Department of History and Material Culture of English Speaking Countries
Pedagogical University of Krakow, Poland

2nd International Conference

Food and Drink as Symbols: Historical Perspectives

Krakow 2017

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Friday 27 October 2017

08:00-09:00	Registration
09:00-10:00	Conference opening Keynote lecture: **Fabio Parasecoli** Food Studies: Where Do We Go from Here?
10:00-11:40	**PLACE 1**
10:00-10:20	**Johan Pottier** Of Herring and Wine: How Damme Celebrated the Wedding of Princess Margaret of York and Duke Charles the Bold, Burgundy 1468
10:20-10:40	**Rebecca Freeman & Jean Moats** Come On Over for Dinner and Bring Your Favorite Dish
10:40-11:00	**Urszula Niewiadomska-Flis** "I yam what I am": from Slave to Soul Food
11:00-11:20	**Şükran Öktem** Mersin Food Culture of Different Population People
11:20-11:40	Discussion
11:40-12:00	Coffee break
12:00-13:20	**PLACE 2**
12:00-12:20	**Aida Alymbaeva** Food as Marker of Identity in Chelpek, Kyrgyzstan
12:20-12:40	**Marzena Keating** Culinary Voices at the Gaeltacht's Table: Oral History
12:40-13:00	**Katarzyna Mirgos** The Kingdom of Men - about Basque Gastronomic Associations
13:00-13:20	Discussion
13:20-15:00	Lunch
15:00-16:00	**FOODSTUFFS 1**
15:00-15:20	**Anna Maria Tomczak** On the Symbolism of Curry
15:20-15:40	**Anna Kornelia Jędrzejewska** Gingerbread as a Symbol of Tangible, Intangible Heritage and Local Identity of Toruń
15:40-16:00	Discussion
16:00-16:20	Coffee break
16:20-17:30	**FOODSTUFFS 2**
16:20-16:40	**Zofia Antkiewicz** Redefining Sugar: How the Symbolic Meaning of Sugar Changed in Interwar Poland
16:40-17:00	**Aylin Öney Tan** The Significance of Wheat in Anatolian Rituals and Celebrations
17:00-17:20	**Ilona Miklós** New Spice, New Identity: Seasonings with Paprika
17:20-17:40	Discussion
19:00	Conference Dinner (Restauracja Pod Aniołami, ul. Grodzka 35)

Saturday 28 October 2017

09:00-10:40	**TRENDS**
09:00-09:20	**Jarosław Dumanowski** *A la polonaise.* Nationality Taste in Polish Culinary Writing until the mid-19th century
09:20-09:40	**Büşra Eser** An Ethnographic Study of Third Wave Coffee Houses in Istanbul: Culture, Taste, Social Interaction and Publicity
09:40-10:00	**Ming-Tse Hung** Rotted Taste: The Culinary Triangle of MSG in Taiwan
10:00-10:20	**Lorna Sheppard** Words, Images and…Action: The 'Cookstrips' of Len Deighton's *Action Cookbook*, and the Symbolic Value of the Illustrated Recipe as an Aid to Educating and Entertaining Its Readers
10:20-10:40	Discussion
10:40-11:00	Coffee break
11:00-12:40	**BRITISH ISLES**
11:00-11:20	**Jakub Basista** Food and Drink as Sources of Sin and Heresy in 17th Century England According to Thomas Edwards's *Gangraena*
11:20-11:40	**Paweł Kaptur** 'To dinner, and there merry, yet vexed at public matters'. On Food and Drink in Samuel Pepys's *Diary*
11:40-12:00	**Katie Carpenter** Material Culture and the Meanings of Food Preparation Technology in Britain, c. 1870-1938
12:00-12:20	**Laura Martinez Garcia** Re-gendering the Feast: subversive Re-writings of Banqueting and Drinking in Wycherley and Etherege
12:20-12:40	Discussion
12:40-14:00	Lunch
14:00-15:20	**FILM**
14:00-14:20	**John Fawell** Charlie Chaplin's Culinary Habits
14:20-14:40	**Kamila Kalista** Crime and Café
14:40-15:00	**Aleksandra Drzał-Sierocka** Pancakes, French Toasts, Hamburgers… The Cornerstones of any Nutrition Film Breakfast
15:00-15:20	Discussion
15:20-15:40	Coffee break
15:40-17:30	**FOOD IN LITERATURE**
15:40-16:00	**Dominika Zagrodzka** Porridge, Bread and an Apple: Food as a Symbol in Brothers Grimm's Fairy Tales
16:20-16:40	**Andrew James** Food, Drink and Englishness in Kingsley Amis
16:40-17:00	**Ryszard W. Wolny** The Body and Beyond: Food and Drink Fetishisms in Post-Industrial Cultures
17:00-17:30	Discussion + Closing remarks

Fabio Paracecoli
The New School, New York, USA

Food Studies: Where Do We Go from Here?

In the past decade or so, food studies has matured as a field of interdisciplinary and transdisciplinary research and teaching that explores biological, cultural, social, economic, technical and political issues concerning the production, distribution, consumption, and disposal of food in its material and immaterial aspects (Albala 2013; Belasco 2008; Nestle 2010).

Although connected and in dialogue with other fields such as food science, agricultural sciences, nutrition, and the culinary arts, food studies has developed approaches that rely on both qualitative and quantitative analysis and provide material for critical thinking and "meta" investigations. As Miller and Deutsch aptly noted, "food studies research runs a broad gamut of topics, home disciplines, theoretical orientations, and research methodologies… Such diversity makes food studies compelling and opportunities numerous" (Miller and Deutsch 2009: 4–6).

The growing number of food studies programs in North America and Europe reflects the interest and passions of students, who use food as an entryway to achieve a deeper understanding of the world around them and to acquire instruments to introduce change. In the Global North, the field has frequently focused on forms of social engagement: by examining and identifying opportunities for action in food systems, food studies can contribute to a better integration of the homogenized and economy-driven spaces of contemporary life with a more personal and attentive connection to local, regional and national milieus. The popularization of food studies can help making informed decisions not only as consumers, but also as citizens.

Is food studies a result of affluence in post-industrial societies, or is there a space (and a social role) for the field in post-communist countries, developing nations, and the Global South? Can food studies engage with the urgent issues in those environments, creating bridges between academia, activism, and professional practices?

Johan Pottier
University of London, UK

Of Herring and Wine: How Damme Celebrated the Wedding of Princess Margaret of York and Duke Charles the Bold, Burgundy 1468

Damme (Flanders) hosted the wedding ceremony of Duke Charles the Bold and Princess Margaret of York. The town owed the honour to its role as appointed staple (warehouse, taxation point) for all incoming herring and wine. While most writings on this historic Burgundy wedding focus on Bruges and the lavish banquets that followed the ceremony, this paper explores the role of herring and wine in Damme, from economic and symbolic angles. Herring (locally hailed as 'the Pig of the Sea') was the main ingredient of the pottages consumed in winter and on weekly fast days, as well as during Lent. The religious calendar also regulated key features of the fishing industry. Wine consumption, too, stood high, especially among patrician citizens. Every public appearance of Damme's civic and church authorities, including their participation in the 1468 ducal wedding, was rewarded with wine gifts that reflected each office holder's function and rank. Herring and wine, as symbolic offerings, were also instrumental in charity work, including the running of the town's St John's hospital. This paper highlights the symbolic meaning of food and drink within a Christian ethos that was part of the exceedingly bureaucratized, status-conscious political culture of Burgundy. Data are gleaned from 15th century chronicles, and from town and church accounts.

Rebecca Freeman & Jean Moats
University of South Carolina Lancaster, USA

Come On Over for Dinner and Bring Your Favorite Dish

Potlucks or covered dish meals are well known community events throughout the United States of America. These meals, especially in the southern states, symbolize community. Potluck can be interpreted as taking one's chance with what is being served in the cooking pot or as a community meal composed of different food contributions. These meals are times when the community gathers together to socialize around food and drink, whether for a special occasion or not. This paper will discuss the history of potlucks, what they look like now in the southern states of the United States, and explore the symbolism of food and drink as community.

Urszula Niewiadomska-Flis
John Paul II Catholic University of Lublin, Poland

"I yam what I am": from Slave to Soul Food

In the present paper I wish to consider the relationship between cuisine and racial identity, and more specifically I intend to demonstrate the metamorphoses of Black Southern culinary culture since slavery until the 1960s exploring soul food's symbolic value as both an affirmative marker of blackness and a simultaneous health liability to Black community. My analysis is built on a premise that soul food is crucial to the individual and collective sense of identity of African Americans. The symbolic discourse of soul food as an expression of racial identity formation and negotiation throws imaginative light on Black Southern culinary culture within the context of socio-historical changes. I intend to trace the evolution of slave into soul food that was shaped by northbound migrations and affirmed by asserting pride in being Black. I will also draw attention to two competing discourses regarding soul food – celebrated as a source of cultural and racial pride or excoriated as an unhealthy scourge of the African American community.

Şükran Öktem
Başkent University, Ankara, Turkey

Mersin Food Culture of Different Population People

Mersin is a port city on the Mediterranean coast in Turkey. Historically it has become a city where people from different origins came and settled for commercial purposes. Due to the existence of different societies and religions, the cultural accumulation in the Mersin region is quite rich when it is examined in terms of food and beverage. The food culture that has reached from past to present has developed due to religious and ethnic roots. Traditional meals of Muslims and Christians living here can be examined in two groups; Turkish and Arabic dishes. The Christian Arabs depend on the Orthodox Church and their origins are based in Yemen and Jordan. The Christian community affiliated to the Catholic Church can be examined in three groups, Western-based Latin-Catholic; Armenian Catholics; Syriacs, Keldani and Maruni in the Aramaic-based community. Because each community lived in the same geography and climate, they shared their own food culture with their neighbors and learned the dishes of their neighbors and celebrated religious holidays together.
The aim of this study is to present the food samples of Mersin mosaic with standard recipes.

Aida Alymbaeva
Martin-Luther University Halle-Wittenberg, Germany

Food as Marker of Identity in Chelpek, Kyrgyzstan

This paper is focused on the ways how food is being brought to identification processes in Kyrgyzstan. I analyse three dishes from Chelpek village that are being represented as 'their special' types of food to make them different. The village's inhabitants 'possess' a number of choices which they can identify themselves with. These are 'Kalmak', 'Sart-Kalmak' and 'Kyrgyz'. The paper shows how those three dishes reflect these choices and argue that the villagers have been institutionally put in the conditions of supporting their 'otherness', despite of broad sharing 'the cultural stuff' (Barth) with the Kyrgyz (language, everyday life routine, traditions, some of lineage lines).

Marzena Keating
SWPS University of Social Sciences and Humanities, Warsaw, Poland

Culinary Voices at the Gaeltacht's Table: Oral History

Although over the last few decades there has been a growing interest in culinary history, much of the research carried out within its scope has been centered on traditional culinary sources such as cookbooks, menus, manuscripts, and archaeological objects (Appadurai 1988; Bower 1997; Tobias 1998; Albala 2012; McWilliams 2013). The voices and culinary experiences of ordinary people remain relatively silent. Given that academic consideration of modern Irish food culture remains sparse, the use of oral history is of particular importance in an Irish context. Based upon a qualitative analysis of fifteen semi-structured interviews conducted with the Irish individuals and couples over the age of 70 from the selected Gaeltacht regions, this paper aims to demonstrate how representations of food function as powerful symbols that communicate social attitudes and values. Drawing upon respondents' culinary memories of their childhood and youth, the paper illustrates that food is highly symbolic, in the sense that members of a given society associate particular kinds of food with social and cultural meanings. The research embraces the period of time ranging from the establishment of the Irish Free State in 1922 to the accession of Ireland into the European Union in 1973.

Katarzyna Mirgos
Adam Mickiewicz University, Poznań, Poland

The Kingdom of Men - about Basque Gastronomic Associations

Sociedades gastronomicas (*Txokoak*) are Basque traditional gastronomic associations created to spend time together, to prepare meals and eat, to talk and sing. These "private clubs" are an alternative to restaurants but are open only to the association members and their guests. There are "places" in our contemporary world with more and more "non-places". They are also the mirror of the role of women and men in the Basque culture (the way of socialization, the private and public space). Traditionally these associations were designed for male members only and the men were cooking (usually), unlike at home where woman dominate. Were *txokoak* created for men to "have place to govern" or it was rather an asylum from home duties and control of women? Nowadays, there is more flexibility in gender roles and the gender equality is growing. Also the *txokoak* are changing. It can be observe the growing presence of women in them, not only as guests. The aim of my lecture is Basque gastronomic associations – community building places and the places of contemporary cultural changes.

Anna Maria Tomczak
University of Białystok, Poland

On the Symbolism ofCurry

Curry – considered by many a traditional Indian dish – has been recognized as the most popular type of food in Britain. Both a commodity and metaphor, through history curry has been viewed as polysemous, revealing different meanings on the level of both individuals and groups. Eating habits, as well as food choices, are dependent on the social, material and historical situation of the people concerned. Curry, as any kind of national food, may be viewed as an identity builder, but claims to its national belonging are subject to debate. The smell of curry as a label has come to signify both a refusal to assimilate and a way of stigmatizing, connoting otherness and rejection on the one hand, and determination to uphold tradition and a refusal to deny one's roots on the other. Depending on the perspective, curry may be understood to be articulating, camouflaging or challenging racism. As such, it remains a vital element of struggle between the resistance of subordinate groups and the forces of incorporation. Its ambivalence throws into sharp relief its many tastes and meanings.

Anna Kornelia Jędrzejewska
District Museum, Bydgoszcz, Poland

Gingerbread as a Symbol of Tangible, Intangible Heritage and Local Identity of Toruń

Tradition of making gingerbread in Toruń dates back to the 14th century and it is still continued nowadays. This typical cookie made from flour, honey, sugar and spices established identity of Toruń as a "gingerbread city". Toruń gingerbread is the most recognizable kind of gingerbread in Poland. An old Polish proverb says that: "Vodka from Gdańsk, gingerbread from Toruń, lady from Kraków and shoes from Warszawa, are the best things in Poland" (17th century). Gingerbread was important as well in common, private life of families as in official situations of the city and its politics. In the first case it was part of social non verbal communication (messages between lovers, celebration of important moments in life, e.g. birth of child, marriage) - in the second - it played an important role in representation of the city (e.g. so called "royal gingerbread", gingerbread with coat of arms). The splendid old wooden moulds have been collected by District Museum in Toruń and Confectionary Factory "Kopernik" since the beginning of the 20th century. In the Museum of Toruń Gingerbread it is still possible to learn how to make historical gingerbread. Producing gingerbread and presenting it to each other is still important part of local custom and tradition.

Zofia Antkiewicz
University of Warsaw, Poland

Redefining Sugar:
How the Symbolic Meaning of Sugar Changed in Interwar Poland

Polish sugar cartel due to world sugar crisis wanted to increase the internal consumption. In 1930 they launched a huge propaganda campaign to do just that. During this action the cartel tried to redefine sugar – to give it a new symbolic meaning and thus persuade various social groups in the Second Republic of Poland to eat more of it. Based on many advertisements and other propaganda materials I will show how the cartel tried to associate this product with several symbols of modernity. For example it was supposed to be a part of a healthy diet, an ingredient especially important to children's nutrition. Sugar was also connected to equality in a democratic society – it was advertised as if it was and should have been available to everybody. By examining the people's reaction to the campaign I will try to evaluate its results and show how different social groups were treating sugar, what it symbolized to them and how it corresponded with the cartel's purpose. Finally, I will try to answer the question if sugar was actually redefined in interwar Poland.

Aylin Öney Tan
Independent Researcher, food writer

The Significance of Wheat in Anatolian Rituals and Celebrations

Wheat has been a symbol of fertility, prosperity, birth, rebirth and growth throughout the ages since it was domesticated. Anatolia is home to early wild wheat types like einkorn and emmer, and the domestication of wheat and other grains was a major step for the establishment of farming communities that formed the basis of the great civilisations of Mesopotamia and Anatolia. It is natural that many celebrations and rites of passages are related to wheat, starting from the Neolithic village societies and continuing to the present day. Depictions of wheatears can be seen at all periods since the early civilisations, throughout the Hittite Kingdom and antiquity. Much has been said about the sacredness of bread in religious rituals and mythology, but the use of the wheat berry as a whole grain in ceremonial dishes is less mentioned. Sweet and savoury wheat dishes marking critical stages of life is quite remarkable and related rituals are endless in Anatolia, but one thing remains unchanged regardless of religion or ethnic roots: Wheat stands for hope in the future and a profound belief in the renewal of the life cycle in all communities and cultures in Anatolia.

Ilona Miklós
Corvinus University of Budapest, Hungary

New Spice, New Identity: Seasonings with Paprika

This paper explores the origins of paprika, how it was delivered as a new commercialized product to Hungary, why it was considered successful, and how it stayed and adapted in this region. Food is an expression of cultural narratives. Culture, environment, and consumption exist in a dynamic relationship, shifting and evolving at different points in time and place. Without geographical circulation, exchange, and appropriation of products, the associated knowledge of innovation do not provide absorptive capacity. As paprika production became centralized nationalizing, the spice remains as crucial as ever to the Hungarian soul. Paprika was a strategic product, as culinary and agro product became resource of the country, paprika was exported for foreign currency, popular identity and cultural symbol of the era. Unconventional and conventional roles of stimulating innovation are associated with increased interest in traditional food products; and how this interest has been associated and communicated as a cultural symbol, a decorative motive, and a heritage aspect of Hungary's identity. This paper considers the meaning of food from a theoretical perspective and the innovation and knowledge transfer effects on geographical, cultural variables of developments.

Jaroslaw Dumanowski
Nicolaus Copernicus University, Toruń, Poland

A la polonaise.
Nationality Taste in Polish Culinary Writing until the mid-19th century

This text concerns the ways of creating as well as expressing the national identity through food. By tracking the qualifications of different Polish products, dishes, tastes and techniques, I am going to identify the moment of appearing and popularizing such qualifications and mechanisms of expressing the national identity by cuisine and food.
The key issue here is the question of translating the values and messages either into a specific, separate language or a semantic system comprised of food and cuisine (the culturally rooted rules of food preparing) and the construction of those messages through the means typical to food in the context of wider historical standards and culinary trends. The choices and qualifications of the cookbooks' authors, chefs, feasts' organizers as well as observers and commentators distinctly and concisely define the national identity conceptions. This distinctness might result from a simplification, it creates and popularizes stereotypes but, at the same time, it lacks a naïve rhetorical statements of politicians and ideologists. Since XIX century cookbooks as well as getting more popular, discussed and changed culinary recipes, fashionable dishes and the associations related to them have been a very popular mean of expressing the national identity and, without doubt, reached a much wider audience than ideological or political disputes on glory and own nation's uniqueness.
These deliberations will base on the culinary texts and the food historians' findings regarding culinary trends from the times of late medieval, Renaissance, Baroque, Enlightenment, sentimentalism and romantic nutritional avant-garde, with the use of which we will attempt to explore the food language's construction on the examples of national references.
The first Polish national references appeared in Czech (XV century) and German (XVI century) literature, contrary to Polish culinary texts, which lacked them for a long time. The data from the end of XVII and XVIII century indicate that the image of national cuisine was simply based on the observation and evaluation of Polish cuisine by our neighbours or, in general, foreigners. As far as such qualifications made by Czechs, Germans and Swedish people were relatively close to Polish culinary style, French writers presented rather their own elaborated style called à la polonaise. For us, the role of these models is particularly instructive in terms of redefining the national character of Polish cuisine.

Büşra Eser
Istanbul Sehir University, Turkey

An Ethnographic Study of Third Wave Coffee Houses in Istanbul: Culture, Taste, Social Interaction and Publicity

This presentation is based on ongoing ethnographic research; I am conducting on in third wave-specialty coffee houses in Istanbul. I aim to explore social and cultural aspects of coffee. Contemporary coffee market uses the term "wave" to describe the parts of the specialty coffee movement. However, Turkey's experience of the movement follows a different road. First wave introduces that coffee is available as soluble granules which provides coffee consumers with opportunity for drinking coffee easily and quickly. After globalized-branded coffee, Nescafe, entered the market in Turkey in 1984, traditional cezve/ibrik coffee started to be called Turkish coffee. On that time, Nescafe has some symbolic meanings such "to sip of the taste of the world" (Yenal, 2006). Second wave which appears with global coffeehouse chains followed a similar path. 15 years later, when the first Gloria Jean's Coffee is opened at 1999, coffeehouse chains entered Turkey, and then the first Starbucks (2003) opened in the rich neighborhood of Bebek, Istanbul. Yenal (2006), relates those coffeehouses with being modern or opening to the world. Third wave develops the movement by treating coffee as an artisanal product. It aims to obtain the characteristic aroma and taste from coffee through the use of specialty coffee beans, particular roasting and brewing methods (Manzo, 2015). From 2012 to today, third wave coffeehouses proliferate at metropolis of Turkey in Istanbul, Ankara and, İzmir. In these places, coffee is not just a refined taste; it gains mythical meanings (Barthes, 1957) and becomes cultural product.

Cultural context of coffee provides a space for social interaction by creating affective group (Ahmed, 2010) both for coffee specialists and hobbyist participants. Being after refined taste causes class and habitus distinctions (Bourdieu, 1984). What is more, how consumers use these places relates with the terms the culinary capital (Naccarato, 2012) and the foodataintment (Finkelstein, 1999; Akarçay, 2016).

Ming-Tse Hung
University of Edinburgh, Scotland

Rotted Taste: The Culinary Triangle of MSG in Taiwan

The flavor-enhancing food additive monosodium glutamate (MSG) has been widely used in Taiwan since the 1930s. When MSG was first introduced to Taiwan, it was seen as a symbol of cultured elite class with the connotation of modern living. However, in the 1980s, nutrition professionals and NGOs in Taiwan had been appealing the public to reduce the consumption of MSG, and it was accused of causing cancers and even considered to be a chemical pollutant that rotted the natural taste of food.

This essay attempts to read the dramatic shift through the lens of Levi-Strauss' culinary triangle, a triangular semantic field whose three points correspond to the categories of the raw, the cooked and the rotted. To explain how MSG was viewed as a symbol of culture (cooked) in the early stage but then a contamination to food (rotten) nowadays, this research will examine the relevant news reports, ads, and books in Taiwan, illustrating how the contrast between nature and culture is presented in the debates over the use of MSG, and arguing that the shift of MSG's symbolic meaning may be understood by the altered notion of the raw food.

Lorna Sheppard
Falmouth University, UK

Words, Images and... Action: The 'Cookstrips' of Len Deighton's *Action Cookbook*, and the Symbolic Value of the Illustrated Recipe as an Aid to Educating and Entertaining Its Readers

This paper will focus on Len Deighton's *Action Cookbook* (1965), drawing on an online interview with the author and illustrator. It will argue that this cookbook challenged traditional roles by introducing a generation of readers to new culinary experiences through its illustrated recipes.

Food historian Nicola Humble attributes Elizabeth David's early success to 'food writing that appealed to men - a combination of fine writing, an appreciation for art, culture and wine and travel narratives. (2005: 133). Deighton's cookbook was directed at a male readership and like David's texts, technique and authenticity are key components. The significance of Deighton's work is found in his 'cookstrips' - energetic and enthusiastic illustrations that were developed from recipes that were copied from his own collection of classic French cookbooks. The diagrammatic style of the drawings, gives symbolic meaning and value to food, as each ingredient is visually crafted to educate and empower its reader toward a new culinary discovery, one that can be shared and enjoyed.

For Deighton as writer and illustrator, the dialogue between word and image is embedded in a simple visual language, developed for those traditionally unaccustomed to all things culinary and for those wanting to acquire new skills.

Jakub Basista
Jagiellonian University, Kraków, Poland

Food and Drink as Sources of Sin and Heresy in 17th Century England According to Thomas Edwards's *Gangraena*

1640 and the summoning of the Long Parliament saw the beginning of numerous changes in England. Among others, we witness an increasing growth of uncensored publications. This production was connected with the need of the Parliament to bring common people to its side and the fact, that the arresting of bishops ended censorship.

Citizens of Albion experience demonstrations, revolts, huge dose of propaganda, civil war, and eventually the beheading of the monarch and Protectorate. The arresting of bishops and failure of official church of England to control situation allowed for the growth of multiple religious sects and heresies in the country.

In 1646 Thomas Edwards publishes three volumes of a book titled *Gangraena* in which he denounces all the discovered and reported to him cases of heresies and religious corruption in all parts of England. I will address the issue of food and drink in the Anglican Church and discuss which theories and activity of those labeled as heretics by Edwards referred to food and drink. Needless to say they were rare, but they did exist and they are quite different from what was observed in the Roman Catholic tradition.

Paweł Kaptur
Jan Kochanowski University, Kielce, Poland

”To dinner, and there merry, yet vexed at public matters”. On Food and Drink in Samuel Pepys’s *Diary*

The Diary of Samuel Pepys, covering the years 1660-69, still remains one of the most crucial historical sources depicting the turbulent period in the history of England. The Restoration of the Stuarts, the mayhem of the post-revolutionary reality, the Plague, and the Great Fire of London dominated the 60s of the 17th century. Samuel Pepys, being an eye-witness to all those earthshaking events, gave his future readers a meticulous and reliable account of the political and social life in London building up the background to the most weighty affairs of the country. He also devoted a great part of his diary to report on his own everyday routine drawing upon his household chores, arguments with his wife, personal accountancy, flirting with other women, and, most importantly, his eating habits. Therefore, the diary may not only be read as a historical source illustrating the turmoil of the Restoration England, but also a penetrating compendium of food and drink. The paper looks at what Samuel Pepys ate and drank and how important the culinary element was for the 17th century Londoners and the author himself.

Katie Carpenter
University of London, UK

Material Culture and the Meanings of Food Preparation Technology in Britain, c. 1870-1938

In the late nineteenth century agricultural implement makers Follows and Bate, a Manchester-based company, began producing labour-saving technologies, primarily for the preparation of food in the kitchen. These technologies were largely small-scale metal objects that clamped to the kitchen table, such as mincers, marmalade machines and bread slicers.
This paper uses a material culture analysis of surviving objects, made between 1870 and 1938. Whilst material culture studies have often focused on personal or decorative objects- which are arguably more obviously symbolic- I assert that functional objects can have a multitude of meanings and emotions attached to them. Beginning with the objects themselves, consulted from the Museum of Science and Industry, Manchester, and my personal collection, I analyse their cultural and familial resonance. I emphasise contemporary women's use, understanding and appropriation of such objects in the daily activities of cooking and cleaning. I trace the disparate meanings of these gadgets through their lifecycle, from their design, consumption, use and decline. I also consider how such technologies have been represented by contemporary sources, such as newspapers and cookery books, to present-day collectors of 'kitchenalia' and heritage sites.

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Re-gendering the Feast: Subversive Re-writings of Banqueting and Drinking in Wycherley and Etherege

The year 1660 not only meant the return of the monarchy, but it also signalled the return of parties and feasts, of drinking and eating in excess after eleven years of Puritanical abstinence. The Restoration and its Merry Monarch were known for their hedonism and for their passion for sensual pleasures, with food and drink at the centre of their celebrations. Both the tavern and the banquet halls were prominent spaces of homosocial male sociability at the time, intended for male bonding, sex talk and discussion of sexual prowess, three essential stages in the manhood-acquiring process. This paper argues that, although Etherege and Wycherley, two of the most prominent Restoration playwrights, present us with instances of banqueting and drinking in their plays, their representations of eating and drinking subvert the manhood-affirming nature of feasting: while Etherege presents us with an all-female banquet, Wycherley suggests that such reunions are but an excuse to avoid heterosexual relations. This paper aims at proving that these re-writings of the gendered practice of banqueting result in a questioning of what Butler calls gender performativity, that is, the actions males and/or females need to perform in order to be seen as "men or "women".

John Fawell
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Charlie Chaplin's Culinary Habits

Charlie Chaplin's cinema reflects, despite its many fey qualities, a doggedly materialist ethic. One example of this materialism is the emphasis Chaplin places on eating in his films. In Chaplin's earlier films, food exists as a comic gambit. Charlie is always on the make for a good meal. In the later films, eating takes on a more sacred, ritualized quality. Charlie's love of food evolves into a love of companionship over food. Some of the most moving scenes in Chaplin's cinema involve the preparation of food for others, particularly the women he loves. Preparing food is a significant part of Charlie's courtship ritual. One of the characteristics we discover in Charlie, when he quiets his role-playing and reveals himself, is an inherently maternal nature. Charlie loves to take care of the people he likes. And he loves a good sit-down dinner with friends, even if the dinner is imaginary, as the Thanksgiving dinner is in *Gold Rush.* The most charming scene in *The Kid*, for another example, is that in which Charlie and his son share a pancake breakfast. To feed someone is to love them in Chaplin's films. That is such an essential law of Chaplin's cinema that it is prevalent even throughout his talkies, where, in films like *Limelight, M. Verdoux* or *The Countess from Hong Kong*, key scenes revolve around the male lead feeding the stray waif that has fallen into his charge. Even when it comes to love Chaplin never loses sight of the importance of human appetite.

Kamila Kalista
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Crime and Café

To me nature is … spiders and bugs, and big fish eating little fish,
and plants eating plants, and animals eating…
It's like an enormous restaurant, that's the way I see it.
Woody Allen *Love and Death*

Seder is a dinner service performed at home as a special celebration of political independence, which took place after the exodus of Hebrews from Egyptian bondage and their bestowal of Ten Commandments. Family gathered on this day drink red wine. They eat matzo standing for the flatbread which Jews were forced to bake during their hasty fight to freedom. There are pungent herbs on the table such as horseradish reminding the bitterness of slavery. In the middle of the table there should be a goblet for prophet Eliasch as the herald of Moses advent. Most of described traditional dishes are visible in Seder scene of film *Café Society* (2016) which refers to earlier Woody Allen's film *Crimes and Misdemeanours* (1989). In both films the extended families are gathered together and discuss the most crucial issues which are valid for the whole film. The Seder dinner comprises one of the most significant scenes in both films as without watching the whole movie, the viewer can guess its plot just by following the discussion of those scenes.

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Pancakes, French Toasts, Hamburgers...
The Cornerstones of any Nutrition Film Breakfast

The title of the paper refers to quote from Tarantino's *Pulp Fiction*, when gangster Jules said with irony (or maybe it was a real admiration?) that Big Kahuna Burgers eaten by his future victims are the cornerstones of any nutritious breakfast. The scene is very intense and shows symbolic potential of food (and foodways) in movies.
In my paper I will analyse scenes from *The Kid* (1921, dir. Charlie Chaplin), Citizen *Kane* (1941, dir. Orson Welles), *Kramer vs. Kramer* (1979, dir. Robert Benton) and – last but not least – *Pulp Fiction* (1994, dir. Quentin Tarantino) to show how "ordinary" breakfast can be used to give information about characters and relations between them. This specific, domestic and private, meal eaten in pyjamas, and without make-up, can be an arena of events and emotions, where feeding means love, being feed means trust, common cooking means understanding, and divesting somebody of food is a sign of humiliation and aggression.

Dominika Zagrodzka
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Porridge, Bread and an Apple: Food as a Symbol in Brothers Grimm's Fairy Tales

In my speech I would like to analyze fairy tales written by Wilhelm and Jacob Grimm. In these stories there are a lot of references to food. It is not only about what characters eat but also why and how. The most interesting problem in Grimm's fairy tales is hunger. Some academics think that it is caused by the time and place of writing these stories. I will point out the opposition between hunger and appetite and the meaning of them in fairy tales. Food motivates protagonists, characterizes them and often influences on the storyline. Anyway, the food isn't always a pleasure in Grimm's tales. Sometimes eating means cannibalism, so I will also analyze cannibal figures. My aim is to show the role of food symbols in fairy tales.

Andrew James
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Food, Drink and Englishness in Kingsley Amis

This paper will look at food and drink in the writings of novelist Kingsley Amis (1922-1995) as a symbolic representation of Englishness. Booker Prize winner Amis is best known as the author of the comic masterpiece *Lucky Jim* (1953), and over twenty other novels. However he also contributed numerous pieces on alcohol and food to newspapers in the 1970s and 1980s. These works were posthumously collected into *Everyday Drinking* (2008), the centerpiece of which is "The Mean Sod's Guide," in which Amis is at his curmudgeonly comedic best in demonstrating how to entertain at minimal expense while convincing one's guests that they have not been stinted.
As a character in Amis's novels, the mean sod is a recurring source of comic relief, but it fulfills another often overlooked function. In the author's rants against stinginess he provides an antisocial model which readers are encouraged not to emulate, and this model derives from his conception of acceptable pub behaviour. For Amis, the traditional English pub was a decidedly male domain in which men were expected to buy rounds of drinks before leaving and the emphasis was on simple, unpretentious fare and conversation. Breaches of etiquette threatened the individual's standing within the social group as they indicated a failure to understand how a proper Englishman behaves. This paper will focus on two essential concepts – deception and pretension – in explicating Amis's unique and controversial view of Englishness.

Ryszard W. Wolny
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The Body and Beyond: Food and Drink Fetishisms in Post-Industrial Cultures

In various cultures, both in the West and East, food and drink have a long history of association with sex, and some of them have frequently been treated as sexual fetish or aphrodisiac (e.g. zhen shen). However, in contemporary times, in post-industrial and post-capitalist societies of the West, we are witnessing a comparatively new phenomenon: being fit to have good sex, hence the urge to come up with an ideal diet to enhance proper bodybuilding and body shaping, which, occupies the consumers' minds to the point of obsession, showing thus a distinctly erotic connotation in both sexes. Gamman and Makinen (1994) are most certainly right to argue that normative body images for women – young, slim, sexually attractive and also provocative – and their subjection to the male gaze produce specific pathologies, especially bearing in mind that eating is *the* oral practice par excellence and thus proves what and how much you consume and how attractive you become as the result, also sexually (commercial television, talk shows, soap operas, etc.).

Therefore, this paper wants to explore some aspects of contemporary consumerism of the post-industrial era in regards to food and drink treated as fetishisms (particularly fruits and wines). I am going to discuss, among other things, such food plays as sitophilia or the Japanese ritual of Nyotaimori, emphasising, at the same time, their significance in contemporary cultural (and commercial) practices.

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