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English 1010

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National Dishes: Foods from Different Countries: An Annotated Bibliography

Acurero, Angel. "National Dishes." Personal interview. 5 Oct. 2014.

Acurero talks about a traditional Venezuelan dish seen commonly around New Years and Christmas time called "Hallacas" - (pronounced Ahh-yah-kaas) - and explains the process of how they are made. Acurero talks about the general ingredients used in Hallacas compared to the ingredients that his family uses. He sums up by explaining how the ingredients used for Hallacas can vary by regions in Venezuela. This is crucial to understanding one of the national meals from Venezuela and how it is important in the Venezuelan culture. The fact that they eat this meal only around New Years and Christmas, gives it a special value as those are the most special occasions not only in the United States of America, but also globally. This traditional meal brings together families and friends and it is part of the Venezuelan culture as this is one of their most significant meals.

Bowcher, Wendy L., Jennifer Yameng Liang, and Wen Suijun. "The Multimodal Construal of the Experiential Domain of Recipes in Japanese and Chinese." *Semiotica* 2013.197 (2013): 233-265. *Communication & Mass Media Complete*. Web. 13 Oct. 2014.

Wendy L, Jennifer Yamend Lieng, and Wen Suijun explain how to interpret Chinese recipes; specifically the recipe of Chinese Fried Dumplings. They explain that in China it is a traditional activity to make Chinese Fried Dumplings around Chinese New Year. The beginning of the recipe is presented with common traditions associated with dumplings and is then followed up with the instructions on how to make the fillings for the dumplings as well as the dough that is used to wrap the dumplings. The recipe is finalized with the proper technique to wrap and pinch the dumplings before they are set to fry. The Chinese culture cherishes family very much and around Chinese New Year is when all the families and friends gather together and share their traditional meals such as Chinese dumplings.

Colby, Sarah E., Leander R. McDonald, and Greg Adkison. "Traditional Native American Foods: Stories From Northern Plains Elders." *Journal Of Ecological Anthropology* 15.1 (2012): 65-73. *Academic Search Premier*. Web. 14 Oct. 2014.

In this article Sarah E Colby, Leander R. McDonald and Greg Adkison talk about how understanding the traditional Native American foods is important to understanding their efforts in decreasing disease through traditional dishes. Native American elders were asked about traditional foods and they primarily identified things such as prairie turnips, various fruits ,potatoes, squash, a variety of dried meats, corn, many different types of teas, and rice. All of the plants that

were stated are grown and harvested in the summer and early fall. These things were used for traditional ceremonial dishes as well as curative dishes which the Native Americans believed would help maintain a person's health and reduce the risk of chronic diseases. They would feed these dishes to all their family members so that they would all stay healthy and live a longer life, thus being able to spend more time together.

Hannam, Nicolette. *French Festivals And Traditions : A Comprehensive Teaching Guide For Primary Schools*. [Luton]: Andrews UK Ltd, 2010. eBook Collection (EBSCOhost). Web. 14 Oct. 2014.

In the book *French Festivals and Traditions* Nicolette Hannam talks about various traditional foods from France and the festivity they are celebrating. One particular food Hannam talks about is “Une Galette” or in English, “A Round Cake.” Hannam explains the significance of Galette to the French people and the history behind this festivity. Galette is eaten on New Year’s day and through the month of January. The idea is to find “une feve” or in English “a broad bean,” and whoever found it was crowned the King or Queen. This tradition dates back to the 11th Century when monks elected their future leader by placing a silver coin in a loaf of bread. This custom began to spread to other monasteries and eventually became the nationwide festivity that it is today. French families enjoy this tradition very much because it brings together all of the kids and adults together.

Jae-sun, Jo. "Background and Development of Korean Kimchi." *Koreana* 22.4 (2008): 8

11. *Art Full Text (H.W. Wilson)*. Web. 13 Oct. 2014.

Jae-sun talks about the origination of Korean Kimchi and its historical context. The first mentions of Kimchi can be found in historical records from the Goryeo period (918-1392). In ancient times, Kimchi was prepared for ancestral rituals and was prepared in a variety of different ways such as dropwort Kimchi, bamboo-shoot Kimchi, turnip Kimchi, and garlic-chive Kimchi. Sun goes on to explain how Kimchi has changed over the years and how it has evolved from salted and seasoned vegetables into the Kimchi we know today as Chinese cabbage, red pepper and salted seafood. Although Chinese Kimchi is no longer used for rituals, it is still a common dish shared between families. Kimchi has grown to be a traditional dish amongst the Korean people and has been passed down from ancient times all the way until today.

Linnekin, Jocelyn S. "Defining Tradition: Variations on the Hawaiian Identity." *American Ethnologist* 1983: 241. *JSTOR Journals*. Web. 14 Oct. 2014.

In the article "Defining Tradition" Jocelyn S. Linnekin talks about various Hawaiian activities and festivals and their traditional dishes. Linnekin explains that at every Hawaiian party and Luau feast, there is a ukulele playing because it is a quintessential Hawaiian activity. She also goes on to explain a traditional dish that is historic to Hawaiian festivities called "Lomi Salmon." Lomi Salmon is made from the red flesh of Salmon and it is massaged between the fingers and mixed with tomatoes, green onions, and crushed ice. Linnekin tells us how Lomi Salmon is historically related to practices of pre-Christian rituals where offerings

where given to the gods as standard ceremonial practices in the Hawaiian religion.

Moneta, Lawren. "ITALIAN FOOD The Italian Way: A Study In Fresh And Seasonal Cooking." *Alive: Canada's Natural Health & Wellness Magazine* 366 (2013): 184 193. *CINAHL Complete*. Web. 13 Oct. 2014.

In this academic journal Moneta Lawren takes us on a trip through various Italian dishes in hopes to change the typical belief that Italian cuisine is one homogenous menu consisting of mountains of pasta blanketed with rich and heavy sauces and accompanied with sides of garlic bread or cheese pizzas. Lawren starts out by introducing various other ingredients and traditions that Italians have in their not-so-iconic dishes. Lawren then goes on to show many different dishes that one wouldn't imagine being Italian, but yet they are considered to be traditional by many Italians such as Clams and Orange Julius. Lawren shows each and every ingredient and step for making said dishes.

Piedra, Christian. "Costa Rican Tamale." Personal interview. 5 Oct. 2014.

Piedra talks about his personal experiences with the traditional Costa Rican tamale seen most commonly around Christmas time and New Years as well as other commonly observed holidays in Costa Rica. He explains the process of making Costa Rican tamales and the general ingredients used inside of the tamale. He sums up by comparing the ingredients used by various regions in Costa Rica and how they vary from one another. Piedra tells us that every Costa Rican family will make tamales for Christmas time and they will make enough to last until New Years. Many Costa Rican families get together to help each other

make tamales and at the end distribute tamales to everyone in the household; no person goes unfed.

Pilcher, Jeffrey M. "“Old Stock” Tamales and Migrant Tacos: Taste, Authenticity, and the Naturalization of Mexican Food." *Social Research: An International Quarterly* 81.2 (2014): 441-462. *Project MUSE*. Web. 13 Oct. 2014.

In this academic journal Jeffery M. Pilcher talks about the history of the Mexican tamale and how it is slowly conquering the United States as one of the most popular modern Mexican cuisines. Pilcher very briefly explains what the Mexican tamale is like, managing to capture its entire image in a couple of sentences. Pilcher then explains how the Mexican tamale was first introduced by the Mexican Nahua natives to the Spanish conquistadores. After the Spanish conquest the Nashuas accompanied the Spaniard in colonizing the northern borderlands thereby introducing tamales to what is today known as the southwestern United States. As the years have passed the cultural dish has spread and industrialized more and more. Today tamales still set roots down in unlikely places such as the Mississippi delta, where the tamale has become a distinctive element of the African-American culture as well as the Mexican people. Mexican tamales are a huge part of the Mexican culture in today's age and they are served commonly amongst parties and Christmas time as well as New Years. Mexican tamales bring together the family and are one of the most significant meals in the Mexican culture to this day.

Quesada, Rosa. "Gallo Pinto." Personal interview. 11 Oct. 2014.

Quesada gives us a traditional breakfast dish that is eaten nationwide in Costa Rica called "Gallo Pinto" - (pronounced Gah-yo-peen-toe) - and explains the process of making Gallo Pinto. Quesada shares experiences from her personal life and how every morning her family would come together and eat Gallo Pinto accompanied with a cup of coffee and a sliced up loaf of bread. The family would sit around the table and would talk, share stories, and bond. Breakfast time is one of the important meals of the day in Costa Rican tradition for the reason that it is one of the meals when all the family members are home and everyone is gathered together bonding. She sums up by talking about sides that are often times accompanied with Gallo Pinto.

Sheraton, Mimi. "Ultimate Pho." *Smithsonian* 40.12 (2010): 42. *MasterFILE Premier*

Web. 13 Oct. 2014

Sheraton talks about her time spent in Vietnam and her experiences with the traditional dish known as Pho. The Vietnamese people share this traditional dish around restaurants and street stands. Sheraton explains that Pho is a bowl of slim and slippery rice noodles mixed with green leafy tangles of Asian basil, saw tooth coriander, peppermint, chives and cresses. Pho is often accompanied with chicken or slivers of rosy raw beef which are submerged in the scalding soup just to cook for a couple of seconds before they are eaten. Sheraton explains a little bit about the history of Pho and how it was originally brought on by the French who had occupied Vietnam from 1858 to 1954. Sheraton sums up her article by explaining at what times of the day families in Vietnam tend to eat Pho.

Villarroell, Luis. "Venezuelan Harepas." Skype interview. 5 Oct. 2014.

Villarreoll talks to us about a dish Venezuelan families cherish very much called “Harepas” - (pronounced Ahh-reh-pahz) - and explains how in Venezuela it is a side dish that is accompanied with every meal. Villarroell explains the process of making an Harepa and he then sums up by explaining the ingredients his family puts in Harepas as well as ingredients used by others and how it can differ from family to family. Every Venezuelan family eats this meal despite the time of day or despite the time of year. This meal is very common and traditional of the Venezuelan people and it shows since they eat it accompanied with every meal. The process of making the Harepa alone brings together the family and even more when they are hot and ready to be eaten.