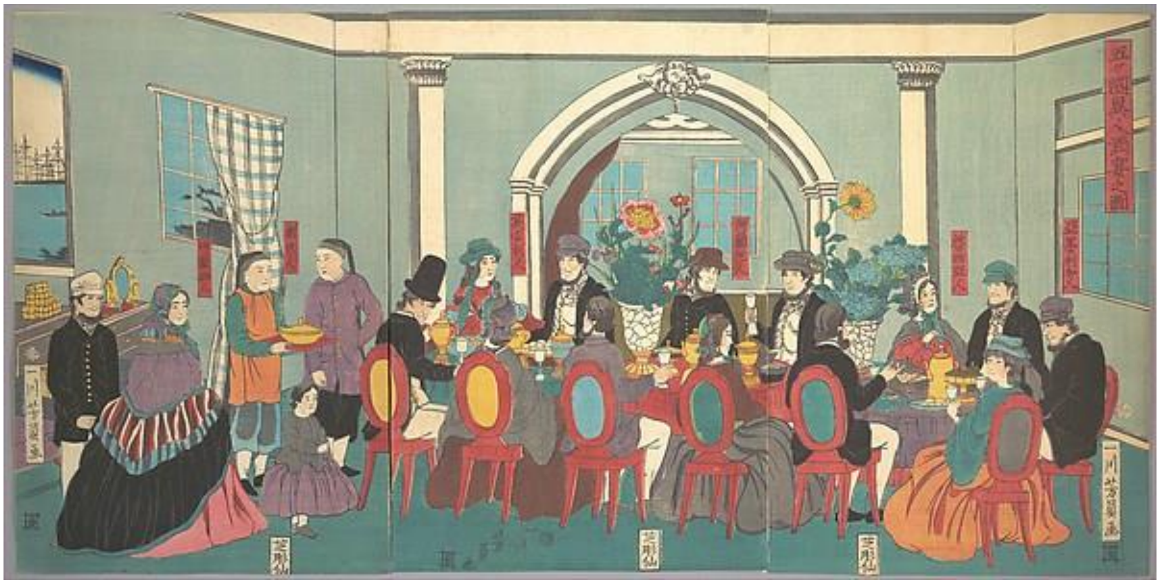

Shared Taste Conference

Food and Exchange in Asia and Europe

28, 29, 30 June 2018, Leiden University

PJ Veth-building, room 1.01
Nonnensteeg 1-3, Leiden

SHARED TASTE CONFERENCE – JUNE 28, 29, 30

** Thursday June 28 **

11:30 – 13:00 registration, coffee, lunch

13:00 **KEYNOTE :** Françoise SABBAN. *Cooking in the spirit of the times in Eurasia* **–***special shared tastes of the medieval aristocratic haute cuisine in Europe and China*

- 14:00 Anil PARALKAR. *Transculturality in a Pickle Jar:The Globalization of Achar-Recipes in the Early Modern Period*
- 14:30 Charisma LEPCHA. *The introduction, production and consumption of mild and hard cheese in Kalimpong*
- 15:00 Mareike PAMPUS. *Captains, Cooks and Curries: Maritime Connections in Penang's Nyonya Cuisine*

15:30 tea, coffee break

- 16:00 ZHAO Mengxi. *Fed by Books: The Circulation of Botanical Manuals for Famine Foods in East Asia and Europe, c.1500-1900*
- 16:30 Vitalija Povilaityte-PETRI. *Sweet flag (Acorus calamus L.) as food and herbal medicine in Lithuania*
- 17:00 ZHENG Nan. *Sweet potato: Introduction, Cultivation and Influence in China*

17:30 End of day 1

** Friday June 29 **

9:30 coffee

10:00 **FEATURED SPEAKER**: Cecilia LEONG-SALOBIR. *A Taste of Three Cities: Historical sketches of British Empire influences on the food practices of 20th century Sydney, Shanghai and Singapore*

- 11:00 Mukta DAS. *The best laid plans (and tables)... Lusophone food and festivals in postcolonial Macau*
- 11:30 Grazia Ting DENG. *The Reproduction of Local Taste: Chinese Baristas in the Italian Coffee Bars*
- 12:00 TAKENAKA Ayumi. *From Sashimi to Tiradito: the Emergence of Nikkei Food in Europe*

12:30 lunch

- 14:00 ZHOU Hongcheng. *Chinese Food knowledge through the Westerners in the Middle of the 17th century*
- 14:30 Piotr GIBAS. *Food for the Jesuits: Western Diet in China before 1911*
- 15:00 XU Guanmian (Victor). *The Confusion of Sweetness: (Re-)Knowing Sugar in Early Modern China, 1500s-1630s*

15:30 tea, coffee break

- 16:00 Uttam LAL. *Mobility of Sugar and Salt across Himalayan Borderlands*
- 16:30 Hui-ying KERR. *Sweet Treats and Foreign Foods: Hanako Magazine and the Internationalised Women of the Japanese Bubble Economy*
- 17:00 NALIVAYKO Oxana. *Confectionary Dō: Tracing the history of sweets in Japan*

17:30 End of day 2

** Saturday June 30 **

9:30 Saturday morning coffee

- 10:00 Sussan BABAIE. *Persian Cookery-Chinese rice: new 'tastes' in early modern Iran*
- 10:30 Aleksandar SHOPOV. *The Migration of Rice, People and Taste across the Dardanelles, 1400-1600*
- 11:00 Jennifer BATES. *Cultural Unifier, Local Staple or Exotic Luxury? Food as material culture in the Indus Civilisation, South Asia (c. 3200-1500BC)*
- 11:30 Akshyeta SURYANARAYAN. *What's cooking in the Indus Civilisation?*

12:00 wrapping up

12:30 **end of conference**

SHARED TASTE CONFERENCE – JUNE 28

**** Abstracts ****

Cooking in the spirit of the times in Eurasia – Special shared tastes in the medieval aristocratic haute cuisine in Europe and China - *Françoise SABBAN, École des hautes Études en Sciences Sociales, Paris*

The first European culinary texts from the 14th century and the Chinese dietetics cookbook written by Hu Sihui presented at the Imperial court in 1330, give evidence of a high cuisine marked by several features that were altogether specific and common. Indeed, at both ends of Eurasia, a high cuisine developed dedicated to emperors, kings, princes and other patricians featuring peculiarities that today would be interpreted as the outcome of a global vision of cooking - or of a first version of a refined "fusion cuisine".

Similar traits of these sophisticated culinary expressions were embedded in a conception of aesthetic expressed by the use of a great amount and variety of precious spices to flavor dishes and of dyed substances to embellish them. This transient fashion - that would disappear the following centuries - represents a kind of exotic "chicness", characterized by references to foreign tastes and revisited traditions, coming from all around of the known world before the discovery of the American continent.

Transculturality in a Pickle Jar: The Globalization of Achar - Recipes in the Early Modern Period –
Anil PARALKAR, Cluster of Excellence 'Asia and Europe in a Global Context', Heidelberg

Recipes for Achar, i.e. Indian pickles, represent some of the earliest recipes for South Asian food in European recipe collections. While the earliest references are mentioned in Portuguese texts from the middle of the 16th century, we can find evidence of proper cooking instructions starting in the second half of the 17th century. These recipes hold a plethora of information on the European imitation of Indian dishes as well as on global culinary exchanges.

As Gianna Pomata has pointed out in the case of medical recipes, the epistemic value of recipes has been underinvestigated so far. This is true even more in the case of culinary recipes (except for a range of linguistic studies), which are often not understood as textual evidence of cultural exchange. Hence, this paper discusses early European Achar-recipes, deriving from 16th to mid-18th century, on three interrelated levels:

- The history of the Early Modern dispersal of Achar and Achar-recipes in Europe
- The epistemic value of the genre of recipes for the analysis of cultural exchanges

- The dynamics of cultural appropriation during processes of global food transculturation

The paper shows how South Asian foodstuffs with a complex history like Achar were adapted, standardized and essentialised by its European consumers. It hence reflects on the practical side of early colonialistic power structures.

The introduction, production and consumption of mild and hard cheese in Kalimpong

Charisma K. LEPCHA, Fellow, Indian Institute of Advanced Studies

Kalimpong cheese is popular among wine connoisseurs in the east. It is in great demand in Kolkata and even enjoys "cult status" among the few. It is however produced and made in the sleepy hill town of Kalimpong, as the name suggests. It was introduced by a Christian missionary priest and is still produced, though in small batches by a local dairy and is sold by a handful of shops in Kalimpong.

This paper makes an attempt to discuss the role of missionaries in small scale cottage industries with a focus on food production and traces the arrival of Kalimpong cheese and its journey today. It will also discuss the already existing chewy hard cheese locally known as *churpees* that has been existent in the region ever since the arrival of the Tibetan diaspora. For a population that is mostly lactose intolerant, the consumption of dairy is done in varied forms instead of the raw version. It becomes interesting as the local hard cheese finds a friend in the mild flavored cheese that shares similarities with Gouda. We analyze how the introduction and consumption of cheese items also resulted an exchange of culture in the region. If the Europeans introduced the cheese, the *churpees* are now being introduced in the West and even sold online. It is in these lines that the paper talks about the mild and hard cheese in the cultural context of Kalimpong.

Captains, Cooks and Curries: Maritime Connections in Penang's Nyonya Cuisine

Mareike PAMPUS, PhD Candidate, Max Planck Institute for Social Anthropology, Halle, Germany

From an anthropological perspective, this paper systematically reviews the narratives and the making of one particular Nyonya dish, namely Chicken Kapitan, in order to provide an insight into the manifestations of connectivity processes. These are strongly influenced by the changes of local and global settings, as well as movements of people, goods, and techniques. This influence is attributable to the routes and transformations that certain dishes took and reveal.

Nyonya cuisine belongs to the Baba Nyonya or Straits Chinese, a group of people of Chinese origin with local cultural features, born in the former colonial British Straits Settlements consisting of the three port cities Penang, Melaka and Singapore. Being introduced professionally by chefs to the intricacies of some of the dishes, which are considered to be as old as the group itself, I realised that the food heritage functions as an important identity marker. In this paper I demonstrate, that the movements of tastes, ingredients and eating habits play a significant role, particularly in highly diverse places like port cities.

In different approaches towards the anthropology of food discussions oscillate between cultural continuity, where terms like 'traditional' and 'authentic' play a role, and local transformation, which deals with the concepts of assimilation, acculturation, and the creolisation of cuisine. In this paper, however, I examine a cuisine with connectivity as its base, in order to show how various actors strategically relate and distance themselves, how socio-cultural adaptation takes place and how identities are shaped through and with food. I argue that the versatile dynamics in a port city like Penang created something original, unique and highly localized, which is not associated with notions of homeland or nation state, but relates to a port city, its colonial past and its culturally mixed groups.

Fed by Books: The Circulation of Botanical Manuals for Famine Foods in East Asia and Europe, circa 1500-1900

ZHAO Mengxi, Heidelberg University

The Chinese book *Jiuhuang bencao* 救荒本草 (*Materia Medica for the Relief of Famines*), first published in 1406, was an illustrated manual of edible wild plants that can be consumed as food in times of famine. In the following centuries, the title inspired a new book genre which flourished in China, and was introduced to Japan where it spawned myriad variations. Although those famine relief manuals sometimes challenges the notion of "edibility" by listing wild plants that have traditionally been excluded from daily diets, most of the plants are already known as edible and some of them are even appropriated by the "cultured elites" as exquisite food embodying a tasteful and restrained self-cultivation. More often than not, the genre is used for purposes other than famine relief, including as cookbooks, botanical teaching materials and entertaining albums.

To investigate the shifting uses of the famine relief manuals, this paper examines the various editions of Chinese and Japanese botanical manuals, written and printed in China and Japan, and reconstructs a transregional communication network. It highlights how particular agents appropriated the botanical knowledge encoded in the texts and illustrations to cater for disparate needs. The research will therefore contribute to our understanding of the locality of knowledge and to the study of transcultural circulation of knowledge within East Asia.

Sweet flag (Acorus calamus L.) as food and herbal medicine in Lithuania

Dr. Vitalija POVILAITYTE-PETRI, Museum of Medicinal Plants and Pharmacy, Unit of Pharmacognosy, Bioanalysis and Drugs, Faculty of Pharmacy, Université Libre de Bruxelles

Sweet flag (*Acorus calamus* L.) is a tall water-plant with a branched, creeping, fleshy rhizome that has a special sweetish aroma due to its essential oils. The leaves are aromatic as well, but with less intense smell. Sweet flag is a perennial herb, indigenous to Central and South Asia, India, Pakistan and the Himalayan areas. Its distribution in the European region has been strongly influenced by the Tatars, who brought it to Europe via Turkey. The Tatars arrived in the Grand Duchy of Lithuania for political reasons mainly in 14th and early 15th centuries, but migration of different Tatar groups continued in the 17th and 18th centuries. The military solders were chewing roots of calamus and throwing them into the lakes, swamps, rivers and ponds. Since then sweet flag is growing in marshy regions of Lithuania.

Sweet flag root was used as deodorising agent for hygiene purposes in the houses and as a folk medicine to fight parasites or to prevent infections and large epidemic diseases during the 17-19th centuries. It was often added to drinkable water to keep it fresh and to avoid development of bacteria and parasites.

In our days sweet flag is still commonly known as food and medicinal plant by the Lithuanian Tatar Community and other local ethnical groups. Dried roots are used in medicinal preparations as spasmolytics, anti-inflamatory and in anti-ulcer preparations. Its preparations make hair stronger and more beautiful.

Sweet flag has a very important place in Lithuanian gastronomy too. It is used as a flavouring material for making bitter liqueurs and appetizers. Calamus roots are used in food for aromatisation. Sweet flag is often added as aromatic herb to the soups, sauces, pancakes, potatoes, cabbage, fish and game, meat dishes, apple and pear jams or some desserts. Sweet flag leaves are largely used for baking bread. There are many contemporary bread producers in Lithuania that use Sweet flag leaves and their powder for rye bread production. The prepared bread rolls are being placed on Sweet flag leaves which become integral part of the bread.

Sweet potato: Introduction, Cultivation and Influence in China

Nan ZHENG, Chinese Food Culture Institute, Zhejiang Gongshang University, Hangzhou

Ever since the 16th century, about 30 kinds of edible American plants have been introduced to China, among which the spread of corns, sweet potatoes, potatoes, pepper, tobacco and the like, especially, has a far-reaching influence. The author thus terms this historic period as “Flows of American Crops into China”.

This paper discuses the sweet potato in China by analyzing local renamed varieties, introducing time and channels, spread and distributions, laying an emphasis on the impacts on Chinese agricultural production, food life, food constitution, population growth, ecological environment and other relevant aspects.

It is an ever-lasting fundamental reality in the history of China that the crops were not always available for the masses. The flows of sweet potato and other American native crops and population growth in China have been considered as a relationship between cause and effect. The introduction and spread of sweet potato and others lead to population growth and consequently lead to wasteland cultivation and environmental disruption, which is closely related to the temporal system of government and national conditions of the day. The people have to survive and the government has to stay stable, both of which have caused the society to sacrifice the benefit in the long run for that in the short run, regardless the sustainable development as a whole. As a durative historic event, “Flows of American Crops into China” brings Chinese society tremendous impacts in history, which can be reduced to positive and negative aspects.

A Taste of Three Cities: Historical sketches of British Empire influences on the food practices of 20th century Sydney, Shanghai and Singapore

Cecilia LEONG-SALOBIR, University of Wollongong, Australia

Twentieth-century British imperial structures put in place in her colonies impacted on local and European communities far beyond governance and trade. This paper traces the culinary histories of Sydney, Shanghai and Singapore, referring to the political and commercial networks that enabled the emergence of particular foodways. Underpinning the food practices of these cities were connections and exchanges that inextricably linked the three urban centres.

With a shared history of colonial encounter: Sydney as convict colony, Singapore as Crown colony and Shanghai as treaty port, Britons in the three cities consumed hybridized colonial dishes: curries, kedgeree, mulligatawny and pish-pash. These dishes developed from the British colonization of India, and as with other instruments of colonialism, made geographical leaps to other colonies. Some of these dishes have survived in post-colonial communities. Curry was such a dish. A permanent feature on the colonial table, it evolved to be the single most important dish that defined the culinary history of British imperialism. It was the Asian cooks however who adapted and modified the different kinds of curries from India for the European palate. Since then, it has emerged as one of the most recognizable dishes globally.

Chinese market gardeners originally arrived from China to work in the gold fields of Australia supplied fresh vegetables to Sydney residents. Others operated eateries in Sydney. Australian dairy and other fresh food produce were exported to Singapore and Shanghai, catering to the colonial communities and Asian elites. The introduction of rickshaws by the British to Singapore as a form of public transport spawned the beginnings of street food in Singapore. Rickshaw riders subsisted on cheap foods sold by street vendors.

The historical approach adopted for this paper includes newspapers, magazines, government archives, memoirs, cookbooks and diaries.

The best laid plans (and tables)... Lusophone food and festivals in postcolonial Macau

Mukta DAS, PhD Candidate, SOAS Food Studies Centre, London

How can the aesthetic and material practices of two food festivals in Macau complicate notions of exchange, intercultural work, Portuguese, Macanese and Chinese culinary histories and political future? The first food festival is Lusofonia, aimed at celebrating the culinary expertise of diverse Portuguese-speaking communities in Macau. The second festival, appended to *Lusofonia*, is the more socially exclusive Portuguese-speaking Countries' gastronomic festival *World of Flavours*, a week-long restaurant buffet hosted by chefs flown in from Portugal and postcolonial Lusophone territories such as Goa, Daman and Diu on the west coast of India. Both festivals put such food to work, to map a shared culinary history of exchange and fusion and to realise a political strategy that positions Macau in the postcolonial Lusophone world as a cultural broker, for example in alliances between China and pivotal allies such as Brazil and Mozambique.

Attending to food from Goa, Daman and Diu reveals that the practices of organisers, professional and home chefs and the materiality of ingredients and cooked food are powerful and agentive. Through seemingly quotidian acts such as selecting local treats and elite foods such as chouriço to cook and present, and deciding between or among certain spices or breads, they are able to disrupt the carefully laid plans in Beijing, as well as cultural offices and minority associations in Macau. They can reveal powerful colonial metropolitan food ideas and reject the culinary rhetorics in strategies; that of sticky lusophone culinary histories that fuse global and local influences and create an impression of shared diversity. This contribution builds on and critically engages with several anthropological approaches: the muddle of materiality involved in exchange; the media of material that give context and form to objects and their relationships to people and plans; and the visuality of social life in a postcolonial context.

The Reproduction of Local Taste: Chinese Baristas in the Italian Coffee Bars

Grazia Ting DENG, Ph.D. candidate in anthropology, The Chinese University of Hong Kong

Italian people commonly have a self-conscious awareness of the national excellence of Italian coffee, as well as certain nationalist sentiments about Italian coffee culture. Coffee bars, where espresso-based coffee is commonly the most central product, have been strongly associated with Italian urban cultures and local neighbourhood identity in everyday life. However, since the economic recession of the new millennium, many neighbourhood coffee bars in Northern Central Italy have been taken over by Chinese immigrants. These Chinese immigrants work mostly as self-employed family entrepreneurs. The Italian public discourses are skeptical about their ability of coffee making and often consider them as a threat to the Italian culture. How can the Chinese baristas, the supposed cultural outsiders, make “good” coffee for the Italian customers, who control cultural legitimacy over the taste of a cup of coffee?

In this paper, I will examine Chinese baristas’ learning processes in both the Italian coffee industry and the specific local context of coffee bars. Data comes from 14 months of ethnographic fieldwork primarily conducted in Bologna, a Northern city of Italy. I will explain how the taste of a cup of coffee is industry-regulated, on the one hand, and closely linked to the barista’s sociality of the local community on the other. I will give details on how coffee industry, the site-specific coffee bar community, the baristas’ embodied sensory skills and their sociality affect the taste of a cup of coffee, made by Chinese baristas. I will argue that Chinese baristas’ acquisition of barista skills is at the same time a process of reproducing the locality and local taste. In this process, local knowledge is fundamental for the immigrant subjects to strategically achieve their economic ends in a local cultural setting.

From *Sashimi* to *Tiradito*: the Emergence of Nikkei Food in Europe

Ayumi TAKENAKA, Lecturer, Ritsumeikan University, Kyoto

In this paper, I examine how “Japanese” food has traveled and shaped the culinary boom in Europe through the emergence of “Nikkei” cuisine. Broadly defined as Japanese and Peruvian fusion food, Nikkei cuisine has become “the latest gastronomic sensation to hit Europe’s culinary capitals” (The Guardian 2014). The phenomenon is particularly noticeable in Spain, thanks partly to Ferran Adrìa, a celebrity chef who propagated the cuisine, and partly to the recent growth in the number of Peruvian restaurants and migrants in the country. Its signature dish is *tiradito*, thinly sliced raw fish dipped in spicy citrus juice. Often described as "Latin-inspired *sashimi*" or "*sashimi*-inspired *ceviche*," *tiradito* is served at Peruvian, but not at Japanese, restaurants.

Why has Nikkei cuisine emerged as Japanese and *Peruvian* fusion food? And why has it become successful in certain places, such as in Spain, but not in Japan? By tracing the evolution of Nikkei cuisine and drawing on my ethnographic research at Nikkei and Peruvian restaurants in Spain, the paper aims to shed light on the selective nature of culinary creation and diffusion.

As seen in the transformation of raw fish, from *sashimi* to *tiradito*, the emergence of Nikkei cuisine is rooted in a long history of cultural exchange through repeated migrations—from the agricultural labor migration from Japan (and Okinawa) to Peru around the turn of the 20th century to the return-migration "back" to Japan (1990-). Its success in Europe, however, hinged on an absence of relatively established Japanese and Peruvian culinary traditions. Elite chefs and restaurateurs, along with the Peruvian government and the Japanese-Peruvian community, were able to carve out a niche, promoting *tiradito* as a new type of sushi and a new genre of Peruvian food without facing much resistance.

Chinese Food knowledge through the Westerners in the Middle of the 17th century

ZHOU Hongcheng, assistant professor Department of History, Zhejiang Gongshang University, Hangzhou

In the middle of seventeenth century, Michel Boym and Martino Martini, the Jesuits who lived in China, and Athanasius Kircher who had never been to China, all of them had published the outstanding works on China which contained a lot of knowledge of Chinese food. In the book *Chinese Plants* and *Chinese Atlas*, Boym displayed more Chinese food information by pictures. Meanwhile, in the book *Chinese New Atlas,* Martini delivered more information of Chinese food based on different Chinese regions. Remarkably, *the China Illustration*, which was wrote by Athanasius Kircher the local scholar in Europe and was published many times by many European languages, mainly referred to Boym and Martini's books. Their books showed how the westerners understood and absorbed Chinese food, and presented the historical evolution the Chinese food knowledge to the west.

Food for the Jesuits: Western Diet in China before 1911

Piotr GIBAS, Associate Professor, Asian Studies/Chinese College of Charleston

James Legge (1815-1897)—Protestant missionary and prominent Sinologist—lived in Hong Kong for over thirty years and famously never touched Chinese food. Why, we may ask, and even more curiously, *what* did he eat?

In this study, I propose to reconstruct the everyday diet of Western missionaries in imperial China and to uncover the cultural, political, and theological reasons that lay behind it. I focus on the Jesuits, who were present in China for several centuries and studied all aspects of Chinese culture, including food, but who deliberately abstained from it.

My research in this area is based mainly on archival work conducted in Macau and in Hong Kong.

The Confusion of Sweetness: (Re-)Knowing Sugars in Early Modern China, 1500s-1630s

XU Guanmian (Victor), Hulsewé-Wazniewski Foundation PhD candidate, Leiden University

What is sugar? In our modern lexicon, sugar is a thing of sweetness and whiteness chiefly produced from sugarcane, but back to the sixteenth century in China, there were various kinds of sugar in the market and there were also a number of words for sugar in the taxonomy of *materia medica*, and moreover the sugars as commodities in the market and the sugars as words in the books were often misaligned. The literate class in sixteenth century China were at once tasting sugars which were purchased from the market, reading sugars which were described in *materia medica*, and observing the over-abundance of sugars which were consumed even by commoners. They must have been wondering why the sugars available to them in the market were not exactly same as the sugars described in the books, why sugars had become superfluous, what was social consequence of that superfluous-ness, what was the medical efficacy of their over-consumption, and how sugars were produced locally exactly contemporarily. This article aims to explore how the Chinese literati re-organized their knowledge of sugars in response to all these changes which had caused taste superfluous and things-names misaligned.

Mobility of Sugar and Salt across Himalayan Borderlands

Uttam LAL, Sikkim University, Gangtok, India

The Himalayas like many other mountain ranges have often been viewed as secluded but remained interconnected throughout the passage of time. The different ranges with altitudinal variations and ecological settings produced different food stuffs leading to different food habits. The harsh environment meant limited carrying capacity and limited types of edible materials as well. This very factor on one hand set men and materials to set-out for exchanges as interdependencies often appeared unavoidable across trans-ecological settings. On the other hand, various treacherous routes was possible because of the feasibility of food supply and recoupment. Thus, the nodes and trails of trans-ecological exchanges got established across Himalayas in time. Such exchanges linked the Himalayas with the densely populated Indo- Gangetic plains in the southward direction while it connected to the trans-Himalayan mountain regions and beyond in the north. This direction of exchanges were initially driven by the environmental minimalistic realities but in due course of time it acquired rather a fixed direction of trade transmitting food and taste in across Himalayas in bidirectional flow.

Taking Sikkim from Eastern Himalayas and Himachal Pradesh in the Western Himalayas as case- studies, this paper makes an attempt to establish how the flow of salt, sugar and potatoes negotiated various kinds borders in and across the Himalayan heights. It also examines the cultural networking that occurred across societies. This work is based on participant observation and snowball sampling.

Sweet Treats and Foreign Foods: *Hanako* Magazine and the Internationalised Women of the Japanese Bubble Economy

Hui-Ying KERR, Senior Lecturer in Design Studies and Product Design, Nottingham Trent University

Drawing on the lifestyle magazine, *Hanako*, this paper explores how food was used by young women as a marker of participation in the Japanese Bubble Economy of the late 1980s, and a means by which new shifting identities could be articulated and signalled in an environment of international engagement.

In 1988 the first issue of *Hanako* magazine was published, focusing not on fashion, but on the exciting lifestyles and leisure available to its demographic of young working 'Office Ladies'. In this, food played a significant part, making up a substantial portion of the magazine and against which other leisure pursuits and lifestyles were framed. Through its visual and literal consumption, food highlighted a changing dynamic among young women in the ongoing renegotiation of their social, professional, national, and cultural status, opened up in the opportunities of the Bubble Economy.

Young women not only used food as a conduit for exploration of new consumer behaviours and leisurescapes, but also as a means of expression and negotiation of a Japanese femininity that was being recrafted by the globalisation and internationalisation implicit within the policies of the Bubble. Through themes of expense, gifts, convenience, cuteness, health, internationalism, travel, drinking, space and atmosphere, this paper shows how young working Japanese women were using the leisure practice of food in the localised and internationalised spaces of the Bubble, as a way of renegotiating their national and cultural femininity.

This paper draws on recent developments in global design history, using approaches that are interdisciplinary, intertextual, material, and discursive, exploring topics that engage with the non-Western, the transnational and the feminine (Adamson, Riello, Teasley, 2011; Lees-Maffei, Howze, 2010). In doing so it hopes to add to the body of work that poses alternative views of design history that challenge the dominance of the hegemonic, Western and masculine.

Confectionary Dō: Tracing the history of sweets in Japan

NALIVAYKO Oxana, PhD candidate, Institute of Asian and African Studies, Moscow State University

On December 4, 2013 the United Nations Educational, Scientific, and Cultural Organization (UNESCO) agreed to register *washoku*– a traditional Japanese cuisine and social custom handed down from generation to generation expressing Japanese people's respect for nature - as an intangible cultural heritage.

However, in the history of Japanese food culture there are numerous facts that clearly show that Japanese cuisine, in its present form, is the result of a combination of original Japanese, Chinese and European cooking traditions. It is the recipes of Japanese sweets that clearly reflect the foreign influence on Japanese food culture. In other words, Western recipes have been interpreted in a new way and integrated in the Japanese cuisine.

In 2015 a well-known web source produced by the Nippon Communications Foundation published a top-five list of the traditional Japanese sweets. The article states that despite the fact that chocolate and western-style confections are both very popular in Japan, the nation has its own traditional treats. Nevertheless, it should be noted that if we try to trace the roots of the so-called traditional Japanese sweets (yōkan, manjū, dango, kasutera, oshiruko) we will find out that some of them emerged far from the Japanese archipelago and were completely modified in order to match the local taste preferences.

My research is based on different types of historical sources such as the culinary essay Chef's Records (Hōchōshoroku, 1652) by confucian scholar Hayashi Razan (1583-1657), one of the first Japanese cookbooks Tales of Cookery (Ryōri monogatari, 1643) and handscroll Excellent View of Our Prosperous Age (Kidai Shōran, c. 1805). I will focus on Japanese gastronomic curiosity as one of the national peculiarities, trace the tangled history of some confectionaries in Japan, and analyse the changes foreign recipes have undergone.

SHARED TASTE CONFERENCE – JUNE 30

**** Abstracts ****

Persian Cookery-Chinese rice: new 'tastes' in early modern Iran

Sussan BABAIE, The Courtauld Institute of Art, University of London

Persian cookery treatises, dating to early sixteenth-seventeenth centuries, offer an extraordinary array of new rice dishes. The mostly reproducible recipes underscore a revolution in high-culture of cooking: rice dishes prepared in the two-step cooking process particular to Persian cookery that are still in vogue. There is compelling evidence for and scholarship on the arrival of rice through the intervention of post-Mongol trade across Asia and the patronage of the Mongol polities that settled in West and Central Asia. Art historians have also connected the emergence of a particular type of ceramic dish to the rise in appetite for rice. Neither, however, connected this transculturally important culinary and cultural shift in Iranian food practices to the development of 'taste' in both gustatory and visual terms. The 'taste' factor goes well beyond a predilection for rice and represents a complex confluence of phenomena: the impact of a food item on the shape of tableware, styles of cooking, manner of presentation and accoutrements for the consumption of rice dishes, and even the composition of dishes (food) according to colour and texture.
The Mongol facilitation of this change in Persian food habits was not fully adopted into Persian cookery until later in the urban environments of the early modern period. Nor was the introduction of rice into the Islamic world manifest itself in the same highly sophisticated and cosmopolitan food manners and tastes outside Iran.

This paper explores the processes of adoption of rice into Persian cookery and the remarkable confluence of material culture evidence and written sources from early modern Iran (the 16th and 17th centuries coinciding with the rule of the Safavid Empire), as an urban phenomenon of a culinary culture that emanates from courts in this period—as it does in Europe—but seems to spread into a broader social practice, pointing to an emergent 'taste', as much gustatory as visual and material.

The Migration of Rice, People and Taste across the Dardanelles, 1400-1600

Aleksandar SHOPOV (also Sopov), Ph.D. Postdoctoral fellow, Rachel Carson Center for the Environment and Society

Rice fields emerged across the Ottoman Balkans in the fifteenth and the sixteenth centuries. This paper brings attention to the paths of diffusion of rice farming and consumption in the Early Modern period. Rice is not known to have been grown in this region prior to the Ottoman conquest. What led to the spread of rice farming and consumption in the Ottoman Balkans? In this paper I discuss several cases of cities across the Balkans in whose environs market-oriented rice agriculture emerged in the fifteenth and sixteenth centuries. Through the study of tax surveys I will show that the spread of rice in this region depended on the migration of Muslim rice producers from Anatolia. However, I will also show that knowledge about rice farming was quickly transferred to the local Christian population.

Moreover, the growth of rice farming was also related to the formation of both regional and global markets for this commodity. The second part of my presentation will focus on the places where rice was consumed, such as the hospices and kervansarays. Investment in rice production was stimulated by the increasing transfer of state-owned land into the endowments of Islamic charitable endowments, which were feeding their beneficiaries with rice. By drawing from endowments deeds and financial records of such Islamic charitable endowments, I will also discuss the kinds of dishes that were prepared from rice and the spread of a new taste for rice across the Ottoman Balkans and Ottoman Central Europe.

Cultural Unifier, Local Staple or Exotic Luxury? Food as material culture in the Indus Civilisation, South Asia (c.3200-1500BC)

Jennifer BATES, Selwyn College, University of Cambridge

Food is a crucial part of social life. The acts of acquiring, preparing and eating food go beyond simple sustenance to make statements about identity and shape interactions on a daily basis. Despite this, food remains an elusive element of archaeology, often because of an unwillingness to approach it analytically. This is particularly so in the study of the Indus Civilisation of South Asia (c.3200-1500BC). The Indus Civilisation was one of the largest old world Bronze Age civilisations, covering modern day Pakistan and northern India, extending into Afghanistan. The Indus consisted of five large urban sites and thousands of smaller settlements, with a shared material culture, including red and black ceramic style, stamp seals, 'script', and use of semi- precious stones like carnelian and lapis lazuli.

The Indus was also part of vast trading networks, linking it to Mesopotamia, Oman, Bahrain and beyond. As a result of its geographic extent and the wide range of environmental regions it encompassed, the Indus was a hotbed of agricultural experimentation. However, this agricultural variation was also due to its location at the cross roads of trade, bringing it into contact with a wide variety of foods. These included indigenous small millets and tropical pulses and more exotic crops from China such as rice, African millets, and Eurasian crops like wheat, barley, peas and lentils. This paper will explore beyond the agricultural implications of the variation in crops to look at how people perceived 'food' – how new and local crops were incorporated into the Indus diet and influenced ideas of what it meant to be 'Indus' across this vast region. Using the examples of wheat, rice and native millets, it will look at ideas of urbanism, rural staples and exotic luxuries, and how these link into models of Indus identity, social organisation and trade.

What's cooking in the Indus Civilisation?

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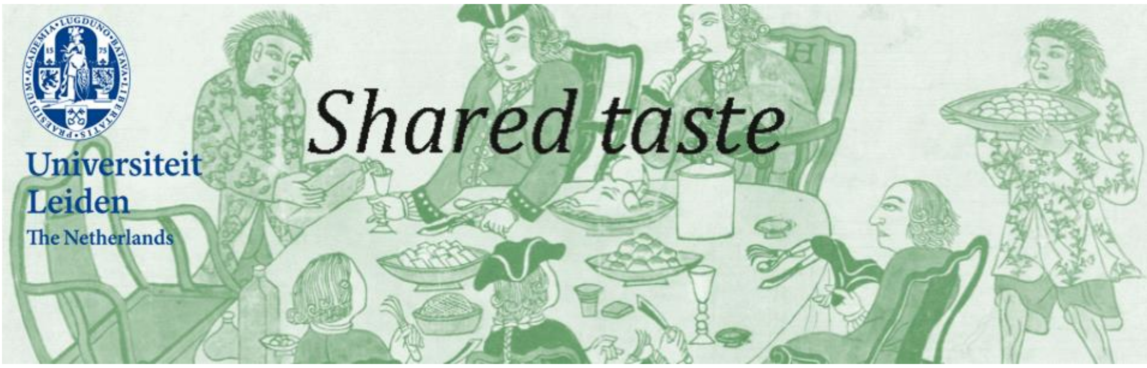
Research on cuisine in South Asia has suggested that it occupies an 'overlapping food world'; incorporating both the roasting/grinding technologies of western Eurasia, and the boiling/steaming technologies of eastern Eurasia. Additionally, research has also highlighted the incorporation of spices in Indian cuisine to increase the therapeutic value of food and heighten negative food pairing and flavour. Archaeologists suggest that these culinary preferences manifested in an ancient period, and continue to be evident in the cuisine and taste choice of contemporary Indian populations. To what extent can these trends be observed in the culinary choices of populations of the Indus Civilisation, the first urban civilisation of South Asia?

This talk will critically review previous studies on ancient South Asian cuisine, and present results of ceramic organic residue analysis conducted on Indus vessels from large and small settlements in the urban (*c.*2600-1900 B.C) and post-urban (*c.*1900-1500 B.C) periods in northwest India. Used for the first time on a large scale in the South Asian archaeological context, this method enables the characterisation of foods processed in ceramic vessels, thus not only allowing for the identification of foods being cooked in the past, but also highlighting the materiality of food, and the relationship between food and ceramics. This research has the potential to reveal direct evidence for how vessels were being used and what foods were being cooked in the Indus Civilisation.



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