

**José Manuel Sobral** (Universidade de Lisboa): “The “faithful friend”: cod as symbol of the Portuguese”

In this paper, we will present some results of an ongoing anthropological and historical research on the role of cod as a marker of Portuguese identity. We will start by making a brief genealogy of the processes that made dried and salted cod the main iconic ingredient of Portuguese cuisine in the beginning of the 20th century. On doing this, we will point to: (a) the religious origins of its consumption; (b) its role in everyday cuisine; (c) its place in popular culture; (d) its objectification as a symbol of Portugal and the Portuguese, by authorities and other agents involved in gastro-nationalism. As a result cod was incorporated as a main staple in their culinary “habitus” – it became central in their gustatory experiences and cooking practices, the Portuguese being the main world consumers of salt cod per capita. It became connected to their memories of daily living and home cooking, at the same time being enshrined as the “faithful friend” of the Portuguese in common-sense discourses on national identity.

All these processes took place in an historical context characterized by the existence of Empire and globalisation. Cod followed Portuguese colonial endeavours and their migrations. Besides being incorporated in the foodways of former colonies, cod became a reminder of home and homeland, a Portuguese (trans)national symbol, as can be seen in the Codfish Academies, a global network of the Portuguese Diaspora, to which we will pay attention in our final observations.

**Sebile Yapici** (Goethe University): “Uzbek ‘national’ cuisine in the context of diaspora”

As a former Soviet republic Uzbekistan is a relatively young state. After independence in 1991 Uzbekistan was struggling to find a national identity, because there were no nation states in Central Asia before the revolution. Today food plays an important role as a marker of identity. But what is Uzbek food? Or what is national food after all? My presentation will first describe food, perceived today as ‘national Uzbek’ in the context of diaspora, and then seek to disentangle some of the threads that lead to the perception and construction of it.

Today’s Uzbek food reflects the complex dynamics of geography and regional history along a wide variety of dimensions: from nomadic to settled, from urban to rural, from poor to rich, and ethnic diversity. The Soviet period brought further ethnic and cultural changes, including cultural sovietization, the construction of ethnic identities, and extensive resettlement. All this has to be considered as background to analyze Uzbek ‘national food’ in a new context, along with the new environment, which is in this case the USA. The notions of dynamic vary a lot – some feel as Uzbeks, some more as Central Asian, some still feel very Soviet and some already very American. I will look at how those different notions are reflected in their foodways. The presentation will mainly be based on my current anthropological fieldwork in Uzbekistan and the USA in 2016/2017, on written sources such as cookbooks, historical ethnographic documents and is a work in progress.

## Food Cultures, Mobility and Migration: Abstracts

**Rhian Atkin** (Cardiff University): *The languages of food: knowledge, apprenticeship and belonging in some Portuguese-American kitchens*

In this paper, I will explore food as a both a method and a tool of communication in research. In my research among Portuguese-Americans in New Bedford for the project, ‘Pão e vinho sobre a mesa’, food has been a crucial catalyst to opening up broader conversations – ignorant of the obvious linguistic boundaries between Portuguese and English, food is deeply communicative – it is the trigger for memories of other times and places; it is an identity marker that connects people from a similar ethnic, regional or national background; it is the material bond with places of family or personal origin, even generations after initial migration occurred; it is a communicative channel through which new friendships are formed; and it is a conduit for the sharing and passing on of knowledge. I will present initial findings from my research with some Portuguese and Portuguese-American cooks in New Bedford, and I will explore how food might be used as a tool to challenge the hegemony of anglo-western knowledge and learning.

**Emily Contois** (Brown University): *Welcome to Flavortown: Guy Fieri, Fusion Cuisine, and a Multicultural America*

Definitions of American food often invoke the histories and processes of multiculturalism, immigration, diversity, and creolization with metaphors like “the melting pot” or “mixing bowl.” Indeed, the movement and reconfiguration of peoples, cuisines, ingredients, techniques, and ideas across time, space, and place define America.

This presentation examines how these histories and processes are currently represented and negotiated in popular culture. As part of a larger project examining Guy Fieri’s food media empire, this presentation examines how Fieri’s cookbooks and his popular Food Network television show—Diners, Drive-ins, and Dives— centralize multiculturalism and fusion cuisine in defining America, Americans, and American food. Filmed as one, long, cross-country road trip, Diners, Drive-Ins and Dives (currently in its twenty-sixth season) shines a spotlight on restaurants, cooks, and consumers from coast to coast, often featuring eateries with unassuming storefronts and humble interiors. Employing the discourse of family, a heaping helping of nostalgia, and American Dream narratives, Fieri and Diners, Drive-Ins and Dives cast contemporary immigrant food stories as the heart of the nation. At the same time, Fieri presents himself as an “out of bounds” chef who endorses a uniquely fusion approach that resists culinary codification, serving up dishes like Sashimi Wonton Tacos and “Gringo Sushi.” These dishes provide a map into Fieri’s culinary world, one in which rules and boundaries do not exist, including those that mark ethnicity and race—a place and state of mind that Fieri calls Flavortown. Notably, Fieri’s ability to subvert and disrupt

gastronomic rules and traditions is facilitated by his own social status as a white, heterosexual, cis-gender, able-bodied, and now very affluent man.

This presentation examines the tensions that exist in Guy Fieri's America and his American food between democratic access and inclusion, on the one hand, and social privilege and exclusion, on the other.

**Nathalie Cooke** (McGill University): *The Time Was Right for Curry Salt*

In the 1980s Virginia Limansky and her business partner, Ann Wilder, created a boutique spice business, Vann's (the Company name was a fusion of their own first names). Vann's succeeded in creating popular spice blends, despite McCormick's enormous local dominance. The company's success was driven by Wilder's business savvy and Virginia's creations: spice blends took the tastes of home (a complex notion in relation to Baltimore of this particular period, which will be one subject of scrutiny in this presentation presentation), and infused them with 'exotic' flavours learned from her immigrant friends (a second subject for scrutiny).

Vann's blends were uniquely symbolic of her cooking practices. Her curry salt, for instance, was an expression of her passion for forging friendships through the exchange of food knowledge – as with Swarna Gupta, who taught Virginia a great deal. This recipe for curry salt was her own creation, but also the fruit of a friendship that crossed cultural divides, forged in the kitchen.

To her son, Virginia's curry salt is still symbolic of his mother. To her business partner, it represented commercial success. For Virginia, spice blends were surely a tangible reminder of the kinship nurtured amidst disparate ingredients and diverse backgrounds.

**John Eng-Wong** (Brown University): *Food in motion: Social Circuits, Capturing Meaning. Reframing Translation and Metaphor*

In a recently popular book the Stanford linguist Dan Jurafsky draws attention to how linguistics can improve understanding of our everyday encounters with food, complicating the histories of commonplace things that bear self-explanatory names (on- the-surface), revealing how words and usages actually can be read as codes to reflect social class, price points, and food genealogy.

This paper examines the traveling history of the pastel de nata, conceived in Portuguese convent and monastery kitchens, but exported to the world. It was consumed under different names. It is associated to a miscellany of locations. New circumstances induced changes.

The story engages immediately a consideration of "authenticity" [Douglas,1996] and this leads us to an awareness of the "conduit concept" [Reddy 1979], and then to questions about how metaphor inflects meaning [Lakoff & Johnson, 1980; Korthals, 2008]. Also, we explore how writing in a new language (translation) enables a decoding from one language to another but also forces reflection about the overtones, undertones, and cultural subtexts that words and phrases acquire over time. [ Menéndez 2015]

**Memory Holloway** (UMass Dartmouth): *Pastéis de Nata: Convent origins and contemporary practice in mainland Portugal and New Bedford.*

Pastéis de nata are recognized as the iconic sweet of Portugal, and are as popular in New Bedford and Fall River as in Portugal. "Natas" compete only with bacalhau as a visible indicator of Portuguese culture and are marked by tourist sites as the principle item to consume while in Lisbon.

This paper examines the origins of "natas" in the 18th century in the Convento de Santa Clara as part of the development of convent sweets (doçaria conventual), and includes local practices in the padarias of New Bedford. Sugar, egg yolks, cinnamon and powdered sugar are the essential ingredients, and their historical and contextual importance in relation to trade, colonization and convents will be examined.

The paper includes videos of how natas are made in a Lisbon bakery, interviews with local bakers, and a slide presentation of recent and historical sites where natas are consumed including local pastelarias in New Bedford. The most well-known among those in Lisbon is the Fábrica de Pastéis de Belém, established in 1837 in an environment known for its striking azulejos.

**Diana Simões** (UMass Dartmouth): *In the Kitchen with Herman José: Food, Humor, and Political Satire*

Massimo Montanari argues that the kitchen is the ideal place for training the mind. Because Portuguese culture relies heavily on culinary heritage, a Portuguese kitchen becomes one of these ideal places. What motivates this study is the particular intersection between cooking and humor in Portugal. Herman José, a Portuguese comedian, has employed food tropes in his sketches since the 1980s, imitating famous chefs like Filipa Vacondeus. Additionally, in 2011, the phenomenon Masterchef reached Portugal. Coincidentally, this was also the year of a major financial and political crisis in the country. Herman combined both universes in a sketch, where a contestant of Masterchef, the Republic (as depicted in the famous lithography by Cândido da Silva) is tutored on how to prepare a difficult dish entitled, "Democracy Portuguese-style." This paper aims to analyze the linguistic processes that creating humor entails with a focus on the double meanings of the culinary terms within the sketch.

I argue that Herman's allegorical comedy sketch employs food, food culture, and well-established food traditions in order to help engage the audience with the national crisis. Using Sophia McClennon's argument that political satire fosters more efficient and critical consumption of news, this presentation uncovers how the intersection of humor and food is a profound way of shining light on the "absurd" within society. In the case of Herman's comedy sketch, the absurdity underlying the crisis is materialized through the trope of a culinary recipe: the success of democracy depends upon the quality and proper usage of the ingredients.