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◆◆ A REVIEW FOR THE INTERDISCIPLINARY STUDY OF FOOD ◆◆



Barbacoa de Cabeza Among South Texas Mexicans: A Research Note

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Introduction

Over the past fifteen years Mexican food has experienced a rapid growth in popularity throughout the United States. No longer associated solely with working-class Mexicans, Mexican food has been defined in the words of Craig Claiborne as "peasant food raised to the level of high and sophisticated art."¹ Mexican and American cookbooks, popular magazines, and journalistic accounts have described the regional foodways of different Mexican gastronomic regions and have provided descriptive accounts of foods such as nachos, guacamole, chile sauces, tostadas, and enchiladas. These food promoters have labeled the food of Mexicans along the Rio Grande as "Tex-Mex food," a term imposed by the dominant culture.² Despite the popular attention Mexican food has experienced, the folk foodways have received very little serious attention in American scholarship.

In the culinary repertoire of Mexicans in South Texas, several key food events are foregrounded and embedded with extraordinary social, historical, and cultural meaning. For example, Mexicans perform the following weekend food events: *carne asada* (grilled meat without barbecue sauce), *menudo* (tripe), and *barbacoa de cabeza* (barbecued beef heads). These food events can also be seen, to borrow Sherry Ortner's term (1973), as key symbols, i. e., these are food events that repeatedly show up and, with much negative or positive emotions, help border Mexicans make sense of who and where they are and were. In other words, these food events are embedded with highly charged meanings about the history and culture

of Mexicans in South Texas.

Beef heads used to be a waste product of the Anglo ranchers in South Texas. Now *barbacoa de cabeza* has become a multimillion-dollar industry with the status of a food delicacy. *Barbacoa de cabeza* is a weekend food event that consists of cooking beef heads in a pit containing a bed of hot mesquite wood coals. Among Mexicans in South Texas, it is the custom to prepare *barbacoa* on Saturdays, and on Sunday mornings to eat the different kinds of meat from the heads: brains, eyes, meat from the eye socket, lips, tongue, tongue skins, snout, sweetbreads, and cheek meat. *Barbacoa de cabeza* is prepared and sold at neighborhood stores, *tortillerias*, and wholesale distributors. In some cases, Mexicans in this region have their own backyard pit or outdoor oven. *Barbacoa de cabeza* is not confined to Mexicans living in the border area but also is prepared as festive foods in the Mexican migrant labor camps in Immokalee, Florida; Caldwell, Idaho; Nyssa, Oregon; and throughout much of Mexico.

Barbacoa de cabeza has undergone some changes. As a result of state and city ordinances, it is often cooked in stainless steel tubs for six to eight hours at temperatures up to 210 degrees, rather than in pits. Nevertheless, *barbacoa de cabeza* has maintained several characteristic traits of significance: 1) It is a weekend, male-oriented food event that consists of a division of labor by age. 2) It is consumed on Sunday mornings and the meat parts are differentially consumed according to age. 3) It addresses larger social and cultural issues related to the socialization process of male children, kinship ties, social networks, and the politics and cultural history of Mexican-Americans in South Texas.

Before I proceed, I would like to mention the ethnographic fieldwork site for this research endeavor. I did a significant part of the fieldwork in South Texas, a region where the tradition of preparing and

consuming *barbacoa de cabeza* is performed every week. Several towns along the Texas-Mexico border have been sites of research: Eagle Pass, Laredo, San Ygnacio, Mission, McAllen, and Brownsville. However, I chose Eagle Pass for in-depth ethnographic fieldwork because: 1) Eagle Pass is representative of a border town in South Texas where Spanish is the dominant language and the economy is largely agriculture. 2) Unlike any other town in South Texas, *barbacoa de cabeza* is still prepared in a pit with mesquite wood. 3) Mr. Perfecto Mancha, who has been preparing *barbacoa* and selling it for over fifty years, lives in Eagle Pass. 4) Eagle Pass is the town where I was born and raised, and I know the people well.

Barbacoa de Cabeza: Origins, Word, & Historical Experience

The method of cooking meat in a pit is recognized in anthropological literature as a primitive form of cooking. Reay Tannahill states, for example, that small types of ovens existed during prehistoric times in several dwellings at one Ukrainian site (1973:26-27). The method of cooking in a pit also was prevalent among Mexican Indians during the pre-Hispanic period. According to Father Bernardino de Sahagun, Hernan Cortes' chronicler, the Aztecs prepared different kinds of stews and "as their trade, sell roasted meats and meats roasted under ground" (1985:568). They preferred to cook their foods not with fat or oil but, rather, to season their meats with chile sauces and to grill, boil, steam, and bake them in underground pits (De Maria y Campos 1986:10; Soustelle 1976:151; Novo 1979:10). In Texas, the Lipan, Apache, Coahuiltecan, and Comanches used to cook buffalo and mustang, including the large intestines and head, in a pit (Campbell 1961:115, 163, 239).

Whereas the method of cooking in a pit is strongly associated with prehistoric times, the word *barbacoa*,

on the other hand, has been the subject of speculation among food historians. To some, *barbacoa* came from the Caribbean Indians, who roasted meat on a grid of sticks. Other food writers attribute the word to the Spanish. To Jesus Montaña, an old Mexican ranch hand (and my uncle), the word *barbacoa* has quite a different origin. *Chivo* (goat), according to Montaña, was the chief source of meat for Mexicans before the Anglos imported their cattle to South Texas. The custom among Mexicans was to consume the entire *chivo*, "desde la barba hasta la cola" (from the beard to the tail). Mexicans later shortened the phrase, combining *barba* and *cola*, which finally became *barbacoa*. In addition to the word *barbacoa*, Mexicans in South Texas sometimes substitute the word *tatema*, which, according to Cecilio Robelo's *Diccionario de Aztequismos*, is an Aztec term referring to roasting meat in a pit. However, *barbacoa* is the dominant term used among Mexicans in South Texas. This word is impregnated with powerful cultural, social, and historical meanings, conjuring memories of how

Mexicans used to pick up beef heads discarded by Anglo ranchers, of how *barbacoa* used to be prepared by their grandfathers, and of the way it is still eaten.

Barbacoa and Preparation: Insights into the Structuring of Children's Work

From region to region throughout South Texas, the preparation of *barbacoa* varies tremendously. In Brownsville, beef heads

are sometimes wrapped in banana leaves, while in Eagle Pass, they are wrapped in burlap sacks. In San Antonio, due to city ordinances, *barbacoa* is prepared in stainless steel pressure cookers. When preparing *barbacoa* for personal consumption, some people line the pit with agave leaves (*penca de maguey*) to impart additional flavor to the meat. Regardless of the method of preparation, *barbacoa de cabeza* is a widely practiced food event.

The preparation is a division of labor by age, involving male children, teenagers, and adults, that



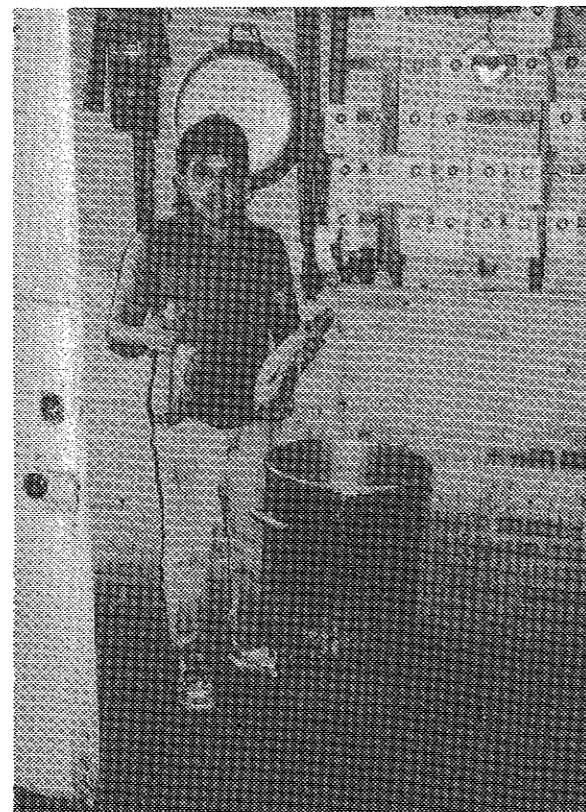
Mancha's Grocery and Meat Market, Eagle Pass, TX has been making *barbacoa de cabeza* for over 42 years. Photo by Mario Montaña.

provides a unique social setting for the three age groups to work and play together. The younger children are assigned the tasks of washing the metal tubs, cleaning and rinsing the beef heads in a bathtub, and sweeping the work area. As their age increases and as their skills improve, children are given the responsibility of wrapping the beef heads in burlap sacks and packing them in metal containers. The teenagers fulfill the tasks of supervising the younger children, carrying the metal containers with beef heads to the pit, filling the pit with mesquite wood, and entertaining the younger children with jokes, taunts, and stories of personal aggrandizement. The adult supervises, making sure all are doing the tasks as instructed. Also he has the major responsibility of deciding when the pit is hot enough for the beef heads. Besides teaching children and teenagers to make *barbacoa*, the preparation process socializes in a more general way: they learn to work and to take orders from other children and teenagers, to address adults properly, and to behave and talk appropriately to customers who in other social situations are friends. Moreover, they learn the joking behavior of their own age group. The oldest children taunt the youngest; they spray each other with water; they impersonate their teachers in a mocking manner. They also engage in intense discussions about their favorite athletes. Overall, the preparation process provides the children, teenagers, and adults with a unique social and cultural learning environment every weekend.

Although *barbacoa de cabeza* is prepared



Perfecto Mancha supervises his grandchildren as they lower a container full of beef heads into the pit of hot mesquite coals. Photo by Mario Montaña.



Hugo "El Compadre" Rosas, Mr. Mancha's grandson, packs beef head tongues into the container. Photo by Mario Montaña.

throughout South Texas, the process has undergone a major change. City officials have imposed health and sanitation standards that require the use of pressure cookers instead of pits. Pressure cookers are most prevalent in larger cities, such as San Antonio, Corpus Christi, Austin, Dallas, and Fort Worth. In some South Texas towns, too, the law has played a significant role in the preparation and consumption of *barbacoa*, making it illegal to prepare *barbacoa* in a pit and to use the materials traditionally associated with the cooking—mesquite wood, burlap sacks, banana leaves, and agave leaves. These sanitation laws have eliminated, to some extent, the *barbacoa* makers in small neighborhood stores. They cannot afford the capital investment to buy stainless steel pressure cookers and to install gas plumbing and stainless steel counter tops. As a result, wholesale distributors of *barbacoa* have sprung up throughout South Texas, supplying it to small neighborhood stores. Despite sanitation laws and raids by city and health inspectors on unlicensed *barbacoa* makers, *barbacoa de cabeza* is still a widely practiced food event among Mexicans in South Texas.

Talking Heads: The Cultural Performance of Ordering and Eating Beef Head Parts

Mexicans in South Texas eat *barbacoa* on Sunday mornings. When ordering, customers specify first how many pounds of *barbacoa* and then the specific parts of the head. Some may request the back part of the tongue, or meat behind the eye socket, or several eyes, or the lips. In Eagle Pass, for example, one elderly man has been buying two pounds of brains from Mr. Perfecto Mancha for the past forty years. The brains, eyes, and sweetbreads are generally eaten by older adults, leaving the children with the cheek meat and tongue. *Barbacoa* is consumed in two manners. It is eaten as tacos, with either corn or flour tortillas, or eaten with tortilla scoops formed by breaking two small pieces of tortilla. Both ways of eating *barbacoa* entail using a special kind of chile sauce (either a tomato base, with *chile serrano*, onions, garlic and served fresh or fried in oil, or topped with *pico de gallo* with fresh chopped tomatoes, *chile serrano*, scallions, cilantro, lime juice, and olive oil). Refried beans and eggs are traditional side dishes. In some cases when the family is large, the *barbacoa* is mixed with eggs to stretch it out. Avocados are included as garnish, not as guacamole. Usually in-laws, extended family members, and friends drop by on Sunday mornings to partake in the meal. Restaurants also serve *barbacoa* in tacos or along with side dishes of eggs, refried beans, and avocados.

Conclusion

For members of the dominant culture, *barbacoa de cabeza* serves to identify a particular group of Mexicans residing in the South Texas border region. For South Texas Mexicans, *barbacoa de cabeza* serves to remind them of who they are, where they came from, and their place in their own world. *Barbacoa de cabeza* can be viewed as a cultural practice, one of resistance to and dissent against the values and way of life imposed by the dominant cultural order. In addition, *barbacoa de cabeza* helps us understand the appropriation of working-class cultural practices by the dominant culture. It sheds light on the extent to which the acceptance and rejection of food categories are conditioned by race and class relations. It can provide an understanding of the origins of a food tradition and the conditions of its existence. Finally, *barbacoa de cabeza* provides a means of understanding the extent to which a cultural practice creates, changes, and reproduces the cultural system.

Arjun Appadurai, a food anthropologist, states, "when human beings convert some part of their environment into food, they create a peculiarly powerful semiotic device. In its tangible forms, food presupposes and reifies technological arrangements, relations of production and exchange, conditions of field and market, and realities of plenty and want. It is therefore a highly condensed social fact" (1981). *Barbacoa de cabeza* is a social fact, embedded with meaning and history about Mexicans in South Texas.

Notes

1. Reviewing Diana Kennedy's *The Cuisines of Mexico*, Claiborne states on the back cover, "Long ago [Diana Kennedy] and I agreed on the merits of Mexican food. It is, we decided, earthy food, festive food, happy food, celebration food. It is in short, peasant food raised to the level of high and sophisticated art." In "How to Make a National Cuisine: Cookbooks in Contemporary India," Arjun Appadurai provides a detailed study of the role of cookbooks in legitimizing a cuisine. A similar situation with Mexican food can be attributed to cookbooks. Since 1972 an incredible number of Mexican cookbooks, most by non-Mexicans, have been published in the United States.
2. The term "Tex-Mex" is commonly used by food writers to describe any American version of Mexican or Spanish food. In other contexts, especially along the Lower Rio Grande border region, many Mexicans regard the term as derogatory, signifying a person of Mexican descent as culturally and linguistically marginal. For example, when someone is said to speak "Tex-Mex," this refers to a Mexican's limitation of the Spanish language or an "unauthentic" Mexican. Many border Mexicans also interpret this term to signify a cultural and biological half breed, part Anglo-Texan and part Mexican. The term, also, has been used to designate the music of this group, called by them *norteña* or *conjunto*.

References Cited

- Arjun Appadurai. 1981. Gastro-Politics in Hindu South Asia. *American Ethnologist*, Vol. 8(3):494-511.
1988. How to Make a National Cuisine: Cookbooks in Contemporary India. *Comparative Studies in Society and History*, Vol. 30(1):3-24.

On Cooking in Mexican Earth

Rick Bayless

Rick Bayless, with Deann Groen Bayless, is proprietor of Frontera Grill, a restaurant in Chicago featuring regional Mexican and southwestern U. S. specialties, and author of Authentic Mexican (New York: William Morrow, 1987). They have spent many years learning about the regional cultures of Mexico, primarily through foodways. In this article, Rick surveys the variants of barbecued meat in Mexico.

A dozen years ago or so, I walked for the first time into the sprawling, open-air Restaurante Arroyo on the southern extremities of Mexico City in the suburb of Tlalpan. Passing the welcoming carnival of lottery-ticket hawkers and braided old ladies selling orchids, roses, and regional candles, I, like all the hundreds of customers, found myself in the middle of the kitchen.

For me it was a thrilling show of regional cooking and eating: you enter between the bathtub-size copper cauldrons of bubbling pork *carnitas* and crackling pork rinds, glass jugs of brightly colored fruit drinks and thick fermented maguey sap (*pulque*), and a clanking old tortilla-making machine. Ten feet further a roaring wood fire shoots out of a five-foot-deep, brick-lined *barbacoa* hole in the ground, and beside it are two or three more holes full of slow-roasting lamb topped with damp gunny sacks and wood covers.

In 1950 when my father opened his barbecue drive-in in Oklahoma City, he built a low-lying, brick-enclosed pit for slow-roasting his pork ribs over smoldering hickory. Arroyo's *barbacoa* set-up seemed to me only a dialectical variation on my father's barbecue pit. When the fire had died to coals at Arroyo, in went a large pot of water and vegetables to keep the *barbacoa* moist and to catch flavorful drips to serve in a *consome* alongside the meat. On-top lay a grate to support all the string-tied packages of lamb wrapped in the flexible, plank-like "leaves" of maguey. The hole was covered and the contents left to smolder and steam-roast for six to eight hours.

The end result comes to the table in large, bony chunks on "plates" of maguey, sprinkled with rock salt and accompanied by a rich *picante* sauce of black-brown *chile pasilla*, garlic, and *pulque*. The fork-

tender young lamb is tinged with the green herbiness of the maguey and the smokiness of the fire. A mouthful, tasted in one of the brightly colored, barn-like dining rooms while trumpets blare and accordions wheeze, is one of the most elementally delicious experiences I've had.

According to Fray Bernardino de Sahagun, this kind of pit-cooking was a regular part of the Aztec experience when the Spaniards arrived in 1579. And just as my father transformed his sunken pit into a smoky above-the-ground oven, the Mexicans have devised portable *barbacoa* contraptions to simulate the arduous in-the-ground method.

In the Benito Juarez Market in the west-central city of Guadalajara, there is a bank of stalls where men sell goat *birria* (as *barbacoa* is called there) from well-sealed ovens. The goat carcass is marinated in a paste of *chile ancho* (and, often, *chile chilacate*) before being slow-roasted and is chopped up and served with a tomatoey broth of drippings sparked by Mexican oregano, white onion, and cilantro.

There is a nationally famous goat or lamb *birria* from the northern state of Zacatecas that echoes much of the Guadalajara version except that I've seen the meat wrapped in maguey (as in Mexico City), then set on an elevated grate in a pot that looked like an old oval wash tub. The *birria*, sealed pot and all, went into a slow oven.

Down in the southern states of Guerrero and Oaxaca, *birria* of goat (now even chicken) is one of the most popular market foods to be consumed on the spot (wrapped in a warm tortilla and sauced with tangy *tomatillos*) or to be purchased in bulk and carried home. More often than not, the meat or poultry is marinated in spicy *chile guajillo*, then laid in a bed of anise-flavored avocado leaves in the top of a two-part steamer (like the ones used for tamales). More leaves go on top, then it's set over simmering water until the meat is tender. As the drippings combine with the steaming water, they make a rich broth in which the finished *birria* is kept warm while waiting to be eaten.

Along the United States border, earth pits and above-the-ground ovens vie for *barbacoa de cabeza*, slow-roasted heads of cattle, some wrapped in

Traditional Saltmaking at Nexquipayac, Mexico

Jeffrey R. Parsons

Dr. Jeffrey R. Parsons is an archaeologist at the University of Michigan; his major research has been in central Mexico and the Andes.

In 1519 the Spanish army under Hernan Cortes came to the Aztec capital at Tenochtitlan in the Valley of Mexico. Although bent on conquest and destruction, some of the European soldiers marvelled at what they saw at and around this largest of indigenous New World cities, and two or three of them left written accounts of their observations. Within a few decades this handful of eye-witness descriptions had been supplemented by the more numerous writings of the priests, bureaucrats, and administrators who labored in the consolidation of imperial new Spain after most of the fighting was over.

Many of these 16th-century writers were very interested in food. The Spanish soldiers described the elaborate dining arrangements at Moctezuma's palace, and subsequent Spanish administrators became very interested in the details of the tributary networks by means of which the Aztec rulers had acquired their foodstuffs. Salt was one of the items which attracted their notice, and the documents which accumulated in royal Spanish archives have given us some good general ideas about late pre-Columbian salt consumption and production in the heartland of the Aztec empire.

Some of these same documents also have given us a sense of the role of salt in Aztec political economy; for example, we know that fine white salt imported from tributary provinces in western Mexico was reserved for the Aztec urban elite, whereas commoners throughout the Valley of Mexico had to be content with the coarser and darker-colored salt produced locally around the shores of saline Lake Texcoco. However, for modern scholars interested in the specific details of pre-Hispanic saltmaking, these historical documents are disappointing, for few 16th-century writers bothered to describe such mundane activities at any length.

Archaeological and ethnographic fieldwork in the Valley of Mexico over the past seventy years has

provided new perspectives on salt in Aztec diet and society. By the late 1980s we knew how to recognize and identify certain kinds of archaeological sites around the shoreline of Lake Texcoco where salt had been produced by leaching saline soil and boiling the resulting concentrated brine. However, we still could say little regarding how salt was actually made, or about how the various aspects of salt production and distribution were organized, or about how the technology and sociology of saltmaking may have varied over time and space in pre-Hispanic times.

It was with questions like these in mind that in 1988 I came to spend five weeks at Nexquipayac, a village on the northeastern shore of Lake Texcoco. Here, about thirty kilometers northeast of what was once the center of Aztec Tenochtitlan (now buried deep within the heart of modern Mexico City), were the last three practitioners of a deeply-rooted saltmaking craft. I hoped that my new study of this dying craft would be able to provide some answers to the questions that I and other archaeologists had begun to ask about saltmaking and pre-Hispanic society.

Contemporary saltmaking at Nexquipayac involves six basic sequential steps: 1) collecting the proper types of saline lakeshore soils whose salts are to be leached; 2) mixing the soils in the correct manner so as to be able to produce one of the four desired end products (white salt, black salt, yellow salt, or saltpeter); 3) filtering water through the soil mixture packed into a clay-lined pit in order to leach out the salts and concentrate them in a brine solution which drips from the bottom of the pit into a ceramic or plastic container; 4) boiling the brine in a large iron pan atop a brick stove to obtain crystalline salt; 5) drying the crystalline salt on a specially-prepared surface; and 6) selling the dried salt, either by means of door-to-door weekly deliveries in the local village, or at a weekly regional marketplace nearby.

My preliminary interpretations of the Nexquipayac information suggest that a comparable form of leaching-boiling technology was used to produce salt around the perimeter of Lake Texcoco only after about A.D. 1200. There is good reason to believe that for centuries (and perhaps millennia) salt has also been

SALTMAKING, CONT. FROM PAGE 7

produced in this same zone by means of solar evaporation from shallow pools along the lake margins. I feel that because of high fuel costs and the need for great knowledge and technical expertise which only specialized production could provide, it is unlikely that anything comparable to the leaching-boiling method now used at Nexquipayac would have been very significant prior to ca. A.D. 1200 in the Valley of Mexico.

The stimulus for the shift from a more generalized form of production based upon solar evaporation to a more specialized form of production based on leaching-boiling may have been a combination of two basic factors that produced a need for significantly higher levels of salt production after A.D. 1200: 1) substantial and sustained regional population growth; and 2) changes in the political economy such that much larger quantities of salt were needed for preserving fish and fixing dyes in the fancy woven textiles that became an important part of a new and expanding prestige economy. Future archaeological studies of pre-Hispanic salting in the Valley of Mexico should provide important new perspectives on the changing pre-Hispanic political economy.

COOKING, CONT. FROM PAGE 6

maguery, some not. Along one wall of the main market in Monterrey, men dish up soft tacos of the chopped meat and splash them with a fiery, vinegary, red chile sauce. Outside the market, I found a row of pushcart "stalls" selling more of the same.

As in most every part of the Republic, people along the Gulf Coast talk a lot about digging pits to make a *barbacoa* of lamb or goat for a special occasion. But in this coastal area, I've rarely seen it in the public forum of a market or restaurant.

In Yucatan, however, pit-cooked dishes (and their modern variations) are at the heart of the regional cuisine. Nearly every Yucatecan restaurant serves *pollo pibil* (*achiote*-marinated chicken slow-cooked in

BARBACOA, CONT. FROM PAGE 5

- T. N. Campbell. 1979. *Ethnohistoric Notes on Indian Groups Associated with Three Spanish Missions at Guerrero, Coahuila*. Archeology and History of San Juan Bautista Mission Area, Coahuila and Texas. Report No. 3, Center for Archeological Research. San Antonio: University of Texas Press.
- Teresa de Maria Campos. 1986. Introduction. In *Presencia de la Comida Hispanica*. Mexico City: Fomento Cultural Banamex, A. C., pp. 9-14.
- Father Bernardino De Sahagun. 1985. *Historia general de las cosas de nueva España*. Mexico City: Editorial Porrúa.
- Diana Kennedy. 1970. *The Cuisines of Mexico*. New York: Harper and Row, Publishers.
- Salvador Novo. 1979. *Cocina Mexicana: Historia Gastronómica de la Ciudad de Mexico*. Mexico City: Editorial Porrúa, S. A.
- Sherry Ortner. 1973. Key Symbols. *American Anthropologist*, Vol. 75:1338-1346.
- Cecilio Robelo. N.D. *Diccionario de Aztequismos*. Mexico City: Ediciones Fuente Cultural.
- Jacques Soustelle. 1970. *Daily Life of the Aztecs: On the Eve of the Conquest*. Stanford: Stanford University Press.
- Reay Tannahill. 1973. *Food in History*. NY: Stein and Day, pp. 25-27.

banana leaves); the market in Merida is dotted with sides of pork done in the same fashion (*cochinta pibil*) and served in tacos or crusty sandwiches with a searing *chile habanero* relish and pickled red onions. Women come to market with baskets of *pibipollos*, huge crusty banana leaf-wrapped, baked tamales that they slice like cake to sell. And somewhere in the market area, there will be a vendor with a three-foot-high mound of *pibinales*, corn on the cob, still in the husk, that has been slow-roasted in an earth pit. *Pib* (Mayan for "pit") is a *modus operandi* in Yucatecan cooking, though today (as in the rest of Mexico) most of the *pib* dishes are done in steamers or in tightly-sealed vessels in modern ovens.

Food in Culture

Dr. Sue Samuelson
(Anthropology 162)
University of California, Berkeley, 1990

This course examines food and food-related practices from a variety of perspectives: historical, economic, political, religious. The evolution of human food consumption in both the Old World and the New World is explored, followed by a focus on contemporary American food practices. The role of food in festivals and celebrations, sacred and secular, is discussed. Ethnic, regional, and occupational issues as they relate to food are supplemented by case studies of food practices in Africa, Asia and South America. The course concludes with a look at the role of food in literature, folk narrative and in the media.

Course Requirements:

There will be a midterm, a final exam, and a term project. Each of these will count for 1/3 of the student's final grade for the course. All assignments must be completed or an F will be given. Late assignments will not be accepted. No incompletes will be given. Graduate students are required to do additional research and/or a class presentation based on their areas of specialization.

REQUIRED TEXTS:

- Brown, Linda Keller and Kay Mussell, eds. 1984. *Ethnic and Regional Foodways in the United States: The Performance of Group Identity*. Knoxville: University of Tennessee Press.
- Humphrey, Theodore C. and Lin T., eds. 1988. *"We Gather Together": Food and Festival in American Life*. Ann Arbor: UMI Research Press.
- Jones, Michael Owen, Bruce Giuliano and Roberta Krell, eds. 1983. *Foodways and Eating Habits: Directions for Research*. Los Angeles: California Folklore Society.
- Visser, Margaret. 1988. *Much Depends on Dinner*. New York: Macmillan.

IN ADDITION, EACH STUDENT WILL READ ONE OF THE FOLLOWING:

- Chang, K. C., ed. 1977. *Food in Chinese Culture: Anthropological and Historical Perspectives*. New Haven: Yale University Press.
- Conlin, Joseph R. 1986. *Bacon, Beans, and Galantines: Food and Foodways on the Western Mining Frontier*. Reno: University of Nevada Press.
- Curran, Patricia. 1989. *Grace Before Meals: Food and Body Ritual in Convent Culture*. Urbana: University of Illinois Press.
- Vennum, Thomas, Jr. 1988. *Wild Rice and the Ojibway People*. St. Paul: Minnesota Historical Society Press.
- Weismantel, M. J. 1989. *Food, Gender, and Poverty in the Ecuadorian Andes*. Philadelphia: University of Pennsylvania Press.

GRADUATE STUDENTS ADD:

- Fieldhouse, Paul. 1986. *Food and Nutrition: Customs and Culture*. Dover, NH: Croom Helm.

TERM PROJECT:

Describe and analyze the foodways of a cultural or social group other than your own. Your report should include a bibliography, a history of the group and its foods, a discussion of staples or "superfoods," and predominant flavors. Look at the frequency, timing, and content of meals. What are the rules for the preparation, consumption, and disposition of food? What is the role of food in sacred rituals and/or secular festivals?

Although you are an outsider, try to understand the role of food from an insider's perspective in this group. You may use interviews, fieldwork, and library research. If doing fieldwork, choose a group to which you have easy access (e.g., a local immigrant or ethnic community).

Course Outline and Required Readings

Day

1. Introduction
Reading: Visser
2. Old World food history: paleonutrition, agricultural revolution, food in ancient Greece, Rome, China.
Reading: Continue Visser.
3. Food history continued: Middle Ages, New World, colonial America, westward expansion, immigration.
Reading: Continue Visser.
4. Food history continued: Industrial Revolution, World War II
Reading: Finish Visser.
5. Contemporary foodways: status and power
Reading:
Green, Rayna. 1985. Wasting Away Again in Margaritaville: The Cult of Nachismo and the New American Cuisine. *The Digest* 6 (1):1, 25-28.
Aristedes. 1978. Foodstuff and Nonsense. *American Scholar* 47:157-63.
Harrison, G. G., W. L. Rathje, and W. W. Hughes. Food Waste Behavior in an Urban Population. *Journal of Nutrition Education* 7:12-16.
Brown and Mussell, pp. 238-60.
Graduate students add: Fieldhouse, pp.75-82.
6. Contemporary foodways: dieting, eating disorders, health, fads.
Reading:
Brown and Mussell, pp. 217-37.
Tucker, Elizabeth. 1978. The Seven-Day Wonder Diet: Magic and Ritual in Diet Folklore. *Indiana Folklore* 11:141-50.
Hufford, David. 1971. Organic Food People. *Keystone Folklore Quarterly* 16:179-84.
Gay, Ruth. 1976. Fear of Food. *American Scholar* 45:437-41.
Graduate students add: Fieldhouse, pp. 137-60, 197-211.
7. Personal and biological components of food.
Reading:
Palmerino, Claire C., Pleasing the Palate: Diet Selection and Aversion Learning. In *Foodways and Eating Habits (FEH)*, edited by Michael Owen Jones, et al, pp. 19-27.
Bronner, Simon. 1983. The Paradox of Pride and Loathing. In *FEH*, pp. 115-24.
Adler, Elizabeth. 1983. Creative Eating: The Oreo Syndrome. In *FEH*, pp. 4-10.
Graduate students add: Fieldhouse, pp. 41-74.
8. Food as a social and cultural construct.
Reading:
In *FEH*:
Prologue and Epilogue, pp. vii-xii, 134-37.
Mirsky, Richard M., Perspectives in the Study of Food Habits, pp. 125-33.
Prosterman. Food and Alliance at the County Fair, pp. 81-90.
Goldman. A Moveable Feast: The Art of the Knish Maker, pp. 11-18.
Farb, Peter and George Armelagos. 1980. *Consuming Passions: The Anthropology of Eating*. Boston: Houghton Mifflin, pp. 97-111.
Graduate students add: Fieldhouse, pp. 41-74.
9. Gender, family, and household.
Reading:
In *FEH*:
Adler, Thomas A. Making Pancakes on Sunday: The Male Cook in Family Tradition, pp. 45-54.
Graham, Andrea. "Let's Eat!" Commitment Communion in Cooperative Households, pp. 55-63.
Shuman, Amy. The Rhetoric of Portions, pp. 72-80.
Sokolov, Raymond. 1981. Moses and Manhasset: The Kosher Kitchen. In *Fading Feast: A Compendium of Disappearing Regional Foods*. New York: Farrar, Straus and Giroux, pp. 158-63.
Douglas, Mary. 1972. Deciphering a Meal. *Daedalus* 101:61-82.
Graduate students add: Fieldhouse, pp. 82-91.
10. Flavor principles:
No Reading.
11. and 12. Ethnic foods and the process of acculturation
Reading: Brown and Mussell, pp. 3-145.
13. Regional foods.
Reading: Brown and Mussell, pp. 145-84.
14. Religious uses of food.
Reading:
Brown and Mussell, pp. 185-216.
Fieldhouse, pp. 109-37.
Farb and Armelagos, 112-26.
Graduate students add: Fieldhouse, pp. 99-105, 109-137, 161-96.
15. Food and economics
Reading: Mintz, Sidney. 1979. Time, Sugar and

- Sweetness. *Marxist Perspectives* 2:56-73.
16. Food, politics and power.
Reading:
Appadurai, Arjun. 1981. Gastro-politics in Hindu South Asia. *American Ethnologist* 8: 494-511.
Hogbin, Ian. 1970. Foods, Festivals and Politics in Wogeo. *Oceania* 40:304-28.
17. MIDTERM
- 18, 19, and 20. Food and festivals and celebrations.
Reading: Humphrey and Humphrey. 1988. "We Gather..."
Graduate students add: Fieldhouse, pp. 91-99.
- Days 21-26 involve case studies of geographic areas and occupational and religious groups. Choose one of these areas or groups and read the text listed below. For projects or presentations, see list of supplemental readings.
21. Case Study: Africa.
Reading: Goody, Jack. 1982. *Cooking, Cuisine and Class: A Study in Comparative Sociology*. Cambridge: Cambridge University Press.
22. Case study: Asia.
Reading: Chang. 1977. *Food in Chinese Culture...*
23. Case Study: South America.
Reading: Weismantel. 1989. *Food, Gender and Poverty...*
24. Case Study: Native Americans.
Reading: Vennum. 1988. *Wild Rice...*
25. Case Study: Nuns.
Reading: Curran, Patricia. 1989. *Grace Before Meals...*
26. Case Study: Miners.
Reading: Conlin. 1986. *Bacon, Beans, and Galantines...*
27. Food and literature; cookbooks.
Reading:
Ireland, Lynne. The Compiled Cookbook as Foodways Autobiography. In *FEH*, pp. 107-114.
Bloodworth, William. 1979. From *The Jungle to The Fasting Cure*: Upton Sinclair on American Food. *Journal of American Culture* 2:444-53.
Selections from:
Trillin, Calvin. 1979. *American Fried: Adventures of a Happy Eater*. New York: Vintage.
Fisher, M. F. K. 1976. *The Art of Eating*. New York: Vintage.
28. Food narratives and folk speech.

Reading:

- Levy, Sidney J. Personal Narratives: A Key to Interpreting Consumer Behavior. In *FEH*, pp., 94-106.
Fine, Gary Alan. 1980. The Kentucky Fried Rat: Legends and Modern Society. *Journal of the Folklore Institute* 17:222-43.
29. Food and the media.
Reading: Newspaper and magazine clippings (handout).
30. Summary and conclusions.

Supplemental Reading

FOOD HISTORY

- Boorstin, Daniel J. 1973. How We Democratized the American Diet from Salt Fish to Frozen Berries. *Smithsonian* 4(3):26-35.
- Camp, Charles. 1989. *American Foodways: What, When, Why and How We Eat in America*. Little Rock: August House.
- Cohen, Mark N. 1977. *The Food Crisis in Prehistory*. New Haven: Yale University Press.
- Cosman, W. P. 1976. *Fabulous Feasts: Medieval Cookery and Ceremony*. New York: George Braziller.
- Gregg, Susan Alling. 1988. *Foragers and Farmers: Population Interaction and Agricultural Expansion in Prehistoric Europe*. Chicago: University of Chicago Press.
- Harris, Marvin. 1987. *Food and Evolution: Toward a Theory of Human Food Habits*. Philadelphia: Temple University Press.
- Root, Waverly and Richard de Rochemont. 1976. *Eating in America: A History*. New York: William Morrow.
- Shapiro, Laura. 1986. *Perfection Salad: Women and Cooking at the Turn of the Century*. New York: Farrar, Straus and Giroux.
- Tannahill, Reay. 1989. *Food in History*. Revised edition. New York: Crown.
- Wing, Elizabeth S. and Antoinette B. Brown. 1979. *Paleonutrition*. San Diego: Academic Press.

DIETING, EATING DISORDERS, HEALTH

- Chernin, Kim. 1981. *The Obsession: Reflections on the Tyranny of Slenderness*. New York: Harper Colophon.
- Hausman, Patricia. 1981. *Jack Spratt's Legacy: The Science and Politics of Fat and Cholesterol*. New York: Richard Marek.

Lundgren, B. 1981. Effect of Nutritional Information on Consumer Responses. In *Criteria of Food Acceptance*, edited by J. Solms and R. L. Hall, pp. 27-33. Zurich: Forster.

PERSONAL AND BIOLOGICAL APPROACHES TO FOOD

Cussler, Margaret and Mary L. DeGiv. 1952. *Twixt the Cup and the Lip: Psychological and Socio-Cultural Factors Affecting Food Habits*. New York: Twayne.

LeGros Clark, F. 1968. Food Habits as a Practical Nutritional Problem. *World Review of Nutrition and Dietetics* 9:56-84.

Robson, J. R. K., ed. 1980. *Food, Ecology and Culture: Readings in the Anthropology of Dietary Practices*. New York: Gordon and Breach.

Rozin, P. and A. E. Fallon. 1981. The Acquisition of Likes and Dislikes for Food. In *Criteria of Food Acceptances*, edited by J. Solms and R. L. Hall, pp. 35-48. Zurich: Forster.

Sanjur, Diva. 1982. *Social and Cultural Perspectives in Nutrition*. Englewood Cliffs, NJ: Prentice Hall.

ETHNIC FOODWAYS, ACCULTURATION

Bringeus, Nils-Arvid. 1970. Man, Food and Milieu. *Folk Life* 8:45-56.

Georges, Robert A. 1984. You Often Eat What Others Think You Are: Food as an Index of Others' Conceptions of Who One Is. *Western Folklore* 43:249-53.

Rikoon, J. Stanford. 1982. Ethnic Food Traditions: A Review and Preview of Folklore Scholarship. *Kentucky Folklore Record* 28 (1-2):12-25.

Welsch, Roger. 1971. "We Are What We Eat": Omaha Food as Symbol. *Kentucky Folklore Record* 16:165-70.

Yoder, Don. 1961. Sauerkraut in Pennsylvania Folk-Culture. *Pennsylvania Folklore* 12(2):56-69.

REGIONAL AMERICAN FOODS

Sorre, Max. 1962. The Geography of Diet. In *Readings in Cultural Geography*, edited by Philip Wager and Marvin W. Mikesell, pp. 445-56. Chicago: University of Chicago Press.

Smith, Stephen A. 1984. Food for Thought: Comestible Communication and Contemporary Southern Culture. In *American Material Culture: The Shape of Things Around Us*, edited by Edith Mayo, pp. 208-17. Bowling Green: Bowling Green State University Press.

RELIGION AND FOOD

Douglas, Mary. 1966. *Purity and Danger: An Analysis of the Concepts of Pollution and Taboo*. London: Routledge and Kegan Paul.

Simoons, Frederick J. 1967. *Eat Not This Flesh: Food Avoidances in the Old World*. Madison: University of Wisconsin Press.

ECONOMICS OF FOOD PRODUCTION

Mintz, Sidney W. 1985. *Sweetness and Power: The Place of Sugar in Modern History*. New York: Viking.

Ukers, William H. 1935. *All About Coffee*. Detroit: Gale.

FOOD, POLITICS AND POWER

Goody, Jack. 1982. *Cooking, Cuisine and Class: A Study in Comparative Sociology*. Cambridge: Cambridge University Press.

Mitchell, D. 1975. *The Politics of Food*. Toronto: James Lorimer.

Young, Michael W. 1971. *Fighting with Food: Leadership, Values and Social Control in a Massim Society*. Cambridge: Cambridge University Press.

FOOD AND FESTIVALS

Craige, Carter Walker. 1979. Grange and Harvest Home Picnics in Chester County. *Pennsylvania Folklife* 29(2):80-84.

Douglas, Mary, ed. 1984. *Food in the Social Order: Studies of Food and Festivities in Three American Communities*. New York: Basic Books/Russell Sage Foundation.

Theophano, Janet. 1978. Fast, Feast and Time. *Pennsylvania Folklife* 27(3):25-32.

CASE STUDY: AFRICA

Gelfand, Michael. 1971. *Diet and Tradition in an African Culture*. Edinburgh: Livingstone.

Richards, Audrey. 1932. *Hunger and Work in a Savage Tribe: A Functional Study of Nutrition Among the Southern Bantu*. London: Routledge.

1939. *Land, Labour and Diet in Northern Rhodesia: An Economic Study of the Bemba Tribe*. London: Oxford University Press.

Robson (see Personal and Biological Approaches).

See SYLLABUS, page 25

Announcements & Queries

ASFS 1991 Meeting

The fifth annual meeting of the Association for the Study of Food and Society (ASFS) is planned for June 14-16, 1991, in Tucson, AZ. For more information, contact Dr. W. Alex McIntosh, Department of Rural Sociology, Texas A & M University, College Station, TX 77843 (409/845-4944).

Food and Gender Anthropology Session Set

A session is being organized for the 1991 annual meeting of the American Anthropological Association on "Food and Gender Socialization among Children or Adolescents." Papers are solicited that look at how food is used instrumentally to socialize masculinity and femininity or how it is used to symbolize gender affiliation. Papers could focus on feeding, food rules, food values, meanings embodied in food and eating, uses of foods in rites of passage, or nutritional properties of foods as they relate to gender socialization. Please contact Carol Counihan, Department of Anthropology, Millersville University, Millersville, PA 17551. Telephone 717/872-3575 or 872-3544 (work); 717/394-4843 (home).

Food-Related Theses

Susan J. Terrio is writing a doctoral dissertation in the Department of Anthropology at New York University entitled "Contemporary Artisanal Chocolate Production in France: Strategies for Adaptation and Reproduction."

Christa Salamandra is finishing a masters thesis in the Department of Anthropology at New York University on Middle Eastern restaurants in New York City. Through three case studies, she examines how these restaurants construct a pan-Middle Eastern cuisine and, through it, identity.

Barbara Kirshenblatt-Gimblett

Home Cooking Radio Series Takes the Air

Since the fall of 1989, WSLU North Country Public Radio in Canton, New York, has produced a series of thirteen documentary portraits called "Home Cooking:

The Folk Art of Good Food." Each program is based on one example from a wide variety of specific regional and ethnic food traditions in the northern counties of New York State. The series is co-produced by Beverly Hickman, the station's award-winning audio producer, and Varick Chittenden, folklorist and director of Traditional Arts in Upstate New York. Costs of production and participation of traditional artists were supported by a grant from the Folk Arts Program of the New York State Council on the Arts.

With the use of voices of cooks and community members, the programs emphasize distinctive aesthetic sensibilities and choices found in each tradition. While the story structure varies, the series focuses on the rural character of the region and, when applicable, on the characteristics of ethnicity in a rural American setting. Each program combines interviews, conversation, audio texturing, and music.

As co-producer, interviewer, and scriptwriter, I have identified a variety of individuals and groups whose food customs are authentic and viable and serve to reinforce internal and external identities of their communities. We see this series as an opportunity to increase local awareness of, respect for, and pride in local cultures and expect it to affirm the importance of indigenous traditions. Noting that public funding agencies in the arts seldom acknowledge food and foodways as artistic forms, we hope that the project may be especially important for attempting to deal with issues of taste and visual appearance of the ordinary, plain food of everyday life in ways that will find clues to further exploration of the folk arts.

The thirteen programs range from approximately nine to eleven minutes and have been broadcast only in the station's listening area. However, in June, 1990, the entire series will be offered by the public radio satellite feed to all participating stations nationwide to record and audition for possible use in their own programming. Stations may use the modules free of charge and have unlimited rights to broadcast any or all of the series according to their own scheduling plans. Readers are urged to alert their local public radio stations to this satellite feed and to encourage use of the series in local programming.

A brochure describing the content of each module and necessary technical information will be mailed to program directors of nearly three hundred public radio stations in early May. Sample descriptions of some of the modules taken from the brochure follow:

WILD GAME COOKING. This program begins with one woman who cooked venison, rabbits, and bear meat for men in hunting camps and taverns for more than twenty years, provides one man's traditional venison stew recipe, and ends with a wonderfully funny tale by a well-known local storyteller about the time the new game warden accidentally stopped by his family home when illegal venison was about to be served for Sunday dinner (10:14).

RICHVILLE UNITED CHURCH HARVEST DINNER. Each fall harvest dinners—roast turkey with all the trimmings—are served in dozens of little churches for socializing and raising funds. This program features one of the oldest and most popular in the region and discusses the extensive preparations, the importance of good cooks, the art of setting tables, and a segment on pies as icons of American home cooked food (10:33).

GREEK PASTRY MAKING IN WATERTOWN. The women of St. Vasilio's Greek Orthodox Church prepare and sell many different rich pastries twice each year, near Greek Easter and Christmas, to raise funds for their small church in Watertown. The program follows local master baklava maker Chrisoula Mesires through the process of preparing and baking one large batch of the honey and nut dessert, breaking away occasionally to talk about the popular Easter bread, their names day parties, and the history of their parish (10:51).

PASSOVER SEDER IN POTSDAM. Jews in the small village of Potsdam have had a congregation and synagogue since the 1920s. Many still maintain at least the food traditions still associated with Hanukkah, Yom Kippur, and especially Passover. This program answers the questions asked of children at Sunday School as they rehearse for this holiday and features the visiting grandchildren of Judith Glasser as she prepares the ritual foods and family menu for their seder and explains some of the customs and their significance (10:21).

In addition to these four programs, the other titles are: Cider Apples and Apple Cider, Maple Sugaring, Brick Chapel Church Socials, Brier Hill Volunteer Firemen's Bullhead Feeds, Cheddar Cheese Making at Moore's Cheese Factory, The Feast of Our Lady of Mt. Carmel, Hungarian Cooking, Traditional Mohawk Foods: The Importance of the Three Sisters, and French-American Holiday Traditions.

To receive the brochure or for further information about the series and this planned satellite feed, readers should write to Traditional Arts in Upstate New York (TAUNY), Box 665, Canton, New York 13617-0665 (315/386-2398). TAUNY will also prepare and distribute a set of audio cassette tapes of the complete series that will be available in the summer, 1990.

Varick Chittenden
Traditional Arts in Upstate New York
Canton, NY

A Picture Tool to Assess Food Intake

My work is in the development and testing of a picture tool for use in assessing the food intake of Hmong women and children. The use of pictures is to facilitate communication in situations where the Hmong family has limited English skills and a bilingual interpreter is not available. I would like to hear from anyone working on a similar or related project or with information to share on the topic. Contact Nancy Link, 1470 Eden Way, Yuba City, CA 95993.

The Sue Samuelson Award

The Foodways Section of the American Folklore Society announces September 1, 1991 as the next deadline for the Sue Samuelson Award for the best student paper on traditional foodways. The Award honors Sue, a founder of the Section, author of its by-laws, and past editor of *The Digest*. The Award is \$100.

The paper must have been written by a student in the 1990-91 academic year. Students may submit their own papers; instructors are also urged to send the works of eligible students. Although papers need not be read at the annual meetings of the American Folklore Society to be eligible, students are encouraged to consider doing so. If read, the paper will be identified as the recipient of the Sue Samuelson Award.

Submit three typed, double-spaced copies of papers to Lucy Long, Convener, AFS Foodways Section, 443 Buttonwood, Bowling Green, OH 43402.

Resources

Review

The Icing on the Cake. By Greg Robinson and Max Scholfield. New York: E. P. Dutton, 1989. 192 pages; \$29.95 (cloth).

This book, as do most cookbooks, provides on one level some ethnographic information about a particular group; in this case, the folk group is the world of London cake decorators whose clientele are primarily in the London theatrical and pop art scenes. A wonderful display of just how a cultural form can be manipulated, the book provides detailed descriptions (more than recipes) for transforming "cake" into art forms ranging from the relatively simple afternoon tea cake with marzipan strawberries to a Halloween pumpkin, a box of roses, a teddy bears' picnic, a body beautiful, and a lady liberty—all starting from various sorts of baked confections to which have been added marzipan, wired flowers, ribbons, and an incredible variety of icings. The basic idea behind these recipes seems to be just how artful one may be in transforming the merely cooked into a representation, usually extremely realistic, of some other cultural form. (One is often reminded of the extravagant manipulations of medieval chefs!) The traditions elaborated by Robinson and Scholfield, two of London's leading cake decorators, in creating thirty "original" cake projects are delightfully illustrated by color photographs and detailed drawings. The book is thus a feast for the eyes as well as, implicitly, for the table. The book will appeal not only to the innovative cake-maker who aspires to develop a home-catering business but also to food scholars who will find the materials it describes a text fit for a rich semiotic analysis of cultural values and traditions. However, the book is innocent of any scholarly background of the sort to be found, for instance, in Simon Charsley's excellent article, "The Wedding Cake: History and Meanings" (*Folklore* 99, No. 2 (1988):232-241), which provides the sort of history of the cake form that would have made the present book much more valuable to food scholars. Nevertheless, the book provides its own sort of interesting and important "raw" materials for analysis.

Theodore C. Humphrey
California State Polytechnic University

Book Notes

America Eats: Forms of Edible Folk Art. By William Woys Weaver. New York: Harper & Row, Publishers, 1989. 215 pages, photos, notes, collector's guide, index; \$16.95 (paper).

For those who have difficulty in seeing food (and foodways) as an art form, this publication and the exhibit by the same name explore "the relationship of folk cookery...to folk art and the kinship these two share when they come together in the American kitchen." Aware of the link food provides between nature and culture, the author also discusses the adaptations of cookery to changes of the environment and kitchen technologies. The themes of nature and culture, art and aesthetics, region and regionalization, continuity and change are illustrated with forty-two recipes from the nineteenth and early twentieth centuries and photos of some of the prepared foods, as well as photos of kitchen implements from the same period. This is a handsome book with substance.

American Foodways: What, When, Why and How We Eat in America. By Charles Camp. Little Rock: August House, Inc., 1989. 208 pages, photos, drawings, bibliography; \$19.95 (cloth).

This is a book on American foodlore by a folklorist who has looked long and hard at foodways in the United States. The book begins with a concise, informative review of literature on American foodways by W. K. McNeil, General Editor of *The American Folklore Series* of which this volume is part. In the chapters that follow, Camp inquires into "the places in American life where food and culture intersect—places, events, and activities that reveal how culture means food and food means culture." With sources ranging from WPA documents to contemporary interviews, Camp presents examples of folklore that touch food; a discussion about cultural variety within food events describing and interpreting topics such as setting the table, cooks and eaters, times to gather, hosts and guests, pretexts and purposes, and times to eat; an outline of the social and material worlds of a food

gathering (production, gathering, and distribution of foodstuffs; cookery, distribution, and consumption of foods); and a discussion of the complexity of cultural food events—the units which must be the focus of study to understand food in culture. This book would be appropriate for students without a background in folklore or anthropology.

An Ancient Egyptian Herbal. By Lise Manniche. Austin: University of Texas Press, 1989. 176 pages, glossary, bibliography, index, illustrations, photos; \$19.95 (paper).

This book was clearly intended to be sold in museum bookstores to the egyptology enthusiast. The author, a Danish egyptologist, draws on texts by the Egyptians and their neighbors and on works by the Copts and classical authors to describe ninety-four species of plants and trees used by the ancient Egyptians. Each is named in Latin, English, and, where known, Greek, Arabic, and ancient Egyptian, and its special properties are described. Many were utilized for cosmetic or medicinal purposes rather than culinary, but the fifty-nine page introduction includes a special section, "For the Kitchen." Profusely illustrated.

Appetite for Change: How the Counterculture Took on the Food Industry, 1966-1988. By Warren J. Belasco. New York: Pantheon Books, 1989. 311 pages, notes, index; \$ 24.95 (cloth).

The subtitle is only part of the story; this book documents not only how cultural rebels created a new set of foodways, brown rice and all, but also how American capitalists commercialized these innovations to their own economic advantage. Along the way, the author discusses the significant relationship between the rise of a "countercuisine" and feminism, environmentalism, organic agriculture, health consciousness, the popularity of ethnic cuisine, radical economic theory, granola bars, and Natural Lite Beer. Never has history been such a good read!

The Arabbers of Baltimore. By Roland L. Freeman. Centreville, MD: Tidewater Publishers, 1989. 209 pages, bibliography; \$19.95 (paper).

The arabbers of Baltimore are horsecart vendors (mostly African-American) of produce, seafood, and

other foodstuffs. This excellent photodocumentary study is by a fourth-generation arabber turned professional photographer. The many photographs naturally provide the core of the book, but extensive captions, a forty-six page introduction, and shorter prefaces to each section provide solid ethnography as only an insider can write it.

Blue Ribbon: A Social and Pictorial History of the Minnesota State Fair. By Karal Ann Marling. St. Paul: Minnesota Historical Society Press, 1990. 328 pages, index; \$39.95 (cloth), \$24.95 (paper).

Readers of *The Digest* will be most interested in one chapter, "Cuisine-on-a-Stick" (pages 258-271), devoted to the fair's "own special, ritual foods," from the turn of the century to 1986: Pronto Pups, picnic baskets, prize cake sales, temperance drinks and bootleg booze sold in soft drink cups, hoagies, the Turkeyteria, cream puffs, flavored tofu, the grill wars (hot dogs vs. hamburgers), ethnic foods, church dining halls, ptomaine poisoning, all-the-milk-you-can-drink-for-a-dime, the science of lemonade selling, and "the automatic eater"—a sort of automat in which the food was mobile rather than the customers. Well illustrated by historical photographs.

Consuming Passions: Eating and Drinking Traditions in Ontario. Edited by Meribeth Clow, et al. Willowdale, Ontario: The Ontario Historical Society (5151 Yonge Street, Willowdale, Ontario, M2N 5P5), 1990. 312 pages; \$20.00 U.S. (paper).

Consisting of twenty-six articles on food and drink presented at the 101st Annual Conference of the Ontario Historical Society. Topics are specific and varied, including fur trader's fare, inns and taverns, the development of the cheese industry, nineteenth-century brewing, home gardening, provisioning survey crews, food-related music and song, kitchen tools, kitchen servants, the evolution of dining etiquette, immigrant food, early food marketing, changing tastes in wine, and the effect of the Depression on food traditions. Taken as a whole, they provide the reader with a pretty good idea of the culinary history of Ontario. Most authors are historians, with a sprinkling of food journalists and cookbook writers.

Cook's Index: An Index to Cookbooks and Periodicals from 1975-1987. Edited by John Gordon Burke, Ned Kehde, and Laura M. Wolf. Evanston, IL: John Gordon Burke Publisher, Inc., 1989. 536 pages; \$55.00 (cloth).

This is a much needed bibliography of cookbooks and periodical articles on cookery from approximately 1975-1987. It is the first in a series, to be issued every three years, thereby providing some control over the ever-growing mass of food publications. Books and articles are listed in separate sections, each according to author, title, and subject. It will provide a useful tool to the cookbook collector, home nutritionist, and serious cook but, unfortunately, has serious shortcomings which will drastically limit its utility to the scholar. There are various omissions in the listings. Moreover, the bibliography is limited to English language materials (excluding even foreign language materials published in the United States). It also appears to be limited to American publications, excluding both those of other English-speaking countries and the numerous cookbooks published elsewhere for the English-speaking tourist market. The one-page introduction (there are no annotations and no notes) gives the distinct impression that the editors knew and cared less about cooking than the computers with which they compiled the index. Most serious shortcoming of all: no book or article is included which does not have recipes. For those interested (and who have access to the appropriate technology), the index is supplemented by the Cook's Index Information Service, which is an electronic information service providing access to those new listings to be added to future editions. Contact the publisher for details (P.O. Box 1492, Evanston, IL 60204-1492).

Dining Car Line to the Pacific. An Illustrated History of the NP Railway's "Famously Good" Food, with 150 Authentic Recipes. By William A. McKenzie. St. Paul: Minnesota Historical Society Press, 1990. 164 pages, recipes, photos, notes, indices; \$39.95 (cloth), \$19.95 (paper).

A history of the Northern Pacific Railway's dining cars written by the retired corporate historian of NP, whose mother and father both served as cooks for railroad work crews. The book documents the development of dining car service, describes food procurement and preparation, credits those who

directed the operation and those who prepared and served the food, and demonstrates how the renowned dining car service fit into the overall corporate plan. Well illustrated by both anecdote and historical photograph. The 150 recipes of NP food are more or less superfluous.

Dishes & Beverages of the Old South. By Martha McCulloch-Williams. Knoxville: The University of Tennessee Press, 1988. 351 pages, index; (cloth).

A facsimile edition of what is reputed to be the first narrative cookbook published in America (in 1913), preceded by a new thirty-three page introduction by John Egerton that provides background information on the book and author. McCulloch-Williams was born on a Tennessee plantation where she lived before, during, and after the Civil War. Later, as a sixty-five-year-old professional writer in New York City, she reconstructed from memory a narrative description of the food and foodways of her youth. There are some two hundred recipes here (indexed at the end of the book) but the prose context of these recipes is the most valuable part: hog killing (twenty pages of good ethnographic description), barbecues, preserves, and Southern hospitality.

Eats: A Folk History of Texas Foods. By Ernestine Sewell Linck and Joyce Gibson Roach. Fort Worth: Texas Christian University Press, 1989. 271 pages, index, photos; \$23.50 (cloth).

Though described as "a folklore book" in the preface, the fly leaf gives a more accurate indication of the intended audience: "A book for Texans to treasure and for all those others to read and learn what they've missed." The book is divided into two sections: culinary regions (Northeast, Deep East, Central, South, and West Texas) and seasonal foods (with special reference to holidays), all larded with side boxes containing relevant riddles, anecdotes, proverbs, quotations, and collations of "lore." There are lots of recipes too, but this is not primarily a cookbook. There's good data and enjoyable reading here; too bad the authors (and, one assumes, the editors) were so intent on producing a "popular" book that would appeal to the widest possible number of book buyers.

Food in Sub-Saharan Africa. Edited by Art Hansen and Della E. McMillan. Boulder: Lynne Rienner Publishers, Inc., 1986. 426 pages, tables, figures, maps, bibliography, index; \$14.95 (paper), \$38.50 (cloth).

Twenty-two articles on food in Africa by a variety of scholars. Nearly all focus on productive aspects rather than consumptive, though nutritional problems receive some attention. There is little directly concerning foodways, but this is nevertheless a good reference book for those with a specific interest in Africa.

Grace before Meals: Food Ritual and Body Discipline in Convent Culture. By Patricia Curran. Urbana: University of Illinois Press, 1989. 188 pages, appendix, notes, bibliography, index; \$22.95 (cloth).

This study, employing the tools of symbolic anthropology, examines convent meal rituals as performed by two groups, the Dominican Sisters of Mission San Jose, California, and the Sisters of Notre Dame de Namur (of which the author is a member). Utilizing interviews, questionnaires, her own participant observation, and other research, the author describes the common conventual meal as experienced in the early 1960s. She treats the refectory as a ritual area in which gestures, posture, movement, silence, and speech were carefully blended by the actors to embody the ideals of Catholic religious life. Food was given an ambiguous role—valued, on the one hand, as a gift of God, but, on the other, feared as a potential source of sensate pleasure. The author contrasts attitudes of sisters who joined the convent before 1925 and those who took their vows in the 1960s, thereby demonstrating changes which had taken place over the intervening period.

Hearth & Home: A History of Material Culture. By Norman J. G. Pounds. Bloomington: Indiana University Press, 1989. 447 pages, illustrations, maps, graphs, photos, notes, bibliography, index; \$57.50 (cloth).

Pounds is an important scholar specializing in the cultural geography of Europe. This book is a history of how pre-industrial Europeans satisfied their

fundamental needs for food, shelter, and clothing, from prehistoric times into the nineteenth century. Prevailing themes are the emergence and diffusion of culture, the metamorphosis from popular to hierarchical to mass culture, the spread and impact of technological innovation, and the growth of material progress. Although food production is more emphasized than food consumption, there is much of interest here for the culinary historian. Rather too much is attempted overall, but the resulting thinness is compensated for by the fullest possible contextualization. Profusely referenced and copiously illustrated with maps, graphs, line drawings, and photographs.

Houses with Names: The Italian Immigrants of Highwood, Illinois. By Adria Bernardi. Champaign: University of Illinois Press, 1990. 285 pages, notes, index; \$25.95 (cloth).

A loving and well-written portrait based primarily on interviews with some fifty elderly Italian-Americans, including the author's grandparents. Foodways is a recurring topic (the author maintains in her preface that the three ways in which identity is manifested are "how we eat, what we are called, and how we speak"), but one chapter, "The Smoke of the Train: Allegiance, Identity, and Food," is wholly devoted to it. A good description of family foodways, though less analytic than one might like.

Insects as Food: Aboriginal Entomophagy in the Great Basin. By Mark Q. Sutton. Ballena Press Anthropological Papers No. 33. Novato, CA: Ballena Press, 1988. 121 pages, maps, tables, illustrations, bibliography, index; \$17.95 (paper).

A scholarly study of bug eating, including separate chapters on Grasshoppers and Locusts, Crickets, Caterpillars, Flies, Mesquite Beetles, Ants, Bees and Yellowjackets, Honeydew [crystallized aphid excretion], and Other Insects. Based on a collation of previously published ethnographic and archeological materials, with useful insect sketches, distribution maps, and an extensive bibliography. The author concludes, convincingly, that insects probably constituted a major rather than a minor resource in the Great Basin.

Kazak Refugees in Turkey: A Study of Cultural Persistence and Social Change. By Ingvar Svanberg. Uppsala: Center for Multiethnic Research, 1989. 211 pages, tables, maps, illustrations, photos, bibliography; price not given.

A solid ethnography on a Kazak community from northwestern China who took refuge in Turkey during the 1950s. Emphasis is on cultural change and maintenance of ethnic identity. It includes a fascinating eight-page section entitled "Food Culture." A good model for American ethnologists who all too often ignore foodways as an arena in which to work out their ideas about what is going on in a culture.

Kroatische und steirische kochbücher. Stainz, Austria: Steiermärkisches Landesmuseum Joanneum (A-8510 Stainz, Schloss), 1989. 64 pages, photos; no price given.

Of interest to the serious cookbook collector. A catalog of an exhibition at the Steiermärkisches Landesmuseum, including separate histories of the cookbooks and cookbook bibliographies for Croatia (Yugoslavia) and Steiermark (a province of southeastern Austria) by Nives Ritig-Beljak, Lela Roćenović, and Dr. Herta Neunteufl. A short facsimile reprint from a 1866 cookbook is included also. In German.

Lost Crops of the Incas: Little Known Plants of the Andes with Promise for Worldwide Cultivation. By the National Research Council. Washington, D. C.: National Academy Press, 1989. 427 pages, illustrations, photos, appendices, index; \$20.00 (paper).

This is an invaluable reference book for anyone interested in Latin American foodstuffs. It was prepared by an ad hoc panel (consisting of Hugh Popenoe, Steven King, Jorge Leon, and Luis Sumar Kalinowski) for the Advisory Committee on Technology Innovation, Board on Science and Technology for International Development, National Research Council with the intention of drawing attention to overlooked food crops of the Andean region. The study had its origin in a 1984 seminar at the National Research Council, after which questionnaires were mailed to some two

hundred plant scientists. Resultant drafts of chapters were circulated in several successive waves. All told, six hundred people from fifty-six countries directly contributed to the final publication. There are six sections (Roots and Tubers, Grains, Legumes, Vegetables, Fruits, Nuts), divided in turn into thirty-one chapters, each dealing with a specific crop. Each of these chapters contains information on a number of different species (thus the chapter on potatoes provides descriptions of eight different species of the over two hundred present in the Andes), each discussed with regard to botany, agronomy, nutrition, culinary uses, research needs, and prospects for future utilization. Photographs and/or sketches of each help to familiarize the reader with these "lost crops," and future research is facilitated by four appendices: Selected Readings, Centers of Andean Crop Research, Research Contacts, and Biographical Sketches of Panel Members.

To order, send a check for \$20.00 plus \$2.00 shipping and handling to National Academy Press, 2101 Constitution Avenue, NW, Washington, D. C. 20418, or call 1-800-624-6242.

Lutefisk, Rakefisk and Herring in Norwegian Tradition. By Astri Riddervold. Oslo: Novus Press, 1990. 88 pages, illustrations, photos, bibliography; price not given.

A delightful folkloric study of preserved fish in Norway. The author holds degrees in ethnology, history, and chemistry and makes good use of all three bodies of knowledge. Methods of both preserving and preparation (including some recipes) are described in detail and with many variants. Especially important is her description of changes over time in both technique and diet. The section on the symbolic import of lutefisk among Norwegian-Americans will be of special interest to some *Digest* readers.

The Muscovy Duck, Cairina moschata domestica: Origins, Dispersal, and Associated Aspects of the Geography of Domestication. By R. A. Donkin. Rotterdam: A. A. Balkema, 1989. 178 pages, maps, photos, illustrations, bibliography, index; \$39.50 (cloth).

A diffusion study of a food fowl of New World origin set in the context of animal and bird domestication. References to Muscovy consumption

are relatively few but interesting. Very well referenced; the bibliography of works cited (forty-eight pages) comprises more than a quarter of the entire book.

Népi kultúra, közkultúra, jelkép: A gulyás, pörkölt, paprikás. (Symbols of Folk and Popular Culture: gulyás, pörkölt, paprikás.) By Eszter Kisbán. Budapest: A Magyar Tudományos Akadémia, 1989. Bibliography, photos, English summary; cloth.

This is a fine history of goulash and related dishes by a Hungarian culinary historian, from its origins as a herdsman's dish in the eighteenth century to goulash parties staged for modern tourists. The author considers the history of goulash to be an early example (per Hobsbawn) of "the invention of tradition" and pays special attention to the symbolic importance of goulash among the various classes of Hungarian society and among Hungarian immigrants abroad. This is exactly the kind of detailed historical study of a single culinary tradition that we need many more of before we can safely move on to generalization. It is in Hungarian, but, fortunately, there is a nineteen-page summary in English.

Pure Food: Securing the Federal Food and Drugs Act of 1906. By James Harvey Young. Princeton: Princeton University Press, 1989. 325 pages, index; \$ 29.95 (cloth).

A detailed, well-documented, historical study of how the federal Food and Drugs Act of 1906 came to be. It traces the development of public awareness of hazards in adulterated foods and narcotic nostrums, sets the pure food movement in the context of changing technology and medical theory, and tells how Congress finally achieved the compromises necessary to pass the Act. This reader found especially interesting those chapters devoted to oleomargarine and the impact of Sinclair's *The Jungle*. This should be the definitive work on the subject.

The Sensible Cook: Dutch Foodways in the Old and New World. Translated and edited by Peter G. Rose. Syracuse: Syracuse University Press, 1989. 162 pages, glossary, index, bibliography, illustrations, photos; (cloth).

This is among the most significant books on American culinary history to appear in recent years. It

consists of the first translation to English of *De Verstandige Kock* (The Sensible Cook) and its two appendices ("The Dutch Butchering Time" and "The Sensible Confectioner"), a thirty-five page introduction by Peter Rose, and a rather superfluous collection of "Recipes for Modern Kitchens." *The Sensible Cook* was published in 1667 (this translation is of the 1668 edition), and it was, therefore, the cookbook that must have accompanied the Dutch settlers of New Amsterdam. In it we find instructions for the doughnuts, coleslaw, cookies, pancakes, waffles, and pretzels that constitute the Dutch contribution to American foodways. Ms. Rose's introduction is both informative and entertaining reading. She utilizes a wide variety of sources, including diaries, handwritten cookbooks, early menus, archeological reports, bills of lading, various written inventories, and books from the seventeenth century (and later) to describe the Dutch kitchen in Europe and America. The majority of illustrations are reproductions of food-related Dutch paintings.

The Social Economy of Consumption. Monographs in Economic Anthropology, No. 6. Edited by Henry J. Rutz and Benjamin S. Orlove. Lanham, MD: University Press of America, 1989. 330 pages, index; (paper).

These fourteen articles were originally presented at the annual meeting of the Society for Economic Anthropology, April 11-12, 1986. Those which should be of particular interest to readers of *The Digest* include: "Saints and Sweets: Class and Consumption Ritual in Rural Greece" by Diane O. Bennett; "Money, Sex and Cooking: Manipulation of the Paid/Unpaid Boundary by Asante Market Women" by Gracia Clark; "Culture, Class and Consumer Choice: Expenditures on Food in Urban Fijian Households" by Henry J. Rutz; "Boundaries in Time: The Dynamics of Schedule Constraints on Household Consumption in Vienna" by Robert Rotenberg; and "National and International Determinants of Food Consumption in Revolutionary Nicaragua, 1979-86" by Michael Zarkin.

Talking Culture: Ethnography and Conversation Analysis. By Michael Moerman. Philadelphia: University of Pennsylvania Press, 1988. 225 pages, notes, appendices, bibliography, indices.

The book is an anthropological study of how language is actually used in social interaction.

Materials are drawn primarily from Thailand and the United States. Here we are concerned with one chapter, "Society in a Grain of Rice: An Exercise in Micro-Ethnography," which the author describes as "a teaching exercise in culturally contexted conversational analysis." It consists of a minutely detailed analysis of a three-minute conversation recorded in a Thai-Lue village on the subject of comparative foodways. This is probably the most emic analysis in existence on a culinary issue.

Tea in Japan: Essays on the History of Chanoyu. Edited by Paul Varley and Kumakura Isao. Honolulu: University of Hawaii Press, 1989. 296 pages, index, glossary, photos; \$25.00 (cloth).

This elegant production is a collection of ten articles on the tea ceremony. Contributors include the leading Japanese, American, and British scholars on the subject.

The development of *chanoyu* is traced from the introduction of tea to Japan from China in the early ninth century to, as one chapter is entitled, "The Future History of Tea." Two separate essays are devoted to the career of Sen no Rikyu, who is considered the greatest of the tea masters who flourished during the late sixteenth century. Another discusses the observations on *chanoyu* of sixteenth- and seventeenth-century European visitors to Japan. Yet another deals with *wabi*, the central aesthetic form of *chanoyu*. All in all, this is probably too esoteric for those lacking a specific interest in the topic.

Teaching Food and Society: A Collection of Syllabi and Instructional Materials. Edited by Bill Whit and Yvonne R. Lockwood. College Station, TX: Association for the Study of Food in Society, 1990. 132 pages; \$12.00 (paper).

This publication includes outlines and materials of food courses in anthropology (4), anthropology and nutrition (1), folklore (1), cultural geography (1), performance studies (1), sociology (4), nutrition (5), food science (1), political science (1), social work (1) and an annotated bibliography of readings often used in courses. It can be purchased from Bill Whit, Department of Sociology, Aquinas College, Grand Rapids, MI 49506.

Women and the Food Cycle. Introduction by Marilyn Carr. London: Intermediate Technology Publications, 1989. 86 pages, photos, illustrations; \$11.50 (paper).

A collection of fourteen brief case studies on traditional food processing in developing countries. The emphasis is on how rural women can set up and run small-scale, commercial operations resulting in both improved nutrition and increased income. The book includes sections on beekeeping, fish smoking, sorghum processing, banana chip manufacturing, cassava bread making, grain storage, and improving the Ghanaian baking oven. The perspective of the authors is frankly advocational rather than ethnographic.

Newsletter

Fare Share, The Food Letter

This bimonthly food letter features news of cookbooks "off the beaten track," memories and experiences from readers, and food-related anecdotes and tidbits. For a sample issue, send \$1.00 to Gail Curnutt, Editor, *Fare Share*, 4709 Weyhill Drive, Arlington, Texas 76013.

Periodicals

"Any Business That Has to do with Food, You Got to Keep Rolling." By Richard Conniff. *Smithsonian* (November 1988):41-49.

Store 180, the Giant Food supermarket in Baileys Crossroads, Virginia, is among the most abundantly supplied and "a model of what it takes to produce the daily all-American extravaganza of perishable merchandise." An interesting article about an important influence in our diets.

"The Cholent War." By Peter Herz. *Austrian Information*, Vol. 42, No. 9 (1989):6-7.

Cholent is a stew-like dish prepared by Jews to serve on the Sabbath but cooked the day before or overnight over a slow fire. It is, arguably, the most Jewish dish of all Jewish cuisine. This short article is an account of an extended competition between three

kosher restaurants in the resort town of Baden around the turn of the century. Herz, a popular Austrian writer, died in 1987, and it is unclear where, or even if, this article was previously published.

"Female Identity, Food and Power in Contemporary France." By Carole M. Counihan. *Anthropological Quarterly*, Vol. 61, No. 2 (1988):51-62.

An analysis, based on the life histories of contemporary French women, of the result of changes creating new role expectations. Identity and power was traditionally attained and manifested through control over food provisioning. Now women attempt to remain principal administrators of home and family at the same time as they hold full-time wage-labor jobs. Neither gets done well, and women are losing their traditional domestic influence as a result.

"The Finnish Coffee Ceremony and Notions of Self." By Fredric M. Roberts. *Arctic Anthropology*, Vol. 26, No. 1 (1989):20-33.

The author, based on ethnographic fieldwork in a Finnish village, describes and analyzes "the central form of hospitality," the coffee ceremony. He argues that while the form of the ceremony has been borrowed from the elite, it has been invested with local interpretations based on community experience. Thus, it has come to express persistent conflicts in village life and tensions between opposing notions of autonomy versus community and hierarchy versus egalitarianism. Historic and ethnographic data are used to show how the local version of the ceremony and its meanings have changed over time in response to changes in Finnish society.

"Fishermen's Fare: Retention of Truly Regional Dishes in Fishing Circles on the West and North Coasts of Jutland." By Edith Mandrup Ronn. *Ethnologia Scandinavica*, Vol. 20 (1990):94-110.

The fare is dried fish. The author asks why Danish fisherfolk have better maintained dried fish than salted or smoked. Special attention is paid to changes in the sexual division of labor in fish preservation and to the woman's role.

"Food for Thought—Themes in Recent Swedish Ethnological Food Research." By Anders Salomonsson. *Ethnologia Scandinavica*, Vol. 20 (1990):111-133.

Another opinion on recent research in Sweden on food and foodways. [See Barbro Klein, "Territorial Incursions on the Gruel Platter and Genuine Argentinian Sausages Made by Thai Immigrants: Food and Eating in Recent Swedish Scholarship." *The Digest*, Vol. 9, No. 1 (1989):4-9.] Unfortunately, Salomonsson seems to have chosen to ignore Klein's article, which his closely resembles, but he includes frequent reference to classical works on the subject on which recent works have built. It is a good introduction to research topics and results in a region where foodways research is particularly strong.

Food, Nutrition, and Aging: Behavioral Perspectives. Edited by George R. Peters and Leon Rappoport. Special issue of *American Behavioral Scientist*, Vol. 32, No. 1 (1988).

This special issue is comprised of six studies of foodways among the elderly by sociologists and psychologists. A fascinating and significant topic, but the perspectives and methodologies taken result in surprisingly little of interest to the folklorist or ethnologist.

"From Backyard Garden to Agribusiness: Italian-American Foodways in the West and Italian Regionalism and Pan-Italian Traditions." By John Alexander Williams. *Folklife Center News*, Vol. XI, No. 2 (1989):4-6 and No. 3 (1989):10-13.

These are the first of a series of articles written by Williams, consultant to the American Folklife Center, to provide fieldworkers with background information as they embark on the Center's "Italian-Americans in the West" Columbian Quincentenary field project.

In the first article, the author discusses the complicated connection between traditional Italian and modern Italian-American foodways in the history of California agribusiness and foodways as the matrix for observing elements of continuity and change in Italian-American communities in the West. In the second, Williams considers the local and regional

cultures of immigrants from Italy and discusses food as one of the forms of expressive culture that derived from organized promotion of pan-Italian ethnicity during the first half of the twentieth century.

"Going to McDonalds in Leiden: Reflections on the Concept of Self and Society in the Netherlands." By Peter H. Stephenson. *Ethos*, Vol. 17, No. 2 (1989):226-247.

A highly reflexive comparison of Dutch and American culture, using the Leiden McDonalds as a starting point.

"Lichens as Food: Historical Perspectives on Food Propaganda." By Marie Clark Nelson and Ingvar Svanberg. *Svenska Linnésällskapets Arsskrift 1986-1987* (1987), pp 7-51.

Since the eighteenth century, Swedish authorities have propagandized in different ways for new foods among the peasantry with the goal of improving agriculture and diet. The authors trace the development of propaganda for one new food item: lichens. They discuss the origin of this idea, how it was pushed, the reaction to it, and lessons learned.

"A Moslem Christmas Celebration in London." By Venetia Newall. *Journal of American Folklore*, Vol. 102, No. 404 (1989):186-190.

The celebration of Christmas, and the feeling of good will that it generates, is symbolized by the offering and serving of special food. The author focuses on a Punjabi family who emigrated to London in 1965, describing how the creative use of food, among other things, symbolizes and embodies this family's acceptance of the immigrant situation.

"Traditional Foods? Traditional Values?" By Lin T. Humphrey. *Western Folklore*, Vol. 48, No. 2 (1989):169-177.

What makes a particular food traditional? On the basis of student collections of recipes for a foodways class, the author discusses the meaning of "traditional" in food and, by extension, other lore. She concludes that "the application of the word 'traditional' to a recipe gives that food more power, more status, and

more meaning" and that "student collections of so-called 'traditional' recipes reveal values which create and enforce a sense of identity with both past and present family and friends."

"The Wedding Cake: History and Meanings." By Simon Charsley. *Folklore*, Vol. 99, No. 2 (1988):199-208.

The history of the wedding cake and wedding cake ritual in Britain from the seventeenth century to the present, with emphasis on the construction and interpretation of meaning.

"Woman's Work and Infant Feeding: A Case from Rural Nepal." By Elizabeth Schoembucher. *Ethnology*, Vol. 27, No. 3 (1988):231-251.

On balancing the labor demands of mountain agriculture and the need to feed young children left with caretakers. Supplemental cereal foods are commonly introduced within first few months and breast feeding is prolonged for two years or more. Based on a mixture of qualitative and quantitative data.

"'You Are What You Eat': Applying the Demand-free 'Impressions' Technique to an Unacknowledged Belief." By Carol Nemeroff and Paul Rozin. *Ethos*, Vol. 17, No. 1 (1989):50-69.

The authors have two stated goals: to explore the belief "you are what you eat" and to evaluate the Asch-Haire technique. After applying the latter to 310 University of Pennsylvania undergraduates, they conclude that although the belief is denied, "it creeps into their judgements."

Museums and Exhibits

The Tobacco and Salt Museum
1-16-8 Jinnan
Shibuya-ku
Tokyo, Japan
Tel. 03/476-2041

A surprise part of a recent visit to Japan was finding the Tobacco and Salt Museum which presents an introduction to multifaceted perspectives of tobacco and salt in history, art, science, and human culture. Opened in 1978, the museum devotes about a third of its permanent exhibition space to salt, emphasizing its special history to Japan, where there are no known terrestrial sources of this key nutrient.

All the text and audio narration are in Japanese, but the visuals are telling even to the nonspeaker. There are artifacts of ancient salt production like iron evaporating kettles, huge rock salt blocks, and some art work (including a kitsch "Cutty Sark" ship model made from salt crystals). Informative videotapes illustrate four of Japan's ways of culling salt from the sea: the channelled, sloping, and banked terrace methods and the ion exchange system.

Until 1955, the channelled salt terrace utilized the flow of tides to direct salt water to an evaporation facility. Around that time, sloping salt terraces were developed to use solar and wind power to evaporate moisture from sea water. The present industry operates on a highly mechanized ion exchange system.

However, it was while viewing the tape on the banked terrace system that I was struck by the realization of salt's vital importance to survival. This was evidenced by the back-breaking efforts involved. Workers would carry endless buckets of sea water to pour into a terrace that looks much like a sandbox. Gradually this produced a salt concentrate which was shoveled into an iron kettle and boiled down to render salt crystals. The Japanese, known to honor their ancestors' labors and preserve tradition, still employ the banked terrace system at Suzu, where it is registered as an "Intangible Cultural Property."

Annie Hauck Lawson
Lehman College, Brooklyn

Dragon Cucumber/*Tsukemono* Fair
September 15 and 16, 1990
New York City

Pickles are to Japan what cheese is to France. Each region uses local produce and traditional processes of fermentation to produce distinct varieties of pickles that are closely identified with the area where they are made. To eat Japanese pickles is to eat a piece of Japan—its soil, climate, history, and culture—with all the specificity that comes from local knowledge. Like cheese and wine, pickles are a "cultured" product.

Rice, soup, and pickles are the three basic elements in a classic Japanese meal. Many pickles are traditionally made at home and are the test of a good cook, particularly in rural areas. Families will keep the same rice bran pickling "bed" alive for generations, passing it, as well as their pickling utensils and techniques, through the family. Extending the abundance of summer into the harsh winter, pickling locks the fragrance of the season into a delicious package that can be savored all year long. The distinctive results are an edible expression of the ties that connect family members to each other and to their locale.

But the term pickle does not quite capture the meaning of the Japanese term *tsukemono*, which refers more broadly to steeping a food—for as little as an hour or as long as several years—to alter its texture and flavor. Bracken, radish, turnip, cabbage, eggplant, cucumber, onion, mushroom, plum, cherry blossom, chrysanthemum flower, kelp, and *wasabi* are traditionally treated with salt, vinegar, rice bran, sake lees, *koji* (a mold), *miso*, and *shoyu*. The result is a stunning array of colors, textures, shapes, and flavors that offers an intense contrast to the plain rice with which pickles are generally eaten and a rich source of vitamins, particularly during the winter when fresh vegetables were once in short supply.

On this clear autumn weekend in Midtown Manhattan, the Japanese-American Club celebrated *tsukemono* in Shinwa, an elegant Japanese restaurant in the lobby of Olympia Tower, just off Fifth Avenue where the 12th Annual New York Is Book Country street fair was in progress. Recently founded by Koshiji

Takeishi, an enterprising business woman, the Japanese-American Club (1556 Third Avenue, Room 408, New York, NY 10128-3105) organizes social events (buffet dinners, cocktail parties, tea ceremonies), classes (Za-Zen meditations, calligraphy, cooking), and language exchange gatherings, in addition to its job referral services. The Club's primary aim is to promote "goodwill between Japan and America by bringing Japanese and Americans together to become friends and to appreciate each other's historical and cultural traditions and business relationship."

The *tsukemono* festival combined these objectives perfectly. The restaurant had been transformed into a combination pickle trade fair, pickle party, and pickle demonstration. Arranged round the perimeter of the restaurant were displays of the *tsukemono* specialties of regional manufacturers from the length and breadth of Japan, including Tokyo Yamashiroya and Nanki Umeboshi. Company representatives, attired in bright green jackets bearing the manufacturer's logo, were eager to explain their products and see how we liked them. Equipped with a tiny rectangular styrofoam dish and a toothpick, I moved from table to table, sampling well-established traditional favorites as well as many new pickles.

First, innovators extend the repertoire of what can be pickled—we sampled pickled papaya, star fruit, chayote, apples, grapes, kiwi fruit, and celery. Second, they expand the range of flavors from the traditional ginger, garlic, dried fish, and *shiso* (a member of the mint family—perilla or beefsteak plant, particularly the red variety) to include fruit juice (one manufacturer featured a fruit salad made of *daikon* that had been marinated in orange juice) and, most surprising, a *daikon* pickle in coffee syrup. Third, there are innovative presentations of pickled vegetables: a hollowed pickled *daikon* is stuffed with cheese; various layered and rolled pickles reveal contrasting colors and textures when sliced; pickles are presented on crackers or in bread sandwiches. Fourth, there is a strong emphasis on health, particularly on new low(er) salt pickles.

Eri Yamaguchi, restaurateur and author of *The Well-Flavored Vegetable: Novel and Traditional Recipes from Japan* (Tokyo and New York: Kodansha International, 1988), demonstrated the art of making *tsukemono* on the marble bar of the restaurant. Asserting that pickles are Japanese "soul food," she showed how to make the "dragon cucumber." She

rolled a long narrow thin-skinned cucumber in salt, applying pressure to it with her hands in order to soften it. She then wedged the cucumber between two chopsticks to stop her knife from cutting all the way through the cucumber when she thinly sliced it straight across and then on the diagonal. Finally, she presented the "dragon cucumber" coiled in a large bowl of clear soup.

Following the demonstration, representatives from each company were introduced and said a few words about their products. The event concluded with a raffle—everyone had been encouraged to throw their business card into a bowl at the door when they bought their entrance ticket (\$5.00 for members, \$9.00 for non-members). The raffle was entirely in keeping with the spirit of the event. The displays became prizes and everyone won something. The pickles of Japan had found new homes in the apartments of New York City.

Barbara Kirshenblatt-Gimblett
Contributing Regional Editor for the Northeast

SYLLABUS, CONT. FROM PAGE 12

CASE STUDY: ASIA

Robson (see Personal and Biological Approaches).
Tiger, Lionel. 1985. *China's Food Problem*. New York: Friendly Press.
Young (see Food, Politics and Power).

CASE STUDY: NATIVE AMERICANS

Cushing, Frank Hamilton. 1975. (Orig. 1920) *Zuni Breadstuff*. New York: Natural History Press.
Welsch (see Ethnic Foodways).

FOOD AND LITERATURE: COOKBOOKS

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FOOD AND THE MEDIA

Fishwick, Marshall, ed. 1983. *Ronald Revisited: The World of Ronald McDonald*. Bowling Green: Bowling Green State University Press.

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