

The Digest

Vol. 9, No. 1. A REVIEW FOR THE INTERDISCIPLINARY STUDY OF FOOD *Spring, 1989*



Letter from the Editors

The primary focus of this issue is food-related research. In addition to a number of brief reports from readers, several essays are included that expand on research methodologies. The essays by Toomre and Wheaton are versions read at the Food History and Foodways Conference (Cambridge, October, 1988), the theme of which was food research in folklore and history. Folklorist Cicala's fieldwork methods and his thesis contrast with those of historian Toomre. Wheaton, like Toomre, is acutely aware of the limitations in library research on food history and writes about the resource tool she is devising. Barbro Klein's essay on recent food-related research and publications of Swedish ethnologists is a welcome addition, and we are pleased to be able to include it.

Individuals have commented that they are isolated and want to know what others are doing in foodways courses. We decided to compile information about courses on food and culture/society. We are soliciting syllabi, including course descriptions, reading lists, and course requirements for a publication, and urge you to send us information about your course(s). If you have colleagues who teach such courses, please let us know or have them contact us. We are depending on you! Meanwhile, we have been approached by Bill Whit (Association for the Study of Food and Society) to cooperate on such a publication. If we can find some money, and if we obtain enough information for a separate publication, we'll go for it. Either in the next issue of *The Digest* or in a separate publication, foodways courses will be the focus.

We would like to call your attention to a new development. At the annual meeting of the American Folklore Society, the members of the Foodways Section voted to establish, in this centennial year, the Sue Samuelson Award for the best student paper on foodways. The deadline for papers is September 1; the winner will receive \$100. See Announcements for details.

Lastly, we are not receiving as much information as we should from you, the readers. *The Digest* should reflect what is happening in the food world nation-wide; unfortunately, this does not happen easily. We urge readers to send notices of their publications, events (exhibits, meetings, festivals), research; reviews of books and exhibits; reports on conferences and meetings. Let us hear from you!

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Leonarda DeGrigorio making western Sicilian *cuscusu*.
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The Digest (A Publication of the Foodways Section of the American Folklore Society) Subscription Form

A subscription to *The Digest: A Review for the Interdisciplinary Study of Food* includes two issues per year and costs \$9.00 per volume (the volume runs from AFS meeting to AFS meeting, i.e., October to October). Back issues are available at \$8.00 (Volumes 1-5) and \$12.00 (Volumes 6-7) per volume. The complete set can still be had at the discounted price of \$55.00. The previously published Bibliographies and Teaching Guide (Supplement Summer 1980) and the Teaching Guide (Volume 4.2, Spring 1982) are still available for \$3.00 each. (Please add an additional \$3.00 per order for overseas postage.)

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Territorial Incursions on the Gruel Platter and Genuine Argentinian Sausages Made by Thai Immigrants:

Food and Eating in Recent Swedish Scholarship

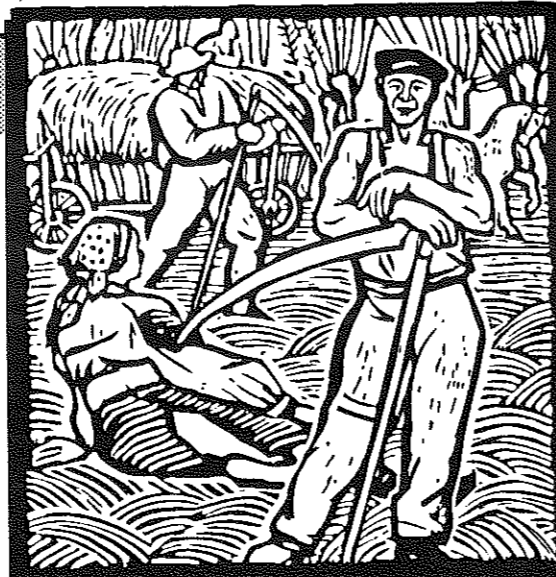
Barbro Klein is an ethnologist at Institutet för folklivsforskning, Nordiska Museum and Stockholm University. In the following essay she critiques the literature on foodways by Swedish ethnologists published in the last decade.

Introduction: Food in the History of Swedish Folklife Research

The study of food and eating has long been central to Swedish folklife research or ethnology. A basic question in this review of one historical and six ethnological works is how the disciplinary past has shaped the present. What is the role of the traditional focus on the peasant world in the ethnological investigations of foodways published in the 1980s?

Swedish folklife research is rooted in the far-reaching transformations of the country during the 20th century. In the urbanized and computerized welfare state of today, less than 5% work in the agricultural sector. One hundred years ago, when a few Swedes were rich and many more were poor, approximately 75% did so. Today the ethnic and linguistic diversity is striking. One hundred years ago it was much less apparent. As a result of massive immigration from all over the world during the last twenty-five years, an estimated three-quarters of a million people, out of a total population of 8.5 million, are now immigrants or children of immigrants. (1)

The subject of food was basic when Swedish folklife research was established as an academic discipline whose primary concern was to map out varieties in peasant folkways that were about to disappear. Differences between regions were important when Nils Keyland (1919) published his celebrated survey of peasant food traditions. Such differences continued to be important thirty years later when Åke Campbell (1950) published his equally celebrated survey of Swedish breads and baking techniques. All the distributional studies have demonstrated the strong cultural division separating the southern and northern parts of Sweden. In the South where the soil is rich, social stratification was pronounced; in some communities there were aristocratic estate owners as well as tenant farmers. The poorer North tended to be more egalitarian: hunting and fishing were as important as farming. In some ways the division between the South and the North still exists. Farming in the South today is large-scale and specialized,



whereas in the North, it is often combined with forestry, fishing, and berry picking.

Folklife researchers realized early that questions of geographical distribution cannot easily be separated from social, cultural, and ecological issues. A seminal dissertation combining distributional and social issues is Brita Egardt's (1962) detailed investigation of the avoidance of horse meat in Swedish peasant life. Her analysis of the anxious disgust with which the horse butcher was treated contains in a germinal form many of the ideas later developed by Mary Douglas. But it was Nils-Arvid Bringéus who integrated investigations of peasant foodways distribution with a more overarching cultural study. He outlined this program during the First International Ethnological Food Conference in Lund in 1970 (Bringéus 1970; cf. Bringéus & Wiegelmann 1971; cf. *Ethnologia Scandinavica* 1971). A recent bibliography of Bringéus' books and articles on foodways between 1966 and 1988 contains a staggering seventy-four entries (Bringéus 1988a). Many of his articles are detailed cultural histories connecting contemporary dishes and customs with those of the peasant past (Bringéus 1988a; cf. 1988b).

Bringéus has made Lund University a center for ethnological food studies and several of his students are continuing his work. Among them are Ingrid Nordström, Kurt Genrup, Anders Salomonsson, and Beatriz Borda whose recent contributions I shall now consider.

At Table: The Social Landscape of Southern Swedish Peasant Eating 1870-1920

Ingrid Nordström has recently infused the study of the peasant meal with symbolic and structuralist considerations. In her dissertation, *Till Bords. Vardagsmoral och festprestige i det sydsvenska bondesamhället* (At table. Everyday morality and festive prestige in southern Swedish peasant society, 1988), she demonstrates that when new theoretical lenses are applied a great deal is still to be learned about the seemingly well-researched social landscape of peasant life.

Confining herself to southern Sweden during 1870-1920, Nordström aims to "illuminate the social world and the patterns of thought of peasant society...via the routines and behaviors during meals" (p. 20). Her theoretical base is a mixture in which the thinking of Mary Douglas (1975) plays an important part. Most of all, Nordström is indebted to Jonas Frykman's and Orvar Löfgren's *Culture Builders* (1987), an influential investigation of the cultural transformations of Sweden from the turn of the century to the present. But where Frykman's and Löfgren's perspectives are sweeping, Nordström examines cultural processes close-up. To a great extent, her data are culled from the long handwritten essay-answers to questionnaires on foodways that, since the 1920s, have been sent out by Swedish folklife archives. Nordström is not unusual among Swedish ethnologists when she bases her work on written reminiscences. But unlike many colleagues, she takes into consideration both the literary conventions through which these reminiscences are articulated and the fact that writers evaluate their materials in the light of many experiences, in particular in the light of the present during which they are writing.

Nordström divides her discussion between everyday and festive meal behaviors, including both well-to-do and poor members of peasant society. Important in her analysis of everyday patterns are many reports about communal porridge eating from one large platter. It is clear that this way of eating evokes conflicting memories. On the one hand, informants indicate that communal eating was guided by rules of etiquette which were just as demanding as those guiding the meals of nineteenth-century bourgeoisie. Meal participants could not eat at their own pace but were expected to dip their spoons into the platter one at a time with military precision. Eaters guarded their territories on the platter to make sure that neighbors did not intrude. All watched so that no one snitched the butter in the middle (p. 83). But at the same time that the large gruel platter was the incarnation of social control, it was also the locus of playful and subversive social life. The meeting of the spoons often gave rise to games, rhymes, and joking. But informants also write about the communal meals with disgust. Many of them remember brown spots in the milk, revealing snuff from old men's mouths. The frequent reports of disgust disclose that the reminiscences were written down in the light of mid-twentieth century notions of etiquette and hygiene (pp. 93-94).

In her discussion of festive prestige in southern Swedish peasant life, Nordström analyzes the seating order during big parties. The minister and the sexton had their given seats at the table. But after them, the seating order was established through an elaborate ritual called *krusning*. At the beginning of the procedure, the hostess repeatedly invited her reluctant female guests to come to the table. Eventually, one woman did so, but under protests. This was the woman whom, by tacit agreement, everybody recognized as the most highly ranked in the community. Thereupon, the other women invited each other to step

forward. The arguments and the feigned protests were often loud. Finally, everyone had stepped up to the table in accordance with a ranking scale which was well-known to everyone. Nordström asks why this game was repeated at every party when the outcome was known in advance (p. 165). Her answer is that it was important to mark status in small villages where several people were very close in social rank. She also asks why women predominantly engaged in *krusning*. Her answer is that the festive party was one of the few occasions when female status could be affirmed in public (p. 167). By contrast, the social positions of men were frequently made obvious to everyone. Many Swedes can attest that vestiges of *krusning* behaviors still remain, particularly in rural areas in the South.

Nordström's analysis of festive prestige also includes *förning*, i. e., the requirement that female guests contribute food in proportion to the capacity of their farms. Often a hostess was required to remember each contribution. When the party was over, she was to give each contributor a going-away gift of food. She had to take care that nobody received the same dish that she had brought to the party. When each *förning* had been placed on the table, female guests anxiously watched where their own contributions had been placed. From the placement of one's dish, a contributor could discern how highly the hosts ranked her family (p. 171).

Nordström hints at the relationship between *förning* practices and the *smörgåsbord* of Swedish twentieth-century life. But her concerns are not continuities of this sort. Rather, she is interested in the social life of the peasant past and particularly in the position of women. The big parties clarified social hierarchies, and Nordström's investigation exemplifies Mary Douglas' observation that the meal is a symbolic unit which forcefully repeats and reinforces wider social structures (p. 192).

Regional Variation and Contemporary Regiocentrism

The classic theme of geographical region is barely perceptible in Nordström's book. However, it recurs in a more pronounced fashion in other contemporary ethnological food studies. For example, in a recent collection of essays, Kurt Genrup (1988; cf. Genrup 1975) at Umeå University examines regional diversity from different perspectives, among them the ecological. Building on research by Phebe Fjellström (1970), Genrup studies the way the foodways of northern Sweden have been shaped by centuries of hunting. A great variety of animals have been and continue to be hunted—including moose, squirrel, and forest birds—and Genrup points to an array of dishes unknown in southern Sweden (pp. 69-84).

Other approaches to the subject of regional variation have been pursued by Anders Salomonsson (1979) in Lund. In a recent article (1987), he notes the contemporary prevalence of such phenomena as "old-fashioned cheese cake from Småland" and "genuine *kroppkakor* from Öland."

He is curious about the processes that have made one particular dish representative of one province.

Consider the case of *kroppkakor*, an example Salomonsson mentions but does not examine closely. *Kroppkakor* are a sort of dumpling made from grated potatoes, filled with diced salt pork, and boiled in water. In the peasant past and even today, this dish has been particularly common in a southeastern coastal area of Sweden, comprising the provinces of Öland and Gotland and portions of Småland and Blekinge. Here the dish had festive overtones and was associated with pre-Lenten fare. During the first half of the twentieth century, *kroppkakor* entered the so-called *husmanskost*, the all-Swedish repertoire of everyday fare promoted by cookbooks. Many recipes for *kroppkakor* were distributed, some based on precooked potatoes, others on raw potatoes. When made from raw potatoes in southeastern Sweden, the dish even today retains some of its festive quality. When cooked potatoes are used, the dish is often a way to use leftovers. But at the same time, through a process in which tourism plays a large part, *kroppkakor* have become a gastronomical and cultural symbol of the island province of Öland, not of the adjacent districts where the dish is also common. In the summer tourists can buy *kroppkakor* in stands all over Öland, and there are debates about the authentic way to make them (cf. Medelius 1978).

However, Salomonsson's object is not to examine the cultural history of particular dishes. Rather, he is interested in the long range historical processes of regionalization or regiocentrism through which a few phenomena become recognized as typical of a specific region. Some of Salomonsson's explanations are familiar to folklife scholars everywhere. For example, citing German ethnologist Konrad Köstlin (1980), he notes that the economic interests of the tourist industry are furthered through the creation of simple symbols which are easy to remember. The principle is: one dish, one province. But not any odd dish is made into a regional symbol, and there are reasons why some have an impact and not others. Salomonsson thinks that contemporary regiocentrism in foodways is but one aspect of a general North European search over a long period of time for "stable cultural climates" in which values and customs do not change swiftly and where spatial units are small and recognizable. People look for such climates anywhere, not only in their home region, and a contemporary regional symbol is something much more than a promotional game by the tourist industry. The dishes that have impact as regional symbols are those which, like *kroppkakor*, have a long and complex history and which have been associated with a specific region in the minds of many for a long time (pp. 94-95).

Foodways and Latin American Ethnicity

During the last few years, ethnologists have begun to investigate in earnest the complex foodways being formed in a Sweden that is rapidly becoming multi-ethnic.

Representative work in this field is conducted by Beatriz Borda, an Argentinian-born folklife scholar based in Lund. In an article on food as an identity marker, she examines the foodways among Latin American immigrants in and around the southern city of Malmö (Borda 1987). The approximately 30,000 Latin Americans in Sweden today are—along with Yugoslavs, Turks, Finns and Iranians—among the largest immigrant groupings in Sweden. Many, but by no means all, Latin American immigrants are well-educated members of the political left.

Borda observes different tendencies in food behaviors. In some respects, Latin Americans have accepted Swedish patterns. For example, many of them have switched to a Swedish-style breakfast which may include *filmjolk* (a variety of cultured milk) and *knäckebröd* (hardtack) (p. 46). However, when Swedes are invited to dinner, Latin American hosts cook special "dishes calling for ingredients which are hard to obtain and demand a great deal of labor and time." With Swedish guests in the house "there is a desire to live up to Swedish expectations of an exotic Latin American culture...and to demonstrate that one has a culture of one's own and that it differs from the Swedish" (p. 48).

Borda emphasizes that many middle class immigrants did not know how to make "typical Latin American" foods until they came to Sweden. Furthermore, many men began cooking in Sweden. However, men do not cook on an everyday basis, but only when cooking is associated with public prestige. When men cook for their Swedish friends, they demonstrate that they are as liberated as their guests. And when they cook foods such as *empanadas*, which in Latin America are foods of the poor, they demonstrate solidarity with their political cause, while playing to the expectations of their guests.

Borda reveals unexpected ethnic coalitions in shopping patterns and food choices. In the Malmö district, for example, Latin Americans have joined forces with Yugoslavs to import food stuffs they cannot buy in Sweden. Thus, for a long time, sausages from Yugoslavia were popular alternatives to the South American varieties, which were difficult to obtain in Europe. Recently, however, the situation changed dramatically when an immigrant from Thailand began to make "genuine Argentinean sausages" in Malmö (p. 50).

At Table: The Social Landscape of the Parisian Bourgeoisie in the 1980s

All the recent works reviewed so far are by scholars trained by Nils-Arvid Bringéus in Lund. I shall now turn to two books by ethnologists from Stockholm. The two are different in tenor from the works just discussed, indicating the existence of distinct ethnological schools. One of the two works is a dissertation written in English, *The Bourgeoisie in the Dining Room. Meal Ritual and Cultural Process in Parisian Families of Today* (1988) by the French-

born ethnologist Annick Sjögren-de Beauchaine. Just as in Nordström's thesis, the meal is also the focus in this dissertation, but there are clear differences between the two works.

On the basis of fieldwork conducted between 1983-1986, Sjögren-de Beauchaine investigates the meal pattern of one hundred families belonging to the intellectual bourgeoisie who for centuries have inhabited the sixth *arrondissement* in Paris. Drawing some of her inspiration from the thinking of Pierre Bourdieu (1984), she asks if members of this group remain as concerned with their own distinction vis-à-vis other segments of French society as their ancestors did and, if so, what role meals play in the process of constructing that distinction. She finds that the issue of distinction is as viable in the 1980s as ever before and that family meals at noon are particularly intense situations in which it is constructed. But contrary to the expectations of outsiders, this construction does not take place at tables set with crystal glasses and exclusive silverware. Rather, the contemporary Parisian bourgeoisie live in cramped apartments. The important noon meal may be a rushed performance eaten in a tiny kitchen at a table covered with a plastic cloth. Most of the mothers work in demanding jobs as doctors or lawyers. But at lunch, many of them return home to prepare a proper meal for their school children and occasionally for their husbands. It would be unthinkable for parents or children to gobble up a mere sandwich at school or at work. The meal at noon is regarded as a primary locus for the inculcation of values; nuances in the choice of food and in table manners remain important components in the essential bourgeois strategy to mark social distinction.

Middle Class Swedish Eating Patterns in the 1980s: Bureaucratic and Ethnological Myths

A second work by an ethnologist trained in Stockholm is Sören Jansson's *Maten och myterna* (Food and myths, 1988). On the basis of interviews, Jansson analyzes shopping and eating patterns in sixty households in Söder, a district of central Stockholm. All the households in the study were middle class and middle income; many of the adults were school teachers, bureaucrats, and engineers. Most of the households consisted of young working couples with at least one child. Ten of them were headed by a single

working parent while eighteen consisted of one single person. Jansson supplemented his data with a variety of other materials (pp. 52-53).

In his study, Jansson lists a number of frequently pronounced "truths" about contemporary Swedish urban middle class eating patterns. Some of these "truths" regularly turn up in governmental reports, newspapers, and in the work of folklife scholars. For example, he cites ethnologist Brita Egardt, who says "nowadays Sunday is often the only day of the week when the entire family gathers for a common meal" (1978:10). He also cites Nils-Arvid Bringéus, who holds that nowadays we are so busy that "we prefer foods that are pre-chewed in the food factories," or that "we can sip from a plastic mug with a straw." Indeed, since it is so difficult to coordinate the schedules of different family members, the opportunities to

eat together are fewer than they once were. People devour their food as soon as it is ready, perhaps...standing in their kitchens (Bringéus 1988:49-50; Jansson 1988:70-71).

To what extent are these assertions "true"? And who are "we"? Do the contemporary urban middle class Swedes live this way? Jansson's answer is "no, they do not," at least not families with children. All of the families he studied, whether headed by one adult or two, ate dinner together every night of the week. The food was usually prepared from scratch; indeed, those who were most pressed for time, often took extra time to cook "for relaxation." On the other hand, Jansson found that many common assertions about contemporary eating patterns did hold true for singles who sometimes devoured their food on the go. Most of the singles found it "boring" to eat alone and sought company at least for dinner. Although the groups investigated are dissimilar, Jansson's conclusion in some respects echo both Nordström's and Sjögren-de

Beauchaine's. In modern European urban middle class life, meals remain central to social life just as they did one hundred years ago. Meals remain cornerstones in the socialization of children and the maintenance of the family.

Jansson concludes his study with an examination of an idea which has long been cherished by Swedish ethnologists, namely the notion that food habits are the last to change during processes of intense cultural transformations. Nothing is "as conservative as our mouths and our stomachs," asserts Kurt Genrup (1988:12), adding that the Christmas Eve meal is nothing less than "a flagrant relic from antiquity" (p. 24). Jansson does not deny a strong



pull toward conservatism, neither in urban middle class Swedish foodways nor in the foodways of other groups. But he insists that the idea of food conservatism is not always borne out in empirical studies. In their "personal eating history," many people today (and probably previously, as well) experience considerable alterations in eating habits (p. 189). Foodways change during a person's life cycle, and there may be drastic differences between the habits of the same person as a young single, as a parent of small children, as a parent of teenagers, and at old age. At some periods and in certain situations, people may be more conservative than at others.

The "Stomach Question," Urban Workers, and Women's History

Ethnologists are not the only Swedish scholars who have made recent contributions to the study of food. I shall conclude this review with *Magfrågan: mat som mål och medel, Stockholm 1870-1920* (The stomach question. Food as goal and as means, Stockholm 1870-1920, 1983) by Yvonne Hirdman, Professor of women's history at Gothenburg University. Her book is very different in character from most ethnological studies.

Hirdman takes us to a period when Stockholm was an expanding urban slum which, according to contemporary sources, was poorer and dirtier than Paris, London or Berlin (p. 140). Masses of people were moving into the capital from an overpopulated countryside. Many of them, women in particular, lived in a state of constant undernourishment. The food situation in the city was far worse during the 1880s and during World War I than it had been around 1800, and the search for solutions to the "stomach question" was a central political issue for many decades. Hirdman concludes her book by pointing out how the Social Democrats utilized this issue when they were in the process of consolidating their power (p. 275).

But before reaching this conclusion, Hirdman presents her readers with a vibrating narrative, full of captivating details. She demonstrates how surprisingly heavily the urban diet of all social classes in the nineteenth century was based on animal protein. She also examines the many cookbooks which appeared during the latter half of the nineteenth century. Most of them were written by men and women belonging to the bourgeoisie. Those written by men "dazzled in moralism and in fervor to improve social conditions," whereas those written by women were modest little books "in which the writers begged the readers to excuse them for being so bold as to put their simple cooking experiences into print" (p. 122).

Most of all, Hirdman structures her book around the variety of ideological and political ends served by the proposed solutions to "the stomach question." One major solution was to teach working-class women to become good homemakers (p. 123). In the 1880s such books as *Fabriksarbetarskans kokbok* (The cookbook of the woman factory worker) were published and "suddenly it appeared

self-evident where the root to all societal evil could be found: it lay in the fact that working-class mothers and daughters did not know how to cook" (p. 123). The weight on solving "the stomach question," and thereby saving Swedish urban families from squalor, was placed squarely on undernourished women. Hirdman, from a feminist perspective, deals with issues which have never really been investigated by Swedish ethnologists.

Conclusion

To a great extent, the peasant past remains a major contrastive figure of thought in the recent work of Swedish folklife scholars. Although this is less the case with the contributions by Borda, Sjögren-de Beauchaine, and Jansson, one might still say, explicitly or implicitly, that contemporary Swedish folklife researchers, more than scholars trained in other disciplines, utilize the peasant world as a point of departure for understanding the present.

This concentration has had both negative and positive effects. On the one hand, it has limited the ethnological conception of what constitutes proper topics of inquiry. The foodways of aristocrats, of urban working classes, of industrial bourgeoisie, of the Same, of immigrant groups, and of many others have not been studied with remotely the same energy as those of southern Swedish peasants. On the other hand, it is incontestable that the concern with the peasantry has created important knowledge. Understanding of the diversity in peasant life and the insights into the relationship between the peasant past and the contemporary world are powerful contributions by Swedish ethnologists.

Note

1. The topic of diversity and homogeneity in Swedish history is complicated. A long-nurtured self-image that Sweden is "a homogeneous country" is now being seriously challenged. The fact that Sweden is becoming intensely multicultural is casting a special light on the old and profound differences connected to region, social class, and ethnicity (Same, Finnish, Jewish, Rom) which have always counteracted any myths of homogeneity.

Furthermore, folklife research plays a curious part in the "homogeneity or diversity" issue. On the one hand, variation is a basic notion within folklife studies. But on the other hand, folklife research supplied Swedes with symbols of unity and notions of a common heritage (cf. Frykman & Löfgren 1987).

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Researching a Sicilian Family Ceremonial Dish

John Allan Cicala is a doctoral candidate at Indiana University in Folklore and American Studies. In the following description of his dissertation research, Cicala shares with us some of his methods of obtaining primary data from tradition bearers, giving us a sense of what this field experience in food research was like. With the example of *cuscusu*, he highlights some important issues in folkloristics, such as dynamics between the individual and the collective (community), tension between cultural maintenance and change, and the range of variation of an item (in this case of *cuscusu*) while still maintaining its essential characteristics. In addition to Sicilian family foodways, his research has also included Detroit's Italian, Arab, Polish and Ukrainian communities. Currently, he resides in LaCrosse, Wisconsin.

Sicilian *cuscusu*, a variant of North African *couscous*, consists of grains of semolina formed into kernels which are steamed, cured in a fish broth, and served dry, heaped in bowls. *Cuscusu* is found only in a line of villages and towns following the mountainous seacoast from Marsala to Erice to the tip of the island at San Vito Lo Capo in the northwest Sicilian province of Trapani.

In Detroit, which has a small population from this particular area, *cuscusu* is little known among the general Italian community. The large group of Detroit Sicilians who have immigrated from the province of Palermo are familiar with *cuscusu* only because they either interact or intermarry with members of the Trapani community. Even the Detroit Trapanese who came from the *cuscusu* area of the province do not necessarily consume the dish or have a tradition of making it unless a grandmother, mother or some other living relative learned the technique of forming the kernels and still practices it.

For the past four years, I have been conducting research in Detroit on the preparation, presentation, and consumption of *cuscusu* and other immigrant Trapanese ceremonial foods as part of a broader dissertation project on Sicilian-American family foodways. The focus of my research is on my grandmother who immigrated to Detroit in 1925 from her native town of Erice in the heart of the *cuscusu* region and who makes a version of the dish I have eaten many times at family gatherings. I will describe the procedure I followed to document and determine one aspect of the *cuscusu* complex, namely, the style of my grandmother's preparation of the dish in the family tradition of *cuscusu* making among the Detroit Trapanese.

My first step was to document and conceptualize the way my grandmother makes the dish. I took fifty-two color

photographs of her making *cuscusu*, spreading them before her, and with her help, arranged the pictures according to her "recipe." I broke this "recipe" down into two parts. The first part was the technique she used to make the *cuscusu* and included bonding grains of Cream of Wheat together into kernels and then mixing, steaming, and curing the kernels, keeping each intact. The second part of the "recipe" consisted of the kinds of ingredients she added to the kernels during the various stages of preparation to make the kernels more flavorful. As a simple sorting device, the "recipe" allowed me to distinguish my grandmother's technical skills in making *cuscusu* from her creative or traditional use of ingredients.

At this point my work was not very difficult because I was doing research with someone from my immediate family. However, when I went out into the Detroit Trapanese community to see how my grandmother's "recipe" fit into the broader Trapanese family tradition, it was not easy to learn which families made *cuscusu*. My grandmother knew only that her sister and two first cousins prepared the dish. She never invited them for *cuscusu*, nor did they invite her. In fact, so localized was the *cuscusu* tradition in our family that my grandmother has never eaten the *cuscusu* of any of her relatives and vice versa. She only serves it to the immediate family to celebrate my aunt's annual homecoming to Detroit from Louisiana. Consequently, I had to rely on contacts in the Sicilian and Italian community to find people who took part in the *cuscusu* tradition. When I was finally able to contact women who made the dish, they often were elderly and quiet and who, like my grandmother, said little, belittled their own cooking abilities, and did not want to talk to strangers about family life. However, because I had my grandmother's "recipe" in photographs and they could

compare their methods specifically with hers, they were willing to describe how they made *cuscusu*.

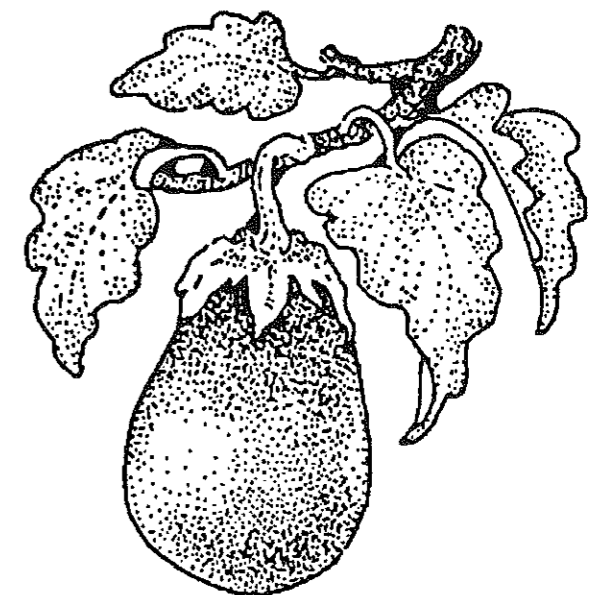
From conversations with fifteen traditional *cuscusu* makers and other women and men from families that served it, some consistencies emerged which allowed me to understand better my grandmother's variant of *cuscusu* preparation. She is generally described as being meticulous and careful when she forms, steams, mixes, and cures the kernels. The photographs show her attending to the tiniest details, such as running her fingers through the bowl of worked kernels making what she calls "corrections" so each one will be perfectly formed or making ridges on the raw *cuscusu* in the strainer so the steam will spread and cook evenly the layers of kernels. My grandmother's attention to detail did not go unnoticed among the women I interviewed. One elderly woman studied the photographs for ten minutes before saying, "If I had to go to all that trouble to make my *cuscusu*, I would never make it." Another became so exasperated with what she called my grandmother's "fussiness" that she took out a box of Cream of Wheat, threw some on the formica kitchen countertop, dribbled water over it, and proceeded to form some kernels. "What's all the fuss about?" she asked. "That's how you do it."

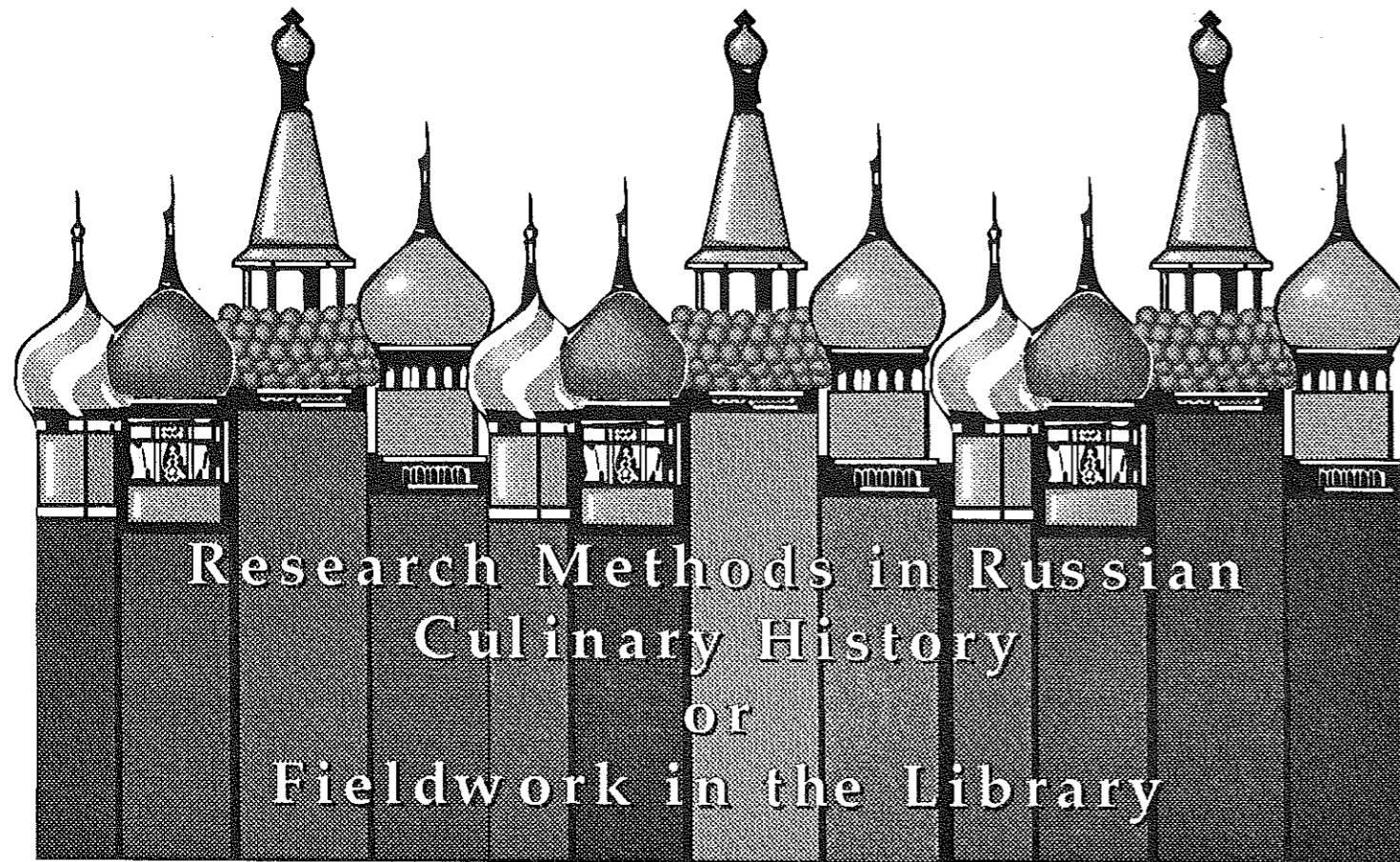
If these individuals agree that my grandmother possesses technical finesse in making small, perfectly round kernels and in keeping them moist and intact throughout the steaming and curing processes, they also point out that her *cuscusu* is unauthentic, because of her freewheeling use of ingredients. One woman from Erice said that the true Trapanese *cuscusu* is cured in a fish soup consisting of Sicilian sea bass, cod, and red snapper and boiled in a broth flavored with almonds, cloves, and saffron. Curing is a process in which the kernels, after steaming, are moistened with some of the soup and allowed to sit for several hours. The fish soup-type *cuscusu* involves curing the steamed kernels only once. My grandmother cures her *cuscusu* once with a tomato sauce consisting of tomato paste, cloves, crushed blanched almonds, and cinnamon, and then again with chicken soup. The women correctly perceived that my grandmother had changed the curing agent to please the tastes of her grandchildren who did not like the fish, and to compensate for the blandness of the chicken soup, she invented a tomato sauce which made the *cuscusu* more flavorful. In this vein, one experienced *cuscusu* maker from San Marco stated that my grandmother used "untraditional" ingredients at various stages of her preparation, such as ground cinnamon, bay leaf, and finely chopped green onion. This woman explained that the authentic *cuscusu* has a delicate balance between the ingredients and the steamed kernels so that no matter what *cuscusu* you eat, you experience the same Trapanese taste. In her opinion,

my grandmother's two-curing step "recipe" and her addition of the "wrong" ingredients would make the *cuscusu* taste "exotic," "wild," and "peculiar."

In spite of these comments, the Detroit *cuscusu* tradition is so localized at the hearth that the terms "authentic" and "unauthentic" can only be understood in the context of a family aesthetic. The woman from San Marco stated that her sister's fish-cured *cuscusu* was "authentic," but the *cuscusu* was not the "true" *cuscusu* because her sister did not make the kernels as perfectly round as she herself did. Other women pointed out gently and otherwise that their *cuscusu* was also the best and that the version they saw before them in photographs looked good but did not match theirs. I recall one woman who stared at the picture of my grandmother layering chopped green onion with the raw kernels in the strainer and saying with a look of disgust, "Why the hell does she put that green onion in there?". I explained that it is a family tradition which my grandmother and one of her sisters follow not only in their *cuscusu* but in other ceremonial dishes. She replied that "her people" only use finely chopped celery which gives a more "refined," "delicate," and "subtle" taste to *cuscusu*.

Such critical reactions led me to the conclusion that in the Detroit *cuscusu* tradition there is a concept of the "authentic" way to make the dish. Each maker regards her dish as authentic *cuscusu* and, therefore, the best. However, the data also show that each "authentic" way of making the dish is, in fact, a variant of many other recipes. In other words, there is not one single authentic *cuscusu* recipe, but many. In addition, the criticisms about cooks, the way *cuscusu* is prepared, presented, and consumed, help to define a set of aesthetics by which *cuscusu* is judged within the community.





Research Methods in Russian Culinary History or Fieldwork in the Library

Joyce S. Toomre is an historian at the Russian Research Center, Harvard University. In the following essay she describes some of the problems and issues she has had to deal with in library and archival research on culinary history. This essay is a version of her presentation at the conference on Foodways and Food History, October 23, 1988, Cambridge.

In conjunction with the hundredth anniversary of the American Folklore Society, a group of folklorists interested in foodways and a group of culinary historians met for a one-day workshop at Harvard to discuss food research, what it is and how one goes about it. The idea was that each discipline would define itself, outline its methods of research, and describe some interesting current projects.

A culinary historian documents foodways of the past, what people ate, how it was prepared, and in what circumstances it was consumed. My task at the conference was to describe how one searches for answers to these questions. What substitutes for the fieldwork of the folklorists when it is impossible to interview or observe living people? Since I have been working for the last five years on an annotated translation of the major nineteenth-century Russian cookbook, *Gift to Young Housewives* by Elena Molokhovets, I decided to describe how I have gone about defining Russian culinary history, a newly emerging field that draws deeply on the materials of other disciplines. My work relies heavily on books and people, that means friends and colleagues, both Slavists and food historians.

First of all, one must distinguish between *establishing* culinary history or the history of a national cuisine and *using* the documents of culinary history for other purposes, whether that is to illuminate issues in social history, economic history, the history of women, or whatever. To

construct the history of Russian cuisine, certain basic questions must be addressed. What foods were available, when were they introduced, and under what circumstances? How did the geography and natural resources of the country influence the food supply? What was the state of agriculture and husbandry for the period under review? What was imported and from where? What was native-grown? What were the capabilities of the internal system of transportation? What was the level of technology in the society? How much of the food was home-grown and how much purchased? Were the foods processed or not? What buildings, appliances, and utensils were available (e.g., outbuildings, icehouses, greenhouses, stoves, mechanical equipment, etc.)? How much labor was available? Who prepared the foods? What was the hierarchy in the kitchen? What were the menus for family and grand occasions? Are any recipes left and, if so, what do they tell us about the above questions? What other factors affected the cuisine, such as wars, foreign occupation, cultural influences, the Church, folk customs, medical beliefs, and so forth?

The range of questions is wide, but that makes it possible to attack the problem from many different aspects. My advice is to start from your central core of knowledge, whatever you know best and feel most comfortable with and then gradually branch out from that core. An easy way to begin, as I did, is by thoroughly mastering a single, but

important, cookbook and to answer all the questions that come to mind as you ponder the text. For instance, for two years I fruitlessly searched for the meaning of "English pepper." I couldn't find the term anywhere, in any kind of Russian dictionary or encyclopedia. Finally, Professor Bob Rothstein, a Slavist who specializes in Polish linguistics, came to my rescue with the information that in Polish English, pepper means allspice. And armed with that vital clue, it was a simple matter to work the other way and document the usage in nineteenth-century Russia. Another, but simpler, puzzle was to figure out what was meant by white cinnamon (*Canella alba*), which turns out to be a kind of inferior cinnamon from the West Indies, sometimes called wild cinnamon. In a *baba* recipe, Molokhovets calls for "variously colored poppy seeds," which made me wonder what kinds of poppy seeds were available and what were their characteristics. Elsewhere, Molokhovets adds a five-kopeck roll to a veal forcemeat. How much bread was that? In the chapter on drinks and sparkling wines, she gives a recipe for "Limpopo," identified only as a Finnish drink. The problem is that I have not been able to track down any reference to a drink of that name in Finnish sources. And what is alcohol distilled to the "strength of twenty-five degrees Gess"? These questions just illustrate the issues that a culinary historian must be prepared to deal with.

For any kind of historical work, a command of languages is critical. For instance, when I was visiting at the University of Illinois last summer, I was happily coming out of the stacks with an armload of "treasures," but then was amused to discover that I had chosen five different books in five different languages, including a reprint of an early German cookbook, a French book about Carême, and a Bulgarian book about fireplaces and stoves. Also, you have to feel comfortable rummaging in unfamiliar disciplines. It is essential to read footnotes and bibliographies like a hawk and then not to lose or misplace the critical reference. As you go along, you should compile a bibliography of critical sources, since a new field will have few helpful writings and no bibliographies. This is just another facet of Barbara Wheaton's law, "If you want it, it's not indexed!"

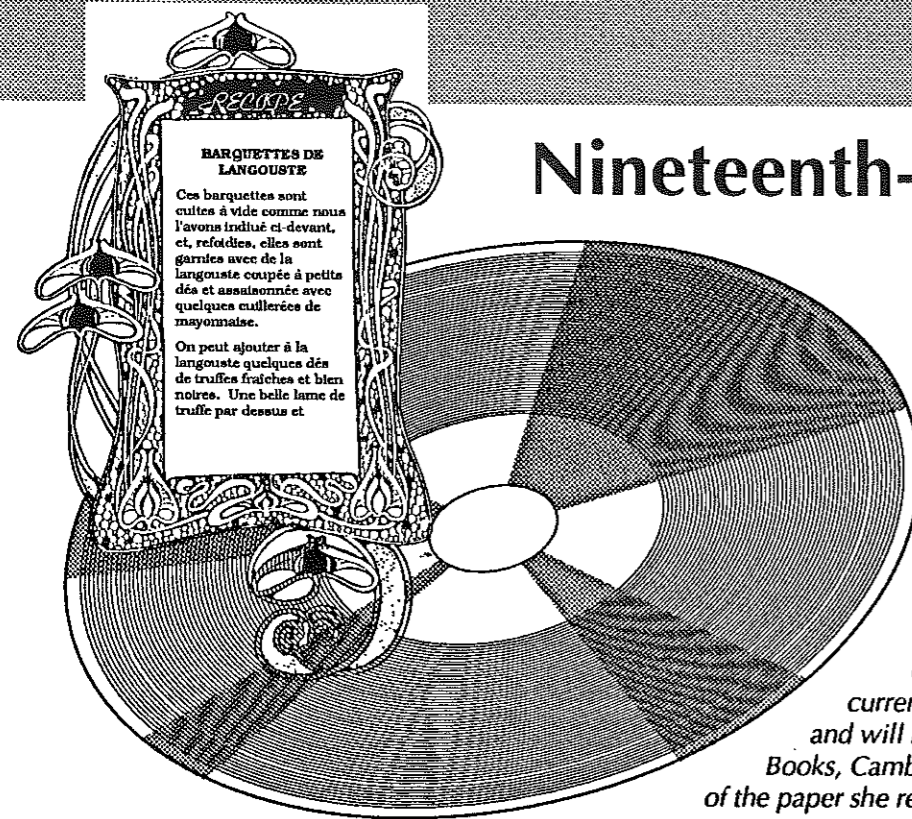
Much of your time will be spent searching through materials that have very few food references. It is the proverbial search for the needle in the haystack. Travelers' accounts, literature, folklore, memoirs, and old newspapers all contain useful bits of information. A great deal of valuable evidence can also be found among the fine arts, but since the collections are organized for the benefit of art historians, food historians are apt to find the system rather perplexing at first. Unfortunately, all these sources are unreliable for various reasons. They were all written, painted, or sung for other purposes. For the most part they were not produced by scholars (and here I included much modern "pop" culinary history). Cookbooks are a special

case, but they, too, are unreliable. For one thing, they are ephemeral. Since they were meant to be used, not preserved, they were written on rotten paper, and if they survived at all, often come down to us soiled and severely damaged. They are conservative documents more indicative of past practice than that of the date of publication. Plagiarism was and is a major problem. They are sketchy rather than explicit, since they were designed to serve as reminders rather than real guides. Another issue is that the main actors, the chefs, are largely invisible. With rare exceptions, we don't know who they were, how they worked, or what they thought. We are, therefore, lacking the testimony of the most important witnesses.

Despite all these problems, the gaps, and the unreliable evidence, you eventually come to the point where you can reasonably describe the cuisine you are studying. But after the definition comes comparison and then refinement. In my case, after defining the cuisine of nineteenth-century Russia, I must compare it with American and other European cuisines. What techniques and combinations does it share with other countries? Is there a time slippage? In other words, has a common technique in one country fallen into disuse in another? Can changes be documented and can they be ascribed to direct influences? (Probably not.) The last stage is one of refinement. At this point you should be in a position to describe the cuisine, its sources and present state, what it shares with other cuisines, and what is uniquely its own. The process is never finished, because by this time you will have asked more questions than you will have answered. And what you thought was done has only just begun.

Let me close with some advice to any budding culinary historians. Study languages whenever you can; whatever you learn will be useful. Read omnivorously. Take notes and assiduously study the footnotes and bibliographies. Xerox prodigiously so that when you need a piece later you won't have to travel halfway across the country to find it. Lastly, and most importantly, cultivate your friends and colleagues. They are your single most valuable resource. They will guide you and suggest things that you should read, and even if your book never sees the light of day, you will still have had the pleasure of their company.





Nineteenth-Century French Cookbooks on a CD-ROM Disc

Barbara Wheaton is a co-founder of the Culinary Historians of Boston and author of *Savoring the Past: the French Kitchen and Table from 1300 to 1789* (University of Pennsylvania Press, 1983). Her current project is applicable to other food research and will be available within about two years from Abt Books, Cambridge, Massachusetts. This essay is a version of the paper she read at the conference on Foodways and Food History, October 23, 1989, Cambridge.

A researcher into culinary history has some special problems. Cookbooks from past times are hard to locate. The material in them is often heavily interrelated and badly indexed. Buried within the recipes in no consistent order, one finds menus, illustrations of objects and techniques, recipes that call on other recipes, and passages of general comment. Plagiarisms, adaptations, and variations from one cookbook to another are common.

With these problems, I got the idea, some years ago, of making a computerized database, using the classic cookbooks of Western Europe from the Middle Ages to the end of the eighteenth century. The more I tried to devise a system that would include the many kinds of information that people would want to use, the more cumbersome the apparatus became. Neither human beings nor their documents are consistent enough for the clear and distinct categories that databases require. Fitting the many kinds of recipes and other writings about human food habits into an immutable mold only distorts the material one is trying to understand. In the end, I had to conclude that only a full-text database would suffice.

Fortunately, modern technology is coming to the rescue with the CD-ROM (Compact Disc Read Only Memory). Such a disc, which is identical in size and appearance to the common music disc, can store thousands of pages of text and hundreds of pictures, as well as a massive index and all the necessary search-and-retrieval software. The user will also need a CD-ROM reader attached to the computer

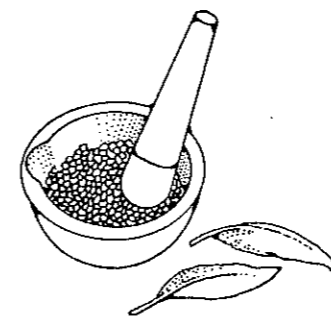
(either IBM family or Macintosh). At present the cheapest sell for about \$500, but prices will continue to fall. Information on the disc can be displayed on monochrome or color screens, copied onto ordinary computer discs for use with other programs or imported into word processing programs. Parts of pages, chapters, or whole books can be printed out. Working with Abt Books of Cambridge, Massachusetts, and the culinary collection of the Schlesinger Library at Radcliffe College, I am now drawing up plans for a CD-ROM disc containing some of the principal works about cookery published in nineteenth-century France.

I am selecting a variety of texts to reflect both the principal themes in nineteenth-century culinary and gastronomic literature of France and changes in those themes in the course of the century. Haute cuisine will be represented by works of Carême and his followers; home cookery by Audot's *Cuisinière de la campagne et de la ville* and similar works. The Industrial Revolution will be seen in writings on food preservation and confectionery, and the affirmation of regional tradition in Reboul's *Cuisinière provençale* and similar volumes. There will also be some manuals on baking, pastry, and confectionery. Brillat-Savarin's *Physiology of Taste* and a few other gastronomic treatises will be included to reflect the diner's point of view. A French-English dictionary of the period will ease use of the disc by those who do not read French readily. We hope to have some maps as well. I welcome suggestions for books to be included in the project.

The disc will be easy to use. A query screen will allow the user to specify the words or phrases to be searched for. All words in the texts (with the exception of articles, conjunctions, and so forth) will be indexed, and the user will be able to view the index. Broader categories will be established (herbs, equipment, the names of restaurants, place names, and so forth) so that the user can seek references to clusters of material. To assist the English-speaking researcher, it will be possible to search either in French or English—to search either for *pomme de terre* or for potato. There will also be brief biographies of the authors and introductions of the books.

Many kinds of searches will be possible. One will be able to search for a particular recipe. In the case of recipes that call on other recipes—an apple tart recipe, for example, that calls for puff pastry—the user will be able to locate the nearest puff pastry recipe, whether it is in the same book or in another. Where menus are given, the recipes for dishes in them can be located quickly. Moving backward or forward in time, one will be able to see traditional recipes change. Some recipes which are thought of today as local specialties were being published in general-purpose or even haute cuisine cookbooks as standard recipes a century or two ago. Researchers will be able to search this disc quickly for forerunners and descendants of recipes in the manuscript and oral traditions. Similarly, students of material culture will be able to see how specific pieces of equipment are used. The organization of a technical book generally reflects a particular way of organizing information about the subject, so it will be possible to view the cookbooks at successive levels of detail, going from chapter headings to recipe titles to the full text.

Folklorists and culinary historians alike have had to live with the needle-and-haystack ratio of their research interests to the heaps of material in which useful information is concealed. I hope that this project will make the search both quicker and more accurate. Every research tool shapes the kind of results that are obtained. This disc will be a means for getting to information, not a substitute for interpretation. But it should save the researcher a lot of time and energy which can then be devoted to better tasks.



Research Notes

Apple and Tomato Cultures of Northwest Ohio

A project is currently being developed which will explore the traditions related to apples and tomatoes in northwest Ohio. Both fruits have a long history in the area's agricultural economy and play an important role in the area's diet. Preliminary research on traditional preparation techniques of common dishes utilizing apples and tomatoes and on family and community festivals celebrating them have demonstrated that networks of activities exist around them. They represent not only traditional foodways, but a way of life. Through them the people of this region enact their heritage and express the fundamental values and worldview making up their present-day identity.

The project will examine a number of aspects of these fruits, including their production, distribution, preparation, consumption, preservation, and symbolic usages, as they pass from crop to produce to food to symbol.

The project is being directed by Lucy Long, in cooperation with Marilyn Motz, Christopher Geist, and Jack Santino, all of the Department of Popular Culture at Bowling Green State University.

Ethnic Display

The Co-Editors of *The Digest*, Bill Lockwood (anthropologist, University of Michigan) and Yvonne Lockwood (folklorist, Michigan State University Museum) are currently researching two annual celebrations and their respective banquets in a Czech-American community. At both events, the food is encoded with cultural meaning; however, the intent of each event differs and so, too, does the food and the message it communicates. One event is decorous, and the food served is chosen for the broadest appeal; the audience is the outsider. The other event is devoid of conspicuous display, and the food, while traditional, is plain and humble; the audience is the insider, the Czechs. Every ethnic group in modern industrial society faces two fundamental tasks: welding in-group cohesion/solidarity and differentiating themselves from and relating themselves to the society at large. Like other forms of expressive behavior, food and foodways tell us something about the cohesion and bifurcation of communities in complex societies. This study is part of a larger food-related project on traditional foodways of the Upper Great Lakes region.

Values, Attitudes, Gender and Social Relations

The current food-related research of Carole Counihan (anthropologist, Millersville University) examines the eating habits of college students, in particular, with attention to attitudes toward food, hunger, and the body. Two of her

recent papers on this theme are "Women and Eating Disorders in Religion and History" and "Conceptions of Hunger and Fasting among U. S. College Students: Cultural Value and Problem." She is planning fieldwork on gender socialization through feeding, but has not yet chosen her site.

Ethnicity and Greek-Americans

Anthropologist Robert Theodoratus (Colorado State University) has published articles on a range of food-related topics; however, his specialization is Greek-American ethnicity and foodways. His current research concerns the extent to which ethnicity and ethnic foods in Colorado are maintained in isolated families and small groups. In the future he intends to turn to northwestern Washington and food traditions of the Greek-Americans.

Southeast Asian Foodways

The current research of Willard Moore, a folklorist in Minneapolis, Minnesota, is Southeast Asian foodways, and more specifically, Lao traditional foodways and related beliefs.

Fundraising Events

Chair of the Foodways Section (AFS) and a folklorist at the Minnesota Historical Society Press, Anne Kaplan is currently wrapping up her research on booya as food and fundraiser. She states that although the research will never really end completely, she is at the point of merely keeping track of new developments. Related to this, Anne is planning a comparative study of annual fundraising events that depend on communally prepared food, such as, ethnic church dinners or bazaars and a Democratic party beanfeed or cornfeed, to see the relationship of food to an intentional community drawn together from different backgrounds by a cause.

A Social History

Harvey Levenstein (historian, McMaster University) author of *Revolution and the Table: The Transformation of the American Diet* (1988) is currently working on a social history of American food since 1930, tentatively titled *The Making of the Modern American Diet* (Oxford University Press).

Canadian Foodways

The current research of Michael Eliot Hurst (geographer, Simon Fraser University, Burnaby, B.C.) indicates to him that there is no distinctive Canadian foodways. Regional cookery exists, ethnic foodways are present, but Canadian foodways are indistinguishable from the North American norm. Immigration has not resulted in changes to the

standard British-derived, English-Canadian diet. Instead, there are regional differences in levels of consumption. It is commonly stated that Canadians are North Americans who do not live in Mexico or the United States. If food is part of a group's cultural identity, then Hurst is not surprised there is no Canadian foodways.

Foodways of a Byzantine Catholic Parish and the Mexican Celebration of "Days of the Dead"

Susan Kalčík, a folklorist in the Washington, D. C. area, reported that she continues to work on the foodways of a Byzantine Catholic church in the northern Virginia suburbs of Washington, D.C. Parishioners are primarily Ruthenian and Slovak transplants from Pennsylvania, Ohio, and New Jersey, and she is exploring the maintenance of ethnic and religious traditions in the parish and food as a community builder. Also she is helping the Ladies Guild compile a cookbook that resembles an ethnography of the parish community. Susan has written several papers on the foodways of the parish.

Her interest also persists in foodways surrounding the Mexican celebration of "Days of the Dead" (see Vol. 7, No. 1 of *The Digest*) and especially "Bread of the Dead" and in bread, in general, and iconography of food. She is considering the possibility of editing an anthology of papers on food and boundary.

Foodways of Eighteenth-Century New England

Joanne Bowen Gaynor (zooarchaeologist, Colonial Williamsburg Foundation) is writing her doctoral dissertation at Brown University on the foodways of eighteenth-century New England. Hundreds of agricultural accounting books from this era have been found from which she has selected the accounts of two separate families and their systems of networks. There is a wealth of information, for example, about farmers exchanging food and about the varied diet of the period. Contrary to popular perception, the diet of eighteenth-century New Englanders was not limited. Rather, it consisted of fresh meats and vegetables, according to season and agricultural cycle.

Then and Now: Native American Food Use in the Hubbard Lake Area of Northern Michigan

Since 1983, John O'Shea at the Museum of Anthropology, The University of Michigan, has been involved in the study of later prehistoric Indian settlement and economy in the Hubbard Lake region of northeastern lower Michigan. During this field research, O'Shea made the acquaintance of Mrs. Edna Joseph, an elderly Ojibwa woman, whose family has lived continuously in the area for more than 100 years. In addition to her recollections about life at Hubbard Lake, Mrs. Joseph retains a broad knowledge of traditional plant uses and continues to make traditional black ash baskets. Here, then, was an opportunity to learn more about Indian plant useage in the

present which could also be compared and contrasted with the archaeological evidence for plant useage in the same region immediately prior to contact.

Brown Gates (botanist, The University of Michigan), with support from the Michigan Council for the Humanities, has spent the past three years working with Mrs. Joseph and her family to document their knowledge of plant uses. In the course of her research, Gates has learned not only about native plant foods but of medicinal and technological uses of plants. She has also collected data on the incorporation of European plants into the native pharmacopeia.

Although all results are still considered preliminary, the archaeological research at Hubbard Lake suggests that the late prehistoric occupants followed a pattern of seasonal movement around the lake, with warm season camps on the northern and eastern sides of the lake, corresponding to advantageous locations for gardening, berry collecting and fishing, and with the cold season sites in the more sheltered southern portion of the lake and the marshes adjoining it. This pattern of movement was still followed by Mrs. Joseph's family when she was a child. Mrs. Joseph's recollections of childhood describe a time of almost total self-sufficiency. The family now purchases a larger proportion of its food, but the old knowledge is retained, and they continue to exhibit considerable self-reliance.

A booklet describing Gates' work with Mrs. Joseph will be available from the Museum of Anthropology, (University of Michigan, Ann Arbor, MI 48109) in conjunction with an exhibit at the Museum in September, 1989. A detailed account of O'Shea's research is currently in preparation.

Colonial Williamsburg Foundation Foodways Research Project

Several years ago, the Colonial Williamsburg Foundation undertook a broad, multi-disciplinary research study of foodways in the Chesapeake region from the seventeenth to the early nineteenth centuries. This project is still underway. A primary goal is to explain the variability in diets by studying the dynamics of persistence and change in foodways within the multicultural urban and rural populations of the area and the time. Using a range of sources, a team of scholars will systematically reconstruct Anglo-American and Afro-American diets of eighteenth-century Williamsburg and the surrounding area to determine how the diets changed. The research will encompass wide-ranging food-related activities, customs, and attitudes about food; distinctive cultural characteristics of foods, their tastes, textures, and methods of preparation; environmental factors, system of food production and distribution, and the region's social and economic organization. It is the aim of the researchers to understand the adaptation of peoples to the Chesapeake and to show how their social world helped both to sustain and to change their foodways over time.

In 1987 a research planning conference brought specialists with indepth knowledge of foodways to Colonial

Williamsburg to advise and further develop the research design. (See *Colonial Williamsburg News*, June, 1987, for a description.)

The next phase of the project is to begin in the fall, 1989. The plan is to survey and assess the primary and secondary sources for information on foodways, for example, material on fauna, archaeological collections, human skeletons, and manuscript collections. Once a preliminary description can be made of the foodways, the intent is to research the development of a regional cuisine. In order to discern the vernacular cookery, a structural analysis of recipes will be done. Ultimately, the study will focus on African cookery in Chesapeake cuisine and the influence of it on American foodways.

For more information, contact Joanne Bowen Gaynor, Department of Archaeological Research, Colonial Williamsburg Foundation, Box C, Williamsburg, VA 23187.

Minnesota Fishing: The Lure and the Lore

"Minnesota Fishing: the Lure and the Lore" is a project sponsored by the Minnesota Folklife Society, and other institutions, to examine the role recreational fishing has played, and continues to play, in creating a regional culture that unites many diverse groups within the state. Although not a project specifically on foodways, interviews with Minnesotans have produced considerable information about how fish is cleaned, cooked, preserved and consumed. The coordinators of the project, Peggy Korsmo-Kennon and Bruce White, plan a traveling exhibit, a catalogue, and public programs on recreational fishing traditions in Minnesota. For more information, one should write Ms. Korsmo-Kennon, Minnesota Folklife Society, 1741 Meadowlark Road, Eagan, MN 55122.

Northeast Archives of Folklore & Oral History

One of the many projects of the Northeast Archives of Folklore and Oral History is "The Last Smokehouse: Lubec and the Herring Smoking Industry of Maine." This is a documentary film about the problems of the smoked herring industry in Maine and what happens to a community when one of its long-time traditional industries dies. The filmmakers, Andrea Truppin and Michel Chalufour, are presently in the process of writing the script and fundraising.

Food-Related Research by Yugoslav Ethnologists

The following information was sent by Nives Ritig-Beljak of the Institute for Folklore Research, Zagreb, Yugoslavia. It serves our purposes as a report on the symposium "Food and Tradition" at the 12th International Congress of Anthropological and Ethnological Sciences (Zagreb, July 24-31, 1988) and as information about some of the foodways research in Yugoslavia.

Cernelić, M. A Question of Traditional Food: *kravaj* in South Slavic Wedding Customs.

Kravaj is a term of Slavic origin used for a special wedding cake among the southern Slavs in its eastern territories (eastern Slavonija, Vojvodina, Serbia, Macedonia, Bulgaria and part of the Adriatic area). It often includes the food that some of the main wedding functionaries, or the wedding guests in general, take to the wedding feast. An analysis has been made of various forms of the cake and types of food, and of the meaning, function, and significance of *kravaj* in the wedding customs of the regionally limited south Slavic territories.

Melichar, L. The Integration of Traditional Meals into Modern Austrian Cuisine.

The author shows the intention of Austrian tourist-workers to introduce traditional meals in order to enrich tourist service. Because of different social-historical events, such dishes have gone out of use in urban cookery. The author observes this reaffirmation in the menus and cookbooks of restaurants in the region of Austria bordering Yugoslavia.

Ritig-Beljak, Nives. Salt Production and Salt Saving: Discrepancy in Traditional Economic Organization.

This work is the result of ethnological research undertaken on the Croatian island of Pag where salt has been produced since the twelfth century. Until 1909 small parts of the saltwork fields were privately owned. As salt production is seasonal work (it takes three months), it fits into the agricultural calendar. The following discrepancy is discussed: gathering salt gives plenty of salt to the inhabitants, yet they have developed a device for saving salt; instead of using salt, they cook by mixing sea water and fresh water.

Somek-Machala, B. The Reflection of Cultural Changes on the Nutrition of the Population on Sutla Borders.

The paper presents a general comparative survey of the nutrition of Slovenian and Croatian populations in some villages on Sutla borders, with special emphasis on cultural, economic and social phenomena that caused changes in nutrition during the last hundred years.

Svirac, M. Bread and Rolls: Signs of Life and Revival in the Tradition of the Croats.

Apart from the regular and constant role of bread as an everyday nutrient, another symbolic role exists. Many authors have found significance (e. g., sacrificial) in the shape of bread and rolls, especially in decorated holiday bread. The aim of this research into Croatian tradition was to point out the existence of constant symbolism, not only with regard to bread and rolls, but also in the meaning of festivity in other, at first sight unimportant, situations as well.

Simunović-Petrić, Zorica. Milk and Milk Products in the Nourishment of Inhabitants of the Dalmatian Interior.

The interior of Dalmatia is the land of pastorals—transhumant shepherders. Every spring on about the same day (St. Anthony's Day), they go with their flocks of sheep to the mountains in search of pasture. They live there until autumn, and approximately on St. Michael's Day, they are ready to descend.

Meat for a meal is very scarce among sheepbreeders. Until some twenty or thirty years ago, it was eaten only for annual or life cycle ceremonies and instead milk and milk products were the mainstays of their everyday diet.

Today transhumant pastoralism shows a pronounced decline caused by socio-economic transformation. This decline has had an effect on the dietary habits of the people and, in some cases, it has led to degradation of some aspects of traditional culture.

Miličević, Josip. Olive Oil: Food and Medicine.

Dating from ancient times, the cultivation of olives and the production of olive oil have been and still are among the most important activities in Istrian peasant economy. Some peasants used to produce as much as 2,000 liters of olive oil annually for their own household and for sale.

Besides its great importance as a food, olive oil (as well as the olive branch) had an important role in different folk customs and superstitions.

Moreover, in the nineteenth century and earlier, when medicines were not accessible to peasants, olive oil was the main folk medication: 1.) for internal disorders, mostly for stomach, liver, kidney stone, gallstone, etc.; 2.) for all external diseases and lesions (human and animal), especially for burns and open wounds; 3.) especially used for different children's diseases; and, 4.) for strengthening the mother and newborn with one spoonful a day during the first ten to forty days after childbirth.



Conferences

Association for the Study of Food and Society

The third international conference of the Association for the Study of Food and Society (ASFS) is June 2-4, 1989, Texas A&M University, College Station, Texas. The theme is "Changing Food Habits." (See *The Digest*, Vol. 8, No. 2, for details.) ASFS now publishes a newsletter. For more information about the Association, contact Bill Whit, Aquinas College, Department of Sociology, Grand Rapids, MI 49506.

8th International Conference on Ethnological Food Research

The 1989 conference is the first of the international conferences on ethnological food research to be held outside of Europe and provides a rare opportunity for American food specialists to meet with some of the leading scholars in the field. Conference sessions will be held at the Balch Institute for Ethnic Studies in Philadelphia, June 18-23. The conference theme is "Food as Symbol." Papers will explore foods and foodways that may be symbols of ethnic, ethical/religious, and regional identity.

Registration is limited to 150 participants. It includes meals, three days of lectures with bilingual translators, and two field trips to food-related sites in New Jersey and Pennsylvania. Room accommodations are separate and must be paid one month in advance. Latest information on the meeting was that space was being filled quickly. For information, it is best to call the Balch Institute at (215) 925-8090.

Feasts and Celebrations in American Ethnic Communities

An international conference on the feasts and celebrations in American ethnic communities will be held in Paris, France, on December 16, 17, and 18, 1989. The organizers are planning an interdisciplinary and comparative meeting urging scholars, artists, photographers, and writers to participate. According to the announcement, special attention will be given to the following points: calendar of feasts and their occasions; space and place chosen; institutions involved in celebrations; spirit, mood, & manner of the feast; expressive forms; meanings & functions; and, iconography. Here is your excuse to go to Paris for the holidays.

For more information, write Genevieve Fabre or Rachel Ertel, Universite Paris VII. U. F. R. Charles V, Centre Interdisciplinaire de recherches nord-américaines: CIRNA, 10 rue Charles V, Paris 75004.

Oxford Symposium on Food and Cookery

The 1989 Oxford Symposium on Food and Cookery will be held at St. Anthony's College, Oxford, on June 24-25. The theme this year is "Staple Foods," a subject which promises a wide variety of papers. We hope to have a report in our next issue of *The Digest* and a review of the collected papers as soon as they are published.

Northeastern Anthropological Association

Margaret L. Arnett (Philadelphia College of Pharmacy and Science) and Carole Counihan (Millersville) organized the 7th Annual Food Symposium for the 29th Annual Meeting of the Northeastern Anthropological Association, held March 16-19, 1989, in Montreal, Canada. The topic this year was "Food, Fertility and Reproduction." Further information is available from Carole Counihan, Sociology-Anthropology Department, Millersville University, Millersville, PA 17551.

California Folklore Society

California State Polytechnic University, Pomona, was the site of the 1989 meeting of the California Folklore Society, April 21-23. A number of papers about foodways were on the program:

Lin Humphrey, "Food Stories: Talking with our Mouths Full."

Hamidatun Karapetian, "The Spiritual Role of Food in Subud."

Sarah Emily Newton & David Scofield Wilson, "Curing, Drying, Freezing, and Canning: Where Modern Technology Meets Folk Urges."

Rita Ross, "Potatoes, Pork, and White Buttons: Folklore of the 'Acadian National Dish'."

For details, contact Ted Humphrey, 421 Baughman Avenue, Claremont, CA 91711, 714/626-3146, 869-3839 or 3940.

Food for Thought

The Farmer's Museum, Cooperstown, NY, sponsored a seminar (April 25-26) on vernacular foodways of the Northeast from 1800 to 1850. The seminar, "Food for Thought," was a public forum in which museum professionals shared their research methods and historical knowledge about early nineteenth-century foodstuffs procured, preserved, and consumed by rural inhabitants. For more information, contact Debra Reid, The Farmer's Museum, P. O. Box 800, Cooperstown, NY 13326; telephone 607/547-5431.

1988 American Folklore Society Annual Meeting

The 1988 meetings of the American Folklore Society were held in Cambridge, Massachusetts, October 26-30. Two sessions dealt with foodways; the abstracts of the papers follow:

Reviving Foodways: Reinventing Traditions

Marilyn Ferris Motz (Bowling Green State University), "Breastfeeding as a Revival Foodway." Breastfeeding in contemporary America is a revival of traditional patterns of infant feeding. Revivals of ethnic customs typically highlight the fact of ethnicity: the original functions of nutrition, clothing, entertainment, etc., are replaced by the celebration and announcement of ethnic identity as the central function of the customs. Breastfeeding has undergone a similar change. Once the only alternative for infant feeding, it was generally discarded by Americans as anachronistic and has been revived in recent years by those who have attached to it statements of identity and meaning the custom did not originally possess.

Lin T. Humphrey (Citrus College), "Soup Night Revisited: Community Creation through Foodways." Sharing soup on a weekly basis in an intentional community creates a sense of group identity and *communitas* that extends beyond the bounds of the event itself, serving as metaphor and a vehicle for the encoded values of the participants and creating the social cohesion within this group. Analysis offers insights into the distribution of power and control among the participants and sheds light on traditional interaction in food-centered events and on the formation of community in nontraditional societies.

Theodore C. Humphrey (California State Polytechnic University), "Barbecues, Beans, and Bull Fries: A Functional Revival of Foodways." In a rural Oklahoma community, the older traditions of work-oriented food events have been revived to create newer forms that draw upon foods and behaviors common to the earlier events. Traditional festive food events—a community barbecue, church pie suppers, box suppers, bean suppers at the local VFW, and the annual Lions Club stag party and calf fry—continue to create a sense of community in Morrison by creating opportunities for working and eating together. Echoing earlier work-oriented community gatherings, the meanings of the new events derive in part from these roots.

Lucy Long (University of Pennsylvania), "Foodway Revivals, Public and Private: Homemade Ketchup and Applebutter in Ohio." Applebutter and tomato ketchup are

traditional Ohio foodways. I examine here two families who have revived these traditions, one as a public heritage day, the other as a private family reunion. Although they share similar motivations for revival, their results have differed greatly. The differences raise questions about the processes, nature, and meaning of revival, and suggest that a key to understanding revival is the treatment of the symbolic dimensions of a tradition and the historical relationship of participants to the tradition.

Foodways

Varick Chittenden (SUNY College of Technology at Canton), "Home Cookin': Media Images of Traditional Regional and Ethnic Foodways." This paper discusses a variety of images of traditional regional and ethnic foods and cooks in television and print advertising today. With selected examples produced by skilled food stylists and copy writers, the presentation examines the transformation of the most humble food—like corned beef hash, lemonade, or spaghetti sauce—into the most exotic and appealing. Issues of advertiser's reactions to popular misgivings about mothers working outside the home, the decline of the extended family, and the impact of high technology are explored.

Melynda Huskey (The Ohio State University), "Now Better If Your Flour is Warm: Recipes, Narratives, and Identity." Roosevelt Carmichael has been making bread for seventy years, using the traditional Ozark method her grandmother taught her and the homemade yeast she claims is 150 years old. In a series of letters and cards, Roosevelt divulges her recipes and many baking secrets. The incidental narratives in these letters reveal the symbolic importance of breadmaking to Roosevelt: the very process of sharing her knowledge about bread and life underlines her self-characterization as mother, teacher, and farmer. The author examines the connections she draws between her recipes and her experiences in order to construct an identity for her reader.

Rita Ross (University of California, Berkeley), "Potatoes, Pork, and White Buttons: Folklore of the 'Acadian National Dish'." *Poutine rapee* is a favorite food in certain French-speaking Acadian areas of eastern Canada. This paper illustrates the multiple dimensions of food lore among Acadians by showing how the *poutine rapee* figures in legends, community celebrations, and family gatherings. The Acadian transition from a traditional rural lifestyle to a multicultural urban one is paralleled by the *poutine's* transformation from a folk recipe to a commercially available food item. Its continued symbolic value as a marker of Acadian ethnicity is discussed in light of these changes.

Martha Sims (The Ohio State University), "Feeding the Interpretation: An Analysis of Foodways in *The Summer Before the Dark*." A discussion of Doris Lessing's *The Summer Before the Dark* demonstrates the important function of food as a narrative tool within the novel. An analysis of the manner in which Lessing uses food, as part of the novel's plot and to enhance character development, improves a reader's grasp of the author's narrative perception of her characters. This examination shows how a reader's cultural knowledge of food and foodways can illuminate his or her interpretation of a text.

Barbara Fertig (The George Washington University), "Feasting and Frugality in Azorean American Life." Azorean-Americans describe themselves as both frugal and generous. The interrelationship of these two aspects of culturally patterned life are dramatized by contrasting everyday behavior with festive activity, specifically the Azorean Feast of the Holy Ghost. In this paper, based on fieldwork in Massachusetts and Connecticut, the author discusses how women use Azorean foodways to fulfill concepts of frugality and generosity. The analysis will focus on cultural and economic concepts, both within and surrounding the Azorean-American community, and the degree to which acculturation affects the performance of these two cultural values.

Minutes of the Foodways Section Meeting, American Folklore Society, 1988

The Foodways Section met on October 28, 1988, during the annual meeting of the American Folklore Society in the Cambridge Hyatt Regency Hotel, Cambridge, Massachusetts. Section Convenor, Yvonne Lockwood, called the meeting to order at 6:00 p.m. Those present were: Anne Kaplan, Nancy Klavans, Maria Green, Lin T. Humphrey, Theodore C. Humphrey, Barbara Fertig, Lorie Brau, Barbara Kirshenblatt-Gimblett, Susan Kalcik, Rosan Jordan, Silja Ikaheimonen-Lindgren, Lucy Long, Phyllis May-Machunda, Kathy Neustadt, Emily Newton-Wilson, Sue Samuelson, Dave Wilson, Cathy Pickey, and Yvonne Lockwood.

The following agenda was adopted:

- a) Secretary-Treasurer's report (Ted Humphrey)
- b) The Digest report (Y. Lockwood)
- c) Centennial reports
 1. Culinary Historians of Boston/American Folklore Society Conference on Food History and Foodways (Kathy Neustadt)
 2. Book Project (Nancy Groce)
 3. Video Project (Charlie Camp)
- d) International Food Conference, 1989
- e) AFS 1989: Panel/Forum/Speaker
- f) Changing of the Guard

A. Treasurer's Report will appear at a later date.

B. Lockwood reported that *The Digest* is being produced in a pagemaker format with the assistance of her colleague at the MSU Museum, Peter Wehr. Without his expertise and countless hours of time, *The Digest* would be a very different publication in appearance. Lockwood urged that abstracts of current food-related research projects and course descriptions and syllabi of foodways classes be sent to her for the next two issues.

C. Camp and Groce were not present, but Groce had sent word that the centennial book project is still in progress and urged those who have not yet sent their contributions to her to do so. [See Vol. 7, No. 1 (1987):15.] For a summary of the CHB/AFS Conference on Food History and Foodways, see this issue.

D. See Volume 8, No. 2 of *The Digest* for the announcement of the 9th International Conference on Food Research to be held in Philadelphia at the Balch Institute for Ethnic Studies. Section members were urged to contact William Woys Weaver (215/688-9185) for current details. Registration was reported to be pricey, but well worth it. [See this issue for latest details.]

E. Discussion ensued concerning the speaker for 1989. The consensus was that Don Yoder (University of Pennsylvania) should be invited as the speaker. Sue Samuelson and Kathy Neustadt agreed to approach him and to make the necessary arrangements. Lockwood urged that all other foodways sessions also be sponsored by the Section.

Kathy Neustadt moved that the Foodways Section undertake a centennial project honoring Sue Samuelson, one of the founders of the Section. Sue suggested that we recognize student research in foodways by giving a prize for the best student paper submitted to the AFS meeting. Section members agreed to do so and to offer a prize of \$100.

Kathy Neustadt proposed that Charley Camp and she reconstitute the ethnographic film program for the 1989 meeting and print the program for a film session on food in *The Digest*.

Announcements: David Wilson announced that he is recruiting articles on new world fruits, vegetables, and grains for a book he and Jay Mechling are writing. Contact David at 648 Bryant Avenue, Chico, CA 95926.

F. Anne Kaplan was welcomed as the new Section Convenor, replacing Yvonne Lockwood.

The meeting was adjourned at 7:30 p.m.

Respectfully submitted,
Theodore C. Humphrey
Section Secretary/Treasurer

Quincentenary Symposia on Food Systems

"Seeds of the Past," the first in a series of quincentenary symposia organized by Alicia Gonzales, Charlotte Heth, Jose Barreiro, and Heliano Portes de Roux, took place in the Ripley Center, Washington, D. C. The series explores food systems in the New World and their cultural elaborations and transformations during the past five centuries. For the "Seeds of the Past," scholars and Native peoples from North and South America examined craft, music, narrative, foodways, and ritual expressions associated with various subsistence systems derived from pre-Columbian forms. The symposium is co-sponsored with Cornell University and a publication is likely to result.

Annual Undergraduate Anthropology Conference

For ten years, the Undergraduate Anthropology Club at the University of Minnesota has organized an annual undergraduate anthropology conference. This provides a rare opportunity for undergraduates to present papers to an audience outside the classroom and to learn, explore and interact with other anthropologists at levels ranging from undergraduate to full professional. Over the years, the conference has achieved national recognition and has come to attract participants from all over the country and world.

Each year, the conference has a special theme. In 1988 the theme was "Food and Subsistence Patterns." Over one hundred participants attended the conference, held May 20-22, at the University of Minnesota Biological and Forestry Station in Itasca, Minnesota. Presentations included: keynote addresses by Miriam Kahn, "Rethinking the Concept of 'Life Cycle': Growth as the Exchange of Substance Between Plants and People" and by C. Thomas Shay, "Plants and People: Integrating Botany and Archaeology"; a workshop "Interdisciplinary Approaches to Food and Subsistence Patterns." Unfortunately, fewer of the undergraduate papers dealt with food and foodways. Those which had some relationship to the theme included: "Food as a Medium of Communication and Exchange in the Western Great Lakes" by Bruce White, "Food, Gender and Sexuality" by Diana Dean, "Liquid Interaction: The Social Context of Drinking in Melanesia and East Africa" by Simeon Mesaki and Eric Silverman, and "The Ecology of Amanita muscaria (SOMA) and its influence on Religious Thought" by R. Scott Semmens.

Food for Thought: The Dynamics of Diet & Culture

What looks to have been an interesting one-day symposium on food was held November 12, 1988 at the University Museum, University of Pennsylvania, Philadelphia. The program consisted of the following papers:

Paul Rozin (University of Pennsylvania), **The Origin and Development of Food Preferences.** The biological, psychological and cultural factors in the determination of food preferences, including a discussion of why people develop preferences for innately aversive foods, such as chili peppers, and why there is an ambivalence about meat.

Michael Speirs (University of Pennsylvania), **The Raw, the Cooked, and the Overdone.** New discoveries have changed the ideas about diet and the roles of certain foods in prehistory. How accurate are these dietary reconstructions? Can they, as some authors claim, be used as a prescription for eating healthy in the eighties?

Nancy Harmon Jenkins (Editor, *Journal of Gastronomy*), **Mythology versus Reality: A Case Study of Colonial Foodways.** How does the environment affect our culture and our food preferences? The author explodes some myths about our colonial heritage and presents some surprising pre-Revolutionary kitchen facts.

Rebecca Huss Ashmore (University of Pennsylvania), **Economics and Diet in Southern Africa.** Economic changes in southern Africa are rapidly changing both farming systems and the diet. In this process of modernization and change, the roles of women on the farm and in the home may have unforeseen and far reaching nutritional results.

Judith Goode (Temple University), **You Are What You Eat! Food Systems in America.** What do Americans eat, when and with whom, and why? Using material from her extensive studies of ethnic food patterns in the Philadelphia region, the author provides some surprising insights on the sociocultural forces that shape our patterns of food intake.

Sol Katz (University of Pennsylvania), **Toward a New Definition of Cuisine.** "Three squares a day," "grazing," "fast food," "made from scratch," "eat hearty," "eat light"—each of these phrases defines a different view of food, and each of them is valid. How will we describe our foods in the future? And what does this reveal about our own culture?

Workshop on Research in Food History and Foodways

The Culinary Historians of Boston (CHB) and the Foodways Section of the American Folklore Society held a joint meeting on October 23, 1988 to commemorate the centennial of the American Folklore Society. This one-day meeting at Harvard was planned by Kathy Neustadt and Nancy Harmon Jenkins with coordinating assistance from the Culinary Historians of Boston.

The purpose of the meeting was to discuss food research from the perspectives of ethnology/folklore and history. Each discipline was defined, its methods outlined, and examples of current projects were summarized.

Scope of Disciplines

William Woys Weaver (independent foodways scholar) spoke about the **history of folklore foodways studies**, summarizing earlier European folklife studies and looking at the scholarly development in the United States. Whereas early research tended to be descriptive, Weaver stated that the current disciplinary rigors push scholars beyond mere descriptions of food to discussions of meanings.

The **history of food history studies** was the topic of Ann Pascarelli (librarian, New York Academy of Medicine) and Barbara Haber (Schlesinger Library, Radcliffe). On the basis of resources available at her institution, Pascarelli discussed the interdisciplinary nature of the field and the varying possibilities for new research.

Haber linked culinary history with women's history. It has become obvious that cookbooks and domestic manuals must be regarded as sources for social history research. From its rather shakey beginning, Haber is optimistic that culinary history will be taken more seriously in the future.

The **future of folklore foodways studies** was the topic of Yvonne Lockwood (folklorist and Co-editor of *The Digest*). Based on the recent past, she views the future with optimism. There is a trend toward broader ethnographic, contextual studies, toward regional studies, and toward historic studies (for example, cookbooks as ethnographies). The shift is from microscopic, detailed description of food (much needed) to studies of food maintenance, change and variation within the same subcultures. This direction is reinforced by the growing number of university courses on food in culture/society and reflected in the work of the increasing number of public folklorists and applied foodways programs.

Nancy Harmon Jenkins (Editor, *Journal of Gastronomy*) addressed the topic of the **future of food history studies**. She stated that historical food research is difficult because of the lack of good primary sources and only a few good studies as models for future work. Despite the growing acceptance of the field and the academic programs and courses in culinary history, most of the research is still outside academia.

Methodologies

Bill Lockwood (anthropologist, University of Michigan) spoke about the methods applied by **folklorists and anthropologists** in food-related research.

Ethnographic, **documentary film** as a medium for documentation, preservation, and education was the topic of Charles Camp (folklorist, Maryland Arts Council). As an

example, he showed his film on the Baltimore Fish Market, which is no longer in existence, discussing the significance of the film for future scholars.

Computers in food research was the topic of Barbara Wheaton (food historian and co-founder of CHB). The problems inherent in historical food research led her to the idea of CD-ROM. (See her article in this issue which is based on her presentation at the meeting.)

Fieldwork in **libraries and archives** has its own specific problems which Joyce Toomre (food historian and co-founder of CHB) addressed. (See her article in this issue which is a version of her presentation at the meeting.)

Examples of recent research projects were presented in two sessions: the folklore session consisted of Ted Humphrey (California State Polytechnic University, Pomona), Lin Humphrey (Citrus College, Glendora, CA), Barbara Fertig (George Washington University), and Nancy Klavans (University of Pennsylvania) who summarized their articles which appear in *"We Gather Together": Food and Festivity*, edited by Theodore and Lin Humphrey.

The food history session dealt with the topic of "putting on period meals" in public contexts. Ruth Palombo (CHB) spoke about the research and planning involved with the CHB annual period meal.

The others in this session represented museums: Rosemary Brandau (Colonial Williamsburg), Carolyn Sloat (Sturbridge Village), and James Baker (Plymouth Plantation). They described the use of historical sources to recreate the foods and ambiance of centuries past and the difficult compromises that cannot be avoided.

A special session on **regional New England foodways** concluded the meeting. Edward Hawes (agricultural historian) spoke about the Rodrick Pettengil Farm Project of Southeastern Maine and the problems with this and other living history museums. As important as food was to this program, it was not well interpreted which resulted at times in a warped sense of the past.

Kathy Neustadt (folklorist; University of Pennsylvania) described a typical clam bake in Allen's Neck, Massachusetts, and discussed its cultural meaning and social implications. (See *The Digest*, Vol. 7, No. 2 & 3 [1987] for Kathy's description of this food event.)

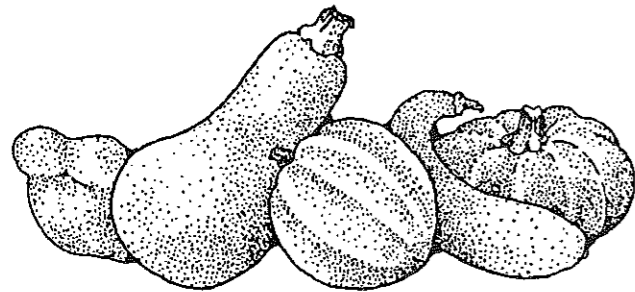
Participants left the meeting feeling that a great deal had been accomplished during this intense day of discussion. Much useful information had been exchanged and mutual respect reinforced between representatives of disciplines that have much to offer each other.

Exhibits

The Confectioner's Art. American Craft Museum, New York City, November 11, 1988-January 9, 1989.

Guest Curator Meryle Evans was very successful in assembling a spectacular collection of sweets—some fascinating, some beautiful, some astounding. The show was organized in six sections: sources and history of sugar and chocolate; tools and techniques of the confectioner; the making of sweets for special occasions, from weddings to religious holidays; forms and images that inspire the confectioner today; examples of packaging, past and present; and, works by professional artists using candy as their medium. For some viewers, there was too much of an emphasis on this last section (of which examples were, in fact, scattered throughout the show) and not enough on folk creations. But some pieces were spectacular: a 2'x10'x10' multi-colored creation entitled "Sugar Rainbow" by Dorothea Selz; a wonderfully intricate facade of San Gregorio in Valladolid, Spain, copied to scale in sugar; a full-size table and chairs made of chocolate. Unfortunately, when folk-crafted sweets were displayed, they were divorced from context and often from explanations of their function, history, or significance. Some interesting sugar figures from Egypt were not explained, nor were viewers told whether the gingerbread nativity figures from Austria were traditional or inspirations of an individual artist, like so many other pieces in the show. There was no explanation as to how common the Sicilian sugar creche was, and the label identifying a "Decorated honey cake from Hungary" was inadequate for such a rich, Central European tradition. On the other hand, average viewers undoubtedly went away with a whole new set of ideas regarding culinary history, ethnology and folklore. And Meryle is to be congratulated for a fine exhibit.

A ninety-one page catalogue with many colored photographs and essays by Sidney Mintz and William Woys Weaver is available for \$18.00.



Announcements and Queries

Award for Best Student Paper on Food

The Foodways Section of the American Folklore Society announces the establishment of **The Sue Samuelson Award** for the best student paper on traditional foodways. The Award honors Sue, a founder of the Section, author of the Section's by-laws, and past editor of *The Digest*. A \$100 cash prize will be awarded annually.

The paper must have been written by an undergraduate or graduate student in the 1988-89 academic year. Students may enter their own papers, and instructors are also urged to submit the works of students for review. Although papers need not be read at the annual meetings of the American Folklore Society to be eligible, students are encouraged to submit abstracts of their papers to the AFS Program Committee. If read at the annual meetings, the winning paper will be identified at the time as the recipient of the Sue Samuelson Award.

Deadline for submission to the Foodways Section review group is September 1, 1989. Submit three typed, double-spaced copies to Anne Kaplan, Minnesota Historical Society Press, 690 Cedar Street, St. Paul, MN 55101.

A New Publication Series

The University of Pennsylvania Press announces a new publication series on the history of food, edited by Stephen Kaplan, Professor of European History, Cornell University.

According to the Press, "this series will publish studies dealing with the multiple ways in which food and food issues have impinged on past experience throughout the world. It will address not only familiar themes such as feast and famine, but also the wide range of less notorious questions linking food with statemaking and political legitimacy, economic organization and development, social stratification and sociability, religion, gender, cultural discourse, and practice." For more information, contact the University of Pennsylvania Press, Blockley Hall, 418 Service Drive, Philadelphia, PA 19104-6097.

World Hunger Program

The Alan Shawn Feinstein World Hunger Program is a Center for Research and Education at Brown University. Established in 1985, the Program is the only major research center in the world that has the long-term prevention and eradication of hunger as its primary target. With a combination of interdisciplinary research, scientific and educational resources, and public awards, it pursues its goals. The Program has undertaken studies of hunger

history, prevalence and persistence; analyses of how trends within key world regions will affect hunger; and assessments of the values, policies, and institutions needed to prevent hunger. The Program also sponsors an annual Hunger Research Briefing and Exchange; the second annual Briefing was April 5-8, 1989. For more information, contact the Program at Brown University, Box 1831, Providence, RI 02912.

Queries

Susan Kalčik, a Washington, D. C.-based folklorist, requests information on two issues. Write her at 9205 Olden Ct., Manassas, VA 22110.

This Christmas I spent some time in my hometown of Cleveland, Ohio, and explored some of its newer eating places, including a micro-brewery called The Great Lakes Brewing Company on 2516 Market Avenue. The brewery is located in an old building near the West Side Market, and patrons of the very fine food can watch the beer being brewed as they eat and drink. The beer is made for sale only at the restaurant or bar. The menu featured meat and cheese pies that claimed to be of a type carried into steel mills a century ago. The one we ordered was a deep-dish pie filled with a very rich and heavy mixture of cheeses and sausages. Does anyone know anything about the background of such pies and their appearance in steel workers' cuisine?

Knowing of my interest in foodways, a friend, who was raised in the South, recently gave me some chocolate candy "babies" sent to her by her mother. The mother used to eat them as a child and recently found a place from which to order them and has been sending them to her daughter and granddaughter at Christmas. My friend's question: "What do they mean?"



Resources

Book Review

Tim Cochrane, a folklorist, is currently researching Lake Superior Ojibwa culture and use of the environment and the cultural history of Isle Royale, Michigan. He contributed the following review.

Wild Rice and the Ojibwa People. By Thomas Venum, Jr. St. Paul: Minnesota Historical Society Press, 1988. Pp ix + 357. Preface, introduction, bibliography, index, illustrations. \$29.95 cloth; \$14.95 paper.

The central concern of *Wild Rice and the Ojibwa People* demonstrates how wild rice is and was an integral part of Ojibwa life and culture. To do this, Venum uses various disciplines to advantage. Part 'reconstructive ethnography,' ethnohistory, botany, a study of cultural change, and jurisprudence affecting Ojibwa subsistence patterns, *Wild Rice and the Ojibwa People* is an ambitious attempt to fill a gap in Ojibwa studies.

The introduction neatly sets the stage for the rest of the book: it illustrates the Ojibwa's long-standing relationship with *manoomin* (wild rice in the Ojibwa language). After clearly giving the reader a sample of the breadth of the links between the Ojibwa and *manoomin*, Venum moves to a scientific description of *zizania aquatica*. He then describes its cycle of growth, habitat, distribution, extent, and enemies. A chapter on wild rice as Ojibwa food follows. Relying primarily on historic accounts and less on observation, the chapter on food is fascinating but too brief. For example, Ojibwa belief about *manoomin* and concepts of good health beg to be expanded. As an undeclared aficionado of wild rice, Venum champions its nutritious value, traditional recipes, and its historic importance in the fur trade.

The symbolic importance of wild rice in folk history, belief, and verbal art is underscored in the chapter "In Legend and Ceremony." "Use" of wild rice in trickster stories, discussion of places with power, role in health maintenance, as an important article in the *midewiwin* ceremony (Grand Medicine Ceremony) and funeral practices reveals the depth of Ojibwa respect for, and involvement with, the plant. Wild rice is a symbolically rich foodway, as well as a delicious staple in Ojibwa diet.

The core of *Wild Rice and the Ojibwa People* is the reconstructive description of harvesting wild rice. Traditional harvesting procedures are painstakingly detailed, as well as the events surrounding the seasonal wild rice camps. For example, Venum explains the past practice of binding rice or, in effect, the making of ricers' territories. Also captivating is the author's discussion of the role rice "chiefs" played in the maintenance and control over rice beds and Ojibwa innovations in the homemade machinery

to process wild rice. The seasonal gathering of Ojibwa in rice camps along the lake front and the incumbent social life of the camps are also highlighted.

The final third of the book takes a more contemporary look at wild rice, from its practically exclusive Native American use to its status as a much sought after non-Indian product. The chapter "The Law" recounts how Ojibwa subsistence patterns, as well as land claims, were assaulted by the white-dominated legal system. Venum ends the book with a bleak prediction for the continued symbiosis of Ojibwa and *manoomin*. The forces of tourism, pollution, water levels and reclamation, and acculturation, such as individual pursuit of monetary gain, all have worked against this relationship. Yet, the stakes remain high as Ojibwa identity is, in part, bound up with *manoomin*.

Well-written and illustrated, *Wild Rice and the Ojibwa People* is useful to both scholars and enthusiasts alike. Impressive research and judicious use of historic accounts help make the text ring true. Conclusions are made with great care and ample evidence in most of this book. *Wild Rice and the Ojibwa People* easily convinces the reader of its central point: the potent and varied role wild rice plays in Ojibwa heritage. And it piques readers' interest in wild rice and its place in Ojibwa life and culture.

Wild Rice and the Ojibwa People is not without its faults, however. Two criticisms stand out. First, a chapter written from an "ethnic science" perspective in which Ojibwa knowledge of the taxonomy, habitat, life cycle, and pests of *manoomin* would strengthen the author's major tenet, namely, the material and symbolic link between the Ojibwa and *manoomin*. There are seeds of this insider's scientific viewpoint throughout the book, such as when the Ojibwa noted a fungal attack on the standing rice which they aptly name "frozen rice." This ethno-ecological viewpoint again surfaces in Ojibwa comments (and beliefs) about whether wild rice should be sown in previously "barren" lakes. Some believe it should not be, while others have introduced *manoomin* into new lakes. Perhaps pursuing this paradox would produce further Ojibwa insights into what is known about this remarkable plant.

Second, the nature and the scope of the writing changes in the chapter "The Law," making it less involving and focused. More generalities creep in as the author attempts to cover too much ground—a synopsis of the Ojibwa loss of lands in state and federal litigation and the crumbling of subsistence activities with the coming influence of the white man. For example, Venum asserts that the Ojibwa were natural conservationists because of their measured use of wild rice, and he cites another study of nondetrimental affects of harvesting sturgeon on Rainy River. Venum is better off without such extrapolated conclusions on limited evidence, especially on such a sticky issue which is hotly debated today and which is so intricately bound up with Indian stereotypes. See, for example, Robert Berkhofer's *The White Man's Indian* (New York: Vintage, 1978) for a perceptive discussion of whites' stereotypes of a "good" or

"natural conservationist" Indian that can color interpretators' comments.

Despite these criticisms, this is an important new book that tackles all aspects of wild rice in the life of Ojibwa people. It reads well and, with few exceptions, is meticulously crafted.

Book Notes

Food, Gender and Poverty in the Ecuadorian Andes. By M. J. Weismantel. Philadelphia: University of Pennsylvania Press, 1989. 234 pages, index, appendix; \$33.95 (cloth).

A finely detailed study of food and foodways, set in the context of local geography, economy, and social structure; exactly the kind of basic ethnography that we need a great deal more of in culinary studies before we can begin to generalize and build a body of culinary theory. The data, resulting from extended fieldwork conducted during the early 1980s in the Indio village of Zumbagua, was originally presented as a doctoral dissertation (University of Illinois). Although Weismantel provides a holistic description of Zumbaguan diet, together with who makes, buys, cooks, and eats it, she is particularly concerned with food as metaphor. Food in Zumbagua, as elsewhere, carries a heavy symbolic load and Weismantel is an apt translator, telling us what it has to say about gender, ethnicity, beauty, power and resistance.

For Prayer and Profit: The Ritual, Economic, and Social Importance of Beer in Gwembe District, Zambia, 1950-1982. By Elizabeth Colson and Thayer Scudder. Stanford: Stanford University Press, 1988. 147 pages, index, illustrations; \$32.50 (cloth).

This study draws upon one of the longest and best-documented research projects in social anthropology; work was initiated in 1956 and continues today. Given developments in this part of the world over the past three decades, it is inevitably a study of radical social change. Village beer, brewed by local women from sorghum, millet or maize and drunk primarily by men in a ritual or work-party context, became commercialized in the 1950s, was partially replaced by bottled beers in the 1960s, and by other, more potent and illegal, drinks in the 1970s. Over time, there have been drastic changes in ritual functions, increased commercialization, and increased purely social drinking and associated drunkenness and violence. The authors examine why people drink, what they believe they gain from drinking, and the importance of drinking to the local and national economies, using the experience of the Gwembe Tonga to illuminate our understanding of the role of alcohol in developing countries.

Bush Food: Aboriginal Food and Herbal Medicine. By Jennifer Isaacs. Willoughby, Australia: Weldon Publishers, 1987 (U.S. Distributor: Australia In Print Inc., 110 West Ocean Blvd., Suite 537, Long Beach, CA 90802). 256

pages, index, bibliography, appendices, illustrations; \$39.95 (cloth).

This book is something special: large format and lavishly produced, with the approach of *American Ethnologist* and color photography that would do *Gourmet* proud. Isaacs took an undergraduate degree in anthropology, followed by some fifteen years work among Aborigine and gathered material for a series of popular books on Aboriginal history and arts. But one suspects that much of the praise be reserved for the eight community women Isaacs credits as "Community Advisors on Food and Medicine." The emphasis and organization is by food product (with separate chapters on Fruit; Nuts; Roots, Tubers, Corms and Bulbs; Seeds and Damper; Green Vegetables; Honey, Gum and Nectar; Land Animals; Marine Animals and Fish; Shellfish; Billabong and Swamp Animals; and Insects and Grubs), but there is also ample material on techniques of food gathering, preparation and cooking (including a separate chapter, Cooking Techniques, as well as comments with regard to individual food products). Three introductory chapters establish the ethnographic and ecological context; the final chapter is on herbal medicine. Thankfully, even though the book is obviously intended for a broad audience, no attempt is made to hide the billies or to take Aboriginal women out of their house dresses. This reader misses some data on actual consumption, but that is a small fault for a book otherwise so grand. Given its obvious production cost, the price seems quite reasonable.

Primitive and Peasant Markets. By Richard Hodges. Oxford: Basil Blackwell, 1988. 175 pages, index, bibliography, illustrations.

The author, a prehistorian at the University of Sheffield, intends no less than "to draw together the numerous threads of historical, archaeological, anthropological, and sociological research to prepare a new perspective of history" through a better understanding of markets (p. 155). He is particularly concerned with how this new perspective might be utilized to improve the situation of Third World Countries. An erudite examination of markets from their origins in pre-state societies to their significance in the contemporary world. But the emphasis is on structural models, not on the people who frequent these markets. One gets the impression that Professor Hodges has never wandered through a peasant marketplace.

Southern Arizona Folk Arts. By James S. Griffith. Flagstaff: University of Arizona Press, 1988.

A solid survey of folklife in southern Arizona. Good material on foodways is integrated within the book, which is organized by ethnic or occupational group. The section regarding cowboy cooking is particularly good: mountain oysters, son-of-a-bitch stew, and (providing the title of the chapter on cowboys) beef, beans and biscuits. There are also short but significant sections on foodways of Native Americans, Mexicans, Jews, Ukrainians, Chinese, Serbs, and

others. This reader's only complaint was that he was left wanting more of the same. Why do we not have more multi-ethnic regional surveys of foodways (such as this or the *Minnesota Ethnic Food Book*)?

Working the Water. The Commercial Fisheries of Maryland's Patuxent River. Edited by Paula J. Johnson. Charlottesville: Calvert Marine Museum and The University Press of Virginia, 1988. 256 pages, index, bibliography, illustrations; \$19.95 (paper), \$35.00 (cloth).

This book is one of the products of the extensive Patuxent River fisheries research project to document, preserve, and interpret the maritime history of the River. Like the Calvert Marine Museum's permanent exhibit on the River's past and present commercial seafood industry, the intent of the book also is to inform others about the region's fisheries and the men and women who work in them. As tidewater communities became bedroom communities, as the fisheries declined, people could no longer make a living as harvesters and processors of local clams, oysters, crabs, and fish; operations began to close. The Calvert Marine Museum has become the recipient of much of the gear and equipment of the industry. Three essays on the history, economics and culture of the industry help to interpret the significance of this collection and the Patuxent region. A catalogue describes 151 artifacts from the collection and includes a complete inventory of the collection. This is a splendid document on a food industry.

Bacon, Beans, and Galantines. Food and Foodways on the Western Mining Frontier. By Joseph R. Conlin. Reno: University of Nevada Press, 1986. 246 pages, bibliography, illustrations.

As an historian whose earlier works include the I. W. W., Big Bill Haywood, and the union movement, Conlin presents yet another aspect of workers culture: the food of the western miners and how diet and food customs reflected life and social relationships in the camps. He writes about the influence of guidebooks on what and how much people going west took; the diet of travelers (over land and ocean); the instability of prices and the food rush; and, the cultivated palates of gold and silver miners. Conlin's well-researched and well-written study destroys misconceptions about this era and contributes to our understanding of the role of food in time and place.

Chinese Cookbooks: An Annotated English Language Compendium/Bibliography. By Jacqueline M. Newman. New York: Garland Publishing, 1987. 324 pages, indices; \$49.00 (cloth).

English language cookbooks on Chinese cooking, 732 of them, from 1899 to 1986. Annotations include number of recipes, recipe format, chapter titles, and details regarding introductory material, glossaries, illustrations, and the author. An absolute necessity for the specialized

collector or scholar (despite the price) and a labor of love for the author, who has accumulated nearly all of these in her own library.

On Fasting and Feasting. A Personal Collection of Favourite Writings on Food and Eating. By Alan Davidson. London: MacDonald & Co., 1988. 328 pages, index, bibliography.

A compendium of articles on food, some 153 of them, ranging from "German and French Kitchens Contrasted" and "Somersaults in Meat Cookery Theory" to "Caul Fat" and "Bear's Paw." They vary in length from half a page to several pages and are taken from varied sources, including cookbooks, scholarly works and fiction, common and uncommon. The articles were originally published in French, German, Spanish, Italian and English (most were originally in the last and many, in fact, from either *Petit Propos Culinaires* or documents of the Oxford Symposium). All that holds them together is that they somehow concern food and all are Davidson's personal favorites. This is not likely to be an important reference work for food scholars (though it will no doubt make them aware of previously unknown sources), but scholars—like all others interested in food, regardless of the nature or extent of their interest—will find it a fine bedtime read.

Conference Proceedings of the Association for the Study of Food and Society, 1987-1988. Edited by Yvonne M. Vissing, William C. Whit, and David J. Kallen.

This consists of the abstracts from the Second Annual Meeting and selected papers from the First Annual Meeting of ASFS, together with a three-page introduction dealing with the history of and rationale for the Society. All are presented in xeroxed facsimile, so there is no standardization of format, style, or content. The ten papers included are: Alexander, "Third-World Nutritional Policies"; Axinn and Axinn, "The Human Ecology of Food Distribution"; Brawer and Wiener, "The Classic 'Shopping List' Study and Stereotyping in the Eighties"; Collo, "The Political Economy of Food Availability in Puerto Rico, 1898-1947"; Gaba, "Child Specific Food Purchasing by Low-Income Parents in New York City"; Hertzler, "Food Assistance and Nutritional Education"; McIntosh, "Women as Gatekeepers: A Sociological Critique"; Poppendieck, "Food Assistance in the Great Depression: Case Study of a Lost Opportunity"; Sanjur, "Cultural Values and Beliefs: Influence in Food Consumption"; Tucker and Young, "Family Differentiation and Child Nutrition." For further information about the proceedings, contact Bill Whit, Sociology Department, Aquinas College, Grand Rapids, MI 49506.

Kimchi: A Natural Health Food. By Florence C. Lee and Helen C. Lee. Elizabeth, NJ: Hollym. 64 pages, index, illustrations; \$9.85 (cloth).

Intended as a specialized cookbook, but constituting something of an ethnography on the subject. Most Americans think of *kimchi* as a single dish when, in fact, it refers to any number of flavored, fermented vegetables. Here are recipes for forty-eight (out of two hundred) possibilities, including both seasonal and winter varieties, plus other recipes utilizing *kimchi* as an ingredient, and short essays on "Kimchi Tradition," "Kimchi Ingredients," "Kimchi Preparations" (with techniques shown in photo sequences), "Evolution of Kimchi," and "Kimchi, A Good Health Food."

Contemporary Russian Cuisine. By Irina Chernomordik. n.p.: Bookcrafters, 1988. 109 pages, index; \$6.95 (paper).

A cookbook, included here because it seems to represent more than most the repertoire of a single, unextraordinary Russian cook. The author, a member of the recent wave of Soviet immigrants (she arrived eleven year ago), points out that cookbooks were hard to come by in the USSR and, therefore, ones personal collection of recipes, all the more important. These recipes are hers. "By now I don't remember which of the recipes came from my youth as a part of my family cuisine, which ones I obtained long ago from my neighbors or co-workers, which ones I once combined from previously familiar dishes, or which I discovered myself" (p. vii). The extensive section "Hints and Tips" is especially interesting, assuming these to be the kitchen lore of contemporary Russian housewives.

Persian (Jewish) Cook Book. Skokie, IL: The Sisterhood of the Persian Hebrew Congregation, 1987. 61 pages; \$10.00 (paper).

A cookbook, included here for its curiosity value. The community immigrated in the 1920s to Chicago from the Urmia and Eravon areas of Persia. The recipes are fascinating. And, as the Rabbi is quoted as saying, "Once you have tasted a Persian meatball, you may never eat another piece of gefilte fish."

Cooking the Polish-Jewish Way. By Eugeniusz Wirkowski. Warsaw: Interpress, 1988. 108 pages, illustrations; \$12.00 (cloth).

This is more of an artifact than a cookbook. It was obviously published simultaneously in English, French, German, and Polish editions, with the Jewish tourist trade in mind. The seven pages of introduction, dealing primarily with dietary law and the holiday cycle, are pretty standard stuff and contain nothing new for the scholar of Jewish cuisines. The recipes appear to be authentic and plausible. But most interesting of all are two series of full color plates. One is a long series of a number of preposterously elaborate dishes. The other is a photo sequence of a staged wedding feast in period costume, so heavily stereotyped that the reader doesn't know whether to laugh or be outraged. It's

as if Woody Allen staged the scene. Heavy kitsch; worth the price of the book for those who appreciate the genre.

Community Suppers and Other Glorious Repasts. By Jeanne Voltz. 239 pages, index; \$12.95 (paper).

A how-to-do-it-book by a former editor of *Woman's Day*, complete with regional recipes, menus for the "First Lutheran Lutefisk Supper," "Alabama Baptist Barbecue," and "Men's Club Banquet," and essential data on calculating costs, traffic patterns, and fussy eaters (avoid garlic, onions, hot seasonings, cabbage and relatives). Of interest, perhaps, as a document on foodways in the 1980s. Given the title, readers should at least be aware of what the book does (and does not) contain.

Periodicals

The Journal of Gastronomy (published quarterly by the American Institute of Wine and Food, 846 California St., San Francisco, CA 94108)

Vol. 4, No. 3 (Autumn 1988)

John Martin Taylor, "Food and History in the Carolina Low Country"

Jean Andrews, "Around the World with the Chili Pepper: Post-Columbian Distribution of Domesticated Capsicums"

Alice Wooledge Salmon, "Where Paris Dines"

Bob Thompson, "The Golden Age: California Wine, 1880-1900"

Vol. 4, No. 4 (Winter 1988/1989)

Sallie Tisdale, "Salt"

Lorna J. Sass, "Religion, Medicine, Politics, and Spices in Medieval English Cookery"

Elizabeth Schneider, "Mussell-bound in Maine: The Art of the State"

Burton Anderson, "The Balmy Realm of Aceto Balsamico"

Elizabeth Riely, "Sylvester Graham and the Cult of Health"

Robert Finigan, "The Making of a Critic"

Food & Foodways, Vol. 3, Nos. 1 & 2 (1988)

Special Issue: **Continuity and Change in Pacific Foodways**, edited by Miriam Kahn and Lorraine Sexton.

Carole Counihan, Preface

Miriam Kahn & Lorraine Sexton, "The Fresh and the Canned: Food Choices in the Pacific"

Juliana Flinn, "Tradition in the Face of Change: Food Choices among Pulapese in Truk State"

Miriam Kahn, "Men are Taro' (They Cannot Be Rice): Political Aspects of Food Choices in Wamira, PNG"

James R. Bindon, "Taro or Rice, Plantation or Market: Dietary Choice in American Samoa"

David E. Lewis, Jr., "Gustatory Subversion and the Evolution of Nutritional Dependency in Kiribati"

Jill Grant, "The Effects of New Land Use Patterns on Resources and Food Production in Kilenge, West New Britain"

Lorraine Sexton, "'Eating' Money in Highland Papua, New Guinea"

Jane Fajans, Review Essay: "The Transformative Value of Food"

"Old Boy, Did You Get Enough of Pie? A Social History of Food in Logging Camps." By Joseph R. Conlin. *Journal of Forest History*, Vol. 23, No. 4 (1979):164-185.

Although published some time ago, this article is included because it appeared in a journal that many of our readers may not ordinarily see. And it shouldn't be missed. Despised and feared by society at the turn of the century, lumberjacks of the northern states were the best-fed workers in the country. "Good and varied food became a condition of labor....The camp that served the best meals got the best men." And the cook was the most important person in camp after the foreman (reflected in status and pay). Topics are "What the Loggers Ate," "Consumption and Nutrition," "The Quality of Food," "Supply and Vertical Integration," "Cooks and Cookhouses," "The Rule of Silence," "Pastry," "Milltown Cookhouses," "End of a Lovely Meal." This is a well-researched, well-written article about an aspect of workers culture which is too often ignored.

"The Bushmeat Trade in Southwestern Nigeria: A Case Study." By P. A. Anadu, P. O. Elamah, and J. F. Oates. *Human Ecology*, Vol. 16, No. 2 (1988):199-208.

Regarding the sale of game in Bendel State, Nigeria, based on a survey of markets in the area and interviews with fifteen hunters. Twenty-two species of mammal and five of reptile, from giant rats, chimpanzees and warhogs to crocodiles and pythons, were involved in the study. Most market vendors reported that the most popular meat in southwestern Nigeria, wild or domesticated, was grasscutter (*Thryonomys swinderianus*, also called cane rat).

"Murnong-Microseris Scapigera: A Study of a Staple Food of Victorian Aboriginals." By Beth Gott. *Australian Aboriginal Studies*, No. 2 (1983):2-18.

A study of a wild root crop important in Aboriginal diet, including botanical and nutritional information, techniques of gathering, preparation and cooking, the effects of Aboriginal gathering (i. e., abundance and diffusion), and the effects of European settlement (now almost absent).

"Dying for a Laugh: Negotiating Risk and Creating Personas in the Humor of Mushroom Collectors." By Gary Alan Fine. *Western Folklore*, Vol. 47, No. 3 (1988):177-194.

Sensitive subjects are often communicated and mediated through humor. Using data he collected through several years of participant observation and interviews, Fine

analyzes "how mushroom hunters joke about the possibility of death arising from their consumption of the mushrooms that they pick themselves." Not a study of the consumption of mushrooms, but rather the folklore about it.

"Reprinted Manuscript and Published Cookbooks of the English Language, Part I, 1430-1854." Compiled by Donna Braden. *Midwest Open-Air Museums Magazine*, Vol. 9, No. 2 (1988):18-23; "...Part II, 1855-1955," Vol. 9, No. 3 (1988):17-22.

A list of reprints ranging from *Two Fifteenth Century Cookery-Books* (manuscripts from 1430 and 1450, published in 1888, reprinted in 1964) to *The Jr. League of Dallas Cook Book* (reprinted in 1973). A Useful resource.

Museums and Archives

The Potato Museum

704 North Carolina Avenue, S.E.
Washington, D. C. 20003
202/544-1558

I recently met Tom Hughes, founder of The Potato Museum, at a conference on museums at the Smithsonian Institution in September. Since this was the first I had heard of such a museum in the United States, I asked Tom if he was on the foodways network, to which he replied, "Not yet. I've been busy with the international potato scene." Open by appointment, The Potato Museum is located in the basement of his house on Capitol Hill in Washington, D.C., right near Washington's last remaining nineteenth-century produce market. When I visited the museum, Meredith Hughes indicated that they were now in touch with food writers and would very much like to contact food researchers. They would welcome notices of conferences.

In addition to the exhibition of hundreds of thousands of objects and documents in the collection, a library and archive is devoted to all aspects of the potato, its cultivation, history, lore, and social influence. According to the brochure:

The world's only museum devoted to the potato (*Solanum tuberosum*) grew out of a fifth grade classroom project started at The International School of Brussels, Belgium, in 1975. Inspired by the fact that there are hundreds of museums devoted to weapons, battles and wars but few if any about food, founder Tom Hughes and his wife Meredith have developed a collection of artifacts, books and information concerning the world's number one vegetable. The Potato Museum was incorporated in 1986 as a non-profit education and research institution. In 1987 the museum opened its first public exhibit.

Members (annual fee: \$20.00 USA, \$25.00 overseas) enjoy free entry to the museum, receive the Museum's newsletter, *Peelings*, which is published six times a year, recipes for all-potato dinners (they sponsor monthly potato potlucks), and discounts on merchandise (T-shirts, books,

and toys, such as the "spud gun" which shoots potato "bullets").

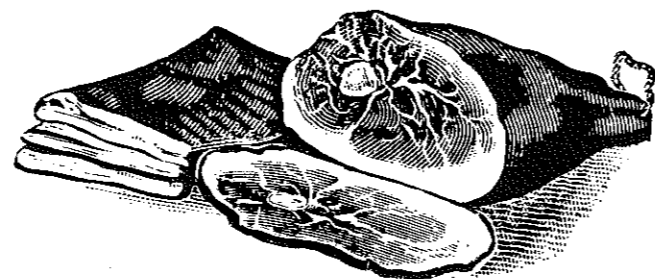
The exhibition opens with a slide-tape show surveying the history, cultivation, and importance of the potato. A sofa of stuffed couch potatoes, old botanical prints, rare pamphlets, humorous postcards, things in the shape of potatoes, utensils associated with the peeling, cutting, and mashing of potatoes, and ephemera of all kinds are among the objects displayed.

The Hughes approach the subject of potatoes with a marvelous combination of seriousness and humor, arrange special programs for school groups, and are active in encouraging wider cultivation and use of the potato around the world.

Barbara Kirshenblatt-Gimblett
Department of Performance Studies
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Traditional Pork Processing Collection

Research notes, correspondence, printed materials, photographs, and recordings on traditional methods of pork processing are recent acquisitions of the Archive of Folk Culture, Library of Congress, Washington, D. C. (collection no. AFS 26, 226-26,230). The project was undertaken by folklorist Barbara Fertig, who investigated such activities as hog butchering and sausage making in Arkansas, Minnesota, Ohio, Delaware, Virginia, Louisiana, and New York in 1985-86. See also the publication by Ms. Fertig, "Hog Killing in Virginia: Work as Celebration," in *"We Gather Together": Food and Festival in American Life*, edited by Theodore C. Humphrey and Lin T. Humphrey (Ann Arbor: UMI Press, 1988).



Ricers from Red Lake Reservation, Minnesota, ca. 1970. Photo by Charles Brill, courtesy of Tom Vennum



The Digest

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