



Culinary culture

International conference on culinary culture
May 2

Estonian Literary Museum
Vanemuise 42, Tartu
Organizer: Liisi Laineste
Center of Excellence for Estonian Studies

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IRG 22-5 "Narrative and belief aspects of folklore studies", 2015 - 2019

Programme

Time: May 2

Place: Estonian Literary Museum, Vanemuise 42, seminar room on the fourth floor

11:00 – 11:30 Arrival

First session

11:30 Władysław Chłopicki (Jagiellonian University)

Translation of menus - labour of Sisiphos, squaring the circle or marrying water and fire?

12:00 Ester Bardone, Anu Kannike (Tartu University, Estonian National Museum)

Promoting vegetarian food in early 20th century Estonian advice literature

12:30 Ene Vainik (Institute of the Estonian Language)

Where does taste meet emotion in Estonian?

13:00 – 14:30 Lunch break

Second session

14:30 Liisi Laineste (Estonian Literary Museum)

National romanticism in 21st century cookbooks

15:00 Dorota Brzozowska (University of Opole)

Cultural meaning of food

15:30 Ivanka Petrova (Bulgarian Institute of Ethnology and Folklore Studies)

Traditional Culture and Contemporary Economy: Construction of Cultural Heritage by Production and Consumption of Bread

16:00 Coffee break

Third session (in Russian)

16:30 Natalia Bunkevich (Center of Belarusian Culture Studies, Language and Literature, Academy of Science)

The basic mechanisms of cultural adaptation among various Belarus ethnic groups on the example of daily diet

17:00 Lidia Bohan (Dzerzhinsky District Centre of Culture and Folklore)

On the uniqueness of ethnic customs and festive food in Belarus: Past and present

17:30 Discussion

Translation of menus - labour of Sisiphos, squaring the circle or marrying water and fire?

Władysław Chłopicki

(Jagiellonian University, Poland)

As a regular customer of restaurants both in my native Poland as in other countries (particularly in the US), I have always wondered at the low degree of comprehensibility of restaurant menus for a cultural outsider. I have now come to the conclusion that this tendency is systematic and has to do with what Venuti (1995) has described as a necessary foreignization of texts in translation and other translation scholars referred to as inherent untranslatability of certain cultural texts (cf. a classical work in Polish translation studies Wojtasiewicz 1956/1996). Still some of the recurring problems which haunt English-language menus require explanation as they definitely go beyond the necessary foreignization of the translated texts.

Recently a culinary dictionary (Bartnicki 2010) was published in Poland to help translators deal with the problem. The dictionary provides English translations for names of dishes, drinks, types of meals, edible substances, edible and inedible animals, types of restaurants, kitchen utensils, measurements, as well as verbs and adjectives used in the culinary discourse. Oddly, it also includes food terms used in fantasy literature - the author's favourite literature (notably, he is also the translator of *Finnegans Wake* into Polish). I am going to discuss some of the examples of its translations.

As part of the dictionary editorial board I tried to supplement it with some explicit prescriptive advice for translators, the ten commandments for the translator of Polish menus into English, on what strategies to use while translating. They did not make it to the final version of the dictionary, but still I think they are worth discussing at this international forum, esp. because most of the advice seems culture-independent. The criteria used in formulating the commandments were as follows: comprehensibility of translation, borrowings restriction by criteria of comprehensibility and consistency. use of descriptive equivalents in case of lack of comprehensibility, avoiding unintended humour (e.g. jajeczniczka pańska as Master's scrambled eggs and not the more suitable: gentry-style scrambled eggs), avoiding unjustified omissions, dropping prepositions (typical of Polish dish names), and last but not least - indispensability of translation verification (surprisingly neglected in Polish menu translations).

Bartnicki, K. 2010. *Słownik kulinarny* [Culinary Dictionary]. Krakow: Tertium.

Venuti, 1995/2008. *The Translator's Invisibility: A History of Translation*.

London, New York: Routledge.

Wojtasiewicz, O. 1956/1996. *Wstęp do teorii tłumaczenia* [Introduction to Translation Theory]. Warsaw: Tępis.

Promoting vegetarian food in early 20th century Estonian advice literature

Ester Bardone, Anu Kannike

(Tartu University, Estonian National Museum, Estonia)

The paper addresses the issues of healthy food and well-being as well as the utopian dimension of nutritional and culinary advice literature by turning to cookbooks, handbooks and magazine articles of the 1900s-1930s in Estonia. We focus primarily on the advocacy for vegetables and vegetarian diet in the context of rapidly modernizing food culture. We want to examine culinary and nutritional discourse of the period that followed the examples of Nordic and European countries. The existing peasant culinary heritage was redefined by emerging local nutritional and cooking experts. The latter, in turn, shaped what today is considered a prominent part of the classical Estonian cuisine.

Food of vegetarian origin was given high value using moral, economical as well as scientific arguments. Various experts advised how to use more vegetables on the table suggesting that the modern kitchen should become a laboratory in which an informed housewife rationally applies culinary knowledge based on nutritional science. In addition to recipes and sample menus seasonality, locality and healthiness of vegetarian food was stressed. More radical approach saw the future of the diet mainly or solely in vegetarian food, in utopian visions raw vegan food was recommended as the healthiest, purest and most likely preventing all diseases. Although some suggestions from that period were never fully adapted in people's everyday food culture, the culinary and nutritional heritage represented in advice literature is worth reconsidering in the context of contemporary food consumption.

Where does taste meet emotion in Estonian?

Ene Vainik

(Institute of the Estonian Language, Estonia)

It has been noticed in many languages that some taste terms are used in relation to emotion, in particular to describe emotions (sweet love, bitter anger) and to address people in affection (how sweet of you...)(e. g Apresjan 1997).

The cognitive linguist E. Sweetser has argued that there is no semantic connection nor inherent similarity between sweetness and love but metaphorical mapping from one cognitive domain (Taste) to the other (Emotion). She admits, however, analogy in the experience in terms of pleasantness of both the sweet taste and the emotion of love (Sweetser 1990: 29).

The perceived and cognized analogy / similarity between taste and emotion in Estonian goes as far as the general structuring of both of the domains on the basis of the dichotomy pleasant vs unpleasant (see Sutrop 2002 for the taste terms and Vainik 2004 for the emotion terms).

In the presentation, I will discuss some Estonian examples of emotion conceptualisation in terms of taste that are considered to be metaphorical in nature. Besides the examples of figurative speech we will see that the etymology of some literal terms reveals also that the conceptual mapping between taste and emotion must be truly ancient (e. g the terms viha 'anger' <- 'bitter', meeldima 'to like' <- the root meel- possibly originates from a word with meaning 'sweet, honey').

In conclusion: the taste—emotion connection might be more deeply rooted than the cognitive linguists have thought.

Apresjan, Valentina 1997. Emotion metaphors and cross linguistic conceptualisation of emotion. *Cuadernos di Filologia Inglesa* No 618, 179-195.

Sweetser, Eve 1990. *From etymology to pragmatics. Metaphorical and cultural aspects of semantic structure.* Cambridge University Press.

Sutrop, Urmas 2002. *The vocabulary of sense perception in Estonian.* Peter Lang.

Vainik, Ene 2004. *Lexical knowledge of emotions: the structure, variability and semantics of the Estonian emotion vocabulary.* Tartu University Press.

National romanticism in 21st century cookbooks

Liisi Laineste

(Estonian Literary Museum, Estonia)

In this paper, I will take a diachronical look at the culinary trends in Estonia in order to shed light on the process of nation-building in present-day Estonia referring back to the social ideals, convictions and stereotypes widely held at the time of the First Republic of Estonia (1919–1939). The idealised notions of the past create a distinct atmosphere of nostalgia which is evident in different walks of life, among them culinary traditions. I rely mainly on two sources: Maria Laidoner's *Cuisine* (2008; compiled on the basis of notes taken down from published cookbooks and hand-written recipes from the 1930s) and *Gifts of Taste* (2011). The common denominator that brings these two books together is that behind them stand women who have had an important status in the society. Maria Laidoner fulfilled the role of the first lady of the state in the 1930s and Evelin Ilves is the wife of the sitting president of Estonia since 2006. The books represent respectively the period of the first Republic of Estonia and present time (21st century). The fact that these two cookbooks are published in the 2000s, but refer back to the first Republic of Estonia, points at a feeling of nostalgia that the nation harbours towards the authentic, Estonian cooking first advocated in the 1930s, combining the rustic and noble into a modern and trendy whole.

In addition to this, I will take a broader look at recently published Estonian cookbooks to describe the tendency of promoting the abovementioned authenticity that manifests in praising local Estonian food and ingredients. The analysis will examine how the “Estonianness” of foodways is constructed in present-day Estonia. I attempt to show how these cookbooks redefine the essence of the Estonian cuisine, linking the local culinary art to the Estonian nature and environment, promoting ecological thinking in cooking, idealising the cooking traditions of the Estonian middle class / elite of the 1930s, and stressing the importance of the Estonian traditions.

Cultural meaning of food

Dorota Brzozowska
(University of Opole, Poland)

The aim of the presentation is to show universal and culture specific meanings of food, taking into consideration different roles nutritious elements play in human life. The complicated nature of relations between people and their meals is illustrated with examples from literature and it is based on Peony in love book by Asian American contemporary author Lisa See. The book makes a good example of the subject of food and culture as the main plot is connected with traditional Chinese opera that influenced young women to die of starvation because of love sickness. The Peony Pavilion (Chinese: 牡丹亭; pinyin: Mǔdān tíng) is a play written by Tang Xianzu in the Ming Dynasty and first performed in 1598, but it still has a very actual message to tell. Peony in love could also be seen as book about anorexia – an eating disorder illness.

We can find there examples of food treated as a nutritious element - vital for staying alive or as a poison, as a source of pleasure or suffering, as a way of showing passion or feelings, as a subject of art – paintings or poems - and as means of control, just to name only a few of the very complex ways in which food has functioned in societies – the traditional and modern. Not only abundance of food but also its deprivation is a vital subject in the history of language and culture.

Traditional Culture and Contemporary Economy: Construction of Cultural Heritage by Production and Consumption of Bread

Ivanka Petrova

(Institute of Ethnology and Folklore Studies with Ethnographic Museum, Sofia, Bulgaria)

The world spreading trends for healthy nutrition can be observed in our days on the example of the expanding of consumer niche, oriented to the demand for hand-made bread, produced in small bakeries. Small entrepreneurs, owners of such bakeries I have studied in 2015, claim that in their professional work and through its results they tend to fill this healthy oriented and environmentally friendly food niche. But besides emphasizing the use of raw materials with maximum quality in the preparation of bread, they apply cultural techniques to construct an image of the bread as cultural heritage inherited from the past and to conceptualize the methods and technologies for its production as social actions, celebrated the "return to traditions". The entrepreneurs stage the production and supply of a product with a very high symbolic value exceeding and even incommensurable with its market price. In practice, small producers are included in the production of cultural heritage. Definitely, the cultural valuation of hand-made bread by the bakers aims its economization. The paper presents the cultural strategies of small producers of bread in Bulgaria through which they construct the production and consumption of bread as a cultural heritage.

Presentations in Russian:

Основные механизмы культурной адаптации представителей различных этнических групп Беларуси (на примере повседневного питания)

Наталья Бункевич

(ГНУ “Центр исследований белорусской культуры, языка и литературы НАН Беларуси”)

Стратегии адаптации повседневного питания представителей различных этнических групп Беларуси (украинцы, поляки, татары, выходцы из Закавказья) в настоящее время (конец XX – начало XXI вв.) заключаются в следующем:

- 1) Попытки выращивания в условиях Беларуси мигрантами из других государств традиционных для них овощей, пряностей, сельскохозяйственных культур, которых они привезли из родных мест.
- 2) Завоз привычных продуктов питания из России и непосредственно из самих этнических регионов происхождения.
- 3) Налаживание мигрантами производства традиционных продуктов питания, не типичных для местного населения. Причем объемы производства таких продуктов превышают нужды самих представителей данной общности и становятся заимствованными белорусами.
- 4) Замена элементов традиционных для мигрантов блюд некоторыми ингредиентами, более доступными в условиях Беларуси.
- 5) Особенности застольного этикета у представителей разных этнических групп Беларуси.

Об этническом своеобразии обрядово-праздничного питания белорусов в прошлом и настоящем

Лидия Бохан

(ГУ “Дзержинский районный Центр культуры и народного творчества”)

Повседневное питание белорусов вплоть до середины XX века было достаточно однообразным: некоторые различия были вызваны сезонными изменениями, особенностями региона и социальными причинами. Разнообразием и особым меню отличались трапезы, связанные с циклами семейных и календарных обрядов. Можно утверждать, что этническое своеобразие традиций питания белорусов наиболее ярко проявляется в обрядово-праздничном питании. Именно во время подготовки и проведении таких обрядово-праздничных трапез поддерживаются межродственные контакты, происходит процесс передачи культурного опыта и социализации личности. В традициях потребления обрядово-праздничных блюд можно отследить процессы сочетания элементов дохристианских и библейских традиций, этнического, национального и универсального человеческого опыта. Современные тенденции увеличения разнообразия, состава и способов приготовления блюд практически не затрагивают мировоззренческих основ белорусского обрядового питания. Обрядово-праздничные кулинарные установки белорусов, особенно на селе, по-прежнему сохраняют этническую самобытность. На основе этнических традиций питания белорусов, интеграции их с элементами культуры других народов Беларуси в системе универсальных библейских подходов происходит формирование и развитие национальной кухни. Национальные блюда являются основой традиционной культуры народа, которая транслируется следующим поколениям.