bright and restless to accept the roles society offered them, set out to make domesticity scientific, to create a sphere for women that mirrored the rational, methodical, objective world of men's work.

Unlike their sisters at the 1848 convention at Seneca Falls, theirs was not to rock the boat. They accepted women's destiny as caring for the health and well-being of the family, and they saw womankind itself as the major stumbling block in the path of reform. These domestic

scientists claimed domesticity was not innate: one needed careful training to avert household chaos. And tradition was their foe: clearly impeding scientific progress were the women who took advice from mothers, who followed traditional techniques that were "narrow and empirical," who learned to cook by feel rather than by following recipes (also fondly called "formulas"), who persisted in serving foods they knew rather than the scientific, "healthful" ones developed and acclaimed by domestic scientists.

The thrust of their efforts, according to Shapiro, was control over an admittedly unpredictable environment--material and social--which was manifested in the triumph of technique over ingredients and taste. The author posits white sauce and Crisco, each in its era, as the symbol of the movement--white, pure, consistent, and tasteless--and the harbinger in changing American eating habits. Salads presented a special challenge in control: the domestic scientists saw great need to subjugate and confine raw things. And hence was born the Perfection Salad: finely chopped cabbage, celery, and red pepper bound in aspic, "the very image of a salad at last in control of itself" (p. 100).

Through two World Wars, by forming associations, battling for programs at colleges and universities, and by inclusion in public school curricula, domestic-scientists-turned-home-economists gained status and respect but lost their reform bent. Career home economists tended to work for food companies, endorsing products or devising hundreds of ways to use Crisco, Jell-o, or marshmallows. Or they

went into teaching. Either way, the course of study molded women to be second-class businessmen (household chemists, food biologists, cooking teachers) or "perfect wives." They were trained to have careers parallel to men--but not equal.

Perfection Salad packs as much into its 280 pages as perhaps is possible. Many of the issues raised--the relation of class and gender to eating habits, e.g. --deserve further research. The only real criticism of this book is its packaging. The author has done a volume of scholarly research: why did her publisher begrudge her footnotes or footnote numbers? Readers who venture to the back of the book--past the acknowledgements--will find notes of a sort, but very difficult to follow.

One hopes that Laura Shapiro will continue to produce more of her stimulating insights on this topic and that Farrar, Straus, Giroux will do her justice in future presentations.

--Anne R. Kaplan

Anne Kaplan, who works at the Minnesota Historical Society, is also a co-author of the newly released The Minnesota Ethnic Food Book (with Marjorie A. Hoover and Willard B. Moore). This handsomely done book--for more, see p. 12--will be reviewed in a future issue.

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**Chocolate: An Illustrated History.** By Marcia and Frederic Morton. New York: Crown Publishers, Inc., 1986. 170 pp. \$19.95.

The first half of this coffee-table book covers the history of chocolate, from its relatively modest role in Aztec myth and civilization to its prominent position in European high-society gastronomy, and its

entrepreneurial, mass-production success in America.

The second half, discusses in greater detail the processes by which cocoa beans are cultivated, processed, and turned into an array of chocolate and cocoa products and presents a brief profile of today's chocolate market. In addition, the history and development of the chocolate industry is traced, with such topics as Milton Hershey's construction of a chocolate empire and the war over the ownership of the Sacher Torte warranting their own separate chapters.

Judging the overall success of the book depends largely on what the reader is looking for. Written in a breezy, popular style, Chocolate manages to be both entertaining and informative (although the 2nd half does not wholly overcome the dryness of its more technical subject matter), and for many, the profuse illustrations alone will satisfy the desire for historical, cultural, and technical information.

On the other hand, much of what is most provocative in the earlier chapters of the book, where the cultural and economic patterns of consumption, valuation, and use of chocolate are raised to a conscious level, is never developed beyond suggestion. Chocolate--the third largest international cash crop, the book tells us--certainly has the potential to be viewed anthropologically and historically in the way Sidney Mintz has done with sugar.

That Chocolate chooses lightness over substance greatly diminishes its value as a research tool but does not negate its achievement as a handsome Illustrated History.

--K.N.

## books in print

**Always Hungry, Never Greedy: Food and the Expression of Gender Relations in a Melanesian Society.** Miriam Kahn. New York: Cambridge U. Press, 1986. 208 pp. \$34.50. Concepts of food and hunger as cultural constructs used in Papua New Guinea.

**Fast and Feast.** Bridget Ann Henisch. Pennsylvania State University Press. Paperback. \$12.50. Medieval perspectives toward food in a religious and sociological context.

**The Fisherman's Problem: Ecology and Law in the California Fisheries, 1850-1980.** Arthur F. McEvoy. New York: Cambridge U. Press, 1986. 512 pp. \$34.50.

**Fit for America: Health, Fitness, Sport and American Society.** By Harvey Green. New York: Pantheon, 1986. 367 pp. \$24.95. A cultural history of 19th and 20th century physical fitness movements.

**The Foul and the Fragrant: Odor and the French Social Imagination.** By Alain Corbin. Cambridge, Mass.: Harvard University Press, 1986. 384 pp. \$27.50. A history of the semiology of smells--social, psychological, and sexual--in French culture.

**The Minnesota Ethnic Food Book.** Anne R. Kaplan, Marjorie A. Hoover, and Willard B. Moore. St. Paul, Mn.: Minnesota Historical Society Press, 1986. 450 pp. Cloth, \$29.95; paper, \$14.95. The foodways of 14 different ethnic groups in Minnesota today.

**Never Satisfied: A Cultural History of Diets, Fantasies, and Fat.** Hillel Schwartz. New York: Free Press, 1986.

**Seventy-Five Receipts for Pastry, Cakes, and Sweetmeats by A Lady of Philadelphia, facsimile of the 1828 edition.** Eliza Leslie. Published by the American Institute for Wine and Food, 1986. \$10. (For more information, see p. 13.)

**Shared Wealth and Symbol: Food, Culture, and Society in Oceania and Southeast Asia.** Edited by Lenore Manderson. New York: Cambridge U. Press, 1986. 320 pp. \$42.50. Essays on infant feeding practices, consumption, and production.

**Thirty-Five Receipts from "The Larder Invaded."** William Woys Weaver. Philadelphia: The Library Company of Philadelphia and the Historical Society of Pennsylvania, 1986. \$8.95. (For more on this book and the related exhibition, see p. 5.)

**Wild Foods of Appalachia.** William H. Gillespie. Morgantown, WV: Seneca Books. 159 pp. Paperback. \$7.95. Wild foods cookbook with practical information and folk wisdom.

The American Institute of Wine and Food has published a special issue of its quarterly **The Journal of Gastronomy**. The Special issue is a facsimile copy of Eliza Leslie's first cookbook, Seventy-Five Receipts for Pastry, Cakes, and Sweetmeats by A Lady of Philadelphia, 1828 edition. As Miss Leslie is considered one of the central figures in American culinary history, this facsimile is invaluable both to the food scholars and cookbook collectors.

William Woys Weaver has provided a thoughtful introduction. He explains that Leslie's book is based on the recipes of Mrs. Goodfellow. Leslie had attended Goodfellow's renowned Philadelphia cooking school and carefully copied her recipes verbatim. Weaver presents an interesting new view of Leslie's place in history.

Seventy-Five Receipts is available for \$10 at Kitchen Arts & Letters, 1435 Lexington Ave., New York, NY 10128.

The U.S. distribution of **Petits Propos Culinaires (PPC)**, the scholarly food journal published in London by Prospect Books, has been taken over by two new directors, Jennifer Davidson and Nicholas D. Spencer, both at PPC North America, 5311 42nd Street NW, Washington, D.C. 20015. The journal, which deals with food, cookery, and cookery books, is issued three times a year and costs \$18. Back issues can be purchased at varying costs.



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## funding

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**Humanities:** Applications for grants for humanities projects in museums and historical organizations. Contact: Humanities Projects in Museums and Historical Organizations, National Endowment for the Humanities, Rm. 419, 1100 Pennsylvania Ave., N.W., Washington 20506; (202) 786-0284. **Deadline: June 12.**

**Health Research:** Applications from institutions for Academic Research Enhancement Awards for feasibility studies, pilot studies, and other small-scale research projects in sciences related to health. Contact: Office of Grants Inquiries, Division of Research Grants, National Institutes of Health, Westwood Building, Room 449, Bethesda, Md. 20892; (301) 496-7441. **Deadline: June 22.**

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## Minutes of the Foodways Section Meeting, American Folklore Society, October 1986

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Section Chair, Leslie Prosterman, convened the annual meeting of the Foodways Section at 7:00 P.M.

Present were the following: Barbara C. Fertig, Yvonne Lockwood, Nancy Groce, Angus Gillespie, Nancy Klavans, Charley Camp, Susan Kalcik, Rosan Jordan, Christine Dreisbach, Vera Mark, Dov Noy, Eliz Mathias, Michael Licht, Kathy Neustadt, Laurier Turgeon, Richard MacKinnon, Frank deCaro, Lin Humphrey, and Ted Humphrey.

### Agenda:

1. Presentation of the constitution, Ted Humphrey: adopted.
2. Report from The Digest, Kathy Neustadt: Ted Humphrey becomes managing editor.
3. Centennial projects, Kathy Neustadt: Nancy Groce proposed Foodways Section cookbook (see p.14) to be aided by Kalcik, Prosterman, Klavans, and Gillespie; proposal of foodways videos, to be worked on by Neustadt, Camp, and Klavans.
4. International Food Conference, Kathy Neustadt: to meet in Philadelphia, May or October 1989, U/Penn as host; ideas needed for how the Section can become involved.
5. Section thanks to Barbara Fertig for arranging 1986 speaker, Sidney Mintz.
6. Appreciation to Susan Kalcik and Rosan Jordan for the "Food and Symbolism" panel.
7. Plans for 1987 panel, forum, and speaker: Leslie Prosterman. Susan Kalcik agreed to put together panel on food and ceremony; Barbara Fertig offered to recruit a speaker for the Foodways Section's special activity. No forum was proposed.
8. Albuquerque Foodways-sponsored meal, Ted Humphrey: Humphrey agreed to arrange Section dinner.
9. Prize contest for essays, Leslie Prosterman: Prize proposed by Charley Camp for best press writer writing about food humanistically, with a committee of Yvonne Lockwood (Midwest), Lin Humphrey (West), Frank deCaro (South), Laurier Turgeon (Canada).
10. Changing of the guard, Leslie Prosterman and Yvonne Lockwood: Lockwood to serve as President of the Section for two-year term; Nancy Klavans elected to Vice-President for two-year term; Ted Humphrey elected to Secretary-Treasurer for a four-year term.

The meeting adjourned at 8:10 with applause and general commendation for Prosterman's leadership and hard work.

--Submitted by Ted Humphrey, Acting Secretary

**AMERICAN FOLKLORE SOCIETY CENTENNIAL COOKBOOK**

The Centennial Coordinating Council of the American Folklore Society has tentatively approved the compilation of a Society cookbook modeled after the Anthropologist's Cookbook, which would feature regional and/or ethnic recipes supplemented by contextual ethnographic information, illustrations, and historical support materials.

As presently conceived, each 1-3 page entry contributed by individual folklorists would include reminiscences about their fieldwork, information about how a specific recipe was obtained, and instructions for the preparation of that dish. So, for example, contributors might write a paragraph or two about "when I was researching Anglo-American ballads in Maine," or "doing fieldwork to identify folk artists in northeastern Texas," or "teaching my students in California to collect information from their own families"... "I ran across the following recipe." In other words, the recipes will serve as a focal point around which we can offer examples of the wide variety of research being done by modern folklorists.

In addition, the publication will be illustrated with fieldwork photographs and, to emphasize the Centennial nature of the book, archival photographs and quotes about food and foodways that have appeared over the years in the Journal of American Folklore will be featured. A wide variety of foods will be included, with a North American focus.

A major publisher will be sought to underwrite costs in the preparation of an attractive publication aimed at the general public; any resulting profits will be donated to the AFS.

What is needed now are recipes. One-to-three page submissions will be greatly appreciated (be forewarned: those submitting might also be asked to test the recipes sent in by others!). In order to meet a 1988 publication date, submissions should be made as soon as possible. Those wishing to contribute should contact: **Nancy Groce**, \*3B/ 338 East 70th St./ New York, NY 10021/ Tel: (212) 744-0212.

**Invitation from the Food Systems and Hunger Research Exchange.** As a part of the Alan Shawn Feinstein World Hunger Program at Brown University, the Exchange is a network of research groups engaged in the study of food systems, hunger, and related topics. Membership is open to all groups of researchers with only two requirements:

- Member groups should include active researchers on food, hunger, and related topics;

- Member groups agree to send a mailing at least once a year to all other members. Mailings should include reprints, research

reports, progress reports, or lists of available publications.

The World Hunger Program will maintain the member list and will send to all member groups each year a set of labels that can be used to facilitate the mailing for the exchange.

For more information or to join the exchange, contact: Joy Csanadi

Alan Shawn Feinstein  
World Hunger Program  
Brown University  
Campus Box 1831  
Providence, RI 02912

Tel.: (401) 863-2766. Telex: 952095.

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### Heirloom Vegetables

At this year's American Folklore Society Meeting, I chaired a forum on "heirloom gardening," or the private maintenance of vegetable and flower strains in families and communities. At the end of the forum, participants agreed that another such discussion should be held at the 1987 conference in Albuquerque. I would like to propose either a panel of short papers or another forum specifically on the nature and significance of plant selection and preservation in the American Southwest.

I would be interested to hear from persons working on the selection of plants among Native Americans and Mexican Americans. This type of material culture obviously relates to foodways and tradi-

tional ways of landscaping and decorating houses, but, as before, I am primarily interested in the very act of preserving the unique germplasm of "folk" varieties.

Particularly welcome would be papers or participants from those who have had contact with the work being done to locate and redistribute endangered native plants typical of older ways of agriculture in the area, particularly by organizations like Native Seeds/SEARCH [President, Gary Nabhan, 3950 West New York Drive, Tucson, AZ 85745] and the San Juan Pueblo Seed Project [Project Director, Gabriel Howarth, P.O. Box 1188, San Juan Pueblo, NM 875661].

Please contact: Bill Ellis, Penn State/Hazleton Campus, Hazleton, PA 18201

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## calendar

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### July 8-11

Society for Nutrition Education Annual Meeting and 20th Anniversary Celebration, at The San Francisco Hilton & Tower, San Francisco, Cal. This year's theme, "The Human Factor in Nutrition Education and Policy," focuses on closing the gap between the person delivering the nutrition message and those receiving it, examining the cultural, ethnic, and intellectual

contexts which shape the interaction.

Workshops begin on Monday, July 6, and run through the 8th, on topics of Personal Development, Professional Development, and Working with Target Populations.

For more information, write or call Gwyn Donchin, Society for Nutrition Education, 1736 Franklin Street, Oakland, CA 94612, (415) 444-7133.

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### DIAS DE MUERTOS

(continued from p. 1)

sions of the schedule for returns as well: most agree that the souls of the baptized children, *angelitos*, return first, followed by the adults.

The Dead are welcomed by the living, who clean and decorate their graves, keep candlelight vigils in the cemeteries, and set

up altars in their homes laden with food and drink for the tired and thirsty souls after their long journey. This is a time for family reunions, and family and friends visit and share food in the cemeteries and in each other's homes. In some of the Indian villages outside Oaxaca, the men dress in masks and costumes and come to the center of town as *los muertos* (the

Dead) to perform a mummer's play involving death and resurrection.

Three areas of foodways can be identified in the celebration of this holiday. First are the snack and fast foods available everywhere for people to eat while shopping or selling in the markets in preparation for the holiday or while working or keeping vigil in the cemeteries. We observed many groups eating and talking around tombstones.

Second are the holiday foods served to family and friends during the days of this celebration. In Oaxaca, the most often mentioned is the local version of turkey *mole* to which, we were assured, the whole town would be sitting down to dinner on November second.

The third and most significant for folklorists involves the foods placed on the altars (and, in some cases, on graves) to welcome the Dead home. The Dead, we are told, take the essence of the food and leave the physical remains to be enjoyed by the family. It is important to have the food and the altar to make the Dead feel welcome and not forgotten. Sometimes dishes especially liked by the deceased family member will be placed on the altar, but generally the same foods or sorts of foods appear, influenced by local tastes and traditions, the aesthetics of the persons making the altar, and the money they have to spend. One explanation of the altars described them as serving also as a kind of thanksgiving for the earth's abundance, and they resemble a kind of cornucopia.

The altar usually consists of a table, often with two or three levels, covered with cloth or plastic sheeting. An arch or several arches are formed from long stalks of cane over the altar. Its center piece is

usually a religious artifact such as a crucifix or religious picture or statue. Other non-food items on the altar may include skulls, candles, pictures of loved ones, figures or scenes of death made from paper or pottery and flowers, especially red coxcomb and yellow marigolds--the flowers of the Dead. Many people put a small table or bench in the front of the main altar to serve as an altar for the *angelitos*. This might have toys and candies and cookies on it for the child spirits.

Typically, the altar is covered and the arch draped with a variety of fresh fruits, vegetables, and nuts. Prepared foods are also placed on the altar, such as *mole*, *tamales*, and cooked pumpkin. A glass of water is always provided for the thirsty Dead and other beverages as the budget allows, such as *chocolate*, *sobte*, beer, and *mescal*. Candies in various shapes reminiscent of death, such as skulls and skeletons, also decorate the altar.

The food item that is probably most associated with this holiday also appears on the altar, and that is *pan de muertos*, bread of the Dead. Again, depending on the family's resources, these vary in number and size, but usually there are multiple loaves. The last days of October are the time for preparations. The place to be is in the markets in Oaxaca and nearby villages. Stalls sell the traditional papier mâché skull masks and modern masks of rubber and cloth. Everywhere one sees great piles of cane stalks and red and yellow flowers for the altars. Elaborate figures and scenes of death, such as pallbearers with their coffins and skeletons performing every sort of everyday task, are made and sold at this time. Tables hold elaborate displays of candies made from sugar, a kind of marzi-

pan made from sugar and squash seeds, and sugar shells filled with sweetened liquid. The candies are shaped like angels, wreaths, tombs, skulls, skeletons, and even the poor souls in purgatory with the flames coming up to their waists. *Mole* paste, live turkeys, pecans and peanuts, *jicama*, apples, and other fruit are foods that would be seen at other times but may be purchased now for the altars.

And everywhere are stalls selling *pan de muertos*. Each of the small villages we visited seemed to have its own version of this bread which is said to represent the souls of the deceased. Almost all share the characteristic of being slashed on top before baking. Some are round, some oval, some shaped roughly like a human. Some have a bread dough face stuck into one end; others have a prune or raisin (for the

very small loaves) in place of the face. Some were decorated with fork pricks, others with elaborate bread dough flowers or other designs. Many had sesame seeds.

The bread's centrality as symbol is reflected in the fact that it plays a role in other artifacts of this holiday. We purchased pottery figures of skeletons selling *pan de muertos* and paper cutouts showing skeletons baking and eating this bread. Like all the food of Days of the Dead, *pan de muertos* symbolizes the continuing relationship between the living and the Dead.

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Susan Kalcik is Research Coordinator in the Office of Membership and Development at the Smithsonian Institution. She and Rosan Jordan will be chairing a foodways panel at the next American Folklore Society meeting in Albuquerque on "Food, Festivity, and the Performance of Identity."

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